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#### THE NEMESIS OF GHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

#### BY HON. A. B. RICHMOND,

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

INTRODUCTION.

"Who would with care some happy fiction frame, So mimics truth, it looks the very same."

Fiction is often truth colored by the brush or pen of the

artist, or moulded by the chisel of the sculptor. When I was a child my father lived in the village of Westfield, Chautauqua county, N. Y. He was a physician westfield, Chautauqua county, N. 1. He was a physician and surgeon whose practice extended over the county and portions of the country adjacent thereto. At that time path in silence; the horseman following the steps of his there resided a few miles from Westfield, an Indian doctor named McEntosh or McEntire, I am not certain which. The trail almost obliterated by the fallen leaves. At the clark of the "Rest for Man and Beast," and in the of-He was a half-breed of the Cattaraugus tribe, very well educated for the times and his surroundings, and possessed of more than ordinary intelligence. He was a friend of patients when their symptoms were beyond his ability to Indian paused upon its brink and leaning upon his rifle

One summer morning in the year 1832 he called on my father to visit a patient with him who was sick in the village of Mayville. At my earnest solicitation I was permitted to accompany them. As we rode along he related an old legend of the country which interested my boyish curiosity very much, and which I have embodied in the following story. In its narration I have preserved the Indian replied sententiously in the guttural tones of the names of the dramatis personae, and have narrated the Iroquois. the incidents of the story as I remember it to have been "How far a narrated by the old doctor.

will probably be remembered by a few of the old settlers pen of narration, yet they are substantially true as narrated by the early traditions of the country.

The incidents of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called whisky rebellion in Western Pennsylvanic and traditions of the so-called white the s

"Western Annals," published by James R. Albach, in lended, and you shall rest until morning." The wearied horse seeined to understand the promise of his rider, for exciting the rebellion are correctly given, and the events crossing the creek he followed the guide with a quickened are quoted from historical record.

vation are strictly correct and are quoted from the League been erected. One among them was more pretentious the government, and no further attempt was made for a of the Ho-De-No-Sau-Nee, or Iroquois, published by the than the others. It was larger, more imposing in appear-New York Historical Society in 1851.

earthed, which attracted the attention and wonder of the formed those who could decipher its hieroglyphical charworkmen and visitors. The place was supposed at the acters, that "Rest for Man and Beast" could be there obearthed, which attracted the attention and wonder of the time to have been an ancient Indian burial ground. tained. When I read the account I at once remembered the legend as related by the old Indian doctor, and on investigation of the hill, the horseman paused a moment as he looked I became convinced that they were the remains of the with an enquiring eye over the rude hamlet before him. victims of "The Nemesis of Chautauqua Lake." This When seeing the invitation of the sign mentioned, he suggested to me the thought of writing the story as nar- turned to his guide and said: rated in this book, in which I have given the derivation of

"Asleep on lap of Legend Old."

#### CHAPTER I.

There is a pleasure in the pathless woods."--Byron.

"Their way "Lies through the perplexed paths of this drear wood The nodding horrors of whose shady brows

Threats the forlorn and wandering passenger.":

the forest foliage, and now the glory of an American au-

the artist. The yellow of the poplar, the scarlet of the the waters of Lake Eric glimmered through a partial maple and the crimson of the oak mingling with the dark green of the pine and hemlock, draped the landscape as

the season and the locality of our-story. The sun was the world.

long rifle carried at trail, the scalp-lock and eagle feathers it supported, all proclaimed an Indian warrior. The absence of paint on his dark features indicated that his present mission was one of peace, yet his cat-like tread and the quick glance of his dark eye towards the thickets pathway, showed the training and caution of an Indian brave accustomed to the dangers of forest warfare, and ever watchful against an ambuscade or a hidden foe.

length the path descended into a ravine through the bottom of which ran a small stream of clear, cool water. The thirsty horse plunged his head deep in the grateful curstood in an attitude of unconscious grace and dignity that would have delighted the eye of a sculptor.

"Well, Oneida, where are we now? And what stream is this?" inquired his companion, as he loosened his bridle rein and rested his hand on his saddle-bow.

"Ga-a-nun-da-ta, Ga-hun-da," [Ga-a-nun-da-ta, a mountain leveled down; Ga-hun-da, Silver Creek.—Iroquois]

"How far are we from a settlement?" continued his interrogator. "It is long past noon, and the air of the

"The rifle of Oneida could throw a bullet into the wigof Chautauqua county. I have only taken an author's liberty to elaborate and paint its incidents with the feeble to the top of the hill that formed the opposite side of the

"Is it so near, Oneida?" Come," continued the rider to his horse as he affectionately patted the neck of the ern Pennsylvania are true historic events, as narrated in faithful animal, "come, Jet, our day's march is nearly ance, was constructed of logs roughly squared with the A few years ago while digging for the foundation of one axe, the chinks were more closely stopped, and a wide of the assembly buildings on the Chautauqua Assembly porch extended along its front from which a pole pro-

When the traveler and his guide had reached the brow

"Oncida, we will go no farther to-day; both "man and the Indian names therein contained correctly from the beast" need the rest that I see can be had here; but at authority of "The League of the Iroquois," The prin- sunrise we must be on our way. I must reach Du Quesne cipal incidents of my story are true, although they have the day after to-morrow; we will stop at the tavern yonder until morning."

"No," said the Indian, "Oncida will sleep in the woods; when the morning sun rises out of the waters of the Great Lake he will meet the young chief on its shore." Then carefully examining the priming of his rifle he disappeared in the bushes that bordered the ravine they had just left.

As the horseman rode up to the inn, or tavern as it was called in the vernacular of the frontier, he observed a group of men on "The Common," an open space of four or five acres in extent in front of the rude dwellings that stood irregularly along one side of the street. The street itself was but a wagon track that winding its sinuous It was the afternoon of a beautiful day in October of course among the stumps and deadened trees, was at last the year 1792. The late frost had but recently touched lost in the woods beyond the settlement. The forest blazing in the glory of its autumn foliage, seemed to surtunn had fallen on hill and valley gilding them with a round the little village with an environment of many-wealth of coloring that defies the palette and pencil of colored flames, unbroken save towards the north where

with a sheen of variegated embroidery. The early a score of cabins constructed in the rude style of archifallen leaves covered the ground with a carpet soft as vel- tecture seen only in the woods and clearings of America ern civilization were unknown to the hardy settlers of our The air, mild as a morning in spring, was filled with the frontiers. The necessities of a pioneer life developed an odor of dying leaves peculiar to the northern forests in ingenuity in invention that has become a characteristic autumn. The sky was covered by a soft haze incident to of the American people, and made them celebrated over

sinking behind the western tree-tops when the stillness of | The cabins were constructed of unhawed logs, and on the forest was broken by the tramp of a horse on the many of them the bark yet remained on their outside surfallen leaves that covered the ground, almost concealing faces. These logs were notched at their corners, and inthe old Indian trail that ran along the southern shore of terlocked in such a manner as to render them secure Lake Eric from Presque Isle to Fort Rice on Buffalo against the storms that sometimes prostrated the stand-Creek. The rider of the horse was a man in the morning ing forest trees. The crevices between the logs were of manhood. His dress and bearing indicated that he was "chinked" with puncheons of wood secured in their unaccustomed to frontier life, and was better acquainted places by wooden pins and wedges. The chinks were with the civilization of the Eastern colonies than the hard- then daubed with clay within and without and the walls ships and privations of camp and forest. He was un- were completed. The roofs were covered with bark armed, unless a pair of pistols that hung in holsters at his peeled from the kemlock, or in the better houses with long saddle how could be called arms; but the contempt with spingles riven from the oak or elm. These were kept in which these weapons were looked upon by the hardy their places by weight-poles laid length-wise of the roof, frontier men of that day showed that they were very inef-independent of their places by blocks of wood extendificient either for offence or defence against Indians and ing from eaves to ridge-pole. The floors (where there wild beasts, the only enemies to be feared in the forests of were any) were of puncheons or split logs, and the capathe lake shore. His companion was on foot, and trod the cious fire-places of stone with chimneys of sticks plastered ing of the coarsest product of the domestic loom, covered path they were following with the noiseless tread of a pan-with clay. The sashless windows were filled with cloth with hunting shirts of coarse cloth or dressed deerskin, ther. His dark copper color, the fantastic ornaments well could to make it translucent. The doors of thin with leggins and moccasins of the same material, were that decorated his naked breast, his leggins of tanned slabs of wood were hung on wooden hinges. In the whole deerskin ornamented with beads and porcupine quills, the number of houses in that little village in the wilderness, tomahawk and knife that hung in easy reach of his hand there probably was not a single pane of glass or a nail or hunting-shirts were decorated; and it was noticeable that from a belt of wampum around his waist, the powder- metal hinge, or lock of any kind. The furniture and these faint evidences of untutored taste were seen only on who appeal to reason, and who honestly express, their

rial were laid at meal-time on a rude table in the center of the cabins. Drinking-cups of horn, or gourds, were the substitutes for the crystal and china of to-day; and at that time the possession of a single drinking-glass by a woman in the settlement would have subjected her to the envy of all her female associates. Yet rude as these surroundings were, and as primitive as were the culinary utensils and cuisine of the wilderness at that day, no marble slab in a prince's palace was ever laden with more choice viands than those that graced the rude puncheon tables of the cabins of the early settlers of the wilderness. Juicy steaks of venison, or cutlets of bear's meat broiled on the coals; delicious trout from the cool forest streams; wild fowl from the lake, baked or roasted in rude stone ovens, was the ordinary bill of fare of the poorest families in the frontier settlements. For bread, various ingenious compounds of corn formed a wholesome substitute for the dyspeptic loaf of to-day, while a dessert of wild honey and forest berries finished a repast that would have delighted a modern epicure,

When to such a feast as we have described the partaker and underbrush that bordered some portions of their brings an appetite begotten of a day's travel in the pure pathway, showed the training and caution of an Indian air of the wilderness, there remains nothing to increase the gustatory enjoyment of the occasion-so thought our traveler as he sat down at the plenteous board of the

fice of the clerk of the "Rest for Man and Beast," and in fact as there was no office, and no clerk, we are compelled to introduce our traveler as Judge Frank Hall, recently my father, whom he frequently consulted in relation to his rent from which he drank for some moments, while the appointed by the Governor of the State of New York to organize several courts in the western part of the State for the administration of the law over that portion of the wilderness known as "Western New York." He had been to Buffalo for that purpose, and was now on his way to western Pennsylvania under a secret commission from President Washington to enquire into the cause of the resistance to the excise laws in that portion of the State.

The recent defeat of St. Clair in his expedition against the western tribes of Indians in Ohio, left an unprotected frontier of a thousand miles in extent reaching from the Allegheny to the Mississippi. This was exposed to the attack of the victorious and infuriated savages. The six Sixty years ago I read it as briefly published in one of woods has given me an appetite I have not had since I nations that had for a number of years been friends and the newspapers of western New York, and the tradition was a boy." giance, and it was feared that their young watriors, at least, would join the western tribes in open hostilities against the hated pale-faces. The armies of the government had been unable to protect the frontiers, and the settlers of western Petinkylvania, who were generally of foreign birth, objected to the payment of taxes of any kind to a government that did not protect them from savage invasion and butchery. In 1786 an attempt had been made to enforce an excise law, when the officer was seized by a number of the settlers, his hair cut off from one side pace until they reached the top of the hillside where a of his head, his papers taken from him, and he was com-The Indian names of persons and places with their deriforest, in the center of which a group of log cabins had

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In 1790 when Congress assembled, the nation was burthened with debts, and it was found indispensably necessary to increase the revenue. On the suggestion of Alexgrounds near the lake, a number of skeletons were un- jected, sustaining on its outer end a rude sign, which in- ander Hamilton a bill was passed imposing certain rates of taxes on distilled spirits. Inspectors were appointed and all distilleries were bound to give the inspector of their district an accurate description of their buildings, the capacity of their stills and to allow their liquor casks to be gauged and branded by the inspector.

This law met with a general and determined resistance in western Pennsylvania; government inspectors were mobbed and beaten, their buildings burned and many of them were compelled to flee from the country. Public meetings were called, speaches were made, resolutionsthat panacea for all American wrongs-were passed without a dissenting voice, and our forefathers resolved that "whicky should be free."

This much it has been necessary to say, that our readers may better understand the incidents of our story.

Our traveler, Judge Hall, had been secretly instructed by the government at Washington, to go to Pittsburg and inquire into the natura, cause and extent of the insubordination to the laws. Ostensibly he went to examine into the military condition of the frontiers; to examine the forts, equipments and means of defense, and to report the same as soon as possible. This part of his mission was open and avowed, the other branch of his duty must of necessity be secret, for had the excited settlers suspected that he was connected in any way with the enforcement of the odious excise laws, his life would have been in jeopardy from the lawless ruffians who perpetrated the outrages sanctioned by the resolutions of the public meetings.

past middle age, and but a few years before had been a terror to the frontier, as at the head of a predatory band of Mohawks he ravaged the Lake shore from Niagara to Fort Presque Isle. He was a member of the Oneida tribe man continued in a somewhat sarcastic tone. of Indians, and for this reason was generally called by the vet and tinted with colors that rivaled the looms of in the early days of our Republic. The comforts of mod- name of his people; but the appellation given him by his warriors was Wah-na-lau, agnifying the foremost in bat-tle. By this name he had been known along the frontiers

where the ashes of burned rabine and the graves of the sim. Again the paper fluttered in the air. When it fell. settlers murdered by his band were seen in every primitive settlement. He had been so well known to the front. Joe, and brought them both to the old hunter; handing iersmen for his ferocity on the warpath, that although the Indian tribes of the Six Nations had "buried the toma-shot, while your'n is a leetle one side, tho' it did hit the hawk" and were at peace with the United Colonies, yet | pin." the wary savage feared to trust himself within reach of the deadly rifle of the hunters and backwoodsmen of the new settlements, and therefore when he approached the little hamlet we have described, he left Judge Hall at the edge of the clearing, to biyouac in the woods until morning, when he was to meet him at the rising of the sun on conditions for its appearances are already there.—John the shore of Lake Erie.

After our traveler had finished his meal, he strolled out on the Common, where a group of men and boys had collected to witness a trial of skill with the rifle between a number of the most noted marksmen of the settlement.

The dress of the men thus assembled was characteristic of the times, the place and the people. Underclothwith leggins and moccasins of the same material, were common to all. The only difference was seen in the ornamentation of fringe with which some of the capes of the horn and bullet-pouch suspended from his shoulder, the cooking utensils were of the rudest and simplest kind; the persons of the young men; an embryonic development thoughts.—Ingersoll:

plates and bowls of wood with spoons of the same mate- of that love of personal adornment whose esthetic results are now so marvelous in the arens of modern fashion; while peeping from the cabin windows were a number of bright-eyed woodland maidens, who did not fail to recognize in the dress of many of the young hunters the work of their own fair fingers, for even to that western frontier the little god of ancient mythology had found his way, and victims for his bow and arrows.

When Judge Hall approached the men on the Common

he was received with looks of mingled curiosity and respect; curiosity to know who he was, where he came from, where he was going, and what was his business? Respect, for his appearance denoted that he was none of the ordinary travelers of the wilderness. His tall form, intellectusl, handsome features and noble bearing would have orrested the attention and commanded the respect of all who saw him, even though they were strangers to the fame he had acquired as a soldier, lawyer and statesman. When but a boy of twenty he had been promoted for his bravery in one of the battles with the Indians in Ohio, and a few years later he had distinguished himself in the judicial forum of his native State. He had served a term in the Congress of 1790, and was now selected by President Washington to perform an important mission because of his acknowledged courage and ability.

For a moment the men who were engaged in a contest for supremacy in marksmanship paused as he approached them, when the Judge pleasantly remarked: "Don't let me interrupt your sports, men; I came to witness your skill with the rifle. I am a solitary traveler, resting after a fatiguing journey, and only wish to pass away the time pleasantly to myself, and hope you will not think me obtrusive in coming among you."

"Sartinly not, stranger; sartinly not," remarked a veteran hunter as he leaned upon a rifle of unusual length. "Ye are welcome to come to see us as often as ye like, and stay as long as ye wanter. Go ahead, byes, and when ye'r satisfied ye can't drive the nail, let old Joe show ye and the stranger how it's done. It's not much of a distance to shoot, and it ain't like shootin' a painter on the jump or a redskin on the run, 'specially when the redskin is arter yer scalp with a lot of yellin, painted devils behind him, and ye know if ye miss yer aim once and let them come much nearer, ye'll be dead and scalped in a minnit. I tell ye, stranger, it don't make a feller's narves any steadier to know he is shootin' fur his life, and that if his of Christian secturiants, and is disflint misses fire or his hand trembles he's a goner; ye see beartening to those who would keep this is kind of byes' play, to larn the youngsters how to handle their irons when the time comes as they must shoot for their own lives or the lives of them they love best on

"It is the proper training for young men in times like these, my old friend," replied the Judge. "The skill scquired in contests of this kind may be of great service to these young men in times of need and danger. Boys should be taught the use of the rifle as soon as they can cast a bullet or pull a trigger."

At this the contest proceeded. The mark was a white disk of paper the size of a dollar, fastened by a pin in its center, to the charred and blackened side of a stump a hundred steps distant.

A number of shots were fired, but only one or two touched the paper, when old Joe stepped to the score marked on the ground and slowly raised his rifle. For a few seconds he stood with the unconscious grace of a piece of statuary; then as the sharp report of his rifle reverberated along the line of woods that bounded the "clearing," the paper fluttered in the air and fell to the

"That's the way it's done, byes," remarked the old hunter, as with a smile of self-approbation he looked at the Judge.

"What do ye think of that, stranger? Did ye ever see that done in the settlements whar ye cum from?" inquired old Joe as he turned to the Judge with evident pride. Thar's only one man kin beat that in this neck of woods, an' that's Bill Munson, and he can't beat it much, he can't."

"My old friend," said the Judge, "will you lend me your rifle to try a shot?"

"Sartin, stranger, sartin!" replied old Joe. "Byes put up another mark while I load my iron fur the stranger." "My friend," said the Judge, quietly, "will you lend me your powder-horn and bullet-pouch and let me load the

"Ya-as-I will, stranger," answered old Joe, hesitatingly, "but I misdoubt ye can do as it outer be dun; ye see 'Redskin Exterminator,' as I call the ole hussy, is a little particular, and don't allers behave as she outer with strangers; but ye can see what ye can do with the ole gal

Judge Hall here removed his coat, slung the powderhorn and bullet-pouch over his shoulder, took the rifle from the reluctant hands of the old man, and walked towards the stump, where a new mark had been placed.

As he proceeded, the men looked at him inquiringly. The mark's all right, stranger," old Joe called after him as he walked toward the stump. "The mark's all right; ye needn't bother to go an' look arter it; an' the stump's thar, too, as ye'll find if ye git a little clusser," the old

By this time the Judge had reached the stump, when turning he started to run toward the group of astonished spectators, loading the gun as he ran, and reaching the score, he turned suddenly and fired apparently without the boy picked it up as he had done the mark hit by old

(To be continued.)

But the possibility of doing so depends not wholly and solely upon him, but upon the entecedent fact that the

We should avoid whatever may display had feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.-Soc-

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others .-Thomas Paine.

The church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence,

#### A WOMAN'S THOUGHTS.

Some Erratic Tendencies in Spiritualism.

To the Editor:-I feel to say a few words. I read with interest the article, from W. F. Jamieson in No. 572, and fully endorse the sentiment embodied therein, with one exception, and that is regarding the "conviction" that in his closing paragraph he says is forced upon him, of which I will speak further on.

Mr. Jamleson, once with us, but not now of us, seems yet to have some in-terest in us, else he would not care to read The Progressive Thinker. Our Agnostic brother sees the future of Spiritualism from the same viewpoint that some within the ranks do. great movement was drifting onto "sectarian shore," and there is every judication that such is the fact. The effort to popularize Spiritualism by making it tally with Christianity, that is now being made, is sickening to some of us, but just what to do about it is not quite plain. The fact that our speakers and lecturers are prefixing and af-fixing to their names the old, offensive, orthodox titles-pastor, reverend, D. D., etc., that the progressive, up-to-date Christian ministers, at least some of them, are sloughing off; the fact that our balls and lecture rooms and societies are giving place to churches, and the silly and senseless forms and ceremonics of Christianity established. monies of Christianity established therein, the Bible used us the great text book, the "Lord's Prayer" made a part of the service; the fact that our lyceums are giving place to the Sundayschool; the fact that our leading speakers are doing their utmost to foist upon socities long-term engagements, the formulating of a creed, the sending out of "missionaries" over the land to proselyte, with a nice fat salary at-tachment; the acceptance of the "golden rule" and "Sermon on the Mount" as Spiritualism free from all that hampers and cramps and fetters. With the building of churches comes greater begging for money; with church organizations comes the laudation and praise and fattery and glory that must be seen and flattery and glory that must be accorded "our pastor," and after a time we shall have the full old-time "worship mand worship implies a belittling and degradation and stunting of one's own powers of being. And I cannot see why those who want all these things do not go back to the "flesh pots of Egypt." Join the liests of Objectionity. Egypt," join the hosts of Christianity at ouce and leave Spiritualism to grow its own natural life as it did the first fifty years. It is plainly to be seen that with Spiritualists as with Christians the rank and file thereof are influenced and led by those who set themselves up as leaders; just so fast as they can make the average Spiritualists believe that all this panapherinto popular favor, do they aid the effort, and it is plain to see whither we are drifting.

I am in barmony with Mr. Jamieson

regarding polemic discussion; the time is not yet past when this is not needed. The writer is at the present writing engaged in just such controversy through the home press; but I am hardly in accord with his conviction regarding free discussion by Spiritualistic organiza-tions. He asks "where the platform is as free, as broad, as liberal as The Pro-gressive Thinker?" While all true gressive Thinker?" While all true Spiritualists glory in The Progressive Thinker, yet I think the Cassadaga camp platform is equally as broad. I cannot speak for the other camps, not having been in attendance from year to year as I have at Lily Dale. There, all shades of opinion are given a hear-ing; not only the Spiritualists; but the Agnostic, the Materialist, the Christian, the Theosophist, the Hindoo, the Scientist and Philosopher, the learned and the common-place—all are welcome and invited to its rostrum. And then, too, in the evening Thought Exchange meetings the sharpest of criticisms (always friendly) of one with the other is indulged in. Camp Cassadaga believes in agitation of thought. Agnosticism boasts of its broad, liberal spirit, and yet I question if anywhere in the ranks of Materialism (including the Agnostic), would be made the effort to ald a Spiritualistic publication as that put forth just one year ago by the writer in behalf of one of the leading free-thought journals, securing a nice little club of subscribers therefor, and accompanying the order with cash. I know of no platform quite so free as that upon which fear breakers are ahead. Mr. Jamieson states that two years

ago he sent courteous invitations to va-rious Spiritualistic societies for joint debates, and that no society accepted his invitation, and because of this he confree discussion. One of these invita-tions reached our society here in Jamestown, and for this body I wish to speak, and no doubt my words will be applicable to many other societies. I think there is no member of our society who would not have enjoyed listening to such debate, but we are not a body of debaters, indeed there is no one of us capable of such public work. While all of us may be able to give a reason "for the hope that is within us," yet none of us would think of holding a public de-bate with any body. And then we are a small body with no millonaires among us. or in other words, no wealth to represent us. It would have been out of the question to have made effort to hire a "debater," for lack of funds. The fact that no society accepted our brother's invitation to debate, I think hardly sufficient proof that fear of free discussion was the cause. CLARA WATSON.

Jamestown, N. Y.

We often do more good by our sympathy than by our labor.-F. W. Farrar.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.



agement 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. Every one has to wait his time and place, and all are treated with equal

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

B., Lamanda, Cal.: Q. (1) A spirit in reply to a question said that "a spirit was like a thought, and 10,000 could get into the cabinet." How near correct is this?

(2) I conceive that the first great need of humanity is economic equality or socialism. Spirits give us very little on the subject. Why?

A. (1) As correct as to say man is like a thought. The thoughts of "ten thousand" spirits might impinge on a given point, as ten thousand telegraph wires might center at one office, but that would not require personal pres-

(2) The utmost government can do is by just laws to give free opportunity for all. It cannot give capabilities, nor restrain those who possess these requisite qualities. The consensus of spirit change its form by growth-evolutionand not by revolution. Every effort to encourage this great work is praiseworthy and will be successful in proportion to adaptability in the line of advance. In other words the reformer, be successful, must amend the laws and customs of his time, and not expect to disrupt the foundations of government with new devices.

If the leaders in socialism and economic equality succeed, it must be through the growth of their ideas in the minds of the people, by educational methods and not by radical changes involving new processes.

But on these great political questions, spirits widely differ in opinion. The wisest are silent because they await the

Frank O'Connor: Q. You would please me by giving the address of all the Shaker societies east of Ohlo.

A. The Shakers among themselves are known as the United Society of Bellevers in Christ's Second Appearing. They are in their decadence, There are or were, societies at New Gloucester and Alfred, Maine; Canterbury and Tyringham, Mass.; Enfield, Conn.; two in Canaan, N. Y.; one in Groveland, Mount Lebanon and Watervliet, N. Y.; North Union, Union Village (abandoned), Watervliet and Whitewater, Objo: Pleasant Hill and South Union. Ky. The Mount Lebanon society is considered as the central and most prosperous. No new societies have been organized, and the movement based as it s on erroneous views of human nature, and false notions of God, will disappear with the death of those who now con-

Temperance: Q. What is the meaning of "tee-total," as applied to tem-

A. The word is said to have been coined by an ignorant English weaver, who had been converted to temperance and became an exhorter on the subject. In a vehement address he stammered for a word and said: "Nothing but a tee-tee-total pledge would do." This was caught up by his audience, and ultimately adopted by the movement as meaning total abstainers, not only in Laucashire where the speech was made, but in all the civilized world.

T. T.: Q. Prof. Loeb, of Chicago, claims that by the addition of certain chemicals to the water in which the unimpregnated eggs of the sea urchin are placed, they will mature just the same as though that function had been performed, and it is claimed with sufficient knowledge this might hold true of the higher animals. How far is this true? A. Unmerited applause has been bestowed on the promulgator of this hypothesis. This method of reproduction -by the female alone-is common among a great number of species of the lower order, and even among insects as when the neuter-bee acts as queen. It is called parthenogenesis. Among the lowest species the sexes are blended and germ multiplication takes place by division, the cell constricting through its middle and thus separating into two. which soon again divide. But the differentiation of the sexes soon takes place and when this has occurred in permanent form, Prof. Loeb, assisted by all the scientists of his cult, cannot make an unfertilized germ expand into a perfect form. With all due deference a perfect form. to the scientific knowledge and skill of the experimenters, the conclusion is that they have referred a natural occurrence to their own skill in manipulation and when they reach a plane of specific development where parthenogenesis has no part, they will find that artificial means of fertilization is absolutely abortive. In fact this "great discovery" is no discovery at all, but simply follow ing well known principles of embryology. The honey-bee conforms to this law in rearing the population of the hive. The fertilized egg of the queen, according to its nourishment develops into a female, a drone, or a neuter r; the unfertilized egg, under the

In the aphis, or plant louse, for an indefinite number of generations-observation has counted nine-reproduction proceeds without fertilization, all individuals alike propagating. At the end of this series there is a division into wingless females and winged males, and the next generation must be produced by fertilization. Had Prof. Loeb taken the aphidae instead of the seaurchin for experimentation and applied his chemicals to their food, and for suc-

Company of the Compan

most stimulating food matures into a

cessive generations met with success. he would plausibly have drawn the con-clusion that it was the result of the food. But continuing there would come the inevitable member in the series where the male element is essential and unless supplied, the conditions he furnished would destroy instead of fer-

This delicate and profound problem of the origin of individualized life, the separation of a living being from the matrix of physical matter, allows of no hasty experimentation or snap conclusion. Although living forms must have been originated by the living forces of nature, no one has yet succeeded in imitation by artificial means, or even in changing the drift of the immutable

laws of life. Prof. Loeb has so strongly stated his discovery that it is possible to rear the highest animals with only the mother, surrounded it with such scientific glamor, and has been supported so unqualiledly by his college confreres, that he has even made an impression on theologians. As is well known they regard every advance in knowledge as a menace to their dogmas, and either angrily dispute or attempt reconciliation. The Rev. R. S. McArthur has made application and is spokesman for the pulpit. He says in a recent article, of the dogma of the immaculate conception, it "is to be vigorously assalled and earnestly defended in the near future." But he is enthused with the idea that science has come to the rescue. He grandly exclaims: "Perhaps now Science as the daughter of God and handmaid of religion may come forward to show that the greatest miracle of Christianity was in perfect harmony with the higher laws of nature, which are the laws of God, but laws with which we have long been unfamiliar. Such a discovery will give additional glory to God, greater honor to the Bible, and diviner beauty to Jesus Christ, and richer blessings to the faith of all believers."

nocence overlooked that he has given away the foundations of his faith, for if the miraculous conception was not miraculous, if it was a result of some unknown natural law, Christ was not the son of God, in fact was not the son of anybody, and just how "additional glory to God," or "greater honor to the Bible" is gained thereby, is a riddle none but a theologian can guess aright. Prof. Loeb was building wiser than he knew. He could not have known to what lengths his development of a starfish by physical means would lead, that he was making plain one of the most obscure assertions of the Bible.

#### LAKE HELEN, FLORIDA.

The Southern Cassadaga Camp.

Again I find myself in this sequestered refuge from the cold storms of the North, and the world's tunultuous thinking, and my heart rejoices. Our party from Lily Dale arrived at the camp in due season, fatigued from the journey, of course, but after a stop at Chattanooga, a ride on the inclined railway to the top of the wonderful Lookout Mountain, the thrilling trolley ride, rounding High Bluff, the magnificent views from Point Lookout and other places of interest, the halt at Jacksonville, and visit to the ostrich farm, all felt that the long journey had been interspersed with such pleasant incidents, that the disagreeable, wearlsome part of traveling was quickly lost

We found Mr. E. A. Spencer at the station with conveyance for our party and baggage to the camp. A warm supper was awaiting us, prepared by the mithful Mary Stewart, who has remained on the ground all summer, and whose love and interest in this place is

second to none.

Mrs. C. P. Pratt, well known in Spirinstalled in her pretty cottage overlooking the lake.

Mrs. E. Philbrook was ready to greet us. She, too, has remained on the ground during the summer and says she likes the Florida summers as well as the winters.

Mr. and Mrs. Van Duzee took rooms in the Apartment House. They are contemplating the building of a cot-Mrs. N. Nutting is in Mrs. Northup's

cottage, Mrs. E. L. Thompson and Miss Belle Gardner have rooms at the hotel. J. Clegg Wright, Mrs. Dr. Brigham. Mrs. Hyde, and Mr. and Mrs. Z. G.

Barker are expected every day. The people are learning that there is no better or more healthful spot in the world to spend the winter than at the Southern Cassadaga camp-ground, and the cottages are rapidly filling up. Nearly all will be occupied by the last of this month. Several rooms in Apart-

Mrs. A. M. Sherman, well known as the superior cook of the Leolyn House at Lily Dale .presides over the culinary department of the hotel, and is ready to cater to the appetite of the most fastid-

ment House have been engaged.

Persons coming at this season of the year must be sure and write the date of their arrival, that a carriage may be sent for them, as the bus does not run regularly to the trains until the yearly meeting commences, and the distance from the station to Lake Helen is threequarters of a mile.

The weather is delightful; as I am writing the door is open, the sun is shining and the day is like a Northern June; this is the typical weather of a Florida winter; but it must not be forgotten that cool snaps do occur in Florida, and preparation needs to be made for such times, else exceeding discomfort is felt. All persons should be provided with a warm suit of under-clothing and warm wrap, but most of the time thin clothing is more comfortable.

Persons who are desirous of escaping the freezing weather of the North should not walt until our yearly meetsholld not be that our years meeting commences, but come at once. We shall have meetings every Sunday from this time on. More will be given later about the yearly assembly commencing in February, and I shall be pleased to inswer all questions concerning the details of this place, to any who wish to come here, if they will direct their let-ters to EMMA J. HUFF.

Lake Helen, Florida. HE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our sub-scribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It In an instant she vanished from sight, is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

for \$1.25. "Nature Care." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

### ENTIRELY NEW GAMPAIGN SOON TO BE ISSUED. IS IT GOING TO SEED?

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#### OUR WINTER CAMPAIGN

It will be especially brilliant and attractive, and we desire to reach at least 100,000 Spiritualists who take no Spiritualist paper, and who are actually in midnight darkness in reference to what is going on in our ranks. In order to do this we will make a great sacrifice financially, and will send the paper out twelve weeks for 15 cents to all new subscribers, or those who have not been on our list for one year. We will also The Progressive Thinker containing Members." This issue of The Progresslargest paper ever issued on this earth nating and interesting. from any Spiritualist publishing house. The data presented was collected dur-

dependent of a subscription, the price is 10 cents.

Bear in mind that if your subscription expires now, you should not shift from yourself to another member of your family (of any one else, for that matter) in order to get the reading of the paper for less than actual cost to us, under 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 strengthen our hands in this great missionary work. The trick of changing the subscription to another member of the family, when the yearly subscription expires, in order to take advantage of our trial rates, has been played upon us, but we hope it will never be repeated. As the lamented Col. Inger-

soll said, "Let us be honest." We want to do a missionary work this winter among Spiritualists exsend to each trial subscriber a copy of clusively. We want them to read what the Hon. A. B. Richmond, the Sage of the "Crimes of Ministers and Church Cassadaga, has to say. His narration will extend through several months of ive Thinker contains twelve pages, the the paper, and will prove highly fasci-

This offer is made solely to reach the Spiritualists. We want to take a cening three months' time in 1898, from sus, and determine how many Spiritthe secular press, illustrating in a qualists can be induced to read a Spiritmarked degree the vast amount of unlist 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 Spiraualists, 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. Intely 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.

Remember, please, that only those are entitled to the paper 12 weeks for 15 cents, who are new subscribers, or whose names have not been on our list for one year. Bear this in mind, for the paper at the above price costs us more than we get for it. Each of our present subscribers, should try to send in a new yearly subscription, and thus greatly assist us in this missionary

Elderly Gentleman's Experience To the Editor:-While engaged in con-

versation a few evenings ago with an elderly gentleman who has resided in Canton many years, and whose name and when within about fifty yards of he does not care to have divulged at present, he related what he termed some very strange experiences, the first of which occurred back in the

William, getting the gold fever, left Canton in company with a few friends for the gold fields of California, going overland in a wagon start of the gold fields of california, going to you?" overland in a wagon, since railroad facilities were not as good then as they are to-day. Days, weeks and months rolled by and not a line did we receive from him, and his failure to write caused my parents no little anxiety and uneasiness. However, one afternoon while my mother was sitting in her sewing room she heard several raps on her chair and when she looked up she distinctly saw Brother William, or, rather, his ghost, right in front of her, and was told by him, the ghost, that he had been killed by the Indians. I will here state that mother possessed in those days what is now known as clairvoyance, and it was through that gift, no doubt, that she saw many things we did not and could not see.

"Soon after seeing this vision, or whatever you may term it, my mother revealed to us what she had seen and heard, but we could not believe it to be true, thinking perhaps she might be mistaken, but our discouragments to the contrary were of no avail. Mother repeatedly told us that she had seen rother William on that day, and as plainly as she had ever seen him in her life. As a proof that her judgment was correct and her vision only too true, about six weeks thereafter we received a letter from a friend who went with him, and in which he said their party killed.

"In addition to this experience I have his proposition I readily assented, since I had become very much interested in what he had already related.

"My beloved wife, as you are aware died quite a while ago, and since her death she has come to me many a time, frequently in my own home, and occasionally has made her presence known when I was away from Canton. and invariably she was clothed in a lovely white robe, and I sincerely believe she is my guardian angel if there is such a thing, and I believe there is."

To that assertion I assured him that guardian angels did exist, were a fact, and that no doubt his wife was a guardian angel to be be suffered by the first angust tree of Spiritualguardian angel to him since she took as much interest in his happiness and

gentleman.) "Now I must tell you what happened just before and soon after his death. On the night that he died, he being away from home, I was awakened by a few loud raps on the head of my bed, and upon my opening my eyes I discovered that it was quite light in the room, so much so that I saw the furniture in the room, and imme ly saw my beloved wife, who motioned to me and then began to move backward in the direction of the window. leaving me and the room in utter darkness. I then awakened my son, who was sleeping with me, and told him what had happened and that we would soon hear some bad news. To all of which he gave little credence; he said I must have been dreaming and that I of Fine Forces, and author of other in

"My next strange experience occurred on the evening of the day that the re-mains of poor Charlie were placed in their last resting place. That evening as I was feturiling home from up town, home, I heard a voice say 'Hello, father.' I then looked in the direction from which the voice came and who did I see but my son Charlie, and on the impulse of the moment started over to

"It certainly was Charlie or his ghost, since it was his voice and characteristic of him. The experiences I have just related are very strange indeed to and in fact I seldom relate them to any one. So many people, you know, have never experienced them, and if told by one who has had similar experiences be or she is called crazy or drifting in that direction.

If this gentleman and his mother did not see the ghost (astral or materialized form) of a departed loved one, what was it that they did see? Will some viseacre please explain? That clair voyance is an absolute fact none but the ignorant or bigoted will deny in this rogressive age. Facts are what the people want and must have. Canton, Ohio. E. R. KIDD.

Appeal to Bury the Hatchet.

The noble tree of Spiritualism must root firmly in mother earth, and spread its ramifications over all departments of noral life, in order to come up to the ldeal of the best among its champions; it should develop into a mighty oak with its base on earth and its crown in heaven. But it cannot develop thus, unless it is given all the belp it needs; and it will never get the right belp, unless was attacked by a band of Indians and the givers act harmoniously, and har-in the melee Brother William was mony can only be established at the sacrifice or modification of certain individual tendencies that are in the way a few of my personal experiences to relate if you care to listen to them." To questions? Why not leave unanswerable questions alone? They do not in terfere with the growth of that mighty tree. In speculative matters we all have, and always will have, a right to our own opinions, while the cardinal principles of Spiritualism stand firm by the own weight. The N. S. A., by leaving certain questions untouched at its last convention, showed undeniable wisdom; while no intelligent Spiritualist will gainsay the assertion that the resolution adopted by that representative body, if energetically pursued and car

To eliminate our own weak points; to welfare now as she ever took while fight against war, capital punishment, living with him in the flesh.

"Not long since," said he; "as you are aware, Charlie, poor boy, had to go." (The Charlie referred to is a son of this trengthen of the enlightenment and education of young and old, btc. All that will strengthen the basis of Spiritualism. and bring his in thich with thousands of honest himmultirians, who hitherto have looked upon Spiritualists as a body of visionaries and ghost-hunters. Nowhere in creation do we see a sound growth a safe building without a strong foundation. Therefore, dear brothers and sisters, let us bury the hatchet and work harmoniously at a solid foundation for our glorious cause, for a temple of human brotherhood, destined to stand eternally between sphere and sphere.

HENRIETTA STRAUB.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-By E. D. Babbitt, M. D. building." LL.D. A most excellent and very valuable work, by the Dean of the College should go to sleep. The next morning portant volumes on Health, Social Sci-a friend of ours brought me a telegram ence, Religion, etc. Price, cloth, 75 ence, Religion, etc. Price, cloth, 75 the contents of which told of the death cents. For sale at this office.

We are in recepit of advance sheets of Hudson Tuttle's forthcoming book and from them make extracts to show

the trend of the work and Mr. Tuttle's

masterly handling of the subject consid-

ered. Briefly we quote from "What Is "What is Spiritualism? Is it a religion and a science. Science the classification of facts, the co-ordination of cause and effect, ultimating in broad generalizations. It is the search after truth. Refor its own sake; the abnegation of self for the good of others. Spiritualism, spanning the gulf between this present and the future life, is a religion dominant in both. It forms the golden strands permeating through all religious systems and binding them with common bonds."

"Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws.

From "A Condition Negative to Mediumship": "The character of the communications depend on the purity and morality of the medium, but the state of mediumship being of organization, does not. Some persons are mediumistic, and assist at a seauce, because they strengthen the vital force that is demanded. On the other hand there are those who with best intentions, but without the organic peculiarity, act as absorbents, and take up or neutralize peculiarity may be is difficult to ascertain, and yet its presence is one of the most marked features of most seances The medium feels the presence of such aware that no manifestations need be

Under "Born With a Veil," he says: There is no reason why a seventh daughter or the seventh son should be more sensitive than the sixth or the first. As far as the 'veil' is concerned, it is always present, and the peculiarity to which so much stress is given is simply an accident, having no significance pathologically or psychologically. Mr. Tuttle has an article on "The

Danger of Yielding Selfhood to Com-munications," on "Can the Control Be Thrown Off at Will?" "Communica" tions Reflect the Medium," on "The Health of Mediums." The latter being a question of great interest, the following quotation is taken therefrom: "Professional men break down in their vocation and those who delve with their hands grow rapidly old. The de-

mands made on those who have been able to give reliable manifestations have been such that they could resist with difficulty, and they had been overworked. The sweeping assertion, however, that 'all the best mediums' suffer in health or become dissolute, is unsupported by facts. Many of the liest have had bealth and attained length of days. The most remarkable, A. J. Davis, has for more than half a century been practicing his rare gifts, and to-day is a type of health.

"Judge Edmonds, who possessed wonderful sensitiveness, lived to a ripe old age. Mansfield must exceed the three core and ten."

Following is an article on "The Danger of Mediumship," then one on "Mediumship and Morality," and from this we make a brief extract giving a logical and moral answer to a question that is frequently asked:

"A medium cannot be controlled to do anything against his determined will, the waters and creates ocean currents, and the plea that he is compelled by and no Jehovah can stop them, and no spirits is no excuse for wrong-doing. Infinite Intelligence can reverse them. The medium, like anyone else, knows right from wrong, and if the controlling spirit urges toward the wrong, yielding is as reprehensible as it would be to the promptings of passion or the appetites. While in this earth life the duties and obligations contracted therein are paramount to all others, a proposition which must be admitted by all right-thinking spirits. The medium who is unbiased in his own mind cannot be led away from right-doing by the influence of mortals or spirits."

"How to Overcome Bad Influences" is the title of the next chapter, and the matter, like all of the subjects to which Mr. Tuttle gives his attention and thought, is illuminated by what he may

say or write concerning them.
"Mesmerism a Benefit to Mediumship," "Diet," "Insanity and Mediumship," "Time Necessary for Development," with "How to Make Mediumship of Most Value to the World" are some of the other matters considered. and from this last we append as a finish to our notice, this short quotation. Mediumship may be made of most use to the world

"By cultivating it for the pleasure and instruction afforded by communion with the spirit world, holding it above price and not as a means of livelihood. Banner of Light. .

The above work, which treats of mediumship in all of its multifarious phases, will be sent out for 35 cents. It will soon be ready to deliver. It should be in every family. Address all orders to Hudson Tuttle, Berlin Heights, Ohio

OR a moment stop and consider.

The Progressive Thinker is the one

original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only hat, but it introduced the Divine Plan n its business with its subscribers—a in its business with its subscribers-portion of the profits of the office turning to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of malling them, all that twe lart is \$1.50. You can readily see that we are the second to the second them. see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedleated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelliwith the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this

"Gleanings from the Rostrum." By A. B. French, Cloth, \$1. For sale at this office

The New Work by Hudson An Important Question Asked and Answered.

To the Editor:-Is the God idea going

to seed, or is it only water sprouts accumulating which engross the minds of men at this present day? Basking in the glories of dreamland, its pictures generally tinted with late past experiences, and upon the same ground, and for similar reasons, I believe the God question is incorporated in the National Spiritualist Association's declaration of faith in the intangible-not to say improbable-and, like a hereditary disease clings to our very organism, and tints our very belief; but let us analyze it: Take a child in its innocence and without any belief, except what it can gather outside creedal ranks in later years; he finds that other children and lower animals are born, and under favorable conditions do grow to maturity Hence he has found certain facts: 1 that I was born; 2, that I grew; 3, that a vast incomprehensible nature sur rounds me; 4, that I can utilize these forces when I come to understand their nature; 5, that propagation of the specles comes instinctively; 6, that some kind of food and some kind of covering becomes a necessity; 7, that music charms while discord grates; 8, that knowledge of things aids me in using Nature's forces: 9, that observation of seasons, measurement of time and comparative distances leads me on to wha is termed geometry, and the teaches me to explore and measure part of the stellar world; 11, my aspiration still grows, and I feel grand workings of cause and effect, and each teaches n e a lesson; 11, 1 see men die, I hear communications from these dead ones each one retaining his identity, and de duce from this that these dead ones must have had a prior individual exist ence; for if selfhood commenced at conception, as a sequence it must end in does not: 12. through the geological strata by strata, from the lurid fires to this cold outer crust, as the remains of past ages is written in every strata, and that present man is still inharmonious, but an outgrowth of still cruder; 13, I see that fear in past ages has cre ated gross deities, and of later years more refined and human deities, and that certain dominant classes have manufactured deities through all his toric ages in order to make man clannish, and for the expounders of their be liefs to hold dominancy; 14, I see that Liberalists have of late made a new delty named Infinite Intelligence, which must be an impossibility, as intelligence cannot exist without a something capable of reasoning, and a something capable of reasoning must be an indi vidual; hence a man-god.

The grown child reasons further: I have never seen, only heard of such man-god, and as I only want facts or teachings co-equal thereto, such ancient beliefs in a re-named deity must remain in the same category as earlier super-stitions. I deny nothing whereof I know not, but in an age fraught with remnants of dying creeds, and alive to investigation, the knowing ones and the framers of articles of belief would act wiser if they copied their codes from the fire-worshipers of the Inner Indias. the Buddhist hero-worshipers or the an cient Mythologians, who deified all that was grand, noble and good, and also the beauties and powers surrounding them, never going beyond the knowable

The grown child asserts further: cannot see the utility of the beliefs in multifarious deities, from the revenge ful Jehovah of the past to the Infinite Intelligence of the present, only, perhaps, such deities are intended to be used as the magician's "peep-stone" to center the minds of ignorant worshipers. Evolution of the earth awakens so far as known; while men can with moisture make the verdancy of lawn and flower flourish, and fire can destroy the whole; atmospheric, electric currents may swamp a city or burn a forest-all is done by explainable causes, even before this last-named deity was manufactured. I knew nothing of the delty till someone told me that someone had told them that there was one. Hearsay evidence is inadmissible in courts of justice and in the courts of reason. Finally, I will admit that all things

are made to serve a purpose; the wicked man may need to be taught of an avenging deity to scare him into a moral course; the coward may need a Delty to praise and beg forgiveness from; th selfish man prays to his Deity for personal favors; the priest may probably be made a useful citizen if shorn of his belief in a revengeful Deity, and the Spiritualists would undoubtedly stand firm upon their own feet, looking up towards the universal grandeur above and about them instead of aping moldy superstitions; for "Fear nothing, hate nothing and worship nothing," is a far nobler stanard to fight earth's battles under than imitating the creeds whose central teachings are "that all men are wicked sinners, and deserve everlasting punishment." The gates of the spirit world have opened far wider than in past ages, where all can study the lives of the ones gone before, from the lowest, debased criminals in sombre abode, to the bright messengers whose presence dazzles with all its sheen the seer's eyes; the earth has opened avenues of learning where all can familiarize themselves with every science, chemistry, astronomy, geology, archeology and sciences of everyday life, and sees the limitless scope of information yet to learn, which would take a million years to master.
Yes, even in this restless age the

grandeur of a universal harmony can be fathomed by all when viewed as a grand whole, and man as supreme and appermost in intelligence can change form and features of many places of Mother Earth to beautify his surround-ings for benefit and beauty to himself and others, but never can man discern its true import as long as he truckles to a heathen delty or to plastering politic faiths on Spiritualism. The thrill of reverberating chords in music, the happy notes of the song bird, the kind words to an innocent child, the encouraging words to the disconsolates, the sights of our majestic, mountains and streams, the chemistry of colors in spectral rays or in flowers, the hum of industry and universal progress, all lift the thoughts, moods and tendencies or man to grander, nobler and more aspir-ing works than the Indian potter who manufactures gods of divers colors to suit the taste-some in sitting posture, some on thrones while the late ones they have left standing till they get a throne built. C. J. JOHNSON.
Pocatello, Idaho.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus This book is aeartily commended to stuients of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princioles. Smiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

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This department is under the man

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 omit-ted, and the style breview there is ted, 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 in-The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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 let ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

B., Lamanda, Cal.: Q. (1) A spirit in reply to a question said that "a spirit was like a thought, and 10,000 could get into the cabinet." How near correct is this?

(2) I conceive that the first great need of humanity is economic equality or socialism. Spirits give us very little on

the subject. Why?

A. (1) As correct as to say man is.

Ilke a thought. The thoughts of "ten thousand" spirits might impinge on a given point as ten thousand telegraph. wires might center at one office, but that would not require personal pres-

(2) The utmost government can do is by just laws to give free opportunity for all. It cannot give capabilities, nor restrain those who possess these requi-site qualities. The consensus of spirit thought is that government should change its form by growth—evolution and not by revolution. Every effort to encourage this great work is praiseworthy and will be successful in proportion to adaptability in the line of ad-In other words the reformer, to be successful, must amend the laws and customs of his time, and not expect to disrupt the foundations of government with new devices.

If the leaders in socialism and economic equality succeed, it must be through the growth of their ideas in the minds of the people, by educational methods and not by radical changes involving new processes.

But on these great political questions, spirits widely differ in opinion. The wisest are silent because they await the

Frank O'Connor: Q. You would please me by giving the address of all the Shaker societies east of Ohio.

A. The Shakers among themselves are known as the United Society of Be lievers in Christ's Second Appearing. They are in their decadence, There are, or were, societies at New Gloucester and Alfred, Maine; Canterbury and Tyringham, Mass.; Enfield, Conn.; two in Canaan, N. Y.; one in Groveland, Mount Lebanon and Watervliet, N. Y.; North Union, Union Village (abandoned), Watervliet and Whitewater, Ohio; Pleasant Hill and South Union, Ky. The Mount Lebanon society is considered as the central and most prosperous. No new societies have been organized, and the movement based as it is on erroneous views of human nature, and false notions of God, will disappear with the death of those who now con-

Temperance: Q. What is the meaning of "tee-total," as applied to temperance?

A. The word is said to have been coined by an ignorant English weaver, who had been converted to temperance and became an exhorter on the subject. In a vehement address he stammered for a word and said: "Nothing but s tec-tee-total pledge would do." This was caught up by his audience, and ultimately adopted by the movement as meaning total abstainers, not only in Lancashire where the speech was made, but in all the civilized world.

T. T.: Q. Prof. Loeb, of Chicago, claims that by the addition of certain hemicals to the water in which the unimpregnated eggs of the sea urchin are placed, they will mature just the same as though that function had been performed, and it is claimed with sufficient knowledge this might hold true of the

higher animals. How far is this true A. Unmerited applause has been bestowed on the promulgator of this hypothesis. This method of reproduction. by the female alone-is common among a great number of species of the lower order, and even among insects as the aphis in alternate generations, and when the neuter-bee acts as queen. It is called parthenogenesis. Among the lowest species the sexes are blended and germ multiplication takes place by division, the cell constricting through its middle and thus separating into two which soon again divide. But the dif-ferentiation of the sexes soon takes place and when this has occurred in permanent form, Prof. Loeb, assisted by all the scientists of his cult, cannot make an unfertilized germ expand into a perfect form. With all due deference to the scientific knowledge and skill of the experimenters, the conclusion is that they have referred a natural occurrence to their own skill in manipulation, and when they reach a plane of specific development where parthenogenesis has no part, they will find that artificial means of fertilization is absolutely abortive. In fact this "great discovery' is no discovery at all, but simply follow ing well known principles of embryology. The honey-bee conforms to this law in rearing the population of the hive. The fertilized egg of the queen, according to its nourishment develops into a female, a drone, or a neuter worker; the unfertilized egg, under the most stimulating food matures into a

drone. In the aphis, or plant louse, for an indefinite number of generations-obserration has counted nine-reproduction proceeds without fertilization, all individuals alike propagating. At the end of this series there is a division into wingless females and winged males, and the next generation must be pro-duced by fertilization. Had Prof. Loeb taken the aphidae instead of the seaurchin for experimentation and applied his chemicals to their food, and for suc-

cessive generations met with success. he would plausibly have drawn the con-clusion that it was the result of the food. But continuing there would come the inevitable member in the series where the male element is essential and unless supplied, the conditions he furnished would destroy instead of fer-

tilize. This delicate and profound problem f the origin of individualized life, the separation of a living being from the matrix of physical matter, allows of no hasty experimentation or snap conclu-sion. Although living forms must have been originated by the living forces of nature, no one has yet succeeded in imitation by artificial means, or even in changing the drift of the immutable

Prof. Loeb has so strongly stated his discovery that it is possible to rear the highest animals with only the mother, surrounded it with such scientific glamor, and has been supported so unqualifieldy by his college confreres, that he has even made an impression on theologians. As is well known they regard every advance in knowledge as a menace to their dogmas, and either angrily dispute or attempt reconciliation. The Rev. R. S. McArthur has made applica tion and is spokesman for the pulpit. He says in a recent afficie, of the dog-ma of the immaculate conception, it "is to be vigorously assailed and earnestly defended in the near future." But he is enthused with the idea that science has come to the rescue. He grandly exclaims: "Perhaps now Science as the daughter of God and handmaid of religion may come forward to show that the greatest miracle of Christianity was in perfect harmony with the higher laws of nature, which are the laws of God, but laws with which we have long een unfamiliar. Such a discovery will give additional glory to God, greater honor-to the Bible, and diviner beauty to Jesus Christ, and richer blessings to tne falth of all believers."

The learned divine in his haste or in-nocence overlooked that he has given away the foundations of his faith, for if the miraculous conception was not miraculous, if it was a result of some unknown natural law. Christ was not the son of God, in fact was not the son of anybody, and just how "additional glory to God," or "greater honor to the Bible" is gained thereby, is a riddle none but a theologian can guess aright. Prof. Loeb was building wiser than he knew. He could not have known to what lengths his development of a starfish by physical means would lead, or that he was making plain one of the most obscure assertions of the Bible.

#### LAKE HELEN, FLORIDA. The Southern Cassadaga Camp.

Again I find myself in this sequestered refuge from the cold storms of the North, and the world's tumultuous thinking, and my heart rejoices.
Our party from Lily Dale arrived at

the camp in due season, fatigued from the journey, of course, but after a stop at Chattanooga, a ride on the inclined railway to the top of the wonderful Lookout Mountain, the thrilling trolley ride, rounding High Bluff, the magnificent views from Point Lookout and other places of interest, the halt at Jacksonville, and visit to the ostrich farm, all felt that the long journey had been interspersed with such pleasant in-cidents, that the disagreeable, wearisome part of traveling was quickly lost sight of.

We found Mr. E. A. Spencer at the station with conveyance for our party and baggage to the camp. A warm sup per was awaiting us, prepared by the faithful Mary Stewart, who has re-mained on the ground all summer, and whose love and interest in this place is

second to none.

Mrs. C. P. Pratt, well known in Spiritualist circles in Boston, was already installed in her pretty cottage overlook ing the lake.

Mrs. E. Philbrook was ready to greet us. She, too, has remained on the ground during the summer and says she likes the Florida summers as well as the winters.

Mr. and Mrs. Van Duzee took rooms in the Apartment House. They are contemplating the building of a cottage soon.

Mrs. N. Nutting is in Mrs. Northup's cottage. Mrs. E. L. Thompson and Miss Belle Gardner have rooms at the hotel.

J. Clegg Wright, Mrs. Dr. Brigham, Mrs. Hyde, and Mr. and Mrs. Z. G. Barker are expected every day.

The people are learning that there is no better or more healthful spot in the world to spend the winter than at the Southern Cassadaga camp-ground, and the cottages are rapidly filling up. Nearly all will be occupied by the last of this month. Several rooms in Apartment House have been engaged.

Mrs. A. M. Sherman, well known as the superior cook of the Leolyn House at Lily Dale ,presides over the culinary department of the hotel, and is ready to cater to the appetite of the most fastid-

Persons coming at this season of the year must be sure and write the date of their arrival, that a carriage may be sent for them, as the bus does not run regularly to the trains until the yearly meeting commences, and the distance from the station to Lake Helen is threequarters of a mile

The weather is delightful; as I am writing the door is open, the sun is shin-ing and the day is like a Northern June; this is the typical weather of a Florida winter; but it must not be forgotten that cool snaps do occur in Florida, and preparation needs to be made for such times, else exceeding discomfort is felt. All persons should be provided with a warm suit of under-clothing and warm wrap, but most of the time thin

clothing is more comfortable.

Persons who are desirous of escaping the freezing weather of the North should not wait until our yearly meeting commences, but come at once. We shall have meetings every Sunday from this time on. More will be given later about the yearly assembly commencing in February, and I shall be pleased to answer all questions concerning the details of this place, to any who wish to come here, if they will direct their let-ters to EMMA J. HUFF.

Lake Helen, Florida.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual cur-rent of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our sub-scribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout one year and this book will be sent for \$1.25.

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An Effort to Reach One Hundred Thousand Spiritualists.

It will be especially brilliant and attractive, and we desire to reach at in midnight darkness in reference to what is going on in our ranks. In order to do this we will make a great sacrifice financially, and will send the paper peated. As the lamented Col. Ingerout twelve weeks for 15 cents to all new subscribers, or those who have not been on our list for one year. We will also The Progressive Thinker containing the "Crimes of Ministers and Church Members." This issue of The Progressive Thinker contains twelve pages, the largest paper ever issued on this earth from any Spiritualist publishing house. The data presented was collected durwill silence bim! The data and statistics of this paper alone are worth to ev ery Spiritualist at least ONE DOLLAR.

dependent of a subscription, the price is 10 cents.

Bear in mind that if your subscription expires now, you should not shift from yourself to another member of your 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 the pretense that that person is a new OUR WINTER CAMPAIGN the pretense that that person is a new subscriber. On the contrary, you should renew at ouce, and send in all the yearly subscribers you can, to strengthen our hands in this great missionary 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 expires, in order to take advantage of our trial rates, has been played upon us, but we hope it will never be re-

soll said, "Let us be honest." We want to do a missionary work this winter among Spiritualists exsend to each trial subscriber a copy of clusively. We want them to read what the Hon. A. B. Richmond, the Sage of Cassadaga, has to say. His narration will extend through several months of the paper, and will prove highly fascinating and interesting.

This offer is made solely to reach the Spiritualists. We want to take a cening three months' time in 1898, from sus, and determine how many Spiritthe secular press, illustrating in a valists can be induced to read a Spiritmarked degree the vast amount of unlist 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 thousands of Spiritualists who do not read our literature. They know abso-Intely 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.

Remember, please, that only those are entitled to the paper 12 weeks for 15 cents, who are new subscribers, or whose names have not been on our list for one year. Bear this in mind, for their hands grow rapidly old. The dethe paper at the above price costs us more than able to give reliable manifestations we get for it. Each of our present subscribers, should try to send in a new yearly subscription, and thus greatly assist us in this missionary

Elderly Gentleman's Experience To the Editor:-While engaged in conversation a few evenings ago with an Canton many years, and whose name he does not care to have divulged at present, he related what he termed some very strange experiences, the first of which occurred back in the

Said be: "In the year 1849 my brother William, getting the gold fever, left Canton in company with a few friends for the gold fields of California, going overland in a wagon, since railroad facilities were not as good then as they are to-day. Days, weeks and months rolled by and not a line did we receive from him, and his failure to write caused my parents no little anxiety and measiness. However, one afternoon while my mother was sitting in her sewing room she heard several raps on her chair and when she looked up she distinctly saw Brother William, or, rather, his ghost, right in front of her, and was told by him, the ghost, that he had been killed by the Indians. I will here state that mother possessed in those days what is now known as clairvoyance, and it was through that gift, no doubt, that she saw many things we

did not and could not see.
"Soon after seeing this vision, or whatever you may term it, my mother evealed to us what she had seen and heard, but we could not believe it to be true, thinking perhaps she might be mistaken, but our discouragments to the contrary were of no avail. Mother repeatedly told us that she had seen Brother William on that day, and as plainly as she had ever seen him in her ife. As a proof that her ludgment was correct and her vision only too true, about six weeks thereafter we received a letter from a friend who went with him, and in which he said their party was attacked by a band of Indians and in the melee Brother William was

"In addition to this experience I have few of my personal experiences to relate if you care to listen to them." To his proposition I readily assented, since had become very much interested in what he had already related.

"My beloved wife, as you are aware, died quite a while ago, and since her death she has come to me many a time, frequently in my own home, and occasionally has made her presence known when I was away from Canton, and invariably she was clothed in a lovely white robe, and I sincerely beleve she is my guardian angel if there is such a thing, and I believe there is." To that assertion I assured him that guardian angels did exist, were a fact. and that no doubt his wife was a guardian angel to him since she took as much interest in his happiness and Welfare now as she ever took while living with him in the flesh.

"Not long since," said he; "as you are aware, Charlie, poor boy, had to go." (The Charlie referred to is a son of this gentleman.) "Now I must tell you what appened just before and soon after his death. On the night that he died, he being away from home, I was awakened by a few loud raps on the head of my bed, and upon my opening my eyes I discovered that it was quite light in the room, so much so that I saw the furniture in the room, and immediately at the foot of my bed I distinctly saw my beloved wife, who motioned to me and then began to move backward in the direction of the window. In an instant she vanished from sight leaving me and the room in utter darkness. I then awakened my son, who was sleeping with me, and told him what had happened and that we would soon hear some bad news. To all of which he gave little credence; he said I able work, by the Dean of the College must have been dreaming and that I of Fine Forces, and author of other im-

"My next strange experience occurred on the evening of the day that the re-mains of poor Charlie were placed in their last resting place. That evening lderly gentleman who has resided in has I was returning home from up town, and when within about fifty yards of home, I heard a voice say Hello, I then looked in the direction from which the voice came and who did I see but my son Charlie, and on the impulse of the moment started over to him, but before reaching him he vanished."

"Are you sure it was he who called

"It certainly was Charlie or his ghost, since it was his voice and characteristic of him. The experiences I have just related are very strange indeed to me, and are hard for one to explain, and in fact I seldom relate them to anyone. So many people, you know, have never experienced them, and if told by one who has had similar experiences he or she is called crazy or drifting in that direction."

If this gentleman and his mother did not see the ghost (astral or materialized form) of a departed loved one, what was it that they did see? Will some wiseacre please explain? That clair voyance is an absolute fact none but the ignorant or bigoted will deny in this progressive age. Facts are what the people want and must have. E. R. KIDD. Canton, Ohio.

Appeal to Bury the Hatchet.

The noble tree of Spiritualism must root firmly in mother earth, and spread its ramifications over all departments of moral life, in order to come up to the ideal of the best among its champions; it should develop into a mighty oak with its base on earth and its crown in heaven. But it cannot develop thus, unless it is given all the belp it needs; and t will never get the right help, unless the givers act harmoniously, and har-mony can only be established at the sacrifice or modification of certain individual tendencies that are in the way of harmonization. Why not drop minor questions? Why not leave unanswerable questions alone? They do not interfere with the growth of that mighty tree. In speculative matters we all have, and always will have, a right to our own opinions, while the cardinal the own weight. The N.S. A., by leaving certain questions untouched at its inst convention, intelligent Spiritualist wissom; while no Deartion that principles of Spiritualism stand firm by wisdom; while no discrition that the res-will gainsay the assertion that the res-olution adopted by that representative body, if energetically pursued and carried into life, will prepare the proper conditions so necessary for the firm rooting of that august tree of Spiritual-

To eliminate our own weak points; to fight against war, capital punishment, lynch law, and other horrible remnants of barbarism; to establish institutions for the enlightenedent and education of young and old, lete. All that will strengthen the basis of Spiritualism, and bring his in touch with thousands of honest humanitarians, who hitherto have looked upon Spiritualists as a pady of visionalies and chost-hunters. body of visionaries and ghost-hunters. Nowhere in creation do we see a sound growth or a safe building without a strong foundation. Therefore, dear brothers and sisters, let us bury the hatchet and work harmoniously at a solid foundation for our glorious cause, tined to stand eternally between sphere and sphere.

HENRIETTA STRAUB.

"Human Culture and Gure, Marriage, Sexual Development, and Social Up-building." By E. C. Babbitt, M. D., LL.D. A most excellent and very valuthe contents of which told of the death cents. For sale at this office.

The New Work by Hudson An Important Question Asked Tuttle.

We are in recepit of advance sheets of Hudson Tuttle's forthcoming book and from them make extracts to show the trend of the work and Mr. Tuttle's masterly handling of the subject considered. Briefly we quote from "What Is

Spiritualism?"
"What is Spiritualism? Is it a religion and a science. Science the classification of facts, the co-ordination of cause and effect, ultimating in broad generalizaions. It is the search after truth. Re ligion is devotion to and for the truth for its own sake; the abnegation of self for the good of others. Spiritualism, spanning the gulf between this present and the future life, is a religion dominant in both. It forms the golden strands permeating through all religious systems and binding them with common bonds.

"Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the volution and existence of spirits are by the operation of fixed and ascertainable

From "A Condition Negative to Mediumship": "The character of the com-munications depend on the purity and morality of the medium, but the state of mediumship being of organization, does not. Some persons are mediumistic, and assist at a scance, because they strengthen the vital force that is demanded. On the other hand there are those who with best intentions, but without the organic peculiarity, act as absorbents, and take up or neutralize the vital force. Just what this organic peculiarity may be is difficult to ascertain, and yet its presence is one of the most marked features of most seances. The medium feels the presence of such a person in a moment, and at once is aware that no manifestations need be expected.'

Under "Born With a Vell," he says: There is no reason why a seventh daughter or the seventh son should be more sensitive than the sixth or the first. As far as the 'veil' is concerned, it is always present, and the peculiarity to which so much stress is given is simply an accident, having no significance pathologically or psychologi-

Mr. Tuttle has an article on "The Danger of Yielding Selfhood to Communications," on "Can the Control Be Thrown Off at Will?" "Communications Reflect the Medium." on "The Health of Mediums." The latter being a question of great interest, the following quotation is taken therefrom: "Professional men break down in

their vocation and those who delve with mands made on those who have been have been such that they could resist with difficulty, and they had been overworked. The sweeping assertion, how-ever, that 'all the best mediums' suffer in health or become dissolute, is unsup-ported by facts. Many of the best have had health and attained length of days. The most remarkable, A. J. Davis, has for more than half a century been practicing his rare gifts, and to-day is

"Judge Edmonds, who possessed wonderful sensitiveness, lived to a ripe old age. Mansfield must exceed the three score and ten."

Following is an article on "The Danger of Mediumship," then one on "Medlumship and Morality," and from this we make a brief extract giving a logical and moral answer to a question that is frequently asked:

"A medium cannot be controlled to do anything against his determined will, and the plea that he is compelled by medium, like anyone else, know right from wrong, and if the controlling spirit urges toward the wrong, yielding is as reprehensible as it would be to the promptings of passion or the appetites. While in this earth life the duties and obligations contracted therein are paramount to all others, a proposition which must be admitted by all right-thinking spirits. The medium who is unbiased in his own mind cannot be led away from right-doing by the influence of mortals or spirits."

"How to Overcome Bad Influences" is the title of the next chapter, and the matter, like all of the subjects to which Mr. Tuttle gives his attention and thought, is illuminated by what he may say or write concerning them.

"Mesmerism a Benefit to Medium-ship," "Diet,," "Insanity and Mediumship," "Time Necessary for Develop-ment," with "How to Make Mediumship of Most Value to the World" are some of the other matters considered and from this last we append as a finish to our notice, this short quotation. Mediumship may be made of most use to the world

"By cultivating it for the pleasure and instruction afforded by communion with the spirit world, holding it above price and not as a means of livelihood. -Banner of Light. ·

The above work, which treats of mediumship in all of its multifarious phases, will be sent out for 35 cents. It vill soon be ready to deliver. It should be in every family. Address all orders to Hudson Tuttle, Berlin Heights, Ohio.

OR a moment stop and consider.

The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the tranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers-a portion of the profits of the office reurning to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.50. You can readily see that we are furnishing them for we have left is \$1.50. see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all carnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this

"Gleanings from the Rostrum." By A. B. French, Cloth, \$1. For sale 24 this office

and Answered.

To the Editor:-Is the God Idea going to seed, or is it only water sprouts accumulating which engross the minds of men at this present day? Basking in the glories of dreamland, its pictures generally tinted with late past experiences, and upon the same ground, and for similar reasons, I believe the God question is incorporated in the National Spiritualist Association's declaration of faith in the intangible-not to say improbable-and, like a hereditary disease clings to our very organism, and tints our very belief; but let us analyze it:

Take a child in its innocence and

without any belief, except what it can

gather outside creedal ranks in later

years: he finds that other children and

lower animals are born, and under favorable conditions do grow to maturity Hence he has found certain facts: 1 that I was born; 2, that I grew; 3, that a vast incomprehensible nature surrounds me: 4, that I can utilize these forces when I come to understand their nature; 5, that propagation of the species comes instinctively; 6, that some kind of food and some kind of covering becomes a necessity; 7, that music charms while discord grates; 8, that knowledge of things alds me in using Nature's forces; 9, that observation of seasons, measurement of time and com-parative distances leads me on to what is termed geometry, and the same teaches me to explore and measure part of the stellar world; 11, my aspiration still grows, and I feel grand workings of cause and effect, and each teaches ne a lesson; 11, I see men die, I hear communications from these dead ones, each one retaining his identity, and deduce from this that these dead ones must have had a prior individual exist ence; for if selfhood commenced at conception, as a sequence it must end in death, of which I have proof that it does not; 12, through the geological strata I find that this earth has grown, strata by strata, from the lurid fires to this cold outer crust, as the remains of past ages is written in every strata, and that present man is still inharmonious, but an outgrowth of still cruder; 13. I see that fear in past ages has created gross deities, and of later years more refined and human delties, and that certain dominant classes have manufactured delties through all historic ages in order to make man clannish, and for the expounders of their be-liefs to hold dominancy; 14, I see that Liberalists have of late made a new deity named Infinite Intelligence, which must be an impossibility, as intelli-

vidual; hence a man-god. The grown child reasons further: I have never seen, only heard of such man-god, and as I only want facts or teachings co-equal thereto, such ancient beliefs in a re-named delty must remain in the same category as earlier super-stitions. I deny nothing whereof I know not, but in an age fraught with remnants of dving creeds, and alive to investigation, the knowing ones and the framers of articles of belief would act wiser if they copied their codes from the fire-worshipers of the Inner Indias, the Buddhist hero-worshipers or the ancient Mythologians, who deified all that was grand, noble and good, and also the beauties and powers surrounding them, never going beyond the knowable. The grown child asserts further: I

gence cannot exist without a something

capable of reasoning, and a something

capable of reasoning must be an indi-

cannot see the utility of the beliefs in multifarious deities, from the revengeful Jehovah of the past to the Infinite Intelligence of the present, only, perhans, such delties are intended to be used as the magician's "peep-stone" to center the minds of ignorant worshipers. Evolution of the earth awakens the waters and creates ocean currents, and no Jehovah can stop them, and no so far as known; while men can moisture make the verdancy of lawn and flower flourish, and fire can de stroy the whole; atmospheric, electric currents may swamp a city or burn a forest—all is done by explainable causes, even before this last-named deity was manufactured. I knew nothing of the delty till someone told me that someone had told them that there was one. Hearsay evidence is inad-missible in courts of justice and in the courts of reason.

Finally, I will admit that all things are made to serve a purpose; the wicked man may need to be taught of an avenging deity to scare him into a moral course; the coward may need a Delty to praise and beg forgiveness from; the selfish man prays to his Delty for personal favors; the priest may probably he made a useful citizen if shorn of his bellef in a revengeful Deity, and the Spiritualists would undoubtedly stand firm upon their own feet, looking up towards the universal grandeur above and about them instead of aping moldy superstitions; for "Fear nothing, hate nothing and worship nothing," is a far nobler stanard to fight earth's battles under than imitating the creeds whose central teachings are "that all men are wicked sinners, and deserve everlasting punishment." The gates of the spirit world have opened far wider than in past ages, where all can study the lives of the ones gone before, from the low-est, debased criminals in sombre abode, to the bright messengers whose pres ence dazzles with all its sheen the seer's eyes; the earth has opened avenues of learning where all can familiarize themselves with every science, chemistry, astronomy, geology, archeology and sciences of everyday life, and sees the limitless scope of information yet to learn, which would take a million years to master. Yes, even in this restless age the

grandeur of a universal harmony can be fathomed by all when viewed as a grand whole, and man as supreme and uppermost in intelligence can change form and features of many places of Mother Earth to beautify his surroundings for benefit and beauty to himself and others, but never can man discern its true import as long as he truckles to a heathen delty or to plastering politic faiths on Spiritualism. The thrill of reverberating chords in music, the happy notes of the song bird, the kind words to an innocent child, the encouraging words to the disconsolates, the sights of our majestic mountains and streams, the chemistry of colors in spectral rays or in flowers, the hum of industry and universal progress, all lift the thoughts, moods and tendencies of man to grander, nobler and more aspiring works than the Indian potter who manufactures gods of divers colors to suit the taste-some in sitting posture. some on thrones while the late ones they have left standing till they get a C. J. JOHNSON. throne built. Pocatello, Idaho.

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# IT WAS IN THE FLAME.

He Saw the Face of a Murdered Friend.

Seated, wide awake, before the fire in his own home at No. 7 Beckwith avenue. Richard Pickering, patternmaker and inventor, says that he saw the face of his life-long friend and fellowcountryman appear to him just at the face of poor David Friday night. I hour that that friend, David Hurren, was murdered in his home in Willoughby.

It is not a ghost story that Mr. Pickering told to a Leader reporter yesterday, but a plain, simple statement of

Ever since the weird occurrence, he says, he has been unnerved and ill at ease. His work, work that requires long and close mental application, has suffered by this condition.

"I feel that I shall be more at ease if I told what happened," he said to a reporter yesterday. "It is as though I had a message that I should deliver for the sake of my old friend, a message that I do not pretend to understand, but still something of which I feel that it is my duty to talk."

Then, with this explanation, Mr. Pickering told how he had seen the

FACE OF HIS DEAD FRIEND.

Mr. Pickering is not a young man, looking fifty years old, perhaps, and as he talked of his murdered friend there of David Hurren appeared at the time were tears in his eyes that testified to the warmth of the affection that had existed between them and that made it impossible to doubt a word of what he

"Friday evening," he said; "I sat for two or three hours in front of the fire in my home. I am engaged in the inwas doing was calculating certain liquid pressure and mathematical problems that were involved in that task. I had been sitting there for a long time, my mind concentrated on my problems, and had no light in the room in which I sat. For three weeks I have been chained to that problem by the spirit of invention, and no one who has not undertaken that kind of work can understand the extent to which all external things are forgotten in the intense application of one's mind to some such mental proposi-

"Suddenly I saw before me a face. Almost as I looked at it it disappeared. A moment later it came again, more distinct than before. This time I seemed to be expecting the face to appear, but my mind was still working on my problems. The face faded again as I examined it with a feeling that it was one that I knew. Again it appeared. This time it seemed to glow with faint light. but again it faded, leaving stronger than ever the impression that it was a familiar face. The fourth time the face | tle. appeared it was more luminous than before. It was perfect and distinct, and the eyes looked straight into mine as if they were the eyes of a person who was suffering. Then the face disappeared again and returned a few seconds or perhaps

A FEW MINUTES LATER.

"I paid no attention to the time, because my thoughts were so concen-

think whose it was than before. Once more I saw the face. | pretty girl with her finger to her mouth. this last time very dimly, and still that of a dead man. It was still impossible for me to place it. I knew that I knew difficulty in placing faces, I think.

I went to bed, but still the mystery of the face occupied my mind, and I could fire, but not sleeping at all.

Hurren had worn a full beard while kill.-Philadelphia Press. the face that I saw had no beard on the chin.

"Sunday when I got the Leader and saw the portrait of David I understood. He sat by a furnace of seven-fold heat, I had not seen him for about two years. and since then he had had his chin shaved. The picture in the Leader was the face I had seen Friday evening, the appeared to me seven times, four times as the face of a man alive and three times as that of a dead man. Its expression was not that of David as I had known him, for he was a cheerful man, jolly and happy," and there were tears "and the face I saw Friday night was the face of a man who was being murdered."

THE SPEAKER'S LIPS QUIVERED slightly as he talked now, and it was only with an effort that he went on to answer questions as to his friendship with the murdered man.

"David and I came from London, England, to America nearly thirty years ago. We worked together in 1874 at the Younglove Architectural Iron Works. Yet our gold shone out with a richer We made patterns for iron stair work. David was an expert stairbuilder. He son avenue in this city that he bought while he was at work in this city and he traded that for a farm in Willoughby. He went to Willoughby about twenty-five years ago. When he lived in Cleveland my wife and I used to spend Christmas day at his house, where we all joined in an old-fashioned English celebration. His wife was a jolly, hearty woman and the Christmas festivals our families used to enjoy to-

gether were very happy. "After David moved to Willoughby he used to come and see me every time he came to the city, and once he asked me to go there and live with him. I did not want to do it because my business makes it better for me to live in the city. The last time David was in the city, about eighteen months ago. I think, he came to see me and we had quite a chat together. He was as bright

sermons of Rev. Dr. Paul F. Sutphen office.

at the Second Presbyterian Church, whom I often go to hear preach. I have no faith in any of the so-called

SUPERNATURAL PHENOMENA that are exhibited for pay, and believe that they are tricks, but I do believe that it is possible under certain circumstances for two persons to exchange their thoughts without any of the ordinary means of communication. That is thought transference or telepathy, and I believe that is what made me see the have had other experiences that make

this seem reasonable and true to me, and my mother also had some experiences of the same character. She was gifted with the ability that makes telepathy possible, I believe. When poor David was being killed his thoughts turned to me as a friend who would help him if I could, and, my mind, being in a peculiar state because of the concentration of thought on the problem l had been studying, I saw his face as it changed from life to death as his soul

left his body." Mr. Pickering is employed at the Variety Iron Works Company as a patternmaker and also as an inventor of certain details of machinery. He is intelligent, well educated, and matter-offact in his statements. He says that the most noticable thing that has previously occurred to give him faith in telepathy was the death of a friend in the Snokane. Wash., fire a number of years ago, when the face of the friend

appeared to him just at the hour when

he was lost in the fire, just as the face

he was being murdered in Willoughby .-

Cleveland Leader.

vention of a rotary engine, and what I Saw Her Years Before in a Dream.

> Mr. and Mrs. Alexander Thompson, of Falls of Schuylkill, celebrated the fifti eth anniversary of their wedding last evening, at their home, 4342 Ridge avenue. The event had a peculiar significance, for it was in a direct manner, according to Mr. Thompson, the celebration of an event foretold in a dream he had many years ago.

Both Mr. and Mrs. Thompson were born in Paisley, Scotland. When but 4 years old Mrs. Thompson was brought to this country by her father, James Rowling, who settled in Manayunk Her husband-to-be, though, lived in Ireland with relatives. One day he had a dream, and in it he saw himself wandering through a beautiful valley hemmed in by high, wooded hills. Through the valley ran a turbulent stream. He saw himself climb laboriously up the hillside to a small plateau where, in an enclosed field, grazed cat-

Leaning against the fence on the opposite side of the field he saw a girl; scarcely in her teens, apparently much disturbed, holding her finger to her mouth. A voice told him he would find his bride in that surprising manner. He was deeply impressed with the dream, but it gradually passed from his

Years afterward young Thompson came to America and settled in Manatrated on the face and the effort to yunk. One day he strolled up the Wissahickon Valley. The grand and pic-"The next time the face appeared it turesque scenery impressed him, but was dimmer and the head was turned not so much as the fact he saw in it a sideways to me. The head was bent reproduction of the valley of his dream. over to one side, and as I looked and The similarity struck him forcibly, and noticed the changed position I saw that he climbed up the hillside only to find, it was a dead face. Again it faded he says, the fulfilment of his dreamaway and appeared, this time more dim for there was the field, the cows and a

Asking her name, she gave it as Maggie Rowley, and said she had strayed away from her brother, who had been the man whose face it was, but I could watching the cows. Thompson escortnot place it. Most people at times have ed her to her home in Manayunk, and thus began his courtship, resulting in "This was between 7 and 7:30 o'clock, | their marriage when the girl was but 15 years old.

Rev. Dr. Andrew Culver, then pastor not sleep. After lying awake in bed of the Manayunk Presbyterian church most of the night, and all the time rack- performed the ceremony. He was presing my brain to account for the mys- ent at last night's celebration, as were tery, I got up and spent the rest of the also Mrs. Thompson's sister, Mrs. Elizanight in an easy chair in front of the beth McCooch, with her husband, who celebrated their fiftleth wedding anni-"Early in the morning something im- versary three years ago; also a brother, pelled me to go out into the street and Henry Rowley, with his wife, who celebuy a newspaper. When I got the brated a similar event five years ago. Leader the first thing I saw was the There were also present seven of the large black type announcing the murder | twelve children of the celebrating | the Tao. Making an effort to give it a of my old friend David Hurren in Wil- couple and six grand-children. Mr. name I call it Great. Great, it passes loughby. The thought at once came to Thompson has for forty-six years been on in constant flow. Passing on, it beme that it had been his face that I saw, a trusted employe of a large chemical but I dismissed the idea because David | manufacturing firm at Falls of Schuyl-

THE REFINER'S FIRE.

As he watched by the precious ore; And closer he bent with a searching

As he heated it more and more. face of my murdered friend. It had He knew he had ore that could stand

the test. And he wanted the finest gold To mold as a crown for the King to

Set with gems of a price untold. in Mr. Pickering's eyes as he said this. So he laid our gold in the burning fire.

Tho' we fain would have him say "Nay," And we watched the dross that we had not seen.

As it melted and passed away. And the gold grew brighter and yet · · · more bright. But our eyes were so dim with tears,

We saw but the fire, not the Master's hand: And questioned with anxious fears.

glow. As it mirrored a Form above used to have a little place east of Wil- That bent o'er the fire, tho' unseen by

> With looks of ineffable love. Can we think that it pleases his loving heart ..

To cause us a moment's pain? Ah no, but he saw thro' the present

The bliss of eternal gain. So he waited there with a watchful

With a love that was strong and sure And his gold did not suffer a whit more heat

Than was needed to make it pure. ARZELIA C. CLAY. Grand Rapids, Mich. "Religion as Revealed by the Material

and Spiritual Universe." By. B. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject: philosophic, historic, analytical and critical; facts and data needed by every "I am not a Spiritualist or a believer student and especially by every Spir- nature. In such constant response and in Spiritualism. I do not belong to any itualist. One of the very best books on constant stillness there is the constant denomination or sect, but I have been the subject. Price, reduced to \$1. | purity and rest. He who has this abgreatly pleased and benefited by the cloth; paper 50 cents. For sale at this solute purity enters gradually into the

ligions.

real existence.

Mrs. Besant says (Ancient Wisdom, o. 6): "The main spiritual verities of religion may be enumerated thus:

unfolding from unity to duality, from duality to trinity.

the cosmic order.

sire, and from which he is set free by knowledge and sacrifice, becoming di-

"China, with its now fossilized civili-Atlantis; and spread its offshoots over

the world." (For a more extended description of this great fourth root race and the part of the world on which it flourished, see "Atlantis," by Scott Elliot, Theosophical Book Concern.)

"The Mongolians, the last subdivision

of that same race, later reinforced its population; so that in China we have traditions from ancient days, preceding the settlement of the fifth or Aryan race in India. In the Ching-Chang-Ching, or classic purity, we have a fragment of an ancient scripture of singular beauty; breathing out the spirit of restlestness and peace so characteristic of the original teaching." Mr. Legge says in the introductory note to his translation that the treatise is attributed to Ko Tuan, a Favist of the Wu dynasty (A. D. 222-227) who is fabled to have attained the estate of an immortal and is generally so denominated. He is represented as on one occasion, he emerged from be- reached. wet: and walked freely on its surface. Finally he ascended to the sky in bright day. All these accounts may safely be put down to the figments of a later time.

Mrs. Besant says: Such stories are repeatedly told of Initiates of various degrees, and are by no means necessarily. "figments," but we are more interested in Ko Tuan's own account of the book:

"When I obtained the true Tao I had recited the Ching ten thousand times. It is what the Spirits of Heaven practice and had not been communicated to scholars of this lower world. I got it from the Divine Ruler of the Eastern Hova (the Priests or Teachers in of the Golden Gate"(The White Emperor, who taught the Atlantians) and "he received it from the Royal Mother of the West" (Ancient Lemuria.)

"This quotation suggests that the Classic of Purity was brought from Atlantis to China by the Turanians when they separated off from the Toltecs; and the idea is strengthened by the concontents of the brief treatise, which deals with Tao-literally-"the Way"the name by which the One Reality is indicated in the ancient Turanian and Mongolian religion. Further, we read: "The Great Tao has no bodily form,

but it produced and nourishes heaven and earth. The Great Tao has no passions, but it causes the sun and moon to revolve as they do. The Great Tao has no name, but it affects the growth and maintenance of all things." "This is the manifested God as Unity,

but duality supervenes. Now the Tao (shows itself in two forms) the Pure and the Turbid, and has the two conditions of motion and rest. Heaven is Pure and earth is turbid; heaven moves and the earth is at rest.

"This passage is particularly interesting from the allusion to the active and receptive sides of nature, the distinction between spirit the generator, and matter the nourisher, so familiar in later writings.'

"In the Tao Teh Ching we read:

"There was something undefined and complete coming into existence before heaven and earth. How still it was and formless, standing alone and undergoing no change, 'reaching everywhere and in no danger of being exhausted. It may be regarded as the mother of all things. I do not know its name and I give it the designation of comes remote. Having become remote it returns."

"This is the forthgoing and the returning of the One Life so familiar to us in Hindu literature. Familiar also is the verse:

"All things under heaven sprang from It as existent and named; that existence sprang from It as non-existent and not named."

God as a Trinity is also mentioned: "The Tao produced One; One produced Two; Two produced Three: Three produced all things. All things leave behind them the obscurity out of which they have come, and go forward to embrace the Brightness into which

they have emerged; while they are harmonized by the Breath of Space." Man is also regarded as a trinity in Taoism, being divided into spirit, mind and body in the Classic of Purity. "Chwang-ze (fourth century B. C.) in

ings, refers to the Spiritual Intelligences coming from the Tao." "From It came the mysterious existence of Spirits; from It the mysterious

his presentation of the ancient teach-

existence of God." "On putting away of desire is laid much stress in Taoism. A commentator remarks that understanding the Tao depends on absolute purity, and the acquiring of Absolute Purity de-

pends entirely on putting away of de-

sire: which is the urgent practical les-

"Now the spirit of man loves purity. but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would, of itself become still. Let his mind be made clean, and his spirit of itself becomes pure. The reason why men are not able to attain to this is because their minds have not been cleansed, and their desires have not been sent

away. In that condition of rest independently of place, how can any desire arise? And when no desire any longer arises, there is the true stillness and rest. That true stillness becomes constant quality and responds to external things without error; yea, that true and constant quality holds possession of the

CELIA MACNEAL.

True Tao."

# SEEKING AFTER WISDOM

Observations on Phenomena and Philosophy.

I will state my conception of the relation of these two things to each other -phenomena and philosophy. There I. One eternal infinite incognizable are two classes of persons, two types of mind, and each according to its charac-II. From that the manifested God teristic will emphasize the value of one or other of these things. Paul said of men in his day: "Jews seek a sign, and III. From the manifested trinity Greeks seek after wisdom," but to both many spiritual intelligences, guiding classes he simply preached Jesus. So to-day many seek for a signia table IV. Man a reflection of the mani- moved by unseen agency, a materialfested God, therefore a trinity funda- | ized form issuing from a darkened cabmentally, his inner and real self being inet, a writing between fast closed eternal, one with the self of the slates, a picture by spirit artists, done in I know not how many styles, a ban-V. His evolution by repeated incar- jo thrummed, etc. I frankly confess I nations into which he is drawn by de- never at any time saw any of these things done or even attempted.

I do not question the genuineness of vine in potency as he had ever been di- these signs. Notwithstanding the evidence accumulates that fraud in appalling magnitude confronts the investigazation, was peopled in the old days by tor, I see no reason to doubt that genuthe Turanians, the fourth subdivision ine manifestations of all this bewilderof the great fourth root race, the race ing variety do occasionally take place. which inhabited the lost continent of For myself I may say that an occasional exhibition of slate-writing, either automatic or independent, is full as much as my curiosity demands, though I am not sure I ever witnessed an example of either. It is possible I might cater to my undeveloped taste for the marvelous until it became a raging thirst, an abnormal appetite that would demand the highly sensational performances given at one dollar per head, and which are ingeniously suited to just such

So also, others seek after wisdom. Philosophy-literally meaning "love of wisdom, knowledge." These want to get back of the rap, the mere physical demonstration, and to grasp the truth of the unseen, its ideas of love, justice and mercy, to know of its conditions and possibilities, to be instructed how to live better and to become more noble, brave and true. To them the phenomena, the endless manifestations, are merely shells, necessary no doubt to the life and protection of the kernel. a worker of miracles; and very eccen- but only to be broken through and cast tric in his ways. When shipwrecked aside when the kernel of truth is

cunningly counterfeited, 'as Brother Francis has so recently said, and these false, spurious imitations not only deceive, but when exposed lead to disappointment and disgust.

On the other hand the philosophy. the lucid and edifying teaching, the helpful, comforting assurances and instruction, are impregnable. Not a shadow of suspicion rests upon these. The golden rule may be violated or rejected of men, but it cannot be counterfeited. Philosophy may be neglected, but it cannot be tainted, outgrown or pronounced worthless. Phenomena may be simulated, made to order, "deceiving the very elect," but pure words, brave teachings, just expositions Power, who taught the Turanians). of duty, pertinent exposure of sin, these "He received it from the Divine Ruler | things are enduring. No one is in danger of deception at these points, nor ing and practicing them.

The supreme danger that confronts us is that we shall be slow to live as the beautiful philosophy requires his. Contenting ourselves with an occasional manifestation of spirit power, sating our love for the marvelous, the fear is that we shall be satisfied to say: Death does not end all. I shall live again.' But, my brother, because we shall live on and on is the very reason why we ought to be cdreful how we live. To live is grand, but to live right is grander. Phenomena may convince us of the continuity of life and show us that the life to come is homogeneous with the life that is now is, but it requires the philosophy, known and pracfised to make this life a fit prelude to that coming one and to invest it with truth, purity and sacredness.

Of course the phenomena of Spiritualism are essential to its very existence. are vital to the very structure of its philosophy. While a large part of the mere physical manifestations I believe could be safely, and possibly ought to be, eliminated, still it is evident that there must occur manifestations some kind, else the system could not have entered the world and at present could not be sustained or propagated. We talk, as learned Dr. Dick, of the "Philosophy of the Future State," but evidently the first thing in order is to show that there is a future state. Unless that fact, if it is a fact, can be demonstrated, all of the pretentious philosophy about it is simply guesswork, the wish being father to the

thought. This has been the fatal defect in orthodox preaching and speculation. It has not lacked in beauty of imagination when picturing life to come "over there;" it has not lacked elements of power for good in instructing men how to live uprightly; but it has lacked the potent, ready-to-hand demonstration of life beyond the grave. And shorn of that, it has made its way down the

As said above, the phenomena of lieve. Spiritualism must furnish the founda-Rev. Savage and all others. Candidly, they wanted to live a better life. Not while I never received a solitary test | because they feared a burning hell, not ported by good. true, unimpeachable conception of Jesus to be a fact, but witnesses, that I accept the glorious festations.

What I urge is this: The truth about living right, of understanding how best our church. I believe it to be the exact ception by happy immortals, that is the | tion now in existence. main thing. We should develop our tipping table, but rather ponder the holy teaching the first thing. Relegate a hand write a message which I know sacred, pure and comfortable philosoto be above the ordinary capacity of the | phy and invite co-operation on the basis medium, but should rather intently of right living. This is the true basis. study that sacred communication to get the heart of its teaching for my guidance and comfort.

The philosophy of it! How to live right! This is the crux. In its power to banish fear by extirpating superstition, to crucify sin and wickedness by inciting to holiness, to make life, better, lies the regenerating power of Spiritualism if it possesses any such power. I am conscious that this sounds, very much like preaching, and I am thankful, my brother man, that for years this has been the tenor and substance of my preaching in the pulpits of the church of my choice. I have at all times simply urged men to believe in good and do good, and on that basis have with unfailing faith promised them they would surely get good-get the good of this world and the next one as well.

A few years ago I was called to preach the funeral of an old "Infidel" lawyer, a good father, neighbor, citizen, of rich and inspired thought. An'exa brainy man, great reader. And I took | cellent work. Finely bound in scarlet for text Eph. 6:8: "Whatsoever good and gold. Price \$1.50. For sale at this thing any man hath done the same office.

A Most Fearful Disclosure.

ILLUSTRATING "CHRISTIANITY" AS EXISTING AMONG CATHO-LICS. AND PUBLISHED IN THE CATHOLIC CITIZEN OF MILWAU-KEE, WIS.-DEGENERACY IN RE-LIGION.

Are you aware that most of the toughs in our town are Catholics (socalled)? Such is the fact. And it was they who made the trouble here last week, the details of which have reached you long ere now. The mayor had to call for fifteen hundred volunteers to aid the regular police, the militia and the city soldiery. Despite which the rioting continued for three awful days and nights. This gives you an idea of the numerical strength of our Catholic laborers-and idlers-and of their frenzied hate they bear toward our colored Another fact: In this Catholic city the negroes are almost solidly Protest-

ant. And I would like to ask, can you give me a good reason why this should be so? Why the eighty thousand negroes are so nearly ignored by the church? I doubt if there are two score of practical Catholic men among the entire colored poullation of this city. Several hundred women and a few white-wooled men of ante-bellum daysyes; but young men-none! Why is it that-speaking broadly-priests never seem able to get any influence over men, black or white! All the women folk of these rioters are practical(!) Catholics. The rioters themselves have nearly all been to the parochial schools, have nearly all received baptism, penance, eucharist and confirmation. And yet- cui bono! Ready at a moment's provocation to become rioters, plunderers, incendiaries and murderers, and ready at all times to idle, gamble, quarrel, drink and curse. Everybody who knows any thing about the Catholic poor in our large cities knows that I do not (indeed, that I cannot) exaggerate their viciousness. Sermons, novenas, missions, processions, jubilees, October devotions, May devotions, masses innumerable, and yet-our Catholic poor a menace to the city! Can you, my logical friend, give me a good reason why this should be so?

Yesterday Father Fitzgerald risked his life to administer absolution to one of our policemen who had been shot. Such incidents are common and are truly edifying. But what puzzles me is, why there should always be heroic priests to console the men who are dying-and no priests (very few) to govern and guide the men who are very much alive!

Is there a priest-among us who has strong influence over the white workmen of this city? I have not heard of him. Is there one who has any influence at all over the tens of thousands of workmen here? Not one.

In this Catholic city there is Seamen's Bethel-Protestant, to be sure. It is not concerned with orphans, nor infirm people, nor yet with dying men-just with living men, rough workmen of the ship. does disappointment ever follow heed- And so, of course, one hears of no priestly influence there.

for homeless men-also a "Whosoever Will" rescue mission, not for paupers, nor babes nor insane, nor women, nor dying men, but for lusty, young workmen (sometimes idle), in temporary straits. Are they Catholic institutions? Certainly not. hat have Catholic institutions to do with vigorous, hardy, young workingmen? Lots of Catholic young men go there, to be sure, because there are no Caholic institutions of the kind there. Note well-three Protestant institutions concerned about menprincipally young laboring men-not dying men, but men gulte alive. And not one Catholic institution of the kind amoung the countless Catholic institu-

tions of this much institutionized city. us who makes a specialty of humanizing the men among our brutalized city

poor? There is none! And can men be Christianized before they are humanized? And will they ever be humanized as long as priests take no note of the con-

ditions which now brutalize them? Our great cities are crowded with Catholic schools, asylums and churches. And yet-where the Catholic population is enormous-right there are fearful riots and bloodshed, possible at a minute's notice. And even in face of this, is there one priest here who gives thought to the labor question, the social question, or any other seething question of the day, economic or industrial? Is there one priest in New Orleans who studies the negro problem, or

the problem of poverty? I would like And so, where's the wonder that in this city, as in others, the laboring man -taken in a body—feels no living fellowship with church or priest!

M. T. ELDER. New Orleans, La. 1900.

stream of time very much handicapped, shall be receive of the Lord, whether he as a boatman rowing with only one oar. | be bond or free." So I preach, so I be-Pardon an additional thought. In

tion upon which to build. I eagerly ministry of twenty years I reached this read all tests reported in The Progressive | conclusion, and it was true of my Thinker, such as those given by Mr. | preaching (and is true) that the people Pitts, Judge Munson, Lillian Whiting, who joined the church did so because myself, it is because of such tests, re- because they believed the immaculate simply and solely because there was possibility of a life hereafter. No. I do awakened within them the desire to live not decry against properly devised tests a cleaner, better life, and they felt that nor object to dignified, day-light mani- in the church and as a part of its membership they could do so more easily. This is true of my work. It is true of to prepare ourselves for a glorious re- truth as to every orthodox denomina-

All of which emphasizes the truth higher nature. I should not gape at a lave indicated. Make right living, pure, message I may possibly get from the everything-men and manifestationsbeyond. I should not marvel at seeing to the rear. Put in front a beautiful, ELD..H. W. B. MYRICK. Gentryville, Mo.

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FOREIGN COUNTRIES.

SATURDAY, DECEMBER 1, 1900.

#### A Losing Warfare.

A . Christian writer in an English journal is growing despondent over the future of Christianity. She says, for it is a woman, and a close observer: "There are four million more Chris-

tions in Asia than when the 19th century commenced, and there are two hundred million more heathen." The poor woman, so depressed,

almost despairingly, inquires: "Is the church fighting a losing battle

for the Lord?" To be frank about it, we think it is. Though claiming to be supreme in Europe and America, the church is gradually undergoing a change which makes it a very different affair from an outgrowth of the teachings of what it was one hundred, or even fifty Pythagoras, of Plato, of Socrates, of all years ago. The Stygian flames of hell are already mostly extinguished. Its and was promulgated by Zeno, by The religion of the great prophet is king is degraded, and has gone into exile. 'The church's resurrection of the body has become an obsolete idea. A phers antedating our era is here general judgment day is relegated to its Egyptian origin. The destruction of the material universe by fire is no reign of a jealous, repentant and re- be new to many of our readers, but is the base of all myths, and will soon give place to the Spirit of Nature, whose reign is eternal. The era of Reason and of Science will soon succeed the age of Superstition and Ignorance. Truth will be enthroned where Error has presided. Having circled the globe, her second circuit, just commencing, will be sublime. We see the dawn of a brighter morning, and the approach of a more glorious day. Illumination is already seen in the pay." East in the turmoil and strife which always usher in reform. Long years may go by, and progress may be slow; but so sure as is the sun in its course. so sure a new era, unparalleled in history, is now opening, when Right will

#### trinity which all the world can adore. Ancient Man In the Frigid North.

While felicitating ourselves on the evidences of ancient man, down there in Mississippi, news comes of discoveries of traces of pre-historic races in | brought up in the caverns of Crete: nor Alaska, which widen our knowledge very largely. The prospectors in the foot hills of Mount St. Elias, way up making "placer diggins," discovered a of all things, and Himself from Himcopper mine which must have been worked long ages ago. In the immediate vicinity were picked up kettles, tools, spear-heads, and other articles of practical use, manufactured in a crude manner out of copper. It is evident the copper came from three of the four mines in the immediate vicinity. The spot where the discovery was made is 6,000 feet above sea level, in

the foot bills of the mountain peak.

Geologists maintained many years ago that the American continent carried within its bosom evidences that it is older than the eastern continents. It seems very probable it was also inhabited by man long in advance of the East. Instead of Asiatics crossing Behring Straits into America, this new find, with such unmistakable evidences of antiquity greatly strengthens the idea of the geologists, and suggests that if there was any crossing between Asia and America it was probably westward instead of eastward as heretofore supposed. This writer, however, is apprehensive the point of divergence was a submerged continent in the Pacific, of which the many groups of islands now visible were elevated plateaus, and that the people fled both eastward and westward at the same time, one branch populating America which may have risen from the ocean when the submerged continent disappeared, the other branch escaping

Time, and a great deal of it, has been employed in making this earth what it is, and they deceive themselves who try to limits its duration to a few hundred thousand years, or even a few million of years.

westward and finally reaching Asia.

Evolution of a God. Commencing at the dawn of civiliza-

tion we find polytheism universally prevailed. There was not a nation, nor a people anywhere who had not a multitude of gods to whom they made propitiatory offerings and bowed in worship. Run the eye all along the pathway of civilization, commencing at its seeming birthplace in Central Asia, and following it down to the Persian Gulf, thence westward to the Atlantic, and the same state of facts prevail. This condition was not arrested in Palestine, as many suppose, but the worship of many gods continued according to Bible authority, until the Jews were led into captivity by the Persians. There they first gained the one God idea: and if it was our purpose to find that God we should point to the sun, the giver of light, and heat, and all earthly blessings, as that God-a Being which became immaterial and was metamorphosed into a spirit in the evolution of ideas. As space is limited for the discussion

of this subject it is necessary to leave the God idea prevailing in Egypt and throughout the Orient, and come down to a period in the Roman empire immediately preceding the alleged birth of Jesus, and what do we find?

Beginning with the foundation of that empire the people were polytheists, like those of all other countries. They worshiped innumerable gods, though they seem to have had one supreme god, the father of the multitude, to whom the minor gods were subordinate. As the years advance and we become better acquainted with them these gods seem to merge into each other, so it is quite difficult at times to preserve their individuality. And so, too, with the erous and provided wives for those they races. The missionary religions were

Grecian philosophy' began to take root the character of the gods changed. The lesser gods lost their occupation, and which they had their beginnings. the tasks of the superior gods were correspondingly enlarged. Saturn, the father of all the gods, who fell into bad odor because of mutilation at the hands of his sons, made way for Jupiter, the Zeus of the Grecians, who came to the of their faith. They do not follow the the supreme, and lastly the only God. while the subordinates were relegated to oblivion, else were converted into spirits, and still later, under Christian rule, were converted into saints with new names whom the Catholics still adore.

It is generally supposed these changes were brought about through the lufluence of Christianity; but this is not true. The substitution was the product of philosophy in place of barbarian ignorance groping in darkness. It was the great thinkers, Grecian and Roman, early ages, before Christianity had a being. A few extracts from the philosooffered in confirmation of our position.

We have before us as we write an interesting volume by that distinguished longer believed. Virgins bearing Gods Protestant English scholar, J. A. was an idea borrowed from Grecian Farrar, entitled "Paganism and Chrisand Roman mythology and is going out | tianity," on which we shall draw for of date. While all this is true the facts and quotations. The position may vengeful Creator is now recognized as amply sustained by reference to cited

Said Pythagoras: "God is one, the giver of light in heaven, and the Father of all, the mixed and vital power of the world, the mover of all things." Sophocles wrote: "One is God, one

who made both the heaven and the farstretching earth, and the ocean's blue wave, and the mighty winds." Diphilus, the comic poet: "Father of

all, to him alone incessant reverence Maximus of Tyre, said of the gods: "Their nature is one. From our ignorance we call them by different names,

just as though there is really only one sea, we speak of Aegian, the Ionian, and the Cretan seas.' be triumphant, and Eternal Justice, its twin brother, joined to the immaculate Sophist, covers the whole question: Spirit of Nature, will form a new "Jupiter made all things; all things this is not probable." whatever are the works of Jupiter, rivers, and the earth, and the sea, and above, or beneath them; and gods, and men, and all living things, and all

things visible or intelligible. First of all he made Himself; nor was he ever did Saturn ever intend to devour him; nor did he swallow a stone in his stead: nor was Jupiter ever in danger, nor will he ever be. \* \* But he is the First, above the 60th line of latitude, while and the most ancient, and the Prince

> Seneca, a Pagan philosopher, but writing before Christianity was taught in Rome, according to accepted ideas, represented the several gods of the Roman faith as "The different manifestations of the First Cause and Creator of all things." He wrote: Bacchus, Hercules and Mercury are so many synonyms for God. The name Bacchus refers to Him as the parent of all things; Hercules indicates His inseparable power; and Mercury refers to Him as the source of reason, numbers, witches will become a pastime, and order and knowledge."

With like material we have sufficient to fill a page of The Progressive Thinker, demonstrating the Christian object of worship is identical with the Pagan, which was stolen and appropriated without credit, and then the ancient system was falsified to add greater lusture to the false claim. Here we leave the subject for the reader's reflection, fully confident moderns have not very considerably changed their conception of the character of God or his attributes, since the days of Augustus.

### A Great Discovery.

Late investigations seem to prove that the infection of yellow fever is spread, and, possibly, propagated by the bite of the mosquito. As stagnant pools of water are the birth places of the infectious insect, the best preventive of all so-called malarial ailments will be the destruction of the pools in which the pests breed.

A brother's sufferings should ever claim a brother's pity.-Rousseau.

The contribution of Oskar Maun to the November North American Review contains matter of interest to every student of the great problems of re-

The Extension of Mohammedanism.

ligion. It is customary for Christians to extol the superlative excellence of their own religion, to the exclusion of all others. In their mistaken zeal they forget that there are other great world religions, the spiritual outgrowth of other races, which have been equally potent as their own in furnishing the bread of life to millions of people through countless generations. Some of these are of vastly greater antiquity; were hoary with age at the birth of Christianity.

Impelled by the command to preach the gospel to all nations, missionaries have been and are sent forth, filled with the self-conceit and the arrogance of the belief that they have the only true religion, and forgetful that the devotees of other systems are quite as earnest, as truthful, as zealous as themselves. They do not attempt the fine methods of persuasion, but believing a 'heathen" has no rights a Christian is bound to respect, trample the social customs of other races under their feet, and strike down the worship made sacred by ancestral piety.

It is constantly asserted by the pulpit that Christianity is destined to be the great world religion, that it is gaining while the others are standing still or dying. Those who believe this will find a revelation in the pages of Mr. Maun. founded, classified the six great re erly tied." ligions into the missionary and nonmissionary. In the latter class he placed Brahminism, Zoroasterism and Judaism. These by their exclusiveness Buddhism, Christianity and Moham-As learning became more general, and | medanism. These were parallel in their adaptability to the wants and capacity of other peoples than those among

While Mohammedanism does not send abroad special missionaries, its travelers and merchants wherever they go hold it a duty they owe to their great prophet to implant the principles to the peculiarities of the people they the feelings or provoking the hatred of contact. So far as possible they adapt worship of those they would win. Their success has been wonderful, even more than the conquest of the sword in the days when Omar, the sword of Allah, persuaded the nations by the logic of force.

There is a mighty uprising in Mohammedan countries, a fermentation which menaces Christian civilization. Cicero, and by numerous sages of those sweeping over Africa. In India and China it is rapidly extending its influence. With all the money and sacrifice of life made by Christians, they have made no advance comparable to the unparalleled extension of Mohammedanism by its self-appointed exponents, who are pioneers in commerce as well as religion.

The masses worshiping at the shrine of Allah await a prophet to lead them to victory. The fanatic hordes have on many occasions shown the world what they could do. When the leader comes it will be well for the Christian nations not to listen too readily to the attractions of peace but to be prepared for self-defensive war.

### A Discouraging Outlook.

Sir Robert Hart, Director-General of the Chinese imperial maritime customs, in an article in the London Fortnightly Review, discussing the future of China, says, in substance:

"There are 20,000,000 Boxers who are armed and drilled, thoroughly disciplined, and animated by what they conceive patriotic motives. They will make residence in China impossible for The hymn to Jupiter by Aristides, the foreigners. The miraculous spread of

By all means hasten forward the missionaries. Perhaps they will not be as the heaven, and whatever is between or | welcome in China as those visiting the cannibal islands, but their passports to glory will be assured nevertheless.

### Thought She Was a Witch.

Huntington, W. Va., Nov. 15 .- Jack Cottrill is charged with the murder of Mrs. Viola Boggs, who was shot yesterday. Cottrill believed the woman was a witch, and others held the same belief.—Telegram.

Of course if the woman was old, without friends, was not good looking, nor wealthy, she was a witch in popular esteem, and Mr. Cottrill was justified in shooting her; for according to Bible authority, "the Lord" had commanded him: "Thou shalt not suffer a witch to

When the Holy Scriptures shall become the supreme law of the land, and Jesus is installed King, as certain factionists demand, -then shooting of then disagreeable old men and wrinkled old women who will not bow to the demands of the church, can be got rid of without an appeal to judicial forms.

Plutarch Is Good Authority. May we not commend to those who are so insistent on the real personality of Jesus the words of Plutarch, the distinguished biographer, born A. D. 49, but who never heard of our Savior, at least did not mention or refer to him in all his voluminous productions? He is reported to have said, as rendered by that well-known Protestant scholar, J. A. Farrer!

"Methinks they wrong God less. Who doubts or disbelief confess. Than they who worse of God believe Than of a man they could conceive. And every vice to Him assign To prove Him fickle, false, malign; As I would rather men should say 'There is no Plutarch' than that they Should speak of Plutarch as so mean. So full of petty spite and spicen, That, if you vexed him in the least, Into your crops he'd turn his beast."

Learn of the Chinese.

The New York Tribune reports the substance of a discourse lately made by Mrs. S. L. Baldwin, at a meeting of a Brooklyn' Woman's Club, on the People of China. Mrs. Baldwin lived for twenty years in the Celestial Empire, and was brought in daily contact with those of whom she spoke. She

"Filial plety is the central virtue of the Celestial Empire, and we who have lived in that country, miss upon our return to the West the parental obedience which distinguishes the Chinese child. The whole second table of the law containing the command to 'honor thy father and thy mother is the fundamental principle of Chinese educa-"In China, this 'honor' means more

than obedience. Respect for age and observance of the public law follow as a natural consequence of the observance of the command. Through all the relations of life brothers and sisters. aunts and uncles, even cousins and distant relatives, superior age is respected. Guests at table are seated according to their years, and the young stand in the presence of the old. It is as much against the law for a child to disobey his parents there as it is here for him to steal. Were such a law enacted as rigorously here the number of jails would be multiplied. In towns the elders of the place are the honored people, and to them the enactment of laws referred. The most terrible thing that can be said about a Chinese youth is that he defies the elders.

"At six weeks old the baby's wrists are tied loosely with a red cord-red signifying joyful, and the cord obedi-Prof. Max Muller, the most gifted lin- ence. This explains to disobedient guist and writer on Comparative Re- youths and maidens the popular exligion, a science he may be said to have | pression, 'Your wrists were not prop-

less gross violation of law in China than here; that there are fewer murders, and no such thing as a profesgoddesses, for the Romans were gen- did not admit of extension to other | sional burglar; that laws are strict and penalties swift. The teachings of Con-

> "If," she said, "the teachings of our great leader were taught as faithfully citizens.

Chow's book on etiquette, which is still a standard work, although written 1.980 Disrespecta of children was then front, and in process of years became arrogant methods of Christians, but spoken of as "evil words that hurt their Lord; Who was conceived by the Holy with wonderful tact, adapt themselves | parents' ears." Children were instructed to rise early in order to give would convert. They avoid wounding the morning salutation to their parents; fied, dead, and buried; He descended to make the fire if they are cold, to in o Hell, The third day he rose from that his soul can ask or desire. the people with whom they come in fetch a fan if they are warm, to bring the dead: He ascended into Heaven, food if they are hungry. If the child

> that he may not repeat his mistake. "When the parents grow old," the ancient book says, "be sorrowful and fearful. If they are sick loosen not thy girdle to lie down. If they die your very bones should grieve. Grief's cloth three years you shall wear. The sacrificial offering shall never cease." So, in the colossal yellow evil there

are vital grains of good. Instead of missionaries to China should we not beg them to send missionaries to America to teach children their duty to parents.

### Drifting! Drifting!

Yes, drifting is the word which expresses the condition of the religious world at the present time. There is nothing stable in its movements; nothing fixed and enduring. It is almost rudderless in a boisterous sea, and it drifts on, no one knows where,

The churches have all left their ancient moorings and are at sea. Their charts were made in an age of ignorance, and are now defective. Their compass is deflected, and no longer points to the North Star. Steel ribbed, steel sides, steel bottoms, steel lined, steel covered, steel masted, steel machinery, and steel everywhere, attracts the old-time mariner's guide, making it | the monks, are the most untrustworthy; untrustworthy in cloud, and storm, and gale. So the old hulk of ages gone Christianity may avert the peril, but drifts a derelict on a wide and boister-

> In early days seamen coasted from headland to headland, and thus circumnavigated a continent, resting securely in some protected cove when winds were too severe for their fragile craft to ride safely in an open sea. A voyage around Africa was then famed the world over. But now old Neptune may rave, and Boreas blow, still the good ship of majestic proportions sails on; while the great waves come and go. wasting their strength on her buttressed walls. These modern ships have been constructed by skilled workmen, directed by an experienced engineer, along scientific lines, with full knowledge of the capricious element in which it is to float, and the counter currents which endanger her safety. The arts of old sailors to scud before the storm is no longer practical; it is a booby trick which will not win in a contest with

the raging elements We, too, are drifting as we write. It was our purpose to show that the churches are all aff sea in an insecure barque, the Blocation of the port unknown, while stars, and sun, and even compass are no longer guides to point pilot refuses to accept the new lights strated to be crustworthy and unfailing. Though travelers who have successfully made the distant port have returned and told of their successful outer voyage" and easy journey back, still churchmen refuse to listen to their experience, or profit by the knowledge they impart. They prefer to drift, and will do so as long as they listen to those interested in leading them astray, or made to deceive. 0:

But where are they? Like the deserted ocean craft, they are derelicts: direction, moving with the most powerful currents, changing their course with them, and will do so until overburdened with barbacles they are carried down by their own enormous weight, else become water-clogged, perchance are driven on a sandy shoal, or and are gone forever.

Mark represents Jesus as saying: "All things are to him who believeth." It seems characteristic of some writers to censure, and even to denounce with bitter epithets, those who do not adopt

Be Economical of Vituperation.

some cardinal feature in their creed; as if belief was a creature of will, to be changed at the caprice of any man. Again and again we pray for the art of believing that which does not commend itself to our intelligence as truthful. How can we believe that to be true which education and judgment assure us is false? Opprobrious epithets only lessen esteem for those who use

trary, is to increase hatred for a creed whatever it may be, which makes its votaries intolerant. It was difficult to compel belief when the church was panoplied with all the weapons of the Inquisition. And converts to the faith, though doing lip service by compulsion, still retained their old opinions, as is often illustrated in the person of Galileo. It required ages

of cruelty to father and son and their

descendants, to force belief on the

world in the dogmas of the church, and

still there were persons who rejected

them. They never convince the under-

standing. Their tendency, on the con-

the faith and continued to hammer away against it.

The unseen intelligences have furnished indubitable proof that they are able to communicate with those yet clothed with mortality; but there are dence, so they remain unbelievers. Shall we abuse them because of their incredulity? Would not the cause be Mrs. Baldwin declared that there is | better subserved by increasing our facts and strengthening our logic?

it is the same with many features of the Christian creed. Before us as we write is an Episcopalian Prayer Book. with ritual, rites, ceremonies and belief fucius, she stated, are taught in every of that church, as published by it "For the Promotion of Evangelical Knowl- As Portrayed by the Editor of in no other way. The earth will be edge," as announced on its title-page. We find there the Apostle's Creed, here there would be more law-abiding | which is engrafted on, and its recitation is a part of the regular service, to The speaker quoted from Lady which every member is required to give iii:16. assent. We quote the shortened creed:

"I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Ghost, Born of the Virgin Mary; Suf. to prepare him for this life, and since female created he them." fered under Pontius Pilate, Was cruci- preparation for this life is itself a prepconfession, and beg for instruction so [dead.

> holy Catholic Church, The Communion | ways active. If hatred and avarice and systems, must have been a huge monof Saints; The Forgiveness of sins; the envy have brought malignant influences ster if in the form of man. And then Resurrection of the body; And the Life they can only be destroyed by love. If the idea of a Creator with such mameverlasting. 'Amen."

italization and punctuation of the

not propose to quarrel with, nor denounce those who subscribe to it. It is the old Catholic creed, abbreviated for popular use. A person may retain fellowship in the church by repeating or | honor will become a suppressed passion, assenting to that creed each Sunday an arrested development. morning; but there are those who will not accept it however opprobrious the terms applied to them because of its

If persons are anxious to impress that rial of which the new faith is composed. When emancipated from the church they learned there is scarcely a page of modern history that is not corrupt, crediting worthy actions to wrong persons, and making heroes of men little their conviction that ancient history partakes of similar imperfections, largely magnified by years. They have that they resorted to the basest of for- ress brings us closer to it. geries, and the most brutal methods to If you would be your best self, thereestablish their faith. In possession of fore, you must become a part of this tant, and many absolutely refuse to ble for you to wholly consecrate your the church, from the greed and avarice through their hands unless corroborated

by other evidence. the advocates of creeds to be very to open doors and windows and give the republic. It must cease to exempt all economical in their terms of reproach, and instead of vituperation let them employ logic and fact, trusting little to olden authority, scarcely a page of which, if originally genuine, has not been doctored, and made to tell another story from what the author intended.

### The Tables Turned.

The Buddhists are turning the missionary tables on Christians, and are flooding the West with a pamphlet entitled "Through Light to Light." It is directed "To the Christian Barbarians of Europe who are still sunk in the lowest stages of religious ignorance." It offers Buddhism as a new Gospel, which has developed to its fullest extent the absolute truth concerning God and man, which Christianity has never been able to find. It earnestly appeals in its conclusion to the unbeliever, and urges him to acthe way or indicated its position. The |cept the glorious teachings of Buddha. and thereby attain Niryana. It gives which modern observation has demon- the five rules for the guidance of true The sordid soul thinks of itself alone, is and it has no place in our civilization. believers as follows:

not take another's property. 3. Do not touch another man's wife. 4. Do not little higher than the animals. When Chinese Boxers, whose name for censpeak an untruth. 5. Do not drink in- self is the ruling passion only a mean turies will be a synonym for cruelty. toxicants."

flected in the Ten Commandments should go to heaven it would find itself, Price 15 cents. are guided by old charts which were which Moses is represented to have re- strangely out of place, would misunderthey are floating, drifting in every edict of Constantine. In the latter case, anywhere unless the divine element of this office. so far as the Sabbath is concerned, the decree of a Roman emperor is superior, mand of "the Lord."

nocent.-Tacitus.

# "How Shall I Become a Medium," Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, now in press, entitled "Mediumship and its Laws, its Conditions and Cultivation." It will be ready for delivery sometime this month.

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. Address

> HUDSON TUTTLE, Berlin Heights, Ohio.

# DR. J. M. PEEBLES.

Next week this Pilgrim will occupy the costrum of The Progressive Thinker, with an intensely interesting and instructive address on Voudouism, Obiism, Hypnotism, Psychism and the Dangers of Disorderly Mediumship. multitudes who cannot accept the evi- who do not read The Progressive Thinker will miss a rare treat, and remain in the dark in reference to the above subject.

# THE HIGHEST LIFE.

# The New York Herald.

God so loved the world.-St. John,

When a man does what God asks him to do and does it because he returns the love which God has shown for him, he has the very essence of true and practical religion. He needs nothing more image of God created he him: male and aration for the life to come, he has all that statement was slightly mistaken;

The only motive that has any merit is And sitteth on the right hand of God love. Love consecrates and enlarges God? True, our various systems of rethe faith of Islam to the customs and has erred, the writer advises him to the Father Almighty; From thence he the heart. If one loves God he must ligion, all of them, are built along those seek his parent without delay, make shall come to judge the quick and the needs be ambitious to make God's lines; but the God, capable of construct-"I believe in the Holy Ghost; The is never indolent or sluggish, but al- countless millions of suns and solar We have carefully followed the cap- totally depraved, which statement I de- the animalcules! Is it not preposterous? Now that is not an acceptable creed to the human heart is to persuade men to God, though they were not so extrava-The Progressive Thinker, but it does love one another. Then will be exer- gant when our little earth was supfore the steady gaze of charity, and this for man's exclusive entertainment. grasping for wealth at whatever cost of

> dividual should do justice to himself by basing his calculations on the reveladoing it to others, and in which the tions of the Bible.-Ex. brotherhood of the race should be an established fact instead of a religious silly creed on Spiritualists, or on any dream, is perhaps inconceivable, and based on the Bible. It is the priests, portion of them, they mistake the mate- | Yet we are moving slowly toward that | the false guides, who have been pregoal, and if we keep moving we shall dicting the end of the world for more some time reach it. As surely as God than 3,000 years. And they are still at exists so surely must we approach it, and will be so long as they can nearer to Him as the centuries, like a great current, flow into the eternity of frighten people to accept their stimulus the past. Higher minded, nobler and of fear for making converts. Long beworthy the name. The deeper their re- truer must we become, larger and more fore the present era, while Egypt was search in the past the more profound | complete our outlook as time flies by, | yet young, the destruction of the world and in the end, when the irresistible by fire, and the end of all things near at logic of the situation has accomplished hand, was foretold. Each century since its work, the human race on the earth the accredited birth of Jesus, indeed in learned that of all historians the Cath- and the angels of heaven will be near nearly every decade for 1900 years, olic priesthood, and their prototypes, neighbors. That glorious time may be priests have been playing on that string, far distant, but each day's moral prog- always most energetic when converts

> > possible for you to catch a glimpse of eternal truth and to incorporate it in home.

I am greatly interested in the effect produced on yourself by the exercise of lows. If you will look into that matter you will be greatly surprised. When you do good to others you do a still greater good to vourself. That is the way in which the law acts. The state of mind which finds pleasure in some act of self-sacrifice is a very exalted one. The Christ, I take it, could not be happy in heaven while we poor mortals were going astray. The Son of God could not enjoy the bliss which fell to His own lot while unhappiness prenecessary to His own comfort that He | conduct of professedly civilized people, should leave the environment which for chaining a negro boy to a bar of heaven affords and dwell with men in order to give them the secret of a high-

Pity cannot be selfish, and love finds a divine satisfaction in doing good to ishment known to law, and it is regretathose who need help. The ideal man ble swift justice is not always practical; does not grasp everything within reach but the age of torture passed away or turn a deaf ear to those who suffer. with John Calvin, and the Inquisitors, armor plated against the tears and sor- We hope and verily believe no Spirit-"1. Kill no living creature. 2. Do rows of its fellows. Such a soul, instead unlist took part in that scene of barof being little lower than the angels, is barity, certainly not excelled by the and contemptible sort of happiness can Such simple and pointed rules for the be found, the kind which a lion has guidance of conduct lose nothing by who makes a meal on the lamb which Sweet songs and music for home and comparison with Egyptian thought, re- it has just killed. If a selfish soul social meetings. For sale at this office. his nature controls his action.

seem all your creeds, all the pomp and at this office.

of kindliness, of charitable judgment, of helpfulness; if you scorn all meanness, lying and deceit, you will find that God has gifts for you which can be had greener, the sky brighter and the other world so real that you will be glad when the angels come to lead you thither. GEORGE H. HEPWORTH.

#### A Monster God.

We are told in Genesis that "God created man in his own image, in the

Now is it not possible the author of

that man was made in the image of world better for his living in it. Love ing this boundless universe, with its as the theologians tell us, mankind is moth proportions engaging in creating cline to accept, the surest and quickest | Our own notions of Infinite Intellimeans of routing this depravity out of gence revolts at such crude ideas of a cised a magic whose results will aston- posed the great center around which ish us all. Crime will slink away be- sun and stars revolved as luminaries

#### End of the World in 1914. A famous scientist predicts that the

The state of society in which each in- world will come to an end in 1914.

Scientists don't make predictions are the most reluctant to fall into line.

### Tax All Equally.

these facts the well-informed are reluc- onsweeping tide of events. It is possi- The nation must protect itself from place any trust in anything coming own little life and so make it divine; of ecclesiasticism. It can do this without any act of injustice, without inflict-In possession of these facts we beg your daily experience; possible for you ing an injury upon any citizen of this Infinite free entrance into heart and church property from taxation. This sten is one of necessity, one that is calculated to avert an impending peril, one charity and good will toward your fel- that instead of doing wrong to any, will remove an unjust burden, and place it where it belongs-upon all property equally. Every church knows it is stealing its taxes from the people. wronging those who do not accept its creed. Tax all property equally. Grant favors to no man, to no party, to no church. So, in substance, discourses a Boston journal.

### The Stake and Firebrand.

We have no terms sufficiently severe vailed elsewhere. It was absolutely to express our disapprobation of the railroad iron in Colorado a few days ago, then burning him to death. The boy's crime deserved the severest pun-

"Longley's Beautiful Songs." Vol. 2.

"Longley's Beautiful Songs." Fourceived from the hand of God through a stand everything it saw and long for teen beautiful, soul-inspiring songs, cloud, and which Christians accept as more congenial companionship. No with music, by C. Payson Longley. divine when not conflicting with an man can be happy either in heaven or Price by mail, 15 cents. For sale at

"Discovery of a Lost Trail." By Chas. Religion consists in emphasizing B. Newcomb. Excellent in spiritual in their estimation, to that of a com- these facts. How poor and wretched suggestiveness. Cloth, \$1.50. For sale

ceremony of worship, as a substitute Buddhism and Its Ohristian Critics. In the grave the only distinction is for that brotherly love which alone can By Dr. Paul Carus. An excellent study

between oblivion and renown. The lift the soul to its proper level! The of Buddhism; compact yet comprehenuashed to pleces on a projecting rock same end awaits the guilty and the in- world can get on without many things, sive. Paper, 50 cents. Cloth, \$1.25. but not without love. If you live a life For sale at this office.

Of London, England.

This subject of death is one which I think ought to be future life, and that it depends upon the life the man they profess to believe is Then they are told that many much more detail and with much greater certainty; and some continuous and some c of transcendent interest to all of us, because the one fact leads down here on earth. Now it is at least a strong bodies of the saints which slept arose and came into that is the method of direct investigation about which we in our future careers of which we are all of us absolutely prima facie case for any teaching that all these great Jerusalem at the time of the death of Christ and were sometimes hear in connection with Theosophical teaching. certain is that we must some day die. And yet although religions, which differ in so many points, agree upon it. seen of many. How they can deny, as many seem to do, When this society was founded twenty-five years ago in this is a subject of importance perhaps second to none in All these great religions were founded by men who stood that dead men appear, I cannot understand. At any rate New York by Colonel H. S. Olcott of the United States the world, I suppose there is no matter upon which there head and shoulders above the rest of humanity. Putting there is a strong line for evidence, an accumulation of army and a Russian lady, Madame Blavatsky, there was are so many and so serious misconceptions affoat, mis- aside for a moment the question of the divinity of the evidence which becomes to all practical intents and pur- nothing known in our Western world of the possibilities | stand on Ice all day, yet have Warm Feet. conceptions which have had the most serious results in Christ, think at least of those other great faiths, and you poses proof, and would be regarded as such in any other offered of acquiring direct evidence on subjects such as causing utterly unnecessary sorrow and worry and will realize that there at any rate you have great spiritual line of investigation. If you will study the literature of | this. When I joined this society some years ago (in 1882) trouble to many thousands of our fellow creatures.

#### THE THEOSOPHICAL VIEW.

subject is the Theosophical view, and I venture to state than we, that upon which they all agree has a very great present year of grace, and not only hundreds of years ago. that if you find yourselves able to accept that view, then deal of presumption in its favor to start with. That is Often people will tell you never can find the teachers. Through Madame Blavatsky and through the you will find that all the sorrow and trouble and worry no proof, nevertheless it is a strong consideration which man to whom a ghost story happened, that it is always that comes with the idea of death are removed. I say if ought to have weight with us. you can accept the Theosophical teaching, because we ask no blind faith from anyone. We simply state a hypothesis for you and we ask you to take it, turn it over in your minds, examine it, see what you think of it, and man has always been returning from that bourn of death. if you find it, as we have done, to be the best hypothesis There are two senses in which that is true. We have in at present before us; if you find it to account better than our Theosophical teaching a doctrine unfamiliar and any other for the state of affairs which we see in the perhaps even repugnant to many—the doctrine of many there is plenty of evidence given by the people to whom world around us, for all the trouble and difficulties in lives, of rebirth or reincarnation, which teaches us that the thing happened, as for example in "Real Ghost human life; if it seems to you to give a full, coherent all men have lived in this world many times before this Stories." a recent book published by Mr. W. T. Stead, and different; the peoples to whom they were addressed were explanation of the descent of man and the evolution that birth and that they will so live many times hereafter. I in "Dreams and Ghosts," by Mr. Andrew Lang, men both lies both behind and before him, then take it up and am not going to give you a lecture upon reincarnation well known in their respective ways. There are many study it, as we have done; and just as has been the case now; that is of itself a great subject to which many even- such books on this subject. That is one way, then, by | truth from their respective points of view. They gave us with us, I think you will find your interest in the study ings might profitably be devoted. But the rough outline | which undoubted evidence may be had that there is a life | a broad outline of their teaching. You will find it just steadily increasing, and not only will you never be sorry of the idea is this; that man is sent here on earth in order after death. You do not as a rule from the circumstances that you took it up, but you will find the time devoted to learn a lesson; that no one life is sufficient for him to of the case, get much information about that life from the still an exceedingly interesting book, although in some to its examination has been the best spent time of any learn all that this wonderful and beautiful world has to apparitions themselves, for it is very rarely that anyone ways out of date, because we know so much more now in your lives. That is our feeling. To us the system is teach him; therefore, since it is the Divine will that he stays long enough to hear much of an account from the more than a hypothesis, because there are many among should learn this lesson, he has to return again and again apparition. But at any rate there is the fact, the wellus who know these things to be true by direct knowledge, until he has learned it, and only when he has acquired all known fact, that the apparition has shown himself. of which I shall speak later, but, of course, that is no that he can from this world, is he allowed to pass entirely proof to others. Still it is evidence, and it is worthy of away and be free from reincarnation or rebirth. Of being accepted and weighed just exactly as any other course, if we can accept that, then we have all been born

#### DANGEROUS MISCONCEPTION.

statement as that implies a crude form of materialism, in nature by many of us. and that it is probable that there are not very many people in the present day who would express themselves Well, there are still a good many, for I have met come over the world in the course of the last forty or fifty where and at all times accounts of what are called appa- produce phenomena, so to speak. Anyone who knows years. I can remember very well in my own youthful ritions. But you will say, perhaps, to believe in these anything at all about such phenomena knows that somedays when this kind of materialism was rampant enough, stories would be to accept an old wife's superstition, to times they will occur and sometimes they will not, and but now the world has grown that much wiser, and we believe, in point of fact, in ghosts. Yes, it would amount when they will not and the unfortunate man has already thing of that sort; and yet in their lives they show prac- such things as these ghosts. It was always a white faced mediums over in Europe. I suppose there is hardly a all their existence is devoted and all their energies are dressed up in white robes playing the part of a ghost; so books that I have not myself seen on various occasions. directed to this life alone, without any suggestion even the orthodox ghost story of that period always ended in I have had mediams down at my own house again and that there might probably be something else, something an exposure and explanation, and everything was quite again, and have made quite certain that trickery was higher and something grander. Now the effect of that smooth and natural once more. In the present day that impossible. I have found deception in many cases. I

#### STATES BEYOND DEATH.

misconception, let me mention to you another so that we occurred to me which I can't explain." Then they would subject and decline to be thrown off by all this weariness may speak about both of them together. The next most tell you what to all intents and purposes was a ghost story and barrenness, decline to be put aside by transparent investigate any other science which we happened to take serious misconception-next I mean in the harm it has of their own knowledge. In these days it is no longer, as deceptions or attempts at deception, upon him, he will done-is the idea that nothing can certainly be known it was then, a mark of advancement and superior acumen eventually, if he perseveres, be able to prove to himself their subject; they would then go away to their homes, with regard to states beyond death; the attitude of mind to throw doubt or ridicule on these stories of happenings clearly, that there is an intelligent force of some kind at which reflects itself in our poets and our writers. You from other worlds. Now, on the contrary, if you wish work; or, rather, I should say, a force directed by an know how one of the greatest poets spoke of death as the to be quite up-to-date, and be in the fashion, you must intelligence of some kind quite outside of the physical ble statement when you come to think of the fact that in Even though you may not in the least have studied them, He can probably also obtain strong evidence that the dead all the countries of which we know anything, and at all or have any kind of an idea what their appearance means. do return. I am quite sure that if most of us went into from different places would bring their notes together periods of history which come in any way within our Our literature even is full of occultism, at least it is so in that investigation we should get in the course of time cognizance, travellers have always been returning from my own country. In almost every number of some of what to us would seem absolute and irrefutable evidence, into the Theosophical teaching of that period as that bourn. Still the idea is very much abroad, that the more popular magazines we find articles on hypnotism both of the return of the dead and of their identity, emanating from that group which rested on the testimony nothing can certainly be known; and this is all the more or apparitions or something of that sort, or perhaps a though it might not seem absolute evidence to me because curious, because all forms of religions profess to have story which turns on something of that sort. something to teach us about the life beyond the grave, something which usually is definite enough in its form, though often, I admit, not scientific or satisfactory. Perhaps the vagueness and uncertainty is partially due to the people? I believe that we ourselves, in this Theosophical fact that the religions most taught here in the West have Society, may lay claim to a great deal of the credit for hand and tries to examine it. always put a somewhat unscientific statement of their this. Still more, perhaps, of it is due to another society beliefs before our people, so it has come to be supposed which has set itself steadily and carefully to investigating that although certain broad lines of thought were given cases of this sort; cases, first of all, of telepathy, then of to us with regard to these states beyond the grave, yet apparitions or phantasms of the living, appearances of we could have no detailed information; and because those living persons at a distance from where the body is, and very lines of thought and the statements made in connec- finally phantasms or apparitions of the dead. That tion with them seemed radically irrational and improba- society is not to be despised. People may put aside the ble, the thought of unreality has come to be connected Theosophical student and say that, after all, among them with them, so that to speak of anything spiritual, any- there is nobody of great rank or great note; that they thing belonging to a world outside of this, is immediately, have no special claim to our attention except for what for most people, to plunge away from the realm of cer- they say; that they in themselves have not done anything tainty into the realm of speculation. It has come to this, important, and altogether they are comparatively inthat all spiritual thought has become vague thought to a significant sort of people. That may be true, but you we cannot be certain of anything any longer. You may we shall add enormously to our stock of knowledge in the very large extent, and that outside of this practical cannot say that with regard to the Society for Psychical physical plane, as people would say, we seem to have no Research. There you have some very prominent scientific definite ground to stand upon, even for our thought. Of men taking part in the investigations and carrying them This may be so, but at any rate we have to act on the investigations and carrying them the investigations are the inves course there are some among those who hold to the out on the most strictly scientific lines. You have men various faiths which we find about us whose ideas are exceedingly definite. They have very certain information, they tell us, as to the happiness of their own ultimate fate, and usually as to the extreme unhappiness of mate fate, and usually as to the extreme unhappiness of their own ultimate fate, and usually as to the extreme unhappiness of their own ultimate fate, and usually as to the extreme unhappiness of the crookes radiometer, a man who has held a prominent position as one of the foremost living chemists

That I venture to sav. is also an prominent position as one of the foremost living chemists

Interved the reasonable evidence at least that great the reasonable evidence at least that in connection with electrical work; men like Sir William will find that there is reasonable evidence at least that great there is a life after death. In the line of Spiritualism you will find a great deal of teaching given as to the extreme unhappiness of the extreme unhappiness of the recognized. His teachings were the reasonable evidence at least that great misconceptions of which I spoke? The answer is unequivocal, death is not the end of all; it is simply the put off in teachings were to be the section. Swami virging the reasonable evidence at least that great misconceptions of which I spoke? The answer is unequivocal, death is not the end of all; it is simply the put off in the connection with electrical work; men like Sir William will find that there is reasonable evidence at least that great death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to meet those two death? How does it enable us to death? How does it enable us to unscientific and unsatisfactory statement, especially for for a very large number of years. You get men like Mr. the other people.

### DEATH NOT THE END OF ALL.

these two misconceptions directly. We state quite openly | they have proved it to be true, then you no longer can a step from one stage of life to another and a higher stage, and not only is the country behind it by no means a dim uncertainty, but the most definite and detailed misconceptions.

Mohammedan religion, fanatical and bigoted as its follow- that there may be and there must be such things as appa- me to be much more satisfactory than either of these; not

teachers, men who know far more than we, and who stand the subject—there is a yast one—you will find all these I think it was), we had nothing like the great body of far above all the rest of the world; yet all these men agree stories, and you can form your own deductions. on this great cardinal teaching, so that since they If you want modern books on this subject you will find to study the Theosophical literature; but we had two or Now the view that I have to put before you on this evidently knew so much more and were so much higher that these appearances have been taking place up to the three books which were chiefly founded upon answers to

#### MAN HAS ALWAYS BEEN RETURNING.

Now I come to what may be called direct evidence that other smart and witty things it is not true. a moment, although there is a great deal of evidence in say there is a great deal of fraud connected with it. The most colossal and the most dangerous of all the favor of this theory, although it accounts for many things

#### APPARITIONS THAT APPEAR.

### PSYCHICAL RESEARCH SOCIETY.

Arthur J. Balfour, the leader of the Government in the that in this country and in Europe they agree on the most British House of Commons, who acted as President of essential points. As an example of the differences, there that Society for a year, and I say that when you have such is a large school of Spiritualists who hold that the doc-Our Theosophical teaching on these points combats men as these investigating this subject and declaring that trine of reincarnation, of which I have spoken, is true,

### EVIDENCE OF APPARITIONS.

There is better evidence before us on the question of information can be had with regard to all those states apparitions than there is for ninety-nine out of a hundred after death. That is our statement as regards those two of the facts which every one has believed all his life. All sorts of scientific facts with which every one of us is Now let me give you some of the evidence. First of familiar we are yet taking absolutely on trust from the all, there are strong a priori reasons, not evidence cer- few people who have made a study of the subject, because tainly, but considerations which ought to have held us they are well known men, because they are experts in back from those two misconceptions. This is no part of chemistry, astronomy, biology, whatever it happens to be. the evidence I want to offer you, but still it is a point We are quite right so to take it, since no man can for world have invariably agreed in teaching that there is a so he must take his knowledge from those who have made Buddhists. They had all found their own phenomena suddenly changed. The man remains the same absolutely life after death, and that the nature and conditions of a special study. But why should be hesitate to do that confirmed on the other side, just as the spirits here find that life depend largely upon the manner in which we in regard to this other and more important matter, when their phenomena confirmed. At the time it seemed live down here on earth. When I say all religions, I do he is doing it every day and all day long with regard to strange, and the scoffer would say it was distinctly proof not mean only as we generally do when we use that term, the ordinary matters of life? There is an immense that the whole thing was nonsense. Of course it is not so. all these various sects of Christianity which we find about amount of evidence for these so-called apparitions. I know from other investigations, that where there are us. I include also something greater and wider than all There is an immense amount, therefore, to show that the groups of people in race or religion they keep together on that: I mean all the great religions of old, the great dead do return and that they always have returned, the other side of the grave as they do on this, and they Brahmanic faith which numbers more adherents than because although necessarily only some of the later stories do confirm one another in their beliefs, and they do take does Christianity at this moment. I mean the great faith have been investigated in detail by these societies, yet you what they see and make it into evidence of their beliefs of the Buddha, one of the purest and noblest forms of will find stories exactly resembling them in many cases there, just as they do here. At any rate, there is another the great Wisdom-Religion that has ever been taught, very well authenticated at the time and at the place where line of evidence for us; apparitions first, and then which at the present moment has more followers than any they are alleged to have taken place. You will find such Spiritualism. other faith in the world—far more in number than all the stories in the history of every nation going back as far as Christian churches put together. The old Zoroastrian we can trace humanity at all. I cannot conceive how religion also gives exactly the same teaching, and even the anyone who professes to be a Christian can possibly deny But there is a third line of evidence which seems to

someone else, his grandmother, or his friend, or her aunt who saw it, or something of that sort. That is not so. It sounds very smart and witty to say it, but like many

#### RECENT LITERATURE.

If you will study the recent literature you will find

MODERN SPIRITUALISM.

There is another line of evidence open to you, the honest man's evidence ought to be accepted and weighed. and died many times, and in that sense we have returned evidence of Modern Spiritualism. That in the minds of again and again from that bourn. But put that aside for many will at once raise a sort of hostility, because they Mediums have been exposed frequently, have been caught misconceptions about death is that which teaches that which can be accounted for in no other way that I know tricking, and there is so much deception and nonsense it is the end of all things. You may say that such a of, and though it is knowledge as a fact about it, and nothing connected with it can, therefore, be worthy of serious consideration. Now I am personally ready to admit that there has been a great deal of fraud and a great deal of deception, and, considering all the There is another way in which the dead have been con- circumstances, I cannot conceive how any one could have them often; but it is quite true that a great change has stantly returning again and again. You will find every- expected otherwise. An unfortunate medium is paid to hear much less of it than we did before. But there is to that; and why not? I can very well remember when been paid to show them, it is at least a terrible temptation among us a form of materialism which, while not perhaps I was a little boy that they used to tell us ghost stories to him to try to assist Nature a little in some direction, so blatant or objectionable, is yet more insidious, and round the Christman fire; but the current state of mind, and so he sometimes does it. When he does he finally quite as dangerous, and that is what I may call practical the mental attitude of the country and period was such gets caught, and then there is another exposure. I spent materialism. There are among us vast numbers of people that a concession even in the children's stories always a great many years in investigating Spiritualism before who, if you asked them, would at once say: "Oh! yes, I had to be made to popular opinion. One had to explain the Theosophical Society came into existence twenty-five believe in a future life, the Church teaches it," or some in relating them, that of course in reality there were no years ago. I have sat with quite a large number of the tically that they have no faith in any other world, because donkey wandering through the church yard, or somebody phenomenon of any kind that you read of in spiritualistic is just as bad really as if the people openly professed dis- does not appear to be so. In those days any one who had have found a weary barrenness of results often hour after belief, because they have this practical disbelief which any remarkable experiences of that sort found it best to hour and evening after evening apparently wasted, with they show by those actions that speak louder than words. be very quiet about them, because all such belief was no definite gain to be chronicled, and yet I have found make a number of exceedingly interesting investigations. ridiculed. But even then many people would tell you, if quite certainly that there is something behind it which A group of them worked together for several years, you took them quietly aside: "Of course I don't believe in any one may find if he is prepared to take the trouble. steadily observing, comparing notes, checking everything, Before I proceed to attempt to deal with that particular anything of that sort, but still such and such a thing has If one will devote himself to the investigation of this trying everything again and again in all sorts of different "hourn from which no traveller returns," a very remarka- begin to admit that there is something in all these things. plane, quite outside of the forces recognized by science. though it might not seem absolute evidence to me because I have gone through the whole thing very thoroughly, and I know, therefore, something of the infinite possibilities of mistake and deception connected with those though the whole thing very thoroughly, and I know, therefore, something of the infinite possibilities of mistake and deception connected with those though the whole thing very thoroughly, and I know, therefore, something of the infinite possibilities of mistake and deception connected with those the same investigation and approached it from their own different point of view, and nothing to find that Why has this change occurred in the opinions of the investigations—possibilities which certainly would not be which all engaged did not agree was put into the books obvious to a man who for the first time takes the thing in

to be refuted, which undoubtedly would prove certain doing their best not to deceive you, and to make certain facts to any one who will take the trouble and who has | that what they teach and put before the world shall be the perseverance to follow it out to the end. There is verified as far as it is in their power to verify it. That all also a vast literature on this subject, and it would be, I | these teachings are necessarily imperfect we know, bethink, impossible for any sane and honest man to come | cause as yet our knowledge is so small, as we are only at to the conclusion that all the people who have written the beginning of the vast subject, which will last us such books were banded together for the purpose of through the ages; but still, as far as they go, they have E. J. WORST, 424 Main Street, ASHLAND, C. deception or were all ballucinated. If it is nearly for deception or were all hallucinated. If it is possible for been verified and checked in every way and every possible Not Sold by Druggists. AGENTS WANTED. hallucinations of that kind to occur upon so vast a scale precaution has been taken, so that, although we know that be laboring under a hallucination when you think I am | future, we do hope that we may not have to unlearn any standing here speaking to you, and I may be under a hallucination when I think I see you and address you.

This may be so, but at any rate we have to act on the hallucination as though we believed it. But I think you will find that there is reasonable evidence at least that | gord to death? How does it enable us to meet those two tradictions in those teachings, but, broadly, you will find the statements of spirits as to their surroundings.

been to many searces in Europe, where all the spirits gave watered down form of Christian teaching, generally made of the real truth.

### BUDDHIST SPIRITS.

### THIRD LINE OF EVIDENCE.

ers so often are, yet teaches unequivocally that there is a ritions. There is the story of the Witch of Endor which only very much more satisfactory but giving us also very

teaching which is now available for those who are willing questions which had been given by some Oriental writings of Mr. Sinnett we were brought into touch with some of these Oriental teachers who professed to have a store of hoarded-up knowledge which contained all the wisdom accumulated through many ages of occult study. They professed to be in possession of this truth and they stated that it was this which lay behind all the religions of the world; that all these religions were intended to represent this truth, but that they differed because the teacher through whose minds they came differed; because the circumstances in which they were preached were different, and the spirit of the times was different; but they said all these things are to represent the same great as it came in Mr. Sinnett's book, "Esoteric Buddhism," than we did then, but still giving as good an outline from a scientific point of view of the Theosophical teaching as we can possibly have. These teachers said, "Do not believe what we say to you simply because we give it to you; just take it as a working hypothesis and see whether it is not the most satisfactory explanation of the world and all about it that you can find. If you want to know more about it go to work as we have done, and develop within yourselves the senses which will enable you to see these things for yourselves."

They told us that this was to be done, not an easy matter, but still a possibility. They stated that every man contains within himself other and higher vehicles or bodies besides this physical body which you all see; that Falling Eyesight, Cataracts or Blindness Cured the faculties belonging to these higher bodies were latent in the man and might be developed. They said: "If you will work in a certain way, gain control of mind or con-centration, control of these different principles, if you will school yourselves along a certain line you will gain the necessary sight, and then you will be able to see for yourselves, as we have seen these things and know they are true." Many of us accepted that offer and set ourselves to work. It was very hard, very arduous; much self control and self training, much self discipline of all sorts. I suppose it is no wonder that a great many dropped out by the way and did not succeed, but some went on to the end, and they found that the statement of these great teachers was true; they found that these faculties did exist in man; they found that it was perfectly possible to develop them and to use them, and these other unseen worlds became to them seen and known precisely W. O. COFFEE. M. D., 812 Good Block, Des Molnes, Is. as this world is seen and known.

CRITICAL INVESTIGATION. The people who were so fortunate as to succeed in this quest were at once placed in the position of being able to ways, investigating, in fact, just precisely as we should in hand. That group of people would meet and select and while in the state of trance or deep sleep, which is really a state of excitation of the higher faculties, they would all make their separate observations, would write them down and make notes of them when they woke. Then at the next meeting of that group all these people and compare them, and nothing was ever allowed to enter which were published, or the transactions of the Lodge. You may, perhaps, say the whole thing is simply hallu- is the only instrument that will give you quick EVIDENCE AND LITERATURE.

But there is at any rate a line of evidence which is not be refuted, which undertook that labor (spending sometimes two years) be refuted, which undertook that labor (spending sometimes two years) in work before they turned out a single book) for at least the Air Passages.

an overcoat, and it makes no more difference to the man who dies than the putting off of an overcoat makes to you. You are the same man, of course, after you have done that as you were before. You are, it is true, freer to move; if you have put aside a heavy cloak you can move with far whereas the majority of Spiritualists reject it. Still there far greater freedom, but you are you still. Although that death is not the end of all; that on the contrary it is afford to throw the whole thing aside with a cheap sneer. is a broad, general teaching about the states beyond the your outside appearance may have changed, you yourself, grave in which all the schools more or less agree. If we inside, will not in any way be affected by the change. go further East we shall find considerable difference in | That is exactly analogous to the change which we call death. The man, the soul (which is the true man) re-I quite remember how strange it seemed to me, having mains absolutely the same. If before death he has been WORDS THAT BURN. a man of noble aspirations, of high spirituality or great us as teaching a kind of Christianity-and-water, a sort of intellectual power, then he retains all those powers and those noble aspirations after death just as before. If he vaguer, although wider and less rigid, and including much has been a man of comparatively low type, of degraded BY LIDA BRIGGS BROWNE. feeling, of sensual desire, of mentality perhaps directed to selfish and low aims, then all that undesirable character persists to the day after death just exactly as it did the the evidence I want to offer you, but still it is a point We are quite right so to take it, since no man can for which I should like to make: All the religions of the himself investigate all sciences. Life is not long enough, at a seance over in Ceylon, to find that all the spirits were is not a sudden leap into the dark by which the man is TALMAGEAN INANITIES. and goes on living his life in that higher world, amid better thoughts and different conditions perhaps, but still he is just the same man as he was before.

### HEAVEN AND HELL.

Then what of these conditions? What is this new life? Simply a continuation of this life minus the physical body. Our orthodox friends would tell us that when a man dies he passes into a heaven or hell. Many of the as printed at the top of the first page, sects still teach that a man passes directly into these con- right hand corner. If this number corditions at the moment of death. It is true that what you responds with the figures on your wrapcall the Episcopal Church, the Church of England (of which I was for six years a clergyman) teaches that there your subscription. This number at the is an intermediate state into which man passes at death right hand corner of the first page is advanced each week, showing the number and that he is brought out of that at the day of judgment,

(Continued on seventh page.)

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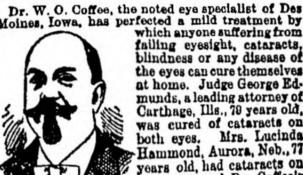
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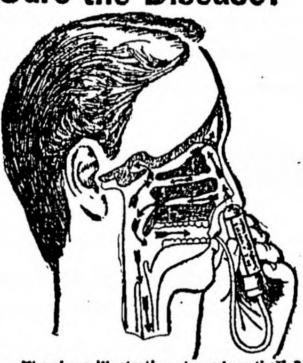
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naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year on three days' trial, free. If it gives satisfaction, send me \$1.00; if not, return it after three days' trial. Could any proposition be fairer?

### 'LISBETH.

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A very interesting and spiritually elevating and instructive work. It is worthy of a wide circulation.

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incongruities, Inconsistencies and Blasphemies.

A review of Rev. T. DeWilt and Rev. Frank De-Witt Talmage's oft-repeated attacks upon Spiritual-ism. By Moses Hull. For sale at this office. Price 10 cents.

The above is the number of the present issue of The Progressive Thinker, per, then the time you have paid for has expired, and you are requested to renew of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrappen

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions this page must be accompanied by the or statements he may make. The editor | full name and address of the writer. It allows this freedom of expression, be- | will not do to say that Secretary or Corlleving that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the giving the full name and address 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.

the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adbered to.

Mrs. Jennie Darrell, lecturer, platform test and materializing medium, has returned-after an absence of three years and will continue her labor again. Permanent address, P. O. Box 84, Buffalo, N. Y.

The Chicago Chronicle has the following from Fitchburg, Mass.: "William Jackson Spinney, who was partly hypnotized three weeks ago by Professor Flint, a traveling mesmerist, remains in a state of mesmeric suggestibility and there is great concern lest his mind eventually weaken under the strain. It is also feared that he will die, because he will neither sleep nor eat. Spinney is 17 years old. He is a fair-skinned, blue-eyed lad and intensely nervous. In placing himself in front of a looking glass Spinney gazed into his own eyes and rubbed his forehead, repeating: 'You can bend over backward and it will not burt.' Then he tried it, and sure enough he bent backward till he touched the floor with his hands. Then he stood up and deliberately fell over backward and struck his head on the floor. His mother and father were in the room and tried to stop him. They could not hold him and the heavy blows on his head did not seem to hurt him. Then he would suggest that one of his legs was made of wood and would stick pins in it to show that it was numb and would walk stiff-legged. In the following few days the family became alarmed. Spinney was not quiet for a second. Whatever thought came into his mind he would instantly start to put into action, showing, as Professor Flint said afterward, that he had hypnotized himself and that he made his own 'suggestions.' Finally he said he would not sleep. To prove this, he made passes before his face and repeated: 'You do not need to sleep,' and he has not slept a wink for the last three weeks."

Extracts from an article by H. Voorhees: "Myself and wife have been mediums for near half a century, and in our long experience of intercourse with all varieties of spirits we have found them as a whole far more truthful, elevated in their teaching and selfdenying in all their efforts to help humanity than the average of our fellow mortals. Nearly all of Asia and Africa have only arrived at the mental or moral development of the monkeycharacter in their daily life. A Chinaman only imitates; he cannot originate. He is a silly, chattering idiot in his ways and manner; only from his intercourse with spirits has he glimpses of some moral and spiritual beliefs. And what is the mental condition of the socalled civilized races? We are slaves to precedents. We hypnotize each other in mental servitude to the selfish impulses of our nature."

The Pittsburg (Pa.) Times says: "Again has the Georgetown, S. C., ghost been seen. This goblin has been doing various stunts since the closing days of the war. It appears as an old negro, well groomed and dressed, and showing the darkey fashion of ante-bellum days. The scene of his wanderings is in one of the small towns of Georgetown county. He suddenly bobs into view and is gone again in a twinkling. He is the shooting star ghost, says the New York Sun. A woman from Charleston was visiting recently in the town where the old man has been seen and she has brought the fresh story to Charleston. She was out walking one afternoon with a little girl and they had passed from the woodland into a great open space. Suddenly the child uttered a scream and ran back toward her home. Even before she heard the cry the Charleston woman saw a strange looking darkey spring up as if from the ground and then disappear just as quickly. The suddemess of the thing startled her. The child knew at once that it was the Georgetown ghost, for she had often heard the story. The visitor, however, had never heard of the ghost. She saw the ghost distinctly enough to remember the form and features of the old darkey. Just about the close of the war a planter in the county was killed and it was said that he was murdered by a former slave, who made good his escape. So many versions of the affair were given that the true ac-

came to be the accepted theory." E. S. Dillon writes from Wheeling. W. Va .: "Words are inadequate to express my admiration of your grand Progressive Thinker, which I regard as foremost in the rank of Spiritualistic papers. Having been raised under the strictest teachings of orthodoxy, I can say that by being a close reader of your paper, I have been compelled to change | diumship. my views to a great extent. I can now say truthfully that once I was blind, but now the scales have fallen off of

count is in doubt. One story was that

the slave was killed in the place where

this ghost is always found, and this

Thinkers coming to our city." Thomas Gerkins writes from Cleve-Mrs. Elizabeth Schauss, of Toledo, is a fine inspirational speaker, both in the president, at 611 Ashland Block, German and English."

Take due notice, that all items for writer. The items of those who do not comply with this request will be cast into the waste basket.

J. M. Kennedy, attorney at law, Marysville, Ohio, writes: "Myself and wife were at Cleveland, Ohio, on November 11, and while there we called upon Mrs. Mary McCoy and H. E. Chase. While there, in the presence of fourteen persons, Mrs. McCoy, my wife, myself and a Mr. Hull, sitting around a small table, held ten slates (which had been examined by all, and were tied together firmly) for about ten minutes, and when opened there had been painted a beautiful oil painting of my wife's guide, Gypsy Madge. This picture could not have been painted by human agency in half a day, if at all. I do not believe any artist could have ITEMS.-Bear in mind that items for | blended the colors as these are."

George Kercher writes from Louisville, Ky .: "The good work of our soclety still goes on and at every meeting we see new faces. The truth is swiftly finding its way into the hearts of our | will hold meetings during the week in good people. Our society stands for the state and thus keep up the mistruth and honesty in our mediumship. We were sorry to lose the services of Mrs. Weatherford, who was compelled to go home on account of the illness of own. In this direction we are already her mother. She made many converts | much encouraged." while with us. Dr. McAboy's society is also having good meetings. We have a few open dates this fall and would like to correspond with good platform test mediums only. Our minister, Bro. Geo. E. Heinsohn, preached a beautiful sermon this week over the remains of Mrs. Lucy Twyman, of Chicago, Ill., a daughter of Mrs. Emma Hazard, a be- Illinois street, Toledo, Ohio." loved member and co-worker of our

Sarah Stone Rockhill writes from

Alliance, Ohio: "I send you the enclosed clipping from to-night's Daily Leader. This is all I know of the case; but it is enough to stir one's soul with feelings of disgust for such meddling N. S. A. to consider, and I hope through Baade representing the state, and Mrs. scribers in many numbers. I wish you loved old-time theology. They will warehouse, was taken before Mayor and M. Thomas." Walker to answer a charge of telling fortunes with cards and practicing palmistry. She pleaded guilty and was fined \$25 and costs. When seen by a Leader reporter, Mrs. Steadman said she had not represented herself as a fortune teller, but merely read the cards for any one who so desired. She also said she was entirely ignorant of the law under which she was arrested. The law was passed last April and provides a fine of from \$25 to \$100 for fortune telling, clairvoyancy, etc., unless the party has a license which has to be give a series of seances, which she did obtained either at Cleveland or Cincinnati. Mrs. Steadman is the widow of lings. The circles were made up of Colonel John E. Steadman, who commanded a Connecticut artillery regiment during the civil war. He died at the Dayton soldiers' home about eleven years ago. Mrs. Steadman said she received a pension of \$8 per month and that the amount received for the next quarter would have to be used in paying the fine. Aside from her pension money, her only income was from the amounts received by making a charge of twenty-five cents for reading the cards. When questioned in regard to ings of Miss Lillian De Argyle. She the case, Mayor Walker said this was the first local case to come under the at 1202 Walnut street, and welcomes new law, but that he proposed to stop all such business in the city. The arrest was made upon evidence obtained by Officer Alexander, who in citizen's clothing visited the home of Mrs. Stead- and messages, which were well reman and says she told his fortune with | ceived. I will be here until December the cards and then read the lines of his | 1. Parties desiring my services may hand. The officer visited the house October 25. While at the Mayor's office Mrs. Steadman stated that her visitors had been some of the best people of the city, who seemed to have faith in the | for five trial subscriptions on those new revelations made by the cards."

Will J. Erwood writes of a lecture delivered by Mrs. R. S. Lillie for the Spiritual Alliance of St. Paul, Minn.; "There was a splendid audience out to greet her. For an hour and a quarter she held the closest attention of the large audience. The subject, 'From God to Man, is the Meaning of Spiritualism.' was splendidly handled. Mrs. Lillie was preceded by Mrs. J. P. Whitwell in an invocation, and followed by psychometric readings and tests given by the I hope they will become regular subwriter. She will be with us again scribers. I am having a copy sent to Sunday, the 25th inst. This letter would | the State penitentiary, as those poor not be complete without mention of souls need something to comfort them, those sterling workers, Mr. and Mrs. even if they are behind prison walls. I G. W. Kates, who have succeeded in lalways feel sorry for any one that is in finding a warm place in the hearts of | trouble." all who have heard them. It is no wonder that Minnesota is forging her way tertainment was held by the Englewood to the front ranks of spiritual truth, Spiritual Union, on the evening of Nowhen she has such workers to spread vember 15, at Forbes' Hall, 420 West the light."

The Chicago Chronicle has the follow- and beautifully decorated with pictures. ing from Huntington, W. Va.: "Mrs. flowers and the colors of the Ladies' Viola Boggs, who lived on Big Otter Auxiliary society. The program concreek, in Clay county, this State, has sisted of songs, recitations and instrubeen mysteriously murdered. She was sitting at a window when a shotgun charge entered her body, killing her in- This created no little amusement, as the stantly. Jack Cottrill is now in the county jail on suspicion. Cottrill believed the woman was a witch and thought he had suffered from supernatural power exercised by Mrs. Boggs. He claims that at times during the last three months he 'had been ridden by her | iliary for the coming winter, was sucall over Clay and Calhoun counties, in J cessful in every way and reflected much witch fashion.' It is said the other credit upon the committee in charge. neighbors of the woman were affected with the same hallucination. Mrs. Boggs was seventy years old."

Rolla Stubbs, of Bederwood, Minn., writes: "I am trying to start a library for the benefit of Spiritualists in this vicinity. Books or pamphlets that any one may feel disposed to contribute, will be thankfully received."

A. D. Jacoby of Muskegon, writes encouragingly of the home circle being held at his house and other places. Several are developing fine phases of me-

J. A. Walgren, president of the Auto Society, writes: "The Auto Society, whose members aim to study the art of mine eyes. I would like to hear of 1,000 | self-development as suggested by Prentice Mulford and other writers on the evening, Nov. 29, at No. 43 Ashland Individual Forces, at its meeting in the land, Ohio: "The First German Society | Masonic Temple, on Saturday, Novemof Spiritualists of Cleveland, held its ber 17, elected its officers as follows: above mentioned evening, but it being first public meeting at Lang's hall, on | President, J. Arvede Walgren; vice-Lorain street, on Sunday, November 18. president, Cassius M. Loomis; secretary, Miss Ida Marie Berggren; treas-Ohio, delivered the opening address and | urer, Miss May F. Power; sentinel, | to come and see what Ouina has to lecture on the subject, 'What is Spirit- John F. Morgan. Clubs are being offer." ualism?' and followed the same by formed in other cities, and those earnest psychometric readings, all of which in the desire to join will be invited to were found to be correct. Mrs. Schauss | the meeting after corresponding with,

Chicago, Ill."

Oscar A. Edgerly is at present filling an engagement with the First Spiritualserve the Spiritualist Society of Lima, for the months of April and May. Home address, 42 Smith street, Lynn,

The Chicago Chronicle has the following from Baraboo, Wis .: "There was a most curious premonition in connection with the death of D. S. Holcombe, in the Wisconsin river near Kilbourn this week. J. A. Rhodes, of this city, says he was fishing with the cattle buyer not long ago, when he told him how he had dreamed of drowning in the river. Mr. Holcombe described a rocky also described the sensation of losing his life in the water in exactly the same way he is supposed to have been drowned. The rocky place to which he was traced is a counterpart of that seen in the vision. On two subsequent occasions he told Mr. Rhodes that the dream had been repeated, and that it was always in the Wisconsin river."

Scribe writes from Minneapolis, Minn.: "The State Association of Minnesota started local meetings in Minneapolis, Sunday, Nov. 18, with Mr. and Mrs. G. W. Kates installed as the speakers in charge. They propose to hold thus economise expense in conducting the public cause. Mr. and Mrs. Kates sionary work. We expect to create an ever-growing interest, and before long see good prospects for a temple of our

Henry Lynch writes: "The Independent Association of Spiritualists of Toledo, O., request the address of a firstclass lecturer and test medium, who is capable of entertaining large audiences. The society is short of speakers from January 1, 1901. State terms and address all correspondence to me at 132

Mrs. E. J. Roe writes from Mecosta, Mich.: "The people of Mecosta feel they day, the 18th, and again Monday even- taining the crimes of ministers, so I otherwise wonderfully brilliant minds, ing, after which the society was rein- enclose you stamps for the same, hoping on both sides the grave, still rustle the laws. I think it is a case for the stated in the state association, Mrs. by this source you may get new sub- skirts of their inherited and dearly the columns of The Progressive Thinker | Stella Johnson as president pro tem. | great success in the Winter Campaign." you will call attention to it and see if | The following officers were elected: | study by progressive thinkers and re- | with science, yet their every word proanything can be done. The Leader President, Chas. Hinman; vice-presi- formers. It is a soul-inspiring, intellect- claims that the knowledge obtained Fascinating, Interesting and Insays: "Late Thursday afternoon Mrs. dent, E. C. Alvord; secretary, Mrs. E. J. ual gem. Its appeal to the higher life was gleaned only with a view to over-Mary A. Steadman, who resides in a Roe; treasurer, Mrs. Stella Johnson; is in harmony with sound reason and throw it. They are instances that the cottage in the rear of Milner & Soper's trusteees, I. W. Ferris, J. B. Wilcox common sense."

> May F. Ayres, secretary of the M. S. S. A., having removed, future address will be 606 Bristol street, W. Saginaw, Mich. Is now open for bids for the be held in various parts of the state; is desirous of returns on or before Decem-

P. LaBelle writes from Anderson, Ind.: "At my request, Mrs. Josephine Ropp, of Indianapolis, came here to the Encyclopedia of Death, and Life in on Saturday, Sunday and Monday evenskeptics, investigators and Spiritualists. every one of whom were given tests that even old and tried Spiritualists | indeed." were made to wonder. Bright Star, the guide of Mrs. R., gave some excellent readings to all of the sitters in which she demonstrated the powers she possessed over the destinies of the human family."

Mo.: "The spiritual work in this city is receiving great help through the meetholds her meetinggs every Sunday night all respectable mediums. Recently Dr. Travis delivered a lecture at the hall before mentioned and was followed by Miss De Argyle with clairvoyant tests address me at 1330 Oak street, Kansas

City, Mo." R. J. Williams writes from Denver, Col.: "Enclosed find 75 cents in stamps rates you are so generously giving to us. Your subscription list surely should increase rapidly now. Have left several 25-cent lists with Brother Walrond, and only wish I was able to do more, as this seems to be about the only missionary work I can do, and think we all ought to try and do something for the cause. When I renew my subscription, I want to get a copy of that extra edition you are sending out. This list of five are all skeptics, but honest investigators, and

A very pleasant and successful en-63d street. The hall was tastefully mental music, concluding with the farce, "Widow Jones' Boarding-House." widow was tired of almost six months of single blessedness, and had an eye to business. Coffee and ice cream were served at the conclusion of the program. This was the first of a series of entertainments proposed by the Ladies' Aux-

Virginie Barrett writes from Marquette, Mich.: "I have been holding spiritual meetings in Felix Hall, in this city. There are quite a few interested in the cause and they have helped me in the work. I wish a good physical or test medium would correspond with me, with a view of coming here. This is a church town, and people are slow in breaking off; but I have done much good already, but must have help. Address all letters to 201 Front street, at

your earliest desire." Mrs. L. LeSleur writes: "The Band of bers and friends, that we are to have a Boulevard. We expected to meet at our rooms at Handel Hall building, the a holiday the rooms are not heated. All those desiring a spiritual feast after. their Thanksgiving dinner, will do well

T. W. Pritchard writes from Allegheny, Pa.: "We have Mrs. Craven for November, and perhaps for December. We meet at 127 Lacok street, on Sunday and Wednesday evenings."

Max Hoffman, an excellent test medium, is now in Minnesota. He writes: lst church of Columbus, Ohio. During |"I drop you a few lines to let you know December he will fill an engagement of the good work being done at Brainwith the Spiritualist Society of Toledo; ard, Minn. Hustareturned from there. During January and February he will | Got the town stirred up and great interest was manifested among the peo-Ohio. Mr. Edgerly will be pleased to ple. It is a good, field for honest mehear from societies who may desire to diums. Though my first visit there, I engage trance speaker and test medium | had an overwhelming success. I expect

Your papernis welcomed everywhere." G. F. Perkins writes: "The Beacon Light Church will, hold Thanksgiving meeting, Wednesday, evening, November 28, on the North Side, at 675 Larrabee street, hear Garfield avenue. Dr. who is supposed to have been drowned | Geo. B. Warne and Dr. E. N. Warne will speak, and a number of test mediums will be present. Thursday morning at 11 o'clock, a union meeting will be held at 884 W. Madison street. John McLean, Mr. and Mrs. Geo. F. Perkins and many others will speak, point which he saw in the dream and sing and give tests. Everybody invited."

Dr. Peebles will be one of the principal speakers at the Fond du Lac, Wis., State meeting on the 27th, 28th and 29th of November. On last Sunday he entertained a large audience at Mrs. Cooley's meeting. His subject was "The Voudoos of New Orleans and Africa, and Undeveloped Spirits." Mrs. Cooley followed with tests.

Frank T. Ripley has just closed a successful engagement at Owosso, Mich. He goes to Columbus, Ohlo, for the Sundays of December to serve the First Spiritual Church. He can be engaged free meetings each Sunday and try to for the Sundays of January, February unite all into one good movement, and and March. Address all letters during December to him at Columbus, Ohio, care of the Light of Truth.

> E. W. Sprague and wife, missionaries for the National Spiritualists Association, wish to hear from all places in Indiana and Pennsylvalnia where their services are needed. Address for De-

J. Osborn Lunt: writes from New day I was much surprised on reading expresses exact knowledge. your great offer of sending the paper for 12 weeks for 15 cents to new subscribers. This is a wonderful offer, and it seems to me that after The Progressa regular visitor. There are a number the same time worship at the shrine of of homes where I should like to send it, the old-time theology, for the systems have had a feast of spiritual food to but send you two names to whom I am are so wide apart that neither enput new life in the veins of the society anxious to have The Progressive | croaches on the territory of the other. here. Mrs. Nellie S. Baade, of Detroit, Thinker sent for the 12 weeks, includ- We witness this being done by both was here and gave two lectures on Sun- ing that special copy of the paper con- mortal and spirit Spiritualists. Some

Mr. and Mrs. Wm. Morrison write from Port Huron, Mich.: "Please accept our sincere thanks for the three volumes of the Encyclopedia of Death. We have now six of your grand prestate mid-winter meeting to be held in | mium books, and feel that we cannot February next; also mass-meetings to thank you enough. The Progressive Thinker is a grand messenger of truth to us every week."

Albert Hauser writes from Idaho: "Many, many thanks for the grand and instructive books, [Vols. 1, 2 and 3 of the Spirit World. TWe are delighted with them, and now have the seven premium books. Thanks to you and the Divine Plan. To say we are proud of them is putting it in a very mild way,

David Williams writes from Utica, N. of scenery and home life in England face; nothing more respecting the old J. M. White writes from Kansas City, breathes the spirit of pure altruism, we must still resort for the deepest broad and comprehensive. It appeals to knowledge concerning the great first, or moral culture. Humanitarian and realistic in its tendency, it is worthy of Spiritual meeting at Union Hall, 47 Monroe avenue, every Sunday evening. Experience meetings commence at 7:15. Lecture and tests at 8 o'clock, by Mrs. Loretta A. Avery, Detroit.

Mary A. Ingalls, healer, has removed from New York, and is now located at 520 Fourth street, Waterloo, Iowa.

Mrs. Emma M. Nutt-Moore has finished her work for the Muncie Spiritual Society, and is now located for the winter at 401 West 7th street, Waterloo, Iowa, where she will lecture and carry on her work. She will answer calls for week-night lectures, within 100 miles; also attend funerals.

Laura B. Payne writes from Topeka, Kan.: "The undersigned, assisted by Mrs. Inez Wagner, held meetings last Saturday and Sunday at Overbrook, Kan. I gave two lectures, both of which were very favorably received by a people very few of whom were Spiritualists. I also sang some of my new songs, among which was "The Millennium," a favorite wherever sung. Mrs. Wagner gave many tests, on every occasion giving full names, together with description of the spirit. There is a good interest awakened at Overbrook, and we are soon to return and hold a week's meeting. Rev. Ainsworth, of Inthe Church of Spiritualism next Sunday, November 25."

on our secular form of government, Nature is more mighty and will conduct office. which our forefathers of this republic all at last to a happy haven. wisely sought to establish; and the maintainance of which is our only guarantee of liberty. If history teaches one lesson more than another it is the eternal separation of church and state."

Elmer R. Clark writes: "I have just finished reading my book, 'The Encywould read this book and understand it, serve Power. instead of leaning for support on their old dogmatical ideas in regard to the | boards. Price 30 cents. For sale at salvation of the soul, there would be a this office. less material world and more true Christians. I cannot say enough to express the worth of this book. I do not lam George Jordan. Contents: The think there are words in the English | Majesty of Calmness; Power of Purlanguage that can convince people of pose of Life; Hurry, the Scourge of Harmony wishes to notify all its mem' its value. I read and study Theosophy, America; Force of Personal Influence; and find it very interesting, but I would | Failure as a Success; Doing Our Best; special extra meeting, at the home of advise the average thinker to read 'The Royal Road to Happiness; Dignity of Mrs. Hattle F. R. Peet, Thanksgiving | Encyclopedia of Death, and Life in the | Self-Reliance. Spirit World.' I will say right here, that there ought to be a power by boards. Price 30 cents. For sale at which the word 'death' should be this office. wiped out of the English language, for Like attracts like; there is no loss. I would say, he has not 'died;' he has changed his 'condition;' he is present with us."

often recoils on ourselves .- Fielding. | For sale at this office. Price \$1.

# KNOWLEDGE. THE SPIRITUAL

Nature Without Knowledge

Is Death. to visit Bramard again in a few weeks.

Knowledge, disposition, and fine or coarse sensitiveness constitute a God; with knowledge underlying it all. The ancients, with whom the God idea originated and from whom it has been inherited, had some very coarse and very brutal gods.

A wonderful building has been discovered in China; the very window sash being of solid gold. Inside are five hundred gods; and not one with a pleasant face. The worshiper selects one supposed to have the best knowledge for himself.

Christianity took a step forward and had but three gods: Father, Son, and Holy Ghost. The Father's countenance was stern, but sometimes relaxed. Within a few years He has been further improved with a constantly smiling face, and christened with a new name. He now bears the sweet name of God of Love. The face of the | telegraphy, are simply laws of an un-Son is still sad. "Knowledge is power." Intuition is

but a special form of knowledge. Instinct still another special form. The difference between the savage and civilized is in the knowledge. Nature without knowledge would be

death, inertia, nothingness. The so-called law of attraction is but another term for knowledge in one of its myriad forms of expression. Chemical affinity between the atoms is another strong expression of the one universal knowledge of universal Nature. What has been denominated as knowledge is but a fraction of the whole.

Where a social party is given it is one form of knowledge that attracts the company together, and another cember 605 N. 7th street, Philadelphia, form that disperses and scatters it. Likewise the building of the physical body, and the scatterling of the matter York: "On receiving my paper yester- of the corpse. The term natural law

Life, health, disease, light, hearing, heat, love, hate, misery, taste, touch, etc., are other expressions of Nature knowledge. The ancients who knew ive Thinker goes into a home for 12 | nothing of Nature, called it God knowlweeks, how can they help having it for edge. One can be a Spiritualist and at pretend to a thorough acquaintance school of old-school gentlemen is still continued, both here and over there. One, however, cannot well be both a

> Christian and Spiritualist, for the mortal is not dead fifteen minutes before learning that the Christ man-God never existed save in the imagination, and without the Christ there would have been no Christianity. He learns also that there was a Jesus the medium, like the mediums of these latter days, and that medium Jesus' he respects and loves. The mortal Spiritualists that still cling to some essence of Christianity are invariably of a class where the imagination is strong and the reason weak. They are more entertaining than instructive. They charm, but don't convince. They are that necessary extreme conservative class.

Spiritualism means the discovery of the country of the dead and the inter-Y.: "I have read with deep interest the course with it. Original causation is psychic novel, 'Words That Burn,' by not affected by it. It proves that the Lida Briggs Browne. The descriptions | spirit doesn't at once see God face to and America are true to nature. It | vexed God problem. It is to science the highest in man for soul growth and no first cause. Spiritualism aids science, that is all.

> he possessed any knowledge of the science of Nature.

> Nothing in Nature stands still. All the particles of granite are ever in knowledge activity. The human pencilings on canvas are no more expressions of knowledge than is the exact tracery on frosty window panes. The mortal artist requires canvas and Na-

> ture requires frost. Reason, imagination and causality are activity knowledge. When it becomes universally accepted that the entire

deep thinker knows that love, unaided continually. Within the last few years | For sale at this office. an Infinite Intelligence God has been brought out. I rather like this God, as diana, is in Topeka, and will lecture for | Knowledge and Infinite Intelligence are the same; and I like it the more since its manufacturers wisely left it unex-Josephine Morris writes: "I like The | pressed as to whether it applies to Na- | thinkables," "First Lessons in Reality," Progressive Thinker because it is a ture, or a separate God. It leaves each and "A Tour Through the Zodiac."

Verona, Wis. E. W. BALDWIN.

Beautiful Books for the Holidays. "The Kingship of Self-Control. Individual Problems and Possibilities." By William George Jordan. Sometime clopedia of Death, and Life in the Spirit | Editor of the Saturday Evening Post. World.' It is without question the best | Contents: The Kingship of Self-Control; book I have read, as yet. Every family | The Crimes of the Tongue; The Red in this world who reads should have Tape of Duty; The Supreme Charity of one. It is the most complete book on the World; Worry, the Great American the true principles of Christ-like re- Disease; The Greatness of Simplicity; ligion there is. If more of the so-called | Living Life Over Again; Syndicating Christians of the Churches of the world | Our Sorrows; The Revelations of Re-

Beautifully bound in decorated

"The Majesty of Calmness." By Will-Beautifully bound in decorated

These books will make sweet little most excellent.

The good or evil we confer on others ident Chicago Society of Anthropology.

# SIGNIFICANCE.

VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00. Miss Whiting finds the title of her new book in these lines from "Aurora Leigh":

"If a man could feel Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows, Henceforward he would paint the globe with wings."

The aim of this book is to reveal the

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# Some Misconceptions About Death.

(Continued from Fifth page.)

as it is called, and only then passes away into heaven or hell. And if you take the teaching of another great section of Christianity, the largest of all, the Roman Catholic Church, you will find that it has a scheme which approximates much more nearly to the actual facts than the cruder views of which I have spoken just now. I cannot do more than give you an outline, but I think I am not misrepresenting the Catholic teaching when I put it somewhat like this: That it teaches you that a man who was exceedingly good—a saint—passes immediately into heaven; a man who was exceedingly had immediately passes into hell. But the great majority (of course, they would narrow it down farther than we, and say the great majority of the faithful), who were neither very good nor very bad, are not yet fit to pass into heaven because they have in them many weaknesses, faults and frailties which would be utterly inconsistent with the life of the heavenworld, and therefore they would say they pass into a condition which they call purgatory; that is to say, a state where by suffering of some sort, the lower thoughts and feelings are purged out from them, and then when they are fit they pass on into the heaven-world. Now that, although there are crudities about it, it does not inaptly represent what all Theosophical students believe, and some of us know to be the real facts of the case. I do not hesitate to put that absolutely clearly before you; you may believe it or disbelieve it, that does not matter. We claim many of us directly to know these things because we ourselves have seen them. Since we are apparently otherwise sane and reputable people, there is some evidence ffor you, such as it is. Take it, and if you think it is worthy look further into the matter. Read the Theosophical books which can be obtained from most libraries. Take the subject in hand and study it, and I know you will never regret it.

#### DIFFERENT PLANES.

That which some of us know and the rest hold to be the fact with regard to these states after death is this: We find that there are different planes in the universe, different degrees of matter. That is a vast subject, one into which I have not time to go now, but we find man has within himself matter belonging to these different higher planes as well as to the physical; that he has within him another body besides this, invisible, but none the less available and part of himself. We know that St. Paul spoke of it when he talked of the spiritual body. There is the truth given you quite clearly by St. Paul in the 1st Epistle to the not governed by some demon who gloats over human suf-Corinthians, only people will not look at it. He tells you quite clearly that man has four component parts within him, a soul, a spirit, a spiritual body and a natural body. Now what do you think he meant by that? The ordinary orthodox teaching seems in the most unphilosophical manner to confound the soul and the spirit. Our religious friends have arrived at a condition of thought in which they believe that in the body of man is vaguely something else, which is called a soul, but that is about as far as most of them get. They most unphilosophically and ignorantly confound the soul and spirit, which is a thing that a philosopher like St. Paul would never do. They suppose that he did not know any better what he was talking about than they do. If you will take the trouble to go back to the original writing you will find two totally different words used there, "pneuma," spirit, and "psuche," soul, two perfectly well-known Greek words, not at all identical, and never supposed to be identical. If you want to know what St. Paul understood by those words you have only to read the writings of his contemporaries, the philosophers of his time. Then he speaks about the spiritual body, and they appear to assume that somewhere or other one day man is to get that spiritual body, something fresh from nobody knows where, instead of the physical body which he has now. That does not represent the facts of the case. On the contrary, the spiritual body is something we all have here and now, as well as this physical body. It is within us, but we are functioning with this physical body, we are for the present using that and not the other.

But we do sometimes use the other a little, and it is in the use of that faculty that gleams come out sometimes, gleams by which we can have knowledge along the line of psychical science. That should be common enough in this country, for unless I am much deceived in all that I see and hear there must be a far greater number of psychics in America than in Europe. There must be many in any given audience of this size who know for themselves that there are other planes and that there is something beyond this physical life. There must be plenty of evidence to be had here. Many of us are using these | to the fate of that son, uncertainty as to whether his "soul things a little. It is possible to be trained to use them much and thoroughly. A man who so uses them comes, as I said, into possession of a great deal of information about these other worlds.

THE ASTRAL AND MENTAL BODY.

We hold that at death man simply drops the physical body and goes on living in that other body which St. Paul calls the spiritual body. We divide it into two parts and call the lower part the astral body, the higher, the mental body. The words "astral body" is a term used by the alchemists of the middle ages in Europe; we have adopted it for want of another word, and it means the vehicle next to this physical body. The higher part is called the mento clairvoyant vision by vibration in the matter of that | death; because, little though you may think it, your unvehicle. We find that after death, man having dropped | due, uncontrolled grief affects those who have passed on the physical body, begins to live in that astral body; just | before and does harm. The depression which you allow the same man, remember, just exactly the same man as | to settle as a cloud over you reflects itself on them and before in all his feelings, etc. That astral body we find drags them back to earth. It is a terrible thing to take to be the vehicle of the passions and emotions and the such a responsibility. Those whom we love we should feelings of man. Any clairvoyant who sees the aura sur- indeed think of when they have passed away; we cannot rounding a human being can tell you of this astral body. think too much of them. No one in Theosophy would There are other things in the aura which he sees, but counsel forgetfulness of the dead; no, but remembrance of chiefly it is the astral body; the man's feelings image them, which shall take the form, not of senseless grief, themselves on this, and if he falls into a fit of passion im- | not of desire and longing to have them back again; but of mediately there comes a great difference in the vibration of this astral body, a difference which shows itself chiefly for their success in this new and higher life. That reby a change of color, because color is only a rate of vibration, and so the hue which is seen is a question of the and rightly have, very many points of utter difference rate of vibration which is sent out from this luminous aura surrounding man.

### WHERE PURGATORY COMES IN.

Now let me show you where the Roman Catholic idea of purgatory comes in. Suppose you have a man who has had a life full of strong, coarse, sensual desire of some sort. Take a very obvious case, as low as we can get. Take the drunkard. We all know very well what the frightful craying for drink is. We know how the drunkwill give way before it, his sense of honor, love for his family, self-respect of all sorts. He will even sell the very clothes of his wife and children; he will leave them to starve for want of food in order that he may get the money to indulge himself in this loathsome habit. If you have ever had anything to do with homes in which they are trying to assist drunkards you will realize the awful struggle a man has to go through when he tries to get free from this thing. Suppose such a man dies; remember he is not changed; that frightful craving is still upon him, even more keen, if possible, than before, because there is no longer the physical body; but because he has lost that much to that great church which alone through these ages physical body he can never satisfy the craving; the body with which he could drink is gone. Now you can see people whose whole life was devoted to unselfish prayer very well what purgatory might mean; that would be in- for the dead. That has been a vast force which has helped | mentality of means.—Emerson. deed a real hell for the time for that poor man. But re- those who passed over-which has helped all of us, theremember, it is not a punishment imposed upon him from fore, on the theory of incarnation. the outside: it is the definite result of his own actionnothing but the result of an invariable law, the law of cause and effect, which we know here perfectly well, only

until the desire wears itself out. He has set going an imthat certain, definite amount of energy will produce a cer- | would be the important point in man's life. tain amount of result, and no more; so it does wear out in rid of the thing for good and all. When he cames back into life he comes back with a clean sheet, as far as that thing is concerned. He still has the same weakness of character, which before made it possible for him to fall, so it is possible he might fall again; but the desire, at any rate, is done away with. That is something. There you see the possibility of that man's evolution; otherwise there would have been practically no possibility of it. This case which is perhaps one of the most dreadful that I can give you, is typified in the old Greek mythology in the about the astral plane typified in that mythology, The people who drew it up must have known what they were doing. Although that is so terrible a case, you will see that even in that there is hope, because the man is disgoes. We at once see how totally different that conception is from the endless, causeless and absolutely resultless conceptions of hell. They tell you a man will suffer for-Why? No one knows. What good can come from it to him or anyone else anywhere? No one knows. the way that the world is governed. All our researches we get from those who have examined them for many, many years all tends to absolute proof that the world is fering and is always looking for an opportunity to catch some poor creature for not doing what is impracticable, what is impossible for him to do. It is governed instead by a wonderfully patient and beneficent law of evolution always struggling to push the man onward and upward, in every way giving him every opportunity again and again, trying always to help him, never to hinder him; although the way in which it works is not clear to the man who does not grasp something at least of the great-scheme of which that is a part. That is the way in which the thing presents itself to the Theosophical student; and so you see we at once dispose in our own minds of those two great misconceptions which I have mentioned. Death is not the end of all because we can see the life on the other side of it. Death is not the door into an unknown country, vitae, death is the gate to life. Death to this world but birth into another and higher one, which is not far away | advantage. beyond the stars, but here about us all the time.

#### SOME OTHER MISCONCEPTIONS.

Before closing let me just briefly mention some other misconceptions which seem to exist about death. There that fear of death is to a large number of people about us unless they have been brought into intimate relations with the souls of a good many men, as a priest is brought in confession, as I have been many and many a time, when men have come to me for spiritual help and guidance. This dread of death has been a terrible bugbear to a large number of people. Absolutely and forever that is removed if you can accept the Theosophical teaching on the subject. No more fear of it, not for yourself only, but what is infinitely more important, no fear of it for those who had no hope, for some son who had gone away from her into a far distant land and died there under circumstances of which she perhaps knew but little. The sorrow for the loss is great, no doubt, but how much greater to her has been the sorrow because of the uncertainty as was saved," to use the technical phrase, whether he had been "in a state of grace" at the moment of his death; what his life might have been in that far country, and so law governing the world is the same there as here. Into vine will rules there as well as here. That is to be seen and to be known, and so all that fear and all that sorrow and all that suffering is utterly and totally unnecessary. And what a vast amount of sorrow that represents in the

From that it also follows that the whole scheme of mourning for the dead is a mistake, how great a mistake unselfish wish, prayer, if you will, for their progress and membrance is of use to them, and although you may have, one thing alone, that it has preserved among its followers prayer and strong good wishes can ever be of use (and they | weary soul, if they could see their way to accept it. are of use), they are of effect and available all the way Yet Europe owes and this country, I suppose also owes of doubt and disbelief has kept up great communities of

### MAKE TOO MUCH OF DEATH.

Then there are other misconceptions, mostly I think himself made this strong desire. If he had not yielded to great heads that I have mentioned. Our whole tenit so often all through his life the desire would not be so dency is to make too much of death, to regard it with moral communities.—Martineau.

strong. He himself has made the condition, and now he quite undue importance. You would picture man's life suffers from it, and a very terrible one truly it is. But ob- as a straight line beginning at birth and ending at death. serve this; it may be terrible, yet it is in reality a blessing | That is not the correct image. The Theosophical teachfor this unfortunate man. You may not be able to un- ing would make it rather a vast circle, a great curve, when derstand that at first, but if you grasp the theory of rein- the immortal Ego or soul of the man puts himself down carnation you will see how it is so. Suppose a man had into incarnation in the physical plane and gradually rises some how passed on with that terrible desire still a part of from it through other worlds. As they would say, then, him; when next he came into physical life what would the physical life of the man is nothing but a small seghappen? He would be born a drunkard, born with that ment of that circle, and the man's birth and death were terrible craving, and long before he got old enough to un- simply the points where that circle crossed the straight derstand that he ought to try to control the desire. He line which divided this plane from the other and higher would be absolutely under the dominion of this frightful | planes; not specially important points at all. Neither vice, and no human power in any way could save or help birth nor death is the most important point in man's existthat man. That is not the way in which evolution works. | ence, but rather, one would say, the one point in the circle On the contrary, the man remains there in this astral | which is most distant from the beginning; it would be world with his unsatisfied desire, and no doubt that is a what we call in astronomy, the aphelion of the soul, in its to organize the Liberal minds of the country into a body terrible torture to him for the time; but he remains there progress; the point when he begins to turn back and rec- as Spiritualists. The Infidel, the Freethinker, and many ognize his ascent from matter. That takes place during others will never sustain the N. S. A., and thus through mense amount of energy during life in the direction of the physical life, not at the beginning or end; the time an insane greed for popularity, a grand philosophy is in this desire, but the doctrine of the conservation of energy when the man begins to see the effect of thought, etc., constant danger of being consigned to oblivion. The is true on all higher planes as well as lower. Therefore, and begins to rise to something a little higher—that National Association may debar the majority of Liberal

So you see the way in which Theosophists regard death | they can never vanquish the sincere investigator. True time. Although he suffers in the process yet he has got tends certainly to minimize its importance; it tends to spirit philosophy is based on eternal principles, which make us regard it as a perfectly natural thing, that ought | from self-evident facts endeavors to explain the positive to have been obvious. Why? Because it happens to all. nature of life and death. It is not a vague theory, which If it be true, as we now believe and some of us know, that | can be woven by choice and eloquent language, into a the world is steadily evolving, that it is governed by a Divine Power whose will is this evolution; if that be true, then it is impossible that something that happens to all of us can be a bad thing; it could not be. The whole scheme would be a failure, if that which happened to everyone would be a failure, if that which happened to everyone was bad. It cannot be so. It is simply a step from one be the honored guides of every sincere Spiritualist. stage of life to another stage of life. If we could but get | Some plan should be formed to put Spiritualism on a story of Tantalus. You will find a great many truths | that idea, there is nothing supernatural, nothing dreadful | firm business foundation. The general public would then about it. It is simply that movement from one stage to comprehend that the apparent mystery connected with the other, the casting aside of the physical body, and the many phases of Spiritualism, are merely the inherent result of it will at once be that we shall be far freer and forces of nature, planted on immutable facts, and not the clearer from all obstructions. Think of it; losing the wild chimera of educated fanatics. Theories pertaining tinctly helped even by the very suffering which he under- physical body you lose all possibility of fatigue, for one to the Bible and what the Gods did, or did not do in ages thing. No higher part of man appears from all the past; together with the origin of the universe, should be investigations to be capable of fatigue at all. You speak | considered by every intelligent thinker as worse than suffering which is pictured for us in some of the orthodox of your mind being tired; the mind cannot be tired; it is wasted brain-work. Quoting Bible texts and trying to only the brain that is fired. Then outside of your brain harmonize them with modern ideas of right and wrong, is you can think better. You may have had experiences of no avail and only serves to create confusion. Another yourselves which would prove that little fact. How often | thing hard for me to understand is, why Spiritualists Nothing but apparently horrible cruelty. That is not a man will go to sleep with some problem in his mind he should always refer to the character of Christ as a perfect cannot see his way through, and wake up in the morning example when the meager history that we have proves him on these higher planes and all the many teachings which with the whole thing quite clear. Why? Because he has to be nothing more than a violent anarchist; while the continued the thought about it and can think better in | much vaunted moral precepts which he is said to have this other condition.

#### AN ANGEL OF MERCY.

natural, simple matter. This helps us to understand that a side all this thrashed over straw, and concentrate our death is not a king of terrors, but an angel of mercy who | united energies on the most vital issues of spirit helps man on his way, not in the least something to fear or to dread, to mourn about. True, when we lose a friend we cannot but feel sorry for the separation from him, just exactly as we should be if he went away to some other continent, but it ought not to be to us any more than that. We ought no more to make these miserable processions through the streets, with nodding plumes and black hangings and that sort of thing in case of death than we do in the case of a friend who goes to Europe or Australia. Nay, rather ought we to try to control our grief. Supposing your friend or relative were going away but as has been said, by the classical writer, Mors janua to another country for his great good, to take up something which to him would be entirely an advance, an

#### AN EXAMPLE OF SELFISHNESS.

You would be sorry to lose him, truly, but you would surely feel that to cling to the desire of his remaining would be selfish. You would be thinking only of yourself and your sorrow, not of him and his advance. That is is the vast dread of death which is the bane of so many a absolutely true with regard to death; it is always to the life. I don't think anyone can know how terrible a thing advantage of the man. Not that I mean that the man should therefore shorten his life in order to enter this for it, why then should they expect a message from the great realm; that would be only a terrible mistake, because | spirit world free of charge? Can money received as a re the man is here in order to learn certain lessons; because if he does not learn them he must return to learn them one day. The man must make the most of the opportunities he has on earth, so that the instinct of self preservation which we all feel is a right instinct; yet the fear of death is not the right instinct; that has been built up within us by the false and pernicious teaching we have had as to the result of this perfectly ordinary event in a man's life.

### NO FEAR OF DEATH.

Let us realize then, that with regard to our own death there is no need of fear. With regard to the death of our friends, sorrow there must be; yet let it be sorrow chastened and mollified by the knowledge that our friend is free from all disease and all the troubles of this plane; he is in a very much happier condition, a condition of All utterly and absolutely unnecessary worry and higher evolution than he was here. Let it be tempered sorrow, because, in whatever country he was, the great | by the remembrance that grief, if uncontrolled, will work harm to the friend, and that our remembrance of him whatever state he may have passed after death, the Di- | should be always loving, affectionate, but helpful and elevating. We should wish for him the conditions which will best suit him; and if you were to ask what we ought to wish for a friend who is gone, I do not know that I can do better in general cases (unless you know of something | friends returning from a foreign land; instead of a weird which is specially wanting for your friend, and wish that for him) than to refer you again to the Catholic church. The Home Circle will become a sacred and familiar in-There you get a beautiful antiphon in the service for the | stitution in many happy homes, just as the old-fashioned tal body, because it is there that thought first shows itself only those can realize who have seen the other side of dead which is chanted before and after every psalm in the family prayer held a welcome sway in the long ago. vespers for the dead. You will find it runs thus: "Grant | Twenty-five years ago I earnestly urged the investigation unto him, O Lord, eternal rest, and let light perpetual shine upon him." There is no more beautiful wish for the dead than that. Whoever it was, somewhere far back in the mist of the early church, who wrote that antiphon, knew very well what the state of affairs was. That is exactly what the soul does need, eternal rest from all the worry and trouble and all thought of this world, not to be the laws of nature. Therefore a medium is simply a dragged back to it, but to have eternal rest so as to be calm and ready for the higher influences to pour down upon him; and then when he is in that state of rest and peace, let the light perpetual of the divine love pour down upon him like sunlight upon the flower and draw him up changed through invocation or prayer. The long lectoward itself. There is no better wish that you can give than that, unless, as I say, you know of some special need from the Catholic doctrine, yet I can tell you that we of in some special case! That is how you ought to look, the Western world owe much to that great church for this according to Theosophical teaching, on the death of a friend. With that idea in mind you will see how great a the idea of prayer for the dead. It has realized that if | blessing this Theosophical teaching would be to many a

This Theosophical teaching which I have tried, though through. That also you can see by the sight of the only in rough outline, to put before you has been to many in theology, the most effective power in the hands of higher plane. If ever they are effective, if ever they are of us of entrancing interest and the greatest possible use. useful, then they must be most effective and most useful We ask you, therefore, to take the thing up and examine when directed to him who has passed from this world into it for yourselves, age we have done. I have studied this ard seems to lose all his best feelings, how everything a higher state. He is, therefore, more within reach of now myself for over gight gen years. I can say that during this tremendous thought vibration. He can be affected | the whole of that time I have found not only the interest and helped by the love and earnest thought sent after but the benefit of itsteadily increasing, and have found it old Mother Nature to take a back seat. The life-long him by those still on earth. That is a great and noble much more useful and helpful to me and much more attempts of Hugh Miller to harmonize the Bible with work which the Catholic church has done, and we who, at satisfactory to me in every possible direction than any what was called the "Reformation," cast out much from other teaching; and I believe that my experience will be continued efforts to adjust Spiritualism with the Bible our religious life which was undoubtedly corrupt in many yours also, if you will take the trouble to study it as I did. will terminate in the same sad results. ways, yet have cast out along with that much the loss of With that belief and in that hope I commend the matter which we have felt ever since, much which we ought to to your hands. Take it ip and follow it up, and if you have kept, much which now perhaps by degrees we may do, I am sure that you will be glad that you came here gradually hope to get back again without the corruption. | to-night and heard some of the thoughts of Theosophy.

> There is no thought in any mind, but it quickly tends to convert itself into a power and organizes a huge instru-

> What soever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the incon-

veniences attending it. Shenstone.

Did we even imagine that we came out of nothing, and went back into nothing, and had ties only one with anwe will not apply it to these higher realms. The man has of detail, mostly coming really under some of the other, still so long as we are what we are, our life must take form from its own germ, and grow and ramify into

## THE GREAT NEED.

Why Spiritualism Is Not a Religion.

The recent convention of the N. S. A. as published in The Progressive Thinker, in some respects was very good, while in many other things there was nothing in its proceedings to distinguish it from any other religious assembly, for by its unaltered decree, spirit philosophy must be classed as a religion with Infinite Intelligence as the cen-

Here is where a great mistake has been made. A mistake which will surely prove fatal to any future attempt minds from their already semi-religious organization, but

taught, were common to all nations centuries before the alleged existence of Christ. Geology and astronomy are making gigantic strides onward, regardless of the Bible Our teaching about death tends to show it as this why should Spiritualists not do the same? Let us cast

> The great need of the present is for more practical work among the earnest advocates of our cause. Let it be plainly made known to the world just what Spiritualism claims to be—a finely spun theory of mystery, or a stern reality—a religion, or a science. Explain its practical utility in personal affairs of every-day life. It should be concisely stated why all prominent Spiritualists do not meet on a common ground, and cheerfully agree to aid with time and money, in guilding the wheels of Spiritual progression. To skillfully agitate the money question and its relation to the cause of Spiritualism, would prove a fruitful theme for some of our able writers. It has often been asserted that genuine mediums should not charge for what they do, and that healers should cure the sick without price. Why is this? The officials of the sick without price. Why is this? The officials of the N. S. A. receive a stipulated salary; and yet mediums and others are expected to work for nothing.

It has also been said that spirits would not materialize if the medium would exact a dollar from each of the audience. When people get a telegraph message they pay ward, or for services rendered, tarnish the luster of a noble deed? If so, then why should a hero on the field of battle, draw his pay just the same as a scullion is paid for work in the kitchen?

The churches make Christ their central figure, around whom the priests of every sect weave a web of superstition in order to extort money from the faithful, that the priests may live in luxury and build gorgeous temples. "The laborer is worthy of his hire," is one of their stock phrases. The Spiritualists, through the N. S. A., have chosen Infinite Intelligence as their God, or central figure, and teach the faithful of this new born religion, that to accept money from the people for their services, will surely brand them as frauds and impostors. This new sect claims Truth as their corner stone, and yet they must commune with loved ones gone before, at their own fireside, or in cheaply rented halls; while many of the most earnest workers are content and often happy if they have only the bare necessities of life.

When people are convinced that Spiritualism is a personal benefit to them they will gladly embrace its principles and in every way aid the cause with time and money. In time to come, people will regard the return of their loved ones from the spirit world as they would dear ghost that had just emerged from some mouldy tomb. of Spiritualism through the home circle. To-day I am repeating the same thing.

In conclusion, I would respectfully submit the following suggestions: The return of spirits to the mortal world, and other manifestations which to many appear dark and shrouded in mystery can only occur in compliance with the laws of nature. Therefore a medium is simply a bridge or telegraph over which spirits must pass in order by time. Price \$1.50. For sale at this office.

Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marvelous work. Though concise as a text book it is as fascing at work of fiction. The reader will be amazed to see the curious facts here combined in support of this power of the human mind, which will resolve a thousand doubts and difficulties, make geology plain as day, and throw light on all subjects now obscured by time. Price \$1.50. For sale at this office. to reach the intelligence of mortal beings. Virtue and everything that is pure and moral, are nothing more than an evolution of nature, which cannot be impressed or changed through invocation or prayer. The long lectures by Spiritualists on morality and the glowing eulogies at the request of a band of ancient philosophers.

The handless of a life howard the group are strictly in Price, 10 cents. For sale at this office. an evolution of nature, which cannot be impressed or on the beauties of a life beyond the grave, are strictly in line with the teachings of Christianity. The difference is this: Christianity has an ever burning hell and an angry God in store for the future benefit of evil doers, who do not comply with certain regulations. Spiritualists reserve little or no punishment for the sinner after death.

Fear has ever been recognized as the principal element priests of all kinds, to bring their ignorant dupes into line. I cannot comprehend how the new Spiritual religion is going to get along without the all-powerful agency of fear. Perhaps "Infinite Intelligence" intends to arrange a new government for the universe, and as time rolls on force geology proved a miserable failure. Beyond a doubt the

DR. B. F. WEYTHMAN. Memphis, Tenn.

### SOMEBODY.

Somebody did a golden deed; Somebody proved a friend in need; Somebody sang a beautiful song; Somebody smiled the whole day long: Somebody thought, "'Tis sweet to live;"
Somebody said, "I'm glad to give;" Somebody fought a valiant fight; Somebody lived to shield the right. Was that somebody you? -Truth Seeker.

Gratitude is the fairest blossom which springs from the soul.—Ballou.

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be without it. You can use this as you please. Send them to me. Thomas T. Readdick, Kingsland, Ga."

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think your "5 DROPS" is. I was suffering intensely with NEURALGIA, and thought for a month that I would have to die. One day a lady called to see me and brought an advertisement of your Swanson's "5 DROPS." I resolved to try it and sent for a bottle. I have not had an attack of authorizing since I took the first does. I believe it has suffering since I took the first dose. I believe it has saved my life. This statement is positively true, I shall always take pleasure in recommending you ... 5 DROPS" for the cure of NEUBALGIA

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is to act as a



### Sacerdotal Spiritualism.

Several articles and letters have recently appeared in Light urging upon us the advisability of forthwith forming ourselves into a religious body by inaugurating a representative Spiritual-

istic chuurch. That such an idea has been advanced clearly shows we have in our midst a certain section dominated by theological prepossessions who are desirous of imparting a church-going bias to the whole movement, to suit their own peculiar views. Those who are anxious that this scheme should be carried out give no satisfactory reason in favor of rhapsodical incoherences about the wonders to be effected by bringing together in one building a crowd of incompatible personalities to mechanically mutter set forms of prayer, join in a chorus of inharmonious psalmody, or listen perchance to the vaporous wordspinning of some sacerdotal spider. Surely there are sufficient denominations already without seeking to add another Christian sect to the number. People willing to degrade Spiritualism to this level must be completely of church history, and totally unacquainted with the follies of sectarianism. But the church proposed for us by the sheep have no creed. A person attending a

church without a creed would be in much the same position as the Irish gentleman who hired the sedan chair with the bottom out and afterwards remarked, he might as well have walked but for the look of the thing. Or, to put the case another way, establishing · a religious community without a creed would be something like starting a society of nonentities for the purpose of supplying nothing to those who do not require anything.

A fixed and formulated statement of the nature and attributes of a god or gods must be final: nothing can be add ed to or taken from a theory which pre-supposes a divine revelation given to the few for the instruction of the many. For the proclamation of such a doctrine, preachers, priests, adepts, are required to expound the sacred mysteries to the uninitiated who are not permitted to pry into the sanctuary.

It is assumed as a matter of course that the vulgar herd will at all times place implicit confidence in their "spiritual pastors and masters" and look to the official custodians of the faith for spiritual instruction and enlightenitualism has deposed the church from | conducted by his long-time friend, her throne, republicanized the occult, brought the unknown into the realm of natural law, and robbed death of all its proof of the life beyond the graye.

full significance of his belief must be type. At the services, which were held conduct.

The only religion of any value to ourselves or to others, consists in right thoughts, right intentions, right aspirations, right actions. When Spiritualistic phenomena cease to occur, and our | vill, aged 73 years. He was a resident facts have become retrospective and of Rockford, Mich., nearly forty years, historic, so that we begin to doubt and of Belmont two years, where the whether such things ever really hap- services were held. Nov. 8. He leaves a pened, then would be the time to set | wife and nine children. He was a Spirabout building a church. For a church | itualist for many years and a highly remay be regarded as a monument erect- spected citizen. Services by the writer. ed to the memory of a dead belief. A gifted medium or an harmonious circle would be of more value to a rational Spiritualist than all the chapels and churches, priests and parsons in the Orville G. Hursen, aged 40 years. A universe. We require no church built large and loving concourse of friends nue, every Sunday afternoon at 8 at this office. by human hands, our temple is the assembled at the home, 1894 Fulton o'clock. world domed over by the blue vault of street. Wednesday afternoon. Novem-W. H. SIMPSON. Grahamstown, S. Africa:

"Human Culture and Cura. Pari First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A For sale at this office. Price 75 cents. "The Pantheism of Modern Science." ada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10

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BROTHERHOOD.

A sceptered monitor enthroned within In regal manner prompts to righteous

and through a loving motive seeks to To ways that leave respect for self This royal power has Brotherhood been

Angels acclaimed it while the heavens

christened-

But he who, fallen by the wayside, wrecked. Though offspring of an unknown, distant mother,

Lifts mute appeal no mortal may re-

lay it down as a fundamental maxim in But from the heart are feelings ever

No gathered treasures, freighted with

Burst on his view in full, exhaustless Dark, frightful boding revel in the places Where might have blossomed choicest heavenly graces.

a mission

Earth may not only share the polgnant By mortals garnered in their careless

Some brother's wrongs may lie until Secure from thieves, and where no moth can waste;

Then, with a head not unlike Gorgon hoary, O'ercast with honors all the rising glory.

The grateful warmth of two or three May often bless and save a precious

the project, but simply gush forth into | So Brotherhood, by reaching out its May lovingly subdue a rankling strife. The larger welfare of the human

> The common source whence man de rives his being. Suggests that wrong reverts to each

Points not to self, or independent

Who passes wantonly a brother, seeing A need from which he seeks relief in

who are bleating for a shepherd is to | Sends deep its sting while spoilers may be dreaming.

> Imperial kinship! must we aye ignore Of birth illustrious! grand, immortal theme!

The hosts angelic reverence and adore While of thy glories earth has but a

Inspirer erst, of prophets, seers and More firmly guide them in all coming

ORRIN AVERY ALEXANDER. Mt. Pulaski. Ill.

PASSED TO SPIRIT LIFE.

[Oblivaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, October 27, at Ottumwa, Iowa, Thomas O. Millisack, Cooley, followed by literary and mubrother of Isaac Millisack and the late Mrs. Mary McCarroll, so long and promment. Now Spiritualism must be in di- | inently identified with Clinton Camp, rect conflict with every form of eccle- and was himself a pronounced Spiritsiasticism, for it does not depend for | ualist, manifesting to a marked degree | every first and third. Thursday of the its existence upon any theological the | the Millisack family virtues, purity of | month, beginning afternoons, at three | May Collins. An address delivered beory whatever. Spiritualistic knowl- character and spotless integrity. A o'clock. The ladies bring refreshments; edge is not the exclusive privilege of large concourse of friends and neigh- supper served at six o'clock. Evening at this office. Price 10 cents. the few, but the free gift to all. Spir- bors attended his obsequies, which were session commences at a quarter to W. F. PECK.

Passed to spirit life, John T. Pierson, terrors, by giving clear, convincing in his 86th year. None knew him, but to respect him. For many years he was The Spiritualist who understands the a Spiritualist of the sound reasoning well aware of the utter futility of all at his old home, near Bowen's Mills, church-going, all form of supplications, | Barry county, Mich., there were nine all pulpiteering. Nothing can avail but | branches of his family, which included the fourth generation.

> C. A. ANDRUS Grand Rapids, Mich.

Passed to spirit life. Lorenzo P. Scho-C. A. ANDRUS.

Grand Rapids, Mich.

Passed to spirit life. November 19, ber 21, where funeral services were held, the writer officiating. WILL C. HODGE.

1900, Charles O'Connor aged 22 years. and superstition. The Temple services Other Essays." By Charles Bradiaugh. Passed only from our material sight of the society are held every Sunday Paper, 50 cutter. For sale at this office. very instructive and valuable work. It into a new and broader field of useful- morning at 11 o'clock in Corinthian, "Love-Sexy-Immertality." By Dr. should have a wide circulation, as it ness. Serving his country in her time well fulfills the promise of its title of need as a Washington Volunteer, he are in charge of Thomas B. Gregory. Price, 25 cents. has gone to learn a truer need for sol- You are cordially invited to attend the "The Light of Egypt." Volumes 1 and dier than to shoulder knapsack and By F. E. Titus, Barrister, Toronto, Can- rifle, and in loving service a grand field opens out before him. Officiating minister. Esther Thomas.

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Not blood alone suggests to man the So-Called "Incurable" or "Hopeless" Diseases Cured.

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Jewel.

We do but sense another's earthly dwelling

Wen we survey the features and the form, from the heart are feelings ever veiling,

'ell' of Brotherhood, pervasive,

'se that meets with no deels.

'd before the outward

T, but ever seeks it have no alm but is ever cen neighbor's

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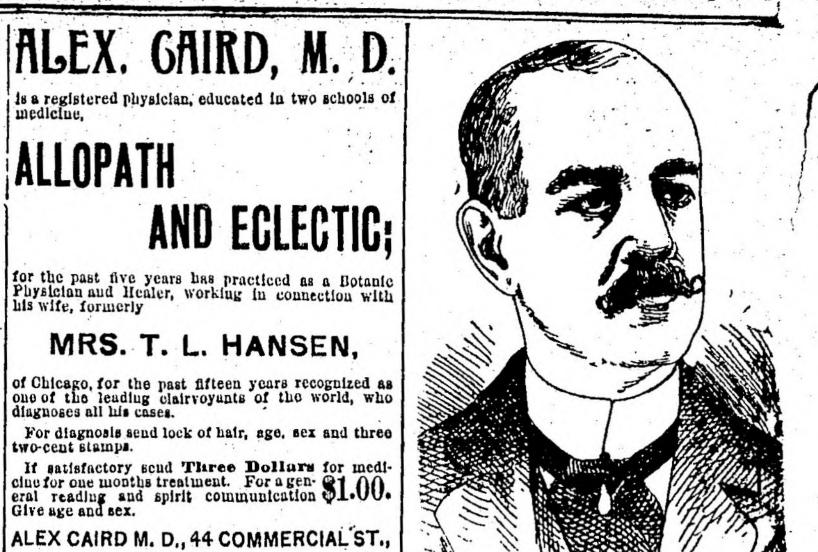
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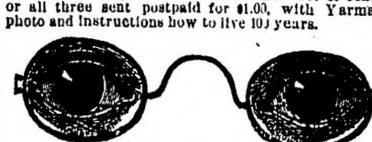
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