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VOUDOUISM, OBI-ISM, HYPNOTISM, PSYGHISM, AND THE DANGERS OF DISORDERLY MEDIUMSHIP

A Lecture Delivered November 25, 1900, before Mrs. Cooley's Spiritual Church, Oakland Club Hall, Chicago, by J. M. Peebles, M. D.

the Voudous of New Orleans, some 10,000 in number; pandemonium. about the Voudou blacks in the Southern States as well as those in Southern Africa.

negro said: "I knew you was coming, sir."

"How did you know?" I inquired. a pure African, with a clear deep-set eye.

This ex-Voudou chief went by the name of Dr. John. I went out one evening in South Africa, a few miles | such is poisoned with the filthy nastiness of nicotine. had in Africa twenty wives. Before the war he was rich, see the Obi-men or Voudous. Down in a half-hidden owning a good deal of real estate, and for awhile one hun- valley we saw just after dark the glare of a fire; approachdred and at another time seventy-five slaves.

startling revelations. Some of these were published, and do harm, but to see." one in particular before the Civil War caused a great deal There was no more said, and so we drew near to their of comment. I asked him to repeat this to me.

trees taller, and the leaves thicker, and fires swept down goats and wild animals. from the North, leaving destruction, blood and poverty Then they said to the devotees, "Wish, desire, or ask

ances and weird orgies, influenced me to closely investigate the subject. Anything in the line of magic and mesmerism always interested me.

dread by many African tribes who consult them as oracles. of the dead! They find lost property and foretell storms, revenge injuries, cure diseases, produce sickness, and have the power | the gray hair and rags from the pot poisoned with toads'

train, the Voudous of New Orleans had been accustomed or if these Obi-charms can be got into close contact with administered. spell-substance of poison.

Entering the room, more an enclosure. I perceived a death. which was a pyramid of cakes, candies and flowers, some them, and they are said to be "Voudoued" and "Hooin profusion and upon the top of the pyramid was a small be termed a sort of "sorcery," a low species of "necro-

woman, while in the center of the room sat an immense are terribly in earnest. There are psychological influnegro woman, the queen of the occasion. Her dress was ences at work in their grim gatherings, for fests are someindescribable. On each side of her were the leaders of times given and the future outlined and forefold. They

whites in the charmed circle), began a low, plaintive and hot embers. weird song, and at the same time they would clap their hands and smite the floor. The excitement increased. Is there nothing in these Voudou conjurings, nothing in black magic? There certainly is. These phenomena,

two of the men and two, three or four of the women rose them. What, then, is the philosophy underlying them. seized one of the bottles and sprinkling the floor with its thoughts and often the spirit of hate towards enemies. contents, became convulsed, spasmodic, screaming, froth- The lesson is worthy of deepest consideration. And, ing at the mouth, staggering and leaping about like a first, it must be remembered that around every sun and demon. Some were smoking. Liquors, I was informed, star, around crystal and rose and every human being, there

upon his head, he fell to the floor as though in a deep person touches they affect, and do so whether they will it death-trance. In a few minutes he bounded upon his or not. Every article of furniture you touch, and everyhis feet, and beginning to talk in some strange dialect; thing you handle you magnetize; you leave a portion of terior illuminating condition, a strong moral and spiritual they shouted, "La Voudou, la Voudou!" And we were your occult self on every, letter you write and on every informed that he was obsessed by a demon! The scene door knob with which you come in contact. The psychic was not altogether unlike a Free Methodist camp-meet- knows this. The psychometrist demonstrates it. The ing of the olden times.

spell-charms. They take the scales of a fish, the claws effluence. A grain of musk will scent a room for years. of a bird, parrots' beaks, feathers, blood, cats' skulls, toads' How marvelously potent these finer forces! heads, grave dirt, alligators' teeth, egg shells, clay balls, These Voudou enthusiasts magnetize—think their vile | are hypnotists. Horse jockies are hypnotists. All suc-

Passing along Villiere street, New Orleans, a few days obsessed man to go and touch each one, which he did 'mid ago, I saw what seemed to be salt strewn upon several the wild chanting and pounding of the floor. The en-

one, the serpent's head was pulled off; the light were ex-

lecture engagement, I was introduced to and spent a full Africa, and wherever the black races are found, the ser- netic aura is poisonous. They are vampires. No one half day with an old ex-Voudou king, whose skin was pent is the symbol of their God in Voudou or Obi worship. | should allow their hands laid upon them, nor should they | forces. There is nothing supernatural in it. Mediums wrinkled and black as night. He was born in Northern In Africa I saw and conversed with many of their priests | breathe upon the sick, because their breath and their aural Africa. After conversing a few moments, this old Voudou and priestesses, who explained and expounded the will of magnetism is impregnated with mental filth, social dewitches. They hold their worship in secret, and issue has not a redceming influence. It is expensive and in- connecting the seen with the unseen realms of immortal-"That is my business," he exclaimed with an arrogant their orders and pronounce their "spells" in the dark jurious. Its aural stench is infectious. Tobacco users' toss of the head. He then described the house I had come hours of the night. Their favorite time of meeting is in | breaths stink. Their garments stink. They leave a disfrom, the furniture, the curtains, the library, and the color the old of the moon. Their officers are appointed by gusting stench in every room they enter. Many a noble of the bed-spread, etc., all of which surprised me. He was their demonigods, after dancing and circling around a fire and a pot of poison, into which they had put a serpent.

He was queerly tattooed, and confessed to me that he had from Natal, with a few Englishmen and two negroes, to ing nearer we heard the bambula, and getting nearer we Many prominent men had faith in his magical powers. saw some natives sitting in a circle around the fire. The Such prominent men as Slidell and Gen. Beauregard used coarse, rough music continued until one of them seemed to consult him. When the low ignorant people came to to become obsessed by a demon, or a god. At this crisis him he used cards and crystals and appeared with one of the black men approached us, inquiring who we dangling trinkets; but when the higher classes came, he were and what we wanted? The reply of our guide was, simply employed his "second sight," making at times "We are friends, and have come not to make sport, nor to

dismal camp. The chief, dressed in soiled whife, a red He replied: "It was what you white folks called a vision. sash around his loins, and a red hood with scarlet plumes I saw in the night time the winds, the waters, the trees upon his head, extolled the joys of Voudou life. He inand the leaves, and strange beasts all rushing up North. structed, explained and exhorted all the members to be The sky became red as fire. There were terrible noises. true to the serpent gods of Africa; to obey all orders. It was an awful confusion. Then I saw the mad waters They drank of an herb called tuffia, and at other times, so rushing South. The winds up North were heavier, the I was informed, they drank the warm blood of sacrificed

in their tracks. Something told me these were the North- some favor, and whatever you desire shall be granted." ern armies! There was going to be a big war. I knew it Some asked for the wealth of vast herds of cattle; some asked for success in love; some asked for cunning to de-This Voudou chief, Dr. John, came from Africa in ceive; some for jewelry; some for remedies to cure the 1839. If living he must be a very old man. . Conversing sick; some for methods to punish their enemies by disease; with him, with an ex-Voudou queen, and with several some for love powders; some for power to control the dewhite men who had witnessed their midnight perform- mons of the unseen world to carry out their own base

The presiding genius then drew the charmed circle and put the serpent's cage in the center. The members sur-Obi, Obeah-man and Voudou are terms signifying about rounded the cage, joined hands, chanted wild songs, shook the same thing; and they are persons practicing sorcery, bells and shouted aloud. It seemed like bedlam. Soon or a low form of hypnotic mediumship. Obi is peculiarly they all began to shake, jerk, whirl, fall into a sort of inan African word. Obi men and Obi women were held in sane trance, and see, so some of them declared, the ghosts

Then each one was given a portion or small package of heads, serpents' fangs, and the bones of the dead—a most They prepare their magic charms for the purpose of vicious compound. These were squeezed into the chief's Voudouing, or "Hoodooing" others in various ways. hands, magnetized, and pronounced Obi-charms and to meet each year to elect officers and renew the demoniac an enemy, the designing party can cause this enemy to

Around the sheet were seated alternately man and undeveloped spirits. They are not all shams. The actors often gash themselves in these demon trances and feel no Soon the command was given, "Put your hands on the pain, as do the howling dervishes of Constantinople and floor and keep silent." This done, at a given signal the other Mohammedan countries. They will hold coals of fire men and women, black and white (for there were a few in their hands and not be burned, and they will walk upon

They had done this for half an hour, so it seemed, when horrible as they are, occur. Thousands have witnessed to their feet and began to wildly dance around the floor. From whence the dire demoralizing influences from these They seemed intoxicated. Suddenly one of the men Voudou packages of poison-poisoned with delirious

is an invisible atmosphere; an aura extends from one to A woman now sprang forward, and laying her hands fifteen feet around each person, and whatever this or that hound can follow the track of the fox or deer because they Soon they began to make their "fetishes," or fatal leave in every foot-step vitalized atoms of the animal's

serpents' fangs, and mix them with horsehair, eggs and thoughts into these wads of rags, shells and greasy-colored thoughts into these wads of rags, shells and greasy-colored cessful revivalists have great hypnotic powers. The paper images, and then putting them upon certain per-traveling Rarey, the horse-tamer, was a powerful hyp-These they put into a kettle of oil and boil, and while sons, they form the psychic link of connection; and then notist. He breathed into the fractious animal's ear, then they are boiling they march around the kettle, chanting they command their dark, invisible, demoniac attendants and cursing and spitting into the poison contents. This to carry out their vile plans and schemes. If thoughts are Goats, cats, rabbits as well as birds may be subject to Happy is he who fights with himself; wretched is he

Voudouism, black magic, suggestion, telepathy, mesmerism, hypnotism, and psychic force are often classed schemes connected with greed, gain and lust.

Wisdom the Source of Human Freedom. under the general name of psychology; something as storms, winds, sunshine, heat, clouds, and cold are related phreno-magnetism, moral impulses and healing gifts, to and known as the weather; but clouds are no more un-like the sunshine than hypnotism for parlor fun or selfish conscientious harmonizing plane is in its very nature alism. Men in every department of huamusement is unlike psychic science, known in psychic re-search as psychism. Hypnotism is as dangerous as are Psychian. fire-arms in the hands of children.

ago, I saw what seemed to be salt strewn upon several doorsteps. Col. Hutchinson was accompanying me. "Colonel," said I, "is that white substance salt that half covers the doorway?"

The wind chanting and pounding of the moon. The colone of the supremest in the wind chanting and pounding of the colone. Thoughts flash with lightning speed. One is bright, pleasant and health-giving according to the basket on the pyramid and drew therefrom a live serpent, goodness and the moral purpose of the person. Some carry the sunshine of kindness and health in their very which he twirled about his neck while dancing, leaping. The wind chanting and pounding of the moral purpose. The wind chanting and pounding of the moral purpose. It is, in fact, a wall of etheric fire. It is bright, pleasant and health-giving according to the can think of Melbourne, Australia, just as quickly as he basket on the pyramid and drew therefrom a live serpent, goodness and the moral purpose of the person. Some carry the sunshine of kindness and health in their very barriers, and good thoughts are health helpers.

To sit within the area of their presence is to mand to adjust ourselves to their mand to adjust ourselves to the mand to "What is it there for?" was my immediate inquiry.
"Well, I suppose to ward off the spells and the demoniac charms of the Voudou demons."

This led to a long and interesting conversation about the New York of New Orleans of New Orle them. Others, if immoral and gross; if they are addicted parting vitality to the proper nerve centers, they might to liquor, tobacco and other habits more vicious, they through non-acquaintance with physiology, pathology and Bits of this vile stuff from the kettle were given each carry and impart to others restlessness, disease and degra- the human system, over-stimulate a sensitive muscle, or dicates a healthy growth out of the sendation. No lascivious person, no tobacco user, nor one unduly excite the heart auricles, checking the circulation suous into a more spiritual realm. The While traveling in different portions of Africa I frequently met these weird men, "Obi-men," and while in New Orleans several years since, filling a three-months' and Southern States, in Central and Southern States, in Cen refined wife has been gradually killed by sleeping with a coarse, gross, tobacco-pickled man. The magnetism of and pitch dark with the motives of curiosity and selfish

> cast their shadows before them; therefore people often call upon us while the air is yet vibrant with our earnest words | ing influences that draw hither from the spiritual spheres. concerning them. Approaching us they thought of us; Teachings from these exalted spirits that people the and thus thinking, they projected their thought along the heavens, are absolutely above all price. They demonstrate dom; and happiness can only be prointerstellar waves of ether, which, impinging upon our a future existence, describe the conditions and employaural thought-sphere, induced us to speak to them. Thought kindles thought. And so thought responds to thought as do notes on the musical scale to music.

> integral parts of psychic science. No thought can be must be known to us and be judged by their fruits. If our success lies in laying hold of what transferred except by an net of the will, and as before stated, thoughts are etherealized spirit substances, and if large the moral nature, lift up the mind spiritually, and life, character and history. In this way good they are life-imparting forces, and in conjunction beautify every characteristic of the higher nature, we ac-

to the body; but positive and negative are only relative ex- | anointed," said the old prophet. pressions of two opposites. All nature is thus balanced. A certain person may be positive to one and negative to another; and some nerve center in an organism may be positive to a minor nerve center or cell. The solution of this is found in the pitch of the vibration, which vibration by the way, is as much a law of the universe as is evolucontrolling the lower vibrations, is termed the positive. I no one can learn too much, and that our mental growth is The psychic is positive to his patient, and being thus posilife. The patient from lack of sensitiveness may not be conscious of the least sensation, yet whether sitting still, awake or dropping asleep, he is being touched by the silent shimmering waves of those psychic waters of life which touch to cleanse, to build up, and to round out the organ- hatchet being buried, and if it was mine to bury I would and no good word is ever lost.

strated fact that hypnotism is not mesmerism, nor psychic sist on telling the world that I believe in infinite intellimagnetism, though allied and often so expressed. They gence, which I do not, and L do not think that they have are distinct, not only in degree but in quality and in dis- any legal or moral right to state that I do, and I should be goal toward which all things human crete degrees. In my vast experience I never knew a person injured by being mesmerized by a good, clean, trust- come a member of, and assist the national organization, Permit me to describe one scene. Out where the black Voudou-spells; and rubbed on a person's garments or hid- worthy operator, but have known thousands upon thou- without making a hypocrite of myself. But I will not sluggish waters of the bayou empty into Lake Pontchar- den under the mat of the door-step, gives one their wish; sands benefited and cured by mesmeric psychism wisely make a hypocrite of myself, neither do I approve of for- aims, methods and exertions, and will

have ill-luck; can cause lingering sickness or produce hypnotism. It can excite, it can amuse, and like Voudou- think, we should either go over to the gods that are poplarge white sheet spread upon the floor, in the center of The Voudou scheme is called putting a "spell" upon suggestions left upon the minds of those who became sub- and knowledge of spirit communion, as a common ground five feet high, and on each corner of the sheet were bottles dooed." These Voudou performances, whether in Africa, ened, their vitality was partially sapped and their higher the world make it popular, without having to crawl becontaining some kind of dark liquid. There were candles Jamaica, or New Orleans, are very similar; and they may soul emotions were tampered with till the mental door | hind the Jewish God, under a new name. I am always covered basket said to contain the incarnate "Voudou." | mancy," a kind of demoniac magic with attending evil or | These hypnotic tramps that traverse the country, giving have always invited criticism by giving my name and posthypnotic "shows," should be shunned as one would shun money and mirth, they are a menace to health and happi-

> circumstances, and the circumstances may be good or bad: indifferent or demoralizing; may be used to ruin health. pervert virtue and destroy family relations. If the hypnotist can suggest lionesty, he can suggest dishonesty, and so weaken the mind as to have the subject perform the dishonest act, and even commit a orime."

> Let these advertising hypnotists—these callow experimenting hypnotists alone if you value morality, sanity, health and happiness. True, some good may have been done by it, and evil also, a thousand fold. Anything that weakens or stupefies individuality and confuses the person; anything that directs the will from the right and the true is dangerous. Under all conditions a man should be himself—be himself!

> On the other hand, psychic science or suggestive mesmerism imparts vital force, arouses the soul's activities. and inculcates a serenity of spirit. It also exerts an inindividuality, and opens the way for clairvoyant illumination and a sublime inspiration.

> Hypnotism pertains to will-will-power connected with the lower animal side of human nature. Doubtless the bodies of men-came up through evolutionary processes from the fish, bird and beast kingdom. The serpent hypnotizes, charms and then devours the bird. Lion tamers stroked his forehead, controlling him.

done they became scated. Then the Queen ordered the not "things" they are vitalized substances, polarized points this subtle hyppelie and often injurious practice. It is who contends with others.—Truth Seeker.

of force, which may be projected upon the unseen ether the influence used in seductions under the name of "love waves surrounding sensitives, exerting a mighty influence | charms." It is the secret of black magic. It is the plaything of amateurs, the suggestor of parlor experiments for

Psychic science encompassing mesmerism, psychometry, thought-transference, clairvoyance, inspiration, ennobling Remember that, encircling every human being, is an ideas, and prayer-blessings, practiced by the honorable invisible luminous aural emanation—gray, blue, white or and the pure-minded, is decidedly health-giving, healing golden; an atmosphere, either electric or magnetic; attract- and redemptive. In application distance makes little or the highest degree trustworthy, and

Spiritual mediumship is the crown of all these finer light. are natural sensitives; psychically considered they stand upon the mountain tops and catch the first sunbeams of their gods or demons. They all believe in ghosts and generation, and moral, if not physical death. Tobacco truth. They are the hyphens, conscious and unconscious, ized intelligences.

Unreliable disorderly mediumship comes generally from bad personal habits on this side of the river, or from sitting in large promiscuous seances, the room illy-ventilated | ties. gaping wonder. There is much in the saying that like Coming spirit auras and influences, like coming events, attracts like. The blended auras of a seance largely de- tellectual and moral strength. Mistermine the status of the inspiring, impressing or entranc- guided intellect is the prolific source of ments of spirits, and give a sacredness to Spiritualism. Their inspiring words constitute the Bible of to-day; and yet spirits are not infallible. They necessarily occupy and wisdom consists in treating every-Suggestion, telepathy and thought transference are different moral altitudes. Like rational mortals, they thing according to its character; and they improve the health, of sensitive and sitter; if they enwith the will, are the main agents in psychic magnetism. | cept them as message bearers from above, and honor their The earth is a magnet and the human brain is positive mediums. They are the anointed. "Touch not mine

The Hatchet Up for Consideration.

To the Editor:-The Progressive Thinker came to hand this evening and I have read some of its good things for the week, and do not see how any Spiritualist can aftion. The force of the higher vibration, influencing or ford to be without it, for I truly feel that as a Spiritualist the greatest requirement to fit us for that future conditive, he imparts the odyllic force or vitalizing principle of tion wherein the physical body is left behind, and our conscious self will become aware of its freed and better condi-

I note also an article by Henrietta Straub, "Appeal To Bury the Hatchet." Now I have no objection to the ism. After the sowing the harvest comes. Months may bury it at once; but it is not, I am a Spiritualist, not an elapse but the harvest of health comes. No pure thought | Infinite Intelligencist. The phenomena that I have witnessed and experienced make me a Spiritualist. I can-Let me firmly impress upon your minds the demon- not be anything else. But the parties with the hatchet invery glad to have them bury the hatchet, so I could be- are tending; and to secure this result, feiting principle for popularity. If Spiritualism is so un- reap the highest results of which the On the contrary I have known very many injured by popular that we cannot hold property, as some seem to ism, it can also kill. I have known the most degrading ular, or taking the teachings of Spiritualism—Belief in ject to hypnotic influence. Their will power was weak- where all Spiritualists can unite, and by presenting it to was opened for various vices, obsessions and insanity. ready to consider any criticism candidly and carefully, and October 16-19, 1900: office address, as I also believe those who are true Spirita den of slimy serpents. Though having a smattering of ualists do, for they want the truth. But I notice that hypnotic knowledge, with motives in their minds of many of those that carry the hatchet, like Mrs. Straub, do N. S. A. during the last year, and not, and I would like to present my pamphlet on this sub- | whereas their counsels and services ject to such parties, for I did not publish it for the purpose | have been of great value to the Cause Prof. Coates wisely writes: "Hypnotism, a creature of of making money out of it, but I believe it will bring new thought to many on this subject, which every true thinker should investigate. H. L. CHAPMAN. Marcellus, Mich.

Favorite Proverbs of the Chinese.

Better not be than be nothing. Oblige and you will be obliged. More trees are upright than men. Gold is tested by fire; man by gold. No child thinks its own mother ugly. Some study shows the need of more. Great truths can penetrate rustic ears. The highest towers begin from the ground. A stupid son is better than a clever daughter. Free-sitters at the play always grumble most. Every man gives a shove to the tumbling wall. A day of sorrow is longer than a month of joy. Medicine cures the man who is not fated to die. One man makes a road, and another walks on it. A man thinks he knows, but a woman knows better. If Fortune smiles, who doesn't; if Fortune doesn't, who does?

With money you can move the gods; without it you

No image maker worships the gods; he knows what they are made of.

The faults which a man condemns when out of office he commits when in.

If you suspect a man, don't employ him; if you employ him, don't suspect him.

ETERNAL VERITIES.

man Freedom.

The tendency of the age is towards a man activity are beginning to think for themselves; hence the light that is shining on human consciousness is more in harmony with the eternal verities.

The closer we come in contact with nature, the clearer human vision becomes. The principles of nature are in

The soul of man is reaching out after something deeper than the seen. He is desirous of coming in touch with the principles that lie at the basis of all life and its manifestations. This desire indivine in man is ever impelling him onward and upward toward the true goal where deep repose and perennial

To this condition humanity is slowly but surely tending. The chains of superstition that have bound men to creedal beliefs are being broken, and a clearer light is dawning on human vision. The clouds of doubt, ignorance and bigotry that have obscured the intellects and hearts of our common humanity are being obliterated by a better understanding of life and its possibili

We cannot build up a sound and substantial character on assumption. It must have different soil to germinate indogma, producing only fungi as the natural and inevitable result.

Wisdom is the source of human freemoted by developing one's powers of thought, and by unfolding himself he can only enjoy what he has made. Men can only be free when they are wise; is vital and essential in the nature of of things, and working them into our only can we become identified with them and they with us.

Is this concept attainable? .. It must be, or our happiness is incomplete; and . we have not attained that wisdom for which the human soul aspires, and that truth that can only make us free.

Guided by wisdom, we enter the psychic realm and come in touch with the creative forces in nature. These forces are all luminous, and are imperative in their demands, and obedience to their claims is the part of wisdom, and in no other way is freedom conceivable.

Nature conceals nothing from the earnest soul seeking for light on the vital problem of duty and destiny. Her boundless treasures are ever open to one who can utilize them. Seek and you shall find is, a primary law of nature, and is ever true to human needs.

True progress lies in being in harmony with natural tendencies. The principles inherent in the nature of things must be recognized, and interwoven into our daily life before we can satisfy the soul's aspirations. The life that now is, and that which lies just beyoud the vell of sense, must beat in rhythm with those principles that underlie all cosmic action. And this is the all loyal souls are devoting their best thought and energy, and in so doing we become at one with infinite life in our Utica, N. Y. DAVID WILLIAMS.

Report of Committee on Necrology The following is the report of Special Committee on Necrology, unanimously adopted at the Eighth Annual Convention of the N. S. A., at Cleveland, Ohio,

Whereas the Angel of Life, misnamed Death, has called to their homes in the spirit world, many of our prominent workers and staunch friends of the as a whole, and to this Association in particular, it is fitting that this Convention pause a few minutes to pay tribute to their memories.

Therefore be it resolved, that we have heard with emotion and profound regret, coupled with those of congratula-tion upon their entrance upon a higher, freer, and better life, of Prof. Joseph Rodes Buchanan, Mrs. Caroline H. Hilligoss, Mrs. Emma Hardinge Britten, Dr. Paul Gibler, Mrs. Adeline M. Gladding, C. A. Treat, Prof. John Clark Ridpath, Col. Simon Kase, and Mrs. Frankle C. Steinhart.

Resolved, that while we miss their physical presence, we can realize their nearness in spirit to-day, and rejoice that they have so soon found the way by which they can return to let their earth friends know that they still live. Resolved, that we congratulate them one and all upon their new found freedom in the higher sphere, and trust that they will not forget the needs of their friends on earth, in the joys of the new life that is theirs.

Resolved, that we sympathize with the families and nearest friends of our arisen workers, in their sorrow over the loss of the physical forms of their dear ones, and extend to them the comforting assurances of Spiritualism to ar suage their sorrow and mitigate the

Resolved, that these resolutions be entered in full upon the minutes of this meeting, and that copies be sent to the families and friends of our departed leaders, teachers, and helpers.

MARY T. LONGLEY. Secretary N. S. A.

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."

CHAPTER I.—Continued.

ing at the smiling Judge, who was replacing his coat, ures, while his frame shook as if in convulsions. every cap was doffed and a cheer rang on the autumn air. The hunters of the group observed his emo which was leaning against a stump, and caressing it affec-

"Wall, ole gal, ye never did the like of that afore and derstand, yet dared not mention." yer nigh onto forty years old, an' I wouldn't a believed it now, ye ole hussy, if I hadn't a seen it with my own eyes."

beat him. Gin us yer hand! I'm yer friend, stranger, grasped it cordially, he said: but I didn't think it was in them store clothes to beat old Joe Smiley, with his own gun, lift my ha'r if I did. Stranger, let's go over to the tavern an' liquor?"

"I thank you, my old friend," replied Judge Hall, as he cordially grasped the extended hand of the old man, "but I never drink; if I did I could not shoot like that."

"Never-drink!" ejaculated old Joe with increased astonishment. "Never-drink! Well I'll be -! Yer a curiosity in these parts, ye are; a man that can shoot like that, and—don't—drink! and wears store clothes—yeas,

Here the old man was interrupted in his remarks by skin when ye knowed if ye missed yer aim or yer flint some one in the group exclaiming, "There comes Bill missed fire, yer scalp would have been lifted in a minnit?" Munson, now"

Judge Hall looked in the direction indicated and saw approaching a man of gigantic stature. He appeared to with him when he was defeated, and I saw some pretty shoulder he carried a long, heavy double-barreled rifle. long as there was any hope."

As he approached, the Judge observed that although he "Did ye, now?" exclaimed the delighted old man; "I it was unusual. It was the common custom of the day for turn ye can count on old Joe." the settlers to address each other by some familiar abbreso addressed it was in a tone of distant respect.

"Here, Munson, is a man who has beat old Joe Smiley a shootin' with his own rifle, an' yet he weard store clothes, an' don't drink; an' I'll bet any man in the settlement a beaver pelt agin a squirrel skin that he can beat any man with a shootin' iron in this neck of woods, except you; and interest and public curiosity as he walked to the "Rest for he'll foller yer trail as cluss as ye eyer tracked a redskin, Man and Beast" and disappeared within its hospitable even if he don't come out ahead of ye in the long run.

"Do you see that burnt stump over yon? Waal, we put this bit of paper on that stump and all the byes had a shot at it an' missed. Then I raised ole 'Extarminator' an' struck a leetle one side of the center, as ye can see on this paper; an' I was kind of braggin' on it, when this youngster borrowed my old iron, powder-horn an' bullet-pouch an' he walked down to that stump; then he started an run as if a dozen redskins was arter him, an' he loaded as he run, an' when he got to the scratch he turned an' fired as quick as lightnin' an' here's what he did; he just centered this paper true as a die; now raise my ha'r if ye can beat that yerself, Munson.

"It was a good shot, Smiley," replied Munson, with a correctness of pronunciation and intonation of voice that was entirely free from the provincialism of the frontier, and which at once attracted the attention of Judge Hall "Yes, Smiley," he continued, "it was a splendid shot, but you remember when we were out scouting with the army of Gen. St. Clair, the time that six redskins chased us, and I made one of them bite the dust at six hundred yards, then as we ran I loaded, turned, fired and hit four more of them at four successive shots, when the other gave up the chase and wanted to back out of the fight, but you would not let him, Joe; and you remember that while I welcomed the coming day. The matin song of the birds stopped to scalp the red devils I had killed, you brought in the branches over his head, the chirp of the squirrel the running savage down at long range, and then we went into camp with six muskets we took from the dead In-

in' about the glory. I do mind that when we heerd the ing forest life greeted his ear.

vell of the infernal devils an' started to run for our lives The air, cool and bracing, was scented with the frathat I was most infernally skeered, an' that but for you, grance of fern and hemlock, while the falling leaves were Bill, ole Mollie Smiley would have bin a widder. But you covering the ground as gently as the snow flakes of a winfergit. When we went into camp the scalps were hangin' ter's day. to yer belt, not mine; ye know it's agin my natur to scalp a Injun. I've killed lots of em, I have, but I never of an early autumn morning in the forest, his thoughts scalped one yit. I can lay 'em out in a fight, I can, but I reverted to the scenes of the previous day, and he wonknows ye have."

During this dialogue, Judge Hall had time to observe more closely the dress and features of Munson, and the expression to the glance of his eye. While he thus mused longer he looked and listened the greater was his surprise at the very apparent incongruity between the man himself, his dress and his surroundings.

As he lifted a rabbit-skin cap from his head to wipe the perspiration from his brow, the Judge observed a broad, square forehead indicative of an intellectual capacity of no common order. His deep-set, piercing black eyes were overshadowed by heavy, bushy eyebrows, dark as midnight. His embrowned cheeks contrasted strongly with the whiteness of that-portion of his features that his cap had protected from the sun and wind. A massive lower jaw indicated great firmness of character. His features would have been singularly attractive but for an describable something like a shadow-that darkened it, as a drink airly in the mornin." landscape is overshadowed by a passing cloud. In stature he was almost gigantic, standing nearly seven feet in his moccasins, straight as a forest pine and symmetrically most of physical endurance. He was a magnificent specimen of that class of hunters and foresters that then thronged our frontiers, and whose prowess in the battles with the Indians is to-day justly a matter of national pride. To a form indurated by the exposure incident to a life in camp and wilderness, was added a courage that no how it is, but he's a square man, he is."!

knew no danger. His skill with the rifle was unsurpassed. "A little careless with his rifle?" ejaculate

When old Joe referred to some unexplained reason why ically. "Bill Munson is as free from doin' a mean act as entirely free from stumps or bushes and was covered with little from without. Goethe.

Munson was justified in scalping the savages he had slain, the Judge was startled by the expression of his features The old man took the marks from the hand of the boy His eyes gleamed like flames, his lips were compressed and examined them in astonishment too deep for words. and bloodless, while his fingers clutched the barrels of his The other marksmen gathered around him and each rifle with a force that seemed to indent the iron. An exhandled the perforated papers in silent wonder, then look- pression of ferocity almost demonical distorted his feat-

The hunters of the group observed his emotions and from every throat, except that of old Joe, who was too cast significant glances at each other, while the intermuch astonished to speak. At last he picked up his rifle change of nods and winks told the Judge as plainly as words could have done, that there was some secret connected with this singular man that they seemed to un-

A moment only and his agitation passed away, but it seemed to leave him enshrouded in deeper gloom, yet "Stranger," he continued, "ye can beat any man I ever turning kindly and extending his hand in a somewhat reseed except Bill Munson, an' I'll bet a beaver skin ye can served and even diffident manner to Judge Hall, who

> "I am very glad to meet you, my young friend, and also glad that you have taken some of the conceit out of my old friend Smiley. I have to come around every few months to reduce his self-esteem a little or he would get an' he carried me on his back three miles to the fort. so conceited about his skill as a marksman that the boys in the settlement could not endure it."

. "Waal, now, Munson, that's-so-he did take some of the conceit outer me, that's a fact, but there ain't another man on this trail that can do it besides verself," said old Joe, good humoredly; "but, my boy," he continued, turning towards the Judge, "did ye ever draw a bead on a red-

"I have seen service, my old friend," replied the Judge; "I was out on the Maumee under General St. Clair; was be of middle age, and was dressed in the usual costume of hard fighting; I was wounded and came near losing my the hunters and frontiersmen of that period. On his scalp in the retreat, but fought as well as I could and as

seemed to be well acquainted with all the men there as was thar, too, and so was Munson. Out with the byes the sembled and was greeted with a cordial welcome yet they last campaign, was ye? Fought the redskins with old did not address him with the familiarity of deport- Clair, an' don't liquor when ye git a chance? Boy, yer a ment and speech common among themselves. His pres- curiosity, that's a fact, but ye beat old Joe Smiley shootin' ence seemed to throw a restraint over the group of hardy with his own iron, an' I'm yer friend. Good-bye stranger, foresters, that to the Judge was more noticeable because we'll meet agin some day, an' if I can ever do ye a good

With these parting words they separated, Munson and viation or even a soubriquet characteristic of some pecul- Smiley walking away together towards one of the cabins iar trait of character, or the result of some incident in the which stood on the outskirts of the village, while the life of each, which well remembered was perpetuated in a Judge returned to the "Rest for Man and Beast." the obfriendly spirit to the person so addressed by an appellation served of all observers. The young boys had hurried to that in time became more familiar than even his actual their homes after the shooting to carry the news that a name. But this freedom was not indulged in towards the stranger who wore store clothes and didn't drink liquor man who had so unexpectedly come among them. He when invited, had beaten old Joe Smiley shooting with was welcomed most cordially, it is true, yet he was called his own rifle. Either one of the facts thus concisely "Munson" by the few who addressed him, and even when stated by old Joe and repeated by the boys would have made the man to whom they were attached a marked man When he observed Judge Hall, he looked at him with a in any settlement on the frontier; but to have them all in a reproachful tone. keen piercing glance of inquiry from his dark and deep- combined in one individual was a phenomenon never beset eyes. Here, old Joe seeing the look, took upon him-self the office of introductor, and said: along on his way to the "Rest" the door of every cabin he passed was ajar, and wondering eyes of every age looked at

him curiously.

The glory of his achievement had reached every car in the settlement, and he found himself an object of general

CHAPTER II.

"One sole desire, one passion, now remains, To keep life's fever still within his veins,-Vengeance, dire vengeance on the wretch who cast O'er him and all he loved that ruinous blast; For this he still lives on, careless of all The wreaths that glory on his path lets fall; For this alone exists,—like lightning fire To speed one bolt of vengeance, and expire." -Moore's Lalla Rookh.

"I am not mad-I would to heaven'I were! For then, 'tis like I should forget myself; O, if I could what grief should I forget!"

The morning dawned bright and clear, and ere the glow of sunrise had tinged the sky and forest, Judge Hall was in the saddle. As he passed along the narrow road cut through the woodland towards the lake, the forest seemed full of sound as its numberless tenants, after their manner busily engaged in gathering its winter store, the drum of the pheasant from the depths of the thickets as he notidians, and six scalps hanging to our belts. That was a glorious day, Joe; you remember it well, don't you?"

"Yaas—I mind it well, Munson; but I don't mind noth—dead monarch of the woods, all these evidences of awaken the tap of the wood-pecker on the decaying body of some

As the Judge rode leisurely along enjoying the charms don't keer to mucilate a dead body, I don't. But ye feel dered who the singular hunter was, what was his history, different, I know, an' ye have reason to, Munson, God why he was treated with such marked respect by the woodsmen of the settlement, and what was the cause of the gloom that darkened his features and gave an unnatural and wondered he was aroused from his reverie by the voice of old Joe Smiley.

"Mornin', stranger! mornin'! Yer an airly riser," said the old man as he emerged from a thicket by the roadside and grasped the extended hand of Judge Hall with mani-

"Good morning, my old friend," replied the Judge. "You are not a sluggard yourself. Where have you been with your rifle so early?"

"Tye bin watchin' a deer lick, stranger," said the old

man. "We killed an eight-pronged buck, an' I am jest a-goin' hum to send the byes arter the carcas. I left Munson at the lick an' likelier'n not he'll drop another afore expression of gloom that overcast his countenance; an in- the byes git thare. The deers allers cum to the lick to

"Smiley," said Judge Hall, earnestly, "who is Munson? He seems to be a remarkable person; he appears to be a man of culture and education. Surely he has not lived all proportioned, with muscles and sinews trained to the ut of his life in the woods? I feel interested in him, what is

"Ya-as, stranger," replied Smiley hesitatingly, "he is edicated an' a good square man as there is on the frontier; but he's a leetle off in his mind; and some folks say that sometimes he's a leetle too keerless with his rifle. I dun-

"A little careless with his rifle!" ejaculated Judge Hall on the frontier, while he was as expert in the use of the in surprise. "What do you mean? He does not shoot scalping-knife and tomahawk as the most renowned of the his neighbor's cattle does he?"

"Nol no! Nothin" of the sort," Smiley replied emphat-

any man liver, but he'd as soon kill an Injun as a varmint a luxuriant growth of grass and clover. Several apple-of any kind, an' it don't matter to him whether it's in time trees; neglected and covered with moss or lichen, stood

"My old friend," said Judge Hall earnestly, "I feel interested in Munson, and would like to know more about him, if you will tell me. It is no idle curiosity on my part, but there is something so singular in the man, something so apparently at variance with his dress and mode of life that I should like to know more of his history."

what everybody knows, anyhow. Ye see it's agin the law to kill an Injun in time of peace; but now an' then one is found dead in the woods with a bullet in him, an' folks more above the lake whose waves he could hear beating think it's Munson's doin's. The settlers don't say much against its base. To the North was a wide expanse of about it, only some think it's time fur Bill to quit and let water whose distant boundary was lost in the clouds that the peaceable redskins alone."

"But what makes the folks think it is Munson who kills them?" inquired the Judge with increasing interest.

"Wa-al, I don't like to say much about it," said Smiley, cause Munson is my friend. We've fit the Injuns side by side many a time, and he saved my scalp onet. It was up on the Maumee river. Bill an' I was out a scoutin', we got separated in the woods. I was creepin' along what I thought was a fresh trail, when an Injun in ambush dropped me with a musket bullet. He started toward me, dodging from tree to tree, for he was afeard I wasn't dead an' would shoot back; at last I got a sight of scape?" him, an' fired. I was lyin' on the ground, an' couldn't get a good aim, an' I missed him. Then he gave a yell, an' where," replied the guide. "He made the woods for his jumped fur me; he grabbed my ha'r, an' I felt the point of red children and the open country for the pale faces; and his knife on my head when I heerd Bill's 'two-shooter,' an' the Injun dropped across me, an' afore I had time to think, Munson stood over me with the redskin's scalp in his hand, an' a dead Injun was layin' by my side. It was a cluss call, stranger, I tell yer, an' Bill Munson has looked as han'some as a picture to me ever since. I couldn't walk That's how it is atween me and Bill; I'd risk my life for him any minute, an' I don't like to say anything about the

dead Injuns found in the woods.

"But, Smiley, you surely can tell me why the settlers think Munson killed them, without betraying any confidence of your old friend," said Judge Hall.

"Oh, ya-as, stranger, of course I can. I wouldn't tell anything everybody didn't know, an' that won't hurt Bill I spose. Ye see we hunters all have a mark in our bullet molds so we can tell whose ball killed a deer if there's any dispute about it; an' we all know each other's mark Munson's is a cross, an' true as yer born every infernal dead Injun found in the woods had a ball with Munson's mark on it in their bodies, an' all on 'em was scalped and had a cross cut with a knife on their breast. In course everybody believes it's Bill Munson's mark, but few blame him. If I'd been in his place I'd do as he does sure as yer born. But I must hurry up and send the byes down to the lick fur the deer, or Bill will be so hungry fur his breakfast that he will roast and eat it afore they git thare. Good-bye, stranger, good-bye."

With this the old man shouldered his rifle and started towards the settlement at a rapid pace as if he wished to avoid further conversation about his friend.

Judge Hall rode on towards the lake and soon among the branches of the trees he saw the gleaming of its silvery waters as the early beams of the morning sun air. Then uttering the war cry of his people, mingled gleamed over its unruffled surface. As he approached its with the dread name of Ha-ne-go-ate-geh, he fell back shore he struck the old Indian trail that he had followed the day beforem He paused a moment and soon the bushes at his side parted and Oneida greeted him with the grave couffesy of an Indian warrior.

"The Young thief was not on the shore when the sun rose out of the waters of the Great Lake," said the Indian

"No, Queida," replied the Judge, "I stopped a moment "What friend?" said the Indian, as he cast a quick and suspicious glance at the Judge. "Oneida saw enemy in the woods!"

"Saw an enemy!" ejaculated Judge Hall in tones of surprise. 'Where, Oneida? Who was the enemy, and where did you see him?"

"By Ga-no-wau-ges [Ga-no-wau-ges—Fetid water.— Iroquois.] where the deer come to drink," said the Indian sententiously. "Oneida saw Ha-ne-go-ate-geh [Ha-ne-goate-geh—Evil spirit or devil.—Iroquois.] whose wigwam is covered with the scalps of the Iroquois. Oneida tried to shoot him but the Great Spirit covered him with a cloud, when Wah-na-tau raised his rifle, flint no strike

"I am very glad of it, Oneida," said the Judge in severe tones; "if your rifle had not missed fire and you had killed him it would have been murder and the law would have punished you."

"Why law no punish him?" inquired the Indian fiercely. "Tomahawk buried deep-what for Ha-ne-go-ate-geh dig it up? Law same for pale face-same for redskin."

"Oneida," replied the Judge, "I do not know anything about this 'evil spirit,' but I do know that the law protects the Indians who are at peace with us as it does our own people; and the Great Father at Washington will care for the safety of his red children the same that he does for his white, and he will punish those who injure them."

"Why no punish Ha-ne-go then?" asked the Indian. "He take fifty—hundred—many scalps since hatchet buried. He kill many hunters no-on war-path; no law punish him. Bye and bye Indian dig up hatchet, 'gain go on war-path and take scalp, too. No right for law to punish red men and let White Devil go." "That is true, Oneida, and when I go to Washington I

will tell the Great Father about it, and he will have him punished. Where does this evil spirit live, and how does he look?"

"He live yonder," said the Indian pointing in a south-easterly direction, "on the shore of Cha-da-queh Ta-careasterly direction, "on the shore of Cha-da-queh Te-carmeaning in Iroquois, the place where one was lost]. Indian no dare go there to fish. Ha-ne-go kill, take scalp. He tall like hemlock. He talk with Great Spirit and devil. Evil spirit throw blanket over him. Indian can't kill him. Oneida try five-six times-flint no strike fire. Gun no go off.; Oneida 'fraid for his scalp; no try any more. Ha-ne-go no stop; scalp Indian. Indian dig up tomahawk. Law no punish him—no punish Indian."

Here the collowy between the Judge and his guide ceased, and, for a number of hours they pursued their way through the forest in silence, broken only by their own foot-steps and an occasional inquiry by the Judge in relation to soffle stream they crossed or unusual object they passed as they followed the trail.

Judge Hall pondered long and deeply upon the events f the last; few hours; the conversation with old Joe Smiley, and the narration of his Indian guide made him suspect that Munson was the dreaded Ha-ne-go-ate-geh or evil spirit the Iroquois so much dreaded and of whom he had heard many weird tales related around bivouac and camp-fire. int

It was a prevailing belief among the Indians of that day that insane persons were under the especial care of the Great Spiritp that it was impossible to injure them without incurring the anger of Ha-wen-ne-yu, the Great Ruler, or He-no, the Thunderer. These superstitions were prevalent among all the Indian tribes, and if, when on their marauding expeditions they captured a prisoner who was insane, the captive was safe from torture or the tom-

The sun had passed the meridian several hours when the travelers reached a point where the trail approached the shore of the lake, and suddenly they emerged from a dense forest into an opening of some ten acres in extent.

This clearing was evidently the work of man. A number of stumps and girdled trees yet remained, showing that it had-once been covered with forest. A portion of the clearing of about three acres in extent was on a high bluff whose base was washed by the waves of the lake. It was . He who is plenteously provided for within needs but

of peace or ware. But I don't like to talk about my neighbers, stranger. Bill's a good Christian man for all he be the debris of a cabin that had been destroyed by fire. A portion of a stone chimney yet remained. About two hundred feet from the ruins of the cabin was another pile of brands and half-burned logs that appeared to have been

a stable or stock-yard.

The Judge paused near the edge of the bluff and loosing his bridle rein, permitted his wearied horse to crop the luxuriant grass and clover around him. For some mo-"Wa-al, stranger, if you must have it, it's nothin' but ments he gazed in admiration over the magnificent land-

scape of lake, forest and clearing. The bluff on which he stood was a hundred feet or

seemed to drop from the sky to mingle with their kindred element; on the South, a dense forest swept in a crescent whose points touched the lake on either side of the bluff, and whose circle enclosed the lonely clearing.

"What a magnificent prospect," involuntarily ex-

claimed Judge Hall as he looked around him; "one to confound the infidel, for the man who cannot see the power and majesty of the Creator in a scene like this is blind indeed. What do you think, Oneida?" continued he to his guide, who stood near him leaning on his rifle. "Cannot you see the work of the Great Spirit in this glorious land-

the great waters for both. The pale face take the woods from red man. Why Indian have not same right? Take open country from white man?"

"But Oneida, the white man's government huys the land from the Indians and pays them for it," said the

Judge.

"When pale face pay for land?" inquired Oneida fiercely. "White man first give Indian fire-water and then buy land for nothing; give Indian little money, few blankets, much rum and beads. Great Spirit gave wood to red man and his children forever. Chiefs no right to sell what He-no give his people. White man here once," continued Oneida, "cut down trees, build wigwam yon-der. Who he buy Indian's land of? He no buy land he steal it from the red man."

"Were you ever here before, Oneida? Do you know who made this clearing?" inquired the Judge.

The Indian glared fiercely around him a moment, and then pointing to the ruins of the cabin, said:

"Many moons ago red warrior take scalp yonder. Wahna-tau was here with with his braves; took silver scalp and black scalp and prisoner; hatchet dug up then; Iroquois on war-path."

Judge Hall looked at his guide in surprise, and was

about to interrogate him farther when the sharp report of a rifle rang from a thicket in the border of the woods over a hundred rods distant. The Indian sprang from the ground and fell with a bullet in his breast. Raising his head with difficulty he gazed around at the surrounding woods a moment. Resting on one hand, he partly raised his body from the ground and attempted to grasp his fallen rifle; failing in that he pointed to the thicket above which a faint cloud of smoke was slowly ascending in the

The event was so sudden and unexpected that for a moment Judge Hall was bewildered with surprise and horror; when looking towards the thicket from whence the shot was fired, he saw the bushes open and the form of Munson appeared and approached him with rapid strides At first he did not appear to notice Judge Hall, but with his rifle in his hand and in a position that it could instantly be raised for aim, he walked directly to the fallen Indian. When he reached the body he spurned it with his foot, and seemingly unconscious of the presence of Judge Hall, said in loud and frenzied tones:

"There lies another of the cursed crew. It is nearly the last, and then I will willingly die. It is an old debt, but it shall be paid to the last drop; yes, the last one shall die before my time is ended." Then apparently observing Judge Hall for the first time, he approached him,

"Stranger, you are surprised at this, and perhaps you do not like this summary proceeding, but let me tell you—"
"Murder! Coward! Miscreant!" exclaimed the Judge, as he drew a pistol from his holster and was about to aim it at Munson, who sprang towards him, seized his hand and wresting the pistol from him threw it on the ground. Judge Hall drew another; instantly Munson seized it and apparently without an effort sent it whirling through the

air far out into the lake. "Have care, young man! Have care, or it will be the worse for you," said Munson in cool, deliberate tones. "I am not a man to suffer myself to be shot down like a dog by a stripling from the settlements; so be careful what you do; forbearance is not one of my virtues, neither am a murderer or a coward. No man ever coupled those epithets with the name of William Munson in my presence before; and I can illy brook it now; but you are young and indescretion is one of the weaknesses of youth. You had better curb your tongue, young man, for my head is not always right, nor my brain as cool and for-giving as at present. The time was, when had you called me a murderer and a coward on this spot I would have sent your body spinning into the lake yonder as I did your childish toy a moment ago."

"Well, sir," said Judge Hall, "I know you now have me completely in your power. I am disarmed and entirely at your mercy, and I advise you to use that power, for if you permit me to escape, think not that this bloody deed shall go unpunished, for I will have you hunted down like a wild beast; and you shall be brought to justice as surely as there is a God above us."

"Take not His holy name in vain, young man," replied Munson in a solemn tone. "Many years have I lived in the wilderness away from the haunts of men, and never yet did I speak His name save in prayer. Your threats do not affect me in the least. I fear no power save God's, and that I obey. And did you attempt to execute your threats and hunt me down as you say, remember that with my only friend here (pointing to his rifle), I could reach my pursuers with death long before they could get near enough to harm me. It is over a quarter of a mile to yonder thicket from whence I shot the red devil that lies there, and there is not another gun on this continent that could send a bullet that distance and kill the object at which it was aimed. I know every stream, ravine and hillside between the Hudson and the Ohio, and I defy the attempts of your legal blood-hounds to follow my trail. No! No!! The Lord has me in His holy keeping and I fear not what man can do, for what avails his puny arm against the will of the Most High? I am safe to fill the measure of my days and complete the just vengeance my wrongs

"Stranger," he continued in tones so solemn and impressive as to awe Judge Hall into silence and compel his attention, "listen to my story, and when you have heard it lay your hand upon your heart and condemn me if you will. I have never injured a white man or knowingly wronged a friend. I was born and lived until manhood in sight of the rock on which those who fled from religious intolerance and persecution in England first set their feet when they landed from the Mayflower. My father died and left me a large patrimony while I was yet a boy. . The law guarded my property during my minority with watch-ful care, but it heeded not the morals of its ward. It is true I was compelled by the laws of the Puritans to attend church on Sunday to listen to the teachings of Christianity, yet the law permitted me to be tempted to my ruin every other day in the week.

(To be continued.)

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"Cultivation of Personal Magnetism A Treatise on Human Culture, By Leroy Berrier. For sale at this sales.

My opinion of hypnotism is that it is far too serious a subject to be trifled with, and from experience I know that the majority of persons-who are giving public exhibitions of hypnotism are glaring frauds, performing in a similar fashion to other circus artists.

My belief in the possibilities and virtues of hypnotism are infinite. Its power for good is unbounded, but it is a dangerous weapon in the hands of unskilled or unprincipled persons.

In my experiments with hypnotism in relation to musical study I simply have worked upon regular lines. My knowl edge of music is not at all extended and I do not rely upon it to produce the desired result. My pupil found it exceedingly difficult to use the fingers of the left hand as she desired, although she was an ardent student. I learned of the fact through being on intimate terms with the family. I had never previously attempted a similar task. One of the most difficult matters for students of the violin to learn is to give a quiver to the fingers, used in obtaining the tremolo effect to the notes.

By obtaining accurate information from masters of the violin concerning how the movement is accomplished I was able to give the necessary suggestion to my pupil.

The system pursued was to hypnotize the young woman first. The body was made thoroughly rigid and the subject was laid upon the floor. Before proceeding to carry out my plans in regard to teaching, I gave the suggestion that no one else could hypnotize my pupil, doing this as a precautionary step. The

tions was very simple. I said: "You will the influence of his fixed gaze and the affair to the reporter in a whisper in the have power to use your fingers and waving of his hand. Then Spinney told wrist as you wish to. You will make the boy that he was a ball, and the boy able to play as you desire."

menced playing. There still was some mother and elder brother constantly stiffness in the fingers, but it gradually and tried to influence them. in her presence, and if she is in another him that his head had stopped aching. room can stop her in the middle of a | And it had. note by suggestion. In fact, distance is But when he went out of the building so long as the location of the subject is he acted strangely. He stopped and known to me. I believe that in addition tried to mesmerize every one he met. to strong magnetic powers which are Stopping a young boy on the walk, he inherited, I also possess the telepathic seized his head and rubbed it, saying, faculty.

cently in curing cases of stammering. Spinney laughed wildly and, snapping A Brooklyn man who had never been able to make himself intelligible was completely cured by auto suggestion. Similar beneficial results have been relaxation of this abhorrence by telling can bend over backward and it will not him he will be nauseated if he raises a hurt you." Then he tried it, and sure of any kind.

moral nature a strong upward trend. I stick pins in it to show that it was think that every school teacher should numb, and would walk stiff legged. be able to use it and would expect fine! In the following few days the family results to follow.

the truth from criminals. A person his mind he would instantly start to put cannot tell a lie under hypnotic influ- it in action, showing, as Prof. Flint ence. A certain number of criminals said afterward, that he had hypnotized could be brought positively and perma- himself and that he made his own nently under the influence of good sug- "suggestions." gestions by means of hypnosis.

only common capabilities.

Paris of women's cases and has demon- Perhaps the books would have told strated that by hypnotizing a woman's to bring him out. bad temper can be cured and also that IMAGINES HIMSELF THE SAVIOR. a tendency to worse traits often can be overcome.

shown in the simple example of drowsi- after everyone had retired, that Mrs. ness displayed by members of congrega- Spinney discovered he was not in the tions who are amenable to its influence. more each year. Surgeons now can control the action of the heart and that of King, of Cleghorn, two miles from West the blood vessels during operations. Fitchburg, brought the boy home. He thus minimizing the loss of blood and danger from fatal results.

used for improper purposes the experi- glass from a window and was sawing ment will not be often repeated, as the his right index finger off on the broken power will disappear.

persons recently by strengthening their could not give his name but said that able anyone to determine if hypnosis is people took the lad in and finally Mr. genuine or feigned. This should be done King walked with him to this city, the hypnotic condition. Then a feather Spinney threw himself upon the floor The subject will shrink from the touch possessed of the idea that he was the of the feather if the hypnotism is not Savior. Then the idea left him altogenuine, but will not do so if it is the gether. real thing.-Arthur Ballard, Professor WITHOUT SLEEP THREE WEEKS. of Hypnosis, in the Pittsburg Leader.

Spiritual Science and Philosophy." By the week he became unsettled he had Hudson Tuttle. A spiritual text-book an argument with his father in which of rich and inspired thought. An ex- he alleged that it was not necessary to cellent work. Finely bound in scarlet sleep. He said that if he simply told and gold. Price \$1.50. For sale at this himself that he didn't need to sleep he

erative Systems and the Happiness and his face and repeated, "You do not need Ennoblement of Humanity." By E. D. to sleep! You do not need to sleep." Babbitt, LL. D., M. D. This comprises | And he has not slept a wink for the last the last part of Human Culture and three weeks. Gure. Paper cover, 15 cents. For sale at this office.

Novel, by Lida Briggs Browne. This Prof. Flint, who came at once. work, progressive, humanitarian, realhome life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from this office until further notice for \$1.25. right," said he. But when Flint tried A. B. French. Cloth, \$1. For sale at Pestage free

Jackson Spinney.

AND NOBLE PURPOSES - BOY SELF-HYPNOTIZED FOR THREE FULL WEEKS-LOOKED INTO A MIRROR, MADE PASSES, AND

Fitchburg, Mass. - William Jackson Spinney, who was partly hypnotized three weeks ago by Prof. Flint, a traveling mesmerist, remains in a state of mesmeric suggestibility and there is weakens under the strain. It is also feared that he will die, because he will neither sleep nor eat.

Spinney is seventeen years old, the son of Mr. and Mrs. Joseph W. Spinney, of No. 133 Ashburnham street, this city. Prof. Flint is a Massachusetts physician who has been interested in hypnotism for several years. He came to, Fitchburg four weeks ago and gave exhibitions in Whitney's Opera House. The meetings were crowded. The young people went wild over some of his remarkable performances. A dozen boys offered themselves as subjects for hypnotic suggestion, and among them was Spinney. Prof. Flint tried in vain to mesmerize him. He could not impress him for more than a minute at a time. He could lock his hands together-the physical test generally tried.

little while. EXPERIMENTS ON OTHER BOYS. Spinney was interested in hypnotism arm then was made perfectly numb by from the first and felt badly because he suggestion, in order that the natural was not a "subject." He attended every control over it should be entirely gathering and spent most of his time subordinated. I was compelled to take during the day in practicing on his boy this step so that any subsequent sug- companions. He succeeded in hypnotiz- room he is conscious of everything that My formula in regard to the sugges- boys went to sleep in a doorway under | hood. His mother told the story of the

them quiver as you like. You will be curled himself up in a wad and rolled along the ground. When awakened the young woman His success in this and other cases said she felt none the worse for her ex- caused him to procure books and spend perience. When I asked her to take up a great deal of time studying the the violin she did so at once, and com- science. He talked mesmerism to his

wore away under the influence of the On the day that Prof. Flint went suggestion, and each succeeding at- away from Fitchburg Spinney had a tempt has shown an improvement until bad headache and asked him to try and now the tremolo effect comes easily and cure it. They were together in the naturally to the pupil. I am, able to opera house, and Prof. Flint passed his control the pupil without being actually hands over the lad's forehead and told

no factor in transmission of the power and down the street it was noticed that "You are blind!" The lad began to I had the most satisfactory results re- stagger and grope along the street. his fingers, brought him out of it.

HYPNOTIZES HIMSELF. That night at his brother's house obtained in the cases of persons Spinney conceived the idea that he afflicted with dipsomania. The method could hypnotize himself. He is a fairin such cases is to put the patient into haired, blue-eyed, brown-haired lad, a hypnotic sleep and then to give him a and intensely nervous and energetic. suggestion of utter abhorrence of Placing himself in front of a lookingwhisky, by drawing mental pictures to glass he gazed into his own eyes and disgust him. I place a forfeit upon any rubbed his forehead, repeating, "You

glass to his lips. The cure is proved by enough he bent backward till he testing the ability to take a drink. I touched the floor with his hands. Then have seen patients in utter agony after he stood up and deliberately fell over a few trials, when the mind had become backward and struck his head on the so strengthened to resist that they floor. His mother and father were in could not be even forced to take liquor the room and tried to stop him. They could not hold him, and the heavy blows Especially in connection with the on his head did not seem to hurt him, young mind can hypnotism be used to Then he would suggest that one of his sharpen the faculties and give the legs was made of wood, and would

became alarmed. He was not quiet for It also is of great service in obtaining a second. Whatever thought came into

One of the books he had procured told You cannot make a man good who how to hypnotize ones's self and how does not possess the necessary qualifica- no one else could bring him out of it. tions any more than you can make a He was sitting in the kitchen reading great man out of a person possessed by and making passes at himself when his mother became exasperated and put the Mons. Binet has made a specialty in books in the fire. She is sorry now.

He sat still for a while and then dis-The effect of hypnotism in religion is appeared. It was 10 o'clock that night, house. The family turned out and In surgery it is being used more and hunted the house and the barn, but did not find him. At 12 o'clock Alexander had been found at that village in an excited state of mind. He had gone I believe that if hypnotic power be into a front yard and broken a pane of glass to show that it did not hurt him. Great help has been given to insane When surrounded and captured he defective organs through hypnosis or he was Jesus, and had come to that magnetism. A very simple test will en- village to see his father. God. Kindly by first asking the operator to control boy showing him where he lived. When the eyeballs and place the subject in the door of the kitchen was opened should be drawn across the eyeball, and began to pray. Two days he was

But the strangest thing about this "Arcana of Spiritualism: A Manual of self-hypnotic was that on Tuesday of

would not sleep. "Social Upbuilding, Including Co-op To prove this he made passes before

Mr. Spinney became alarmed at his son's condition and consulted with the "Words That Burn." A Psychic City Marshal. A telegram was sent to

"You hypnotized him, and now bring Descriptions of scenery and him out of it," said the father. cheeks flushed, nerves rigid, eyes set and staring.

"He is under the hypnotic spell, all to bring him out of it he had no more this office.

stories of the boy's actions he said the lad had mesmerized himself, and he was the only person who could bring him forth sane and sound. But when would be do it? PERIL IN GIVING HIM MEDICINE

effect on him than he would on a plece

"I did not hypnotize him, for if I had

could have brought him out of this,'

said Prof. Flint. When he heard the

After Prof. Flint went the family physician was called in. He is one of the best physicians in Fitchburg, but he that they do not need sleep. He found not have affected the ordinary man in fluence. the least. But it opened up a new prop-MIRROR, MADE PASSES, AND of hypnotic suggestion must not be HASN'T BEEN ASLEEP SINCE treated with medicine.

All last Monday night young Spinney's life was despaired of. The drug had no effect upon his mind, but the intered weakly all night, and there was hardly enough breath to keep him the circulation. At daylight the action physician had the satisfaction of going home knowing that the mysterious patient would live another day at least. to rest all night, but it is believed that mind seems constantly awake.

clan that in time this state will wear first-but they would break away in a himself again.

> hardly anything. Thursday he made some pretense at eating. SOMETHING OF A CLAIRVOYANT.

One of the indications of the state of hypnotic suggestibility is the fact that while he rests on his bed in a front kitchen. It was impossible for him to hear a word. And yet when the reporter went in to see him he knew everything that had happened, and even knew the thoughts of the reporter before he expressed them.

His mother has heard that the Buddhist priests of India practice this state of coma, and that their bodies apparently sleep while their minds are liberated and go traveling through space, conscious of things that happen in distant places.

BROTHER HOPEFUL OF A CURE. His eldest brother, James B. Spinney, who is a bright young man, has studied hypnotism. He said to the World re-

"I think that Prof. Flint has nothing to do with it. My brother has hypnotized himself, and it is one of the rules of the science that only the person who gave the suggestion can recall it. If my brother should happen, in the strained mental condition he is in, to have the thought 'Go to sleep and get rested,' he would sleep and come out of it. We cannot suggest it to him. He pays no attention. When that one idea strikes him-he will sleep like an infant, and will wake well. It is a mysterious science, full of awe, and should not be trifled with."

The family physician is of the opinion that the boy is temporarily deranged by overstudy and work. He has a studious turn of mind and has been a great reader of books."-New York World.

From Lynn, Mass.

The meetings of the First Society of Progressive Spiritualists of Lynn opened October 6 for the season, under the management of Dr. A. Caird as president, and are being very well attended, and harmony prevails to a very commendable degree.

Mrs. May Pepper, president of the Rhode Island State Association, occupied the platform during October and filled the large hall every Sunday. Mrs. Carrie E. S. Twing, president of

the New York State Association, is engaged for November and December, and is doing valuable work. The remarkable tests of these two gifted mediums are making many converts, and new faces are seen at our meetings nearly every Sunday, as those who become interested bring in their friends to hear the "New Gospel." Mrs. Twing has a very happy faculty of presenting. it, and makes her discourses interesting and instructive.

The enjoyment of the services is greatly enhanced by the instrumental music by Mrs. Bertha Merrill, planist, and Mr. E. Thomas' orchestra, who lead the congregational singing.

The Wednesday afternoon circles, followed by supper, with music, literary exercises and exhibitions in mediumship in the evening, are very largely attended, and through the rare social qualities of the president and wife, who are good mediums, in fact all the members of the society, large accessions

are being made to our numbers. A large audience was much edified this evening by the reading by the chairman of a cordial invitation to attend a "Union Service" Thanksgiving Day at the Second Universalist Church. by its gifted pastor, Rev. A. U. Foster, wherein the ministers of all the different denominations are to take a part. which caused much favorable comment as being a recognition of the good work in which our society and lyceum are engaged. The president urged all to attend this service, thus showing their appreciation of this recognition, such as has never happened in our city during the writer's sojourn here of over twenty years, and I am quite sure has never before been extended to a similar soclety. And I believe more Spiritualist societies would receive such recognition if they would strive for harmony and make their meetings attractive, and thus win to our ranks many who are

known as truth-seekers. We recognize The Progressive Thinker as an important factor in the promulgation of the truths, beauties, and benefits of our philosophy, and an aid in their acceptance by the people. DR. G. W. FOWLER.

"Religion as Revealed by the Material and Spiritual Universe." By. E. 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 student and especially by every Spiritualist. One of the very best books on Prof. Flint found the boy in bed, the subject. Price, reduced to \$1. cloth; paper 50 cents. For sale at this

"Gleanings from the Rostrum." By

A Woman's Experience Lucidly Told.

To the Editor:—I shall soon thave reached my three score and ten years, and writing is not at all in thy line, but early age, and after working in it earn- even with the N. S. A. estly for ten years, the shell got too Music Taught by Sugges- A Curious Case in William has not treated many men who have tight, and I got out. I lived all that the thought that people are leaving the hypnotized themselves into believing church can do for any one, and while Spiritualists' ranks on account of its my reason remains I will never again atheism, etc., and joining the church. that the lad had not slept for a long hamper myself by joining, a church, no I am glad that they are doing just that HYPNOTISM HAS ITS DANGERS | time, and gave him a small injection | difference who its founders may be. | thing. It is the place for them, and I WHEN NOT USED FOR HIGH of morphine. It was a dose that would The very name has a contaminating in- trust that they will stay there. It

> During my last year in the church my osition in the field of mesmerism. It husband and I had a friend named proved that persons under the influence James Miner. He was an intelligent man, and one of the good of the earth. He lived his life out here in the church | the Son, and God the Holy Ghost, to a without a doubt regarding its foundation. In order to explain one thing which I shall speak of later, I wish to jection of morphine nearly stopped the state here that Mr. Miner was the and all the rest of it. I see, too, that action of the heart altogether. It flut- greatest newspaper reader that I ever knew. A wild fellow in the village where he lived said to me one day that great concern lest his mind eventually alive. From dusk to dawn his father | Miner could be happy in the place we and brother walked him mercilessly up sometimes hear called sheel, providing of a seance that I attended once in St. and down the floor, pounding him and that he could have plenty of newspaspanking him with shingles to keep up pers, and this I repeated to Mr. Miner. About a year after he had passed from | question his honesty. He formed a of the drug wore itself out and the this plane of life, I came face to face circle in order to develop a little girl for the first time with Spiritualism. I | that promised much in the way of mewas told by some intelligent people diumship. I went rather early, and as. among them that under proper condi- I watched them gathering and heard Tuesday night a much lighter dose of | tions our friends could come back from | the conversation, I found that they morphine was given him and he seemed | the spirit world and make themselves | mostly belonged to that class of people known to us. This I did not believe, but | who are proud to be known as oldhe did not become unconscious. His was willing to try to know something fashioned. about it. I attended the meetings of a Another interesting feature of the society which had some fairly good mecase is that the boy will lie in his bed diums, and from them I got enough to hour after hour and day after day in put me to thinking very earnestly, but He told them in a very earnest way one attitude, his body apparently asleep after months of investigation, and findbut his mind obeying the command not | ing on one occasion an attempt made to to sleep. It is the opinion of the physi- deceive me, I became a little discouraged. I found that quite a number of (Royal, I suppose), and wore on his itself out and he will emerge from it people who attended this society were in about the same fix, and among our-But he is growing thin. He eats selves we agreed to break loose from the ing for harmony is energy wasted. society and form our own circle, and this we did.

On the second evening of our meetings the weather was so bad that not more than half the number were present, but things were just right for me to get my test, and I got it. We made the room perfectly dark, and formed How It Is Manifested in our circle. Very soon after we became quiet I began to see beautiful things, after this a public hall' brilliantly lighted, opened up to my view. I did not know what that light was, but the same kind of light which I had seen

on that night. him he shook that newspaper at me, and | stration," smiled until his whole face was lighted ess distinct, and slowly faded away.

anything I know that our old friend presented himself, and while he re- talking it over for five days, came to mained, by a simple act reminded me of the amusement which we had in regard his men, they (the Chinese) were justito his newspaper reading on this plane fied in disptching him; which most peo-Hundreds of miles away from this

place I met a medium whom I had never seen before, and have never met since, and as I approached her she said: "Your friend James Miner is with you."

Those who view Spiritualism from a scientific standpoint will know how verdant I was, when I say that I told her to ask him if he had seen God and Christ. His answer was, "We know disappeared.

believer, was greatly shocked, and said to me that he must have been a very bad man. When I informed her that he was one of the best men that I ever knew she seemed greatly puzzled.

. Now: up to this time I had never doubted the existence of a God, nor the divinity of Christ, but these words coming from a man of truth made upon me a wonderful impression. I thought and thought until I saw that I could not say that I knew that there was a God. I began then to think whether I had evidence enough to believe that there was such person. I found that my father's and mother's statements, many flowery sermons and some Sunday-school literature was what I had to draw from. The New Testament I had read, but

knew nothing of the Old. My mother told me that the place to find out about the Christian's God was | was indescribable." the Old Testament, so to it I went. I will mention a few of the things which shocked me. God directing the most awful butcheries against the Amorites, | chief objects of their training is to supthe Hivites, etc., and all because they worshipped other gods, the blood of an hundred and forty and four thousand greatest possible extent; with what efsouls drenching the earth in one day. Our Waterloo and Gettysburg become

tame affairs when compared to this. Again, this instruction to the Jews: the victim and then twist it around 'Ye shall not eat of any animal that has dled of itself; feed that to the stranger within your gates, and sell it to the given out that no man could see his attended as many fake? seances as I have can take in the situation here at a glance. I have no hesitancy in saying that if Moses had been permitted to see on that occasion, he would have recognized in this Divine Intelligence, one of | Islanders have been robbed. his fellow Israelites, and I think it quite likely Aaron.

No word of censure is given to David on account of his many wives; he is rebuked for taking wives from tribes that worshiped other gods, and for taking another man's wife, but for the many wives taken from the tribes that work shiped this Jehovah, there was no re-

As I read of the poor dumbi brutes slaughtered by this God to appease his wrath, and of the priests dabbling their dirty hands in the blood, I felt that the whole outfit, God and all were a lot of brutal beathers.

Now, these people were, not much above the brute, but for this they were not to blame. There is only one thing that is an excuse for people who pass the pure and noble men of, our own time, and rush back to those licentious creatures for their ideals, and that is | We do this work in accordance that they are acting under a hypnotic spell that has been cast upon them at some time.

After gathering what I could from and against, that I could get hold of. I Progressive Thinker, if not so already, found that this idea of a God did not | and obtain the books we anaquance.

originate with our philosophers. It undoubtedly had its origin in the infancy of the race, at a time when Nature made nothing but harrow-brained and pig-eyed people; at a time, when man would have seen more to admire in a soap factory than in the beautiful morn-

ing Star. And so the N. S. A. was too busy to even notice Divine Intelligence! He is surely not so jealous as of old, or beam strongly impressed to say some fore this he would have sunk the whole things. I entered the church at an city of Washington in order to be be

> Dr. Peebles is distressed at the would be a grand thing for Spiritualism if all who are trying to wear the name while still sighing for the flesh-pots of Egypt would follow them. There they can all proclaim God the Father, God chorus of amens. They can then have their churches,

their creeds, reverends, new heaven,

Dr. Peebles is anxious over the lack of harmony. That will always be so long as men make gods and pray to them. Before I quit I must give an account Louis. For a time we had there a good healer. No one who knew him would

This gentleman who conducted the sennce seemed anxious for all present to have the benefit of his knowledge. that he had often seen God, that he was sometimes dressed in white and at other times he was dressed in purple head a most beautiful crown. While such horse-ignorance confronts us, sigh-MRS. E. H. TRUSSELL.

Ansonia, Conn.

In McClure's Magazine for November there is a published diary of a woman years afterwards on seeing the electric | that passed through the siege of Pekin, light for the first time I recognized it as | Mrs. E. K. Lowry, one of the Methodist missionaries. Being a missionary and one of the followers of Christ, the pre-In the end of this hall which was next | sumption is that she tells nothing but to me, fifteen or twenty people were the truth, although she may not tell all standing in groups, and all seemed to be of it. She relates that on the fifteenth in earnest conversation. At the far- day of June, the German soldiers that ther end of the hall a door stood wide | were on the Chinese wall, feeling the open, and through this door our friend need of some comic target practice, en-James Miner walked in. He carried in tertained themselves by shooting eight his left hand a newspaper, and as he or nine Chinese, and the following approached the center of the hall he | night there was a great uproar and tursaw, recognized and spoke to me as nat- moil in the city, and she innocently The Real Issue. urally as he had ever done while here, says, "Possibly this killing had someand then as a thought seemed to strike | thing to do with the (night's) demon-

up, then suddenly the features became days before Baron Ketteler was killed. All About Devils. The German soldier murderers were not I have never doubted a future life first fired on nor were any of them one moment since then, for if I know | killed at that time. The Chinese knew that Ketteler was a German, and after the opinion that if he could not control ple would indorse as a correct conclu-

Now the same day after Ketteler had been killed, the people in the missionary | 10 cents. compound where Mrs. Lowry was, concluding that it was no longer safe there decided to pass through the city several squares and proceed to the legation quarters for protection. There were seventy foreigners in this crowd and about five hundred so-called Christian nothing of God on this plane of life, Chinese converts. As they passed over and never discuss the question, and the interevening distance between their Jesus I have not seen, neither have I compound and the legation quarters, heard of him;" and with these words he | they met with no opposition. Not a shot was fired, nor a stone throwed, al-The medium, as she was a genuine | though five days before the German soldiers had been shooting Chinese for

amusement. I leave Mrs. Lowry now, and quote from the Bremen Times of Nov. 1, from a letter from a German soldier who writes that he witnessed the following scene: "Sixty-eight captives, some of them not yet grown were tied together by their pig-tails, beaten bloody by the this office. Germans, compelled to dig their own

graves, and then shot en masse." The Volks Times of Halbersladter, prints a communication from Pekin in which the writes declares: "No prisoners are taken. All are shot, or, preferably sabered to save ammunition. On Sunday afternoon we had to bayonet seventy-four prisoners. They had killed one of our patrolmen. An entire battalion pursued them and captured

In the November McClure there is an soldiers are trained, and one of the press the last sentiment of mercy and accomplish their brutalizing to the fect is shown above by their own testimony. In their bayonet practice they are taught to thrust their weapon into with a jerk as it is extracted.

Little wonder that the Chinese look with suspicion on a religion that has aliens." I read that this Jehovah had | blood for its foundation and rapine and murder for its example. These are face and live, and on one occasion when | Christian soldiers from a Christian nahe wanted to pass in front of Moses, in | tion. Their Emperor has Christian order to keep from being seen he had prayers daily in his chapel. He claims placed his hand (think of it!) over the | to be under special protection of the eyes of Moses. Now, any one who has | Christian God, and so devoted is he that he has sometimes officiated in the pulpit himself. What a stupendous fraud the whole scheme is-to spend millions of money to lay a foundation for robbing these people as the Sandwich

OR a moment stop and consider.

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SATURDAY, DECEMBER 8, 1900

Wonderful Growth of Islam.

A writer in the North American Review, Oskar Mann, an American student of comparative religions, has been turning his attention to Mohammedanism. He fluds it very vigorous, and making great progress through all the Orient, and in Africa. Mr. M. gives figures which may be trusted, taken from the authorized census of India. In the Madras Presidency, which embraces Southern Hindustan, the Islam population in 1881 embraced 1,933,571 Ten years later, to wit: 1891, the numbers had swollen to 2,250,386. In the Bombay Presidency there was an advance during the same period, of 14 per cent. In Assam the increase was 13 per cent; and in the Punjab, capital at Delhi, it was 10 per cent.

Mr. Mann gives the figures in Burmah, showing an increase of 25 per cent in the Mohammedan population during the ten years from '81 to 1891. And in China it is an increasing power, with a population of its own of

The greatest conquests of Islam seem to be in Africa. It is eradicating the worst evils besetting the dark continent. Mr. M. finds cannibalism, human sacrifices, the burial of living infants, and other gross practices of savages disappearing; that the natives are beginning to wash and dress themselves neatly; elementary schools are being established; mosques are being built; and the worship of one God has largely supplanted the fetich worship. The following paragraph from Mr.

M.'s account of Mohammedan progress strikes us as worthy of imitation by Christian missionaries. He says: "Where Mohammedans find

ancient civilization, as for example in provoking those of a different belief. and manage to adapt religious ordinances to old customs. They include the old feasts in their calendar, and take an active share in all the doings of their fellow citizens of a different

Mr. M. found a society for the propa gation of the Mohammedan faith prevailing in the East, dating back to the beginning of the 16th century, which it is believed Ignatius Loyola drew upon for his order of the Jesuits, which has become such a power in Catholic circles. When the Past shall give up its full record it will be found the Society of Jesus was the smallest of the drafts made on Islam for the upbuilding of Christianity. There is a large amount of material pointing in that direction. This will be made apparent in due time.

Reasoning of a Philosopher. Prof. Goldwin Smith, writing on in-

spiration, had the bravery to say: "When we are told there are in the Old Testament Scriptures both a human | denomination do you favor?" and a divine element, we must ask by what test the divine is to be distinwould have thought of "partial inspiration" except as an expedient to cover retreat. We but tamper with our own understandings and consciences by such attempts'at once to hold on and let go; to retain the shadow of the belief when better it is, whatever the effort may cost, honestly to admit that the sacred books of the Hebrews, granting their superiority to the sacred books of other nations are, like the sacred books of other nations, the works of man and

Don't Know When They Have Enough. The steamship China, which sailed for the Orient from San Francisco on November 20, had several-missionaries on board for China, the first, says the news dispatch, since the Boxer outbreak. Bev. Dr. Trowick and bride,

the former from Nashville, were among

not of God."

the number. It is very clear those missionaries do not know when they have had enough. from my own personal experience, but While the armies of seven great nations are in China, with instructions to pro- truthfulness is beyond doubt." tect the ambassadors from the Court of Heaven, there will be little danger; but | That places Dr. Newton as squarely on the time will come when these armies the Spiritual platform as any of us will be withdrawn, then the "pig-talls" | whose belief has not been confirmed by tions into Life, Force and Substance, some trust where the thief's character to-day, but the danger is in the morrow. language we call dead.

Christian Science and Law. The other day Mrs. Lida S. Stone, a

noted Christian Scientist in Cleveland, Ohio, was brought before a Judge of Police on the charge of treating a, child for diphtheria, and when the said child not only refused to be healed, but grew fact to the health office. This was a serious thing to do, or not to do, for diphtheria, in spite of virus inoculation is subject to quarantine, for it is supposed to be contagious. The little boy, Paul by name, qught to have recovered. In fact, as a "part of God," as the Scientists believe, he ought not to have been sick. As a part of God he should have responded to prayer, but he did not. His perversity humiliated the healer, and the child, living and dead was allowed to spread the dreadful disease. The Prosecuting Attorney counseled the Judge that a stop ought to be and the culprit should receive severest punishment. The Judge was most extreme. He fined her \$50 and costs, which is the limit of the law, and closed his sentence by saying: "The abandon their idea of curing the sick by then, that wish eyes look longingly toprayer, the better off society will be."

That may be true, but would not the Jews have said the same of Christ?" teen hundred years taught the efficacy much disprove the old theology as of prayer, and that the sick can be healed and the dead raised by its influence? If now, when it is brought to a practical test, fine and imprisonment observation of this strange fact. Percestors?

Mrs. Lida S. Stone was wiser than accredited. She held not contempt of the Board of Health, but mortal fear. Had she reported she would have been requested to show her diploma and certificate from the Board, and having them not, and being unable by her education or want of education to pass an solved the old creeds. It has been examination, she would have been more | mighty force working unseen, which severely fined for practising healing without license. She was between the devil and the deep sea, as all Christian Scientists are, and subject to criminal prosecution if she did, or if she did not

the courts and the teachings of Christian Science are in such opposition. Perhaps it may be explained by saying that the latter advocate a method of healing sanctioned by a theology conceived in ignorance, and out of place and time in the enlightenment of this century. The loquacity of "man being | tagonized. The first rap was the knell a part of God," and hence impossible to have sickness, is of the past, and has no place in the accuracy of present But will Police Judges with fines

stamp it out? Persecution, if not too strong, fosters the growth of the persecuted belief. The "Christian Scientists" have churches in many cities and towns, and perhaps are the most selfsatisfied and opinionated of all the sects. Let a person really believe himself or herself a part of God and they soon believe they are the larger part. They look down on those still enthralled delightful to look upon.

They have their schools, where the wisdom distilled from the sayings of Mother Eddy is taught with variations, for exorbitant fees. It is a kind of learning which confounds the understanding, and perplexes reason by its turbid phraseology. Beneath this stilled and wonderful verbiage we are told lie the pearls of wisdom, and diamonds of |nor place in the present views of nature thought. If we dive, alas! it is to find the waters not transparent because of profundity but from rile.

Yet aside from truthfulness or untruthfulness, in most cases of illness, a Christian healer is well enough. Such cases are as a rule self-limited-that is. after a fixed time health is restored, and perhaps prayers are less harmful than the average doctor with his drug China, they avoid either wounding or experimentation. If they stay by long damnable institution was powerless. enough the cure comes in answer. It is. however, when they face a contagious disease, and not only endanger the life of the patient by delay, but allow wide dissemination of the contagious germs, that they become guilty of a grave crime, and the welfare of society demands their suppression. For with the perfect Godhead they claim they must know instantly the condition of a pa- says: tlent to whom they are called, and the cause of illness, and should this be an infectious or contagious disease, they should know that it is their duty to report the same, as a safeguard to the community. They cannot plead ignorance, for a part of God, even before taking a course in one of the many Christian Science schools, ought to be not only able to pass an examination before any Board of Health, but give such Board many suggestions, which it must be confessed they sadly need.

Now a Religious Census.

"Do you attend a church? If not what

The Federation of Church Workers have determined upon taking a reguished from the human? Nobody ligious census of Chicago. Every adult will be importuned to answer questions. of which the above are samples. And every robber, slugger, burglar, outlaw, and common thief, will pose as orthodox and will be recorded as such. Perthe substance has passed away. Far haps there will be Spiritualists ambitious to be counted on the popular side, who will pose as Episcopalians or Methodists. Many people want to be counted among the winners, and as conscience is not very pressing, they pass with the multitude for what they are not. Convince the people that a certain party will succeed in a great election and its triumph is assured.

A Convert to Spiritualism.

Rev. Dr. R. Heber Newton, of New York, in a paper by him read before the International Metaphysical League, in Madison Square Garden Concert Hall, a few days ago, said:

"Men and women can hold conscious communion with spirits I know, not from the experiences of friends whose

That is flat-footed and to the point,

Admirably Said. That eminent divine, M. J. Savage,

beautifully says: "The belief [Spiritualism] is at work in the case of thousands, and so is supplanting the beliefs that were held before. And the great peculiarity and importance of it, as contrasted with worse and died, she did not report the most of the causes already mentioned, is that it makes its chief appeal to love and hope, and not so much to the intellect. So it reaches, and suddenly converts multitudes that mere abstract arguments would not touch. Perhaps the chief power of work, in the conquests of early Christianity, was its promise of victory over death. And so mighty was this for a time, that it made tender women strong, even in the presence of wild beasts in the arena, and turned the torture chamber and the stake into the very gates of heaven. But all this is now a far away tradition; and Paul's triumphant cry, 'To die is gain,' even when it falls on professedly Christian ears, finds little response in the hearts of those who mourn, 'Even as others put to such proceedings in Cleveland, who have no hope.' But to such of these comes this new voice. It claims to be the call of friends who have just passed over. It is declared that death is only another birth—'A consummation devoutly to be wished.' To such as are believers it does indeed abolish death sooner Christian Scientists are forced to and give back the lost. No wonder, for its promised balm. When it is accepted, the old faith fades away, because there is no place for it left. The Has not the Christian Church for nine- new supplants the old; so it does not so dissolves and dissipates it. Then it is curious for the student of these things to note that none of the spirits are 'orthodox.' I have been greatly struck by the awalts the devotee, what becomes of haps this accounts largely for the bitter the theology which supported our an-opposition of the churches. Without unaccountable, that believers in apparently the same kind of happenings long ago, should so denounce the possibility of their ever happening again."

These are bold and true words. Spiritualism has without visible effect dishas through countless means forced humanify out of the old ruts, onto the rock of rapid advancement. No one has appreciation of the influence it has had Evidently something is wrong when and is exerting. Mr. Savage points out one of the most notable features of spirit communications and of itself convincing evidence that their source is what is claimed. It is the unity which pervades them all; they are not "orthodox," but from the beginning have anof the devil and the flery pit. It eliminated probation and the Judgment Day and extended the chances for repentance unlimited after death. The communications, whether received through ignorant or cultured mediums, by raps in a cabin, beneath the shadows of the pines of Michigan, or in the palace of the city, were alike in spirit, and in advance of the age. They were free, bold, uncompromising, showing that they emanated from an intelligent power

superior to mortals. Mr. Savage well states the cause of by the "mortal mind" with a superiority | church opposition; when the spirits have come to wipe the tears from our eyes, with the assurance that life is a continuity, that they have met no judgment, hell or heaven; that they are not lost, what becomes of the Christian scheme of salvation, planned and maintained for the special purpose of saving lost souls? Then these dogmas become chimeras of the night and have no part and of man.

The Inquisition Revived.

The Spanish Inquisition, with its dungeons, stakes, firebrands and torture chambers, we all learned to despise, and have felicitated ourselves that we lived in an age and country where the Have we rejoiced too soon?

Mr. Edwin Stone Wescott was lately arrested in Scranton, Pa., charged with blaspheming. At his trial it was proved to the satisfaction of the court that Mr. W. was insane. What was the evidence of that insanity? The report of the trial published in the Scranton Times,

"Mr. Wescott was mentally unbalanced on the subject of religion, and unfortunately went wrong in the wrong with which we are confronted. The direction. He is a disciple of Voltaire and Col. Ingersoll. He has continued in the study of Infidelity until he became thoroughly imbued with ideas not orthodox."

A man who is not orthodox does not believe in a virgin born God. He speaks lightly of the Devil to whom the Jews offered sacrifices. See Deut. 32:17. He scouts the idea of an eternal, sulphurous hell. These fact prove his insanity, and he has no rights the good Christians of Pennsylvania are bound to respect. He is just fit to be shut up in an insane asylum, with wretches who are really lunatic, and are ever raving about the devil and the miseries of the

damned. William Penn, the founder of Pennsylvania, was a Quaker. He tolerated every form of religious and religious belief; he did not go much on creeds; but a court there in Scranton does not go much on toleration. And that is "where we are at" at this time.

Not Orthodox.

The poet Moore could not have been devotedly attached to creeds when he

"Shall I ask the brave soldier who fights by my side In the cause of manking if our creeds agree?

Shall I give up the friend I have valued If he kneels not before the same altar -with me?

From the heretic girl of my soul should To seek somewhere else a more orthodox kiss?

No! perish the hearts and the laws that Truth, valor or love by a standard like this!"

"The Panthelsm of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigacents. For sale at this office

Too Good for This World. It is reported 10,000 Reformed Presbyterians, under the leadership of Rev.

McFeeters, of Philadelphia, decline to a sermon in the church of the Unity, participate in any of the State or National elections, giving as a reason: "We must swear to support the Constitution, which altogether ignores the existence of God and the authority of Jesus." These people are doubtless good citizens; but because they cannot have their way in everything they stand outside of government, and allow those who differ from them to rule. Is that the better way?

There was a faction in this country

prior to the war of the Rebellion who

refused to vote, or in any way participate in the elections, because, they alleged, "the Constitution of the United States is a compromise with evil; it sustains slavery, and is a compact with hell and the devil." They stood aloof from the political organizations, and were as boisterous for a dissolution of the Union as the most rabid secessionist of the South. When the anti-slavery element of the North triumphed in 1860, electing Mr. Lincoln to the Presidency, their opposition continued, their rallying cry being, "No Union with Slavewards it, and broken hearts are greedy holders." The war came on for the preservation of the Union, and was ry, as many young people seem to supvented from thinking. We find much pose, but for the perpetuation of the unrest among Catholic leaders, much Revolution. Emancipation followed as American Catholicism. The Catholic substance, the victorious shout from turned to the only things left to it, the pant in that struggle, and a journalist. we know whereof we write. The Northern disunionists came to the front, and claimed all the glory for the result,

> but lie back and howl. The God-in-the-Constitution people occupy precisely the same position as did the old-time Garrisonian Abolitionists. Their strength consists in grimaces and shouting, "a Godless Constitution." Ten thousand, or may be one hundred thousand persons, would like to override the will of seventy-six millions of people, and instead of a secular government, administered in the interest of all, they would establish a hierand legislate in the interest of the universal liberty if such a people, advocating such measures, shall become

> administered under his direction. Eleven times his subjects, according to Bible authority, were carried into captivity, and again, in the year 70, from which they have never returned; but for more than 1800 years have been wanderers among strangers. If that is the way a God-serving people are treated, will it not be better to preserve population of three millions to seventysix millions in one hundred and twentyfour years, without a God in its Constitution, and has become in fact the most powerful nation on the globe, has little occasion to go to ancient Palestine to learn how its people managed their government, or what views they entertained in regard to their God, with a view of gaining a model for our govern-

Methodists vs. Catholics.

The General Missionary Committee of the Methodist Episcopals were late in session in New York. A vigorous attack was made on the Roman Catholics by that body, which is worth repenting. Bishop Goodsell, from Tennessee, led in the onslaught. After having shown that in Germany and the Scandinavian countries satisfactory progress has been made in evangelical work, and that the soil is congenial to

Europe, and says: "There the struggle has been harder. There are many who doubt whether we land of superstition and priestcraft; whether we could ever lione to accomplish anything there in the face of the tremendous press of adverse thought fact is we sent one of our workers into Italy. He soon made up his mind that Romans. He began by training the

young, by taking them into our schools and seminaries. "The work is slow, but its value has been recently testified to by the pontiff tions of learning. In the effort to pre- all but impossible. serve for himself the triple crown of papacy, he has issued a sweeping interdict against the schools and every-one

clash. Truth will, be the outgrowth, will be ever with us. Catholicism attacked in its den, and the founded on ancient mythology. Years roofless houses." don't count in the avolution of intellectual empires.ra ... 9:

hand organ."...

An Anomaly.

Hear, O Heaven, and listen, O Earth! Frank M. Brown, bookkeeper for the German National Bank of Newport. Kentucky, who appropriated to his own use some \$200,000 of the bank funds. was not the superintendent of a Sunday school! Whether a leading member in some orthodox church we are not ad-Tyised: but if not it is probably the first case on record of a great defalcation in dorsed by a church.

The Churches on the Verge of a Great Change.

Rev. Minot Simons recently preached Cleveland, Ohio, which gave no uncertain sound.

After referring to the battlefields whereon the conservative element had met liberal ideas and been defeated, he came to recent changes in religious belief, and referring to the "Religion of Evolution," a subject on which Dr. Minot J. Savage preached in 1876. He was as far as known the first minister in Europe or America to frankly accept Evolution and apply it to religion.

"And it is hard for us to realize now," said Mr. Simons, "the hue and cry that was raised over these sermons. Where are we now in this conflict between the old and the new? 'I believe we are on pravity of all human nature. What then becomes of the system that is built upon it?"

Reviewing the various churches, he

"Officially, the Catholic Church stands squarely opposed to all modern tendenwaged, not for the destruction of slave- | cles, and yet its people cannot be pre-Union, as formed by the fathers of the suspicion in European Catholicism of war measure, a necessity under the Church has its radical wing as truly as circumstances, not as an end, but a lany Christian denomination. In the means to preserve the Union intact. No | Church of England we find reactionary sooner was this accomplished than tendencies, but these simply indicate 'See how we apples swim," became, in that the conservative element has does not represent the whole church. Some of the most enlightened scholars in the world are in that church, the great liberal interpretation of all docthough they did nothing until that time | trinal points is winning its way and the future of the English Church is in the hands of those who are rebuilding their religious thought on new foundations. "I may say much the same of the Episcopal Church in America. It has its conservative reactions, but the growing sentiment in the church is broad and liberal. I have friends in its ministry who are as liberal as I am. In the Congregational Church there is going on a rapid reconstruction of religious thought, A book like Dr. Gordon's 'The archy, where sectarianism would rule | Christ of To-day' is proof of this, not only because of its ideas but because it church. It will be a sorrowful day for | did not convulse the whole Congregational body as it once would have done.

there is a great rising tide of liberal It is represented God had a govern-thinking. The movement for revision ment of his own in Judea, which was of the Westminster Confession, or for some relief from the outgrown ideas of that document, is plain evidence.

"In all the great Christian denominations the conservatives who would keep the church upon its old foundations are fighting a losing battle. The advance of liberal thought is irresistible.

"The great issue in the religious world is this, 'Is it safe to be free?' our old landmarks for a while yet? A | And we can show that it is safe, that all country which has increased from a the old sanctities of worship, all the reverences and aspirations are safe

where there is perfect freedom." free mind will go out of church bondage and never return. So far from the 'sanctitles of worship" being safe with perfect freedom, the benefit of that freedom is because it allows of escape therefrom. It is safe for man to be free, but it is the distinction of the institutions which have fettered him. -

The Horrors of War.

Sickening as are the details of war yet an account of its doings is necessary as an object lesson to arouse hatred against it. We have all hoped the time would soon come when the people would learn to settle national disputes by peaceful arbitration, else by any means than the slaughter of each other. their creed, he turns to Southern published a letter from a Belgian gentleman, traveling to Pekin, by way of the trans-Siberian railway. He dehave done any work at all in Italy, the scribed, under date of September 6, energy must have existed in conjuncviously published. Quoting:

In Rome we had to do as do the powers of description. It is the closing that was, as well as all that is to be. tableau of a fearful human tragedy. Two thousand were deliberately drowned at Morxo, 2,000 at Rabe, and himself, who has honored us by excom- 12,000 corpses incumbering the river,

ever, has only made us more determined | covered with corpses. In the curves of | mate and inanimate, when he said that

came the power it is—the indoctrinating studded the bank, with a thriving, in- all knowledge and infinite power. of childhood, employed by the new dustrious population of over 100,000. forces, glorious results must follow, not That of Algun was 20,000. No one will that Methodism of itself is so many ever know the number of these who recting force in the formation of all times better than the Catholic, but it perished by shot, sword, and stream. emancipates the mind, and allows it to Not a village is left. The silence of think its own thoughts. Methodism in death was around us, the smoking ruins turn will give way to the new of Algun on the right, with broken- to plants and conscious intellect to moting the mere external acceptance of forces now combatting all superstitions down, crumbling walls and shattered, man.

> Christian civilization on an unwilling people. If there is a God of mercy, without regard to name or attributes. should be not stay such slaughter? If life was the first, and intellectual man search; and both alike are clearly an over-ruling Providence why does he the last, who was truly formed in "the within the power of many nameless not intervene in a time like this?

"Longley's Beautiful Songs." Vol. 2 Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by O. Payson Longley. this office.

Mrs. Addie L. Ballou.

We take great pleasure in announcing that this gifted lady will appear on The Progressive Chinker Rostrum next week in a lecture entitled "Occult Science, the Key to the Soul's Divine This lecture will be read with special interest, as it was delivered before the International Psychic Congress at the Paris Exposition. Mrs. Ballou is a resident of San Francisco, Cal., where she has taken rank among the foremost of artists. Now is the time to send the verge of a frank confession that there must be a complete religious reconstruction. The old system of Christian doctrine rested upon the fall of the lowest priced Spiritualist paper on earth toman as a foundation. But now, modern thought has utterly discredited this story of the fall and the subsequent de-

New Subscribers.

We are temporarily sending out. The Progressive Thinker to new subscribers and those who have not been on our list for one year. twelve weeks for 15 cents. We also send to each trial subscriber a twelve-page Progressive Thinker containing the crimes of ministers and church members, committed during the short period of three months. It is a stunner! of our subscribers can have a copy of that special issue by sending a two-cent postage stamp. We send The Progressive Thinker out twelve weeks for 15 cents, to do a missionary work. Every one of our present subscribers should strengthen our hands by sending in a new yearly subscription whenever possible.

"In the great Presbyterian Ohurch Hon. A. B. Richmond Cives ments necessary for its growth; and of His Views.

> 'Eternal self-existent soul; Thou art the undivided whole

Of whom each creature forms a part Thy boundless being's distant reach, Our finite vision may not see, But this we know, that each with each | ments, and as a 'shaping force' its ten-We live and move alone in Thee."

-Lizzie Doten.

There never was a time when bound less space did not exist. There never was a time when matter did not exist Yes, it is safe to be free; safe that the There never was a time when force did not exist, and exert itself in the formation or moulding of material substances. And there never was a time when intelligence did not exist and direct force

> in its constructive energy. An Eternal Trinity of matter, force and intelligence always was and ways will be. All nature shows through eternity past, as well as now they existed in the harmony of the universe, in co-ordinate relation, and yet with separate and distinct functions, or attributes, differing from each other, yet manifesting their existence only through the creative energy which constructed all material forms visible to

man or keen-eyed science. There could not have been a first cause independent of this immortal Trinity, for if there was, this first cause must have existed before matter or force, and they an after creation The London Globe, of November 13, born of nothing. In every cosmic formation from protoplasm to planet, from impalpable dust to crystalline rock, from early cryptograms to the grand what he saw in the Amur river. His | tion with force, matter and intelligence account surpasses in horror those pre- in the formation of all created things: yet alike governed by immutable laws, "The scenes I have witnessed during an emanation from Infinite Intelligence. Not a limited intelligence, but of unthe three days after the steamer left limited powers or attributes, whose Blagovetchensk are horrible beyond the | broad comprehension encompasses all

It is evident that there never could have been a movement of even molecules of matter without the exercise of some force, and if that force was not Universe. 8,000 around Blagovetchensk, a total of directed and guided by intelligence, the harmony of the universe could not municating every one, teachers and among which were thousands of have existed, and chaos would have The mighty tide of Being flows pupils alike, connected with our institu- women and children. Navigation was reigned in lawless confusion in its place. To my mind, Anaxagoras, an Ionian "Last week a boat had to plow her philosopher who lived five hundred way through a tangled and mangled years before the Christian era, most mass of corpses lashed together by their | clearly enunciated the great cause of passing through their gates. This, how- long hair. The banks were literally the existence of all created things anito wipe out a system which has created the stream were dark, putrid-smelling all bodies are simply an aggregation of out of the former man of empire a masses of human flesh and bone, surgi atoms, and that objects had not taken cringing beggar with a monkey and a ing and swaying in the steamer's wake their shape through accident or blind and wash. The captain vainly ordered fate, but through the agency of a shap-Good, we like that. Let the creeds full speed ahead. The sight and smell ing spirit which he describes as "inflnite self potent," and unmixed with entitled "Christianity and Mythology." "From Blagovetchensk to Algun, 45 anything else, and which is the most The conclusion of the author in his redevice by which the mother church be kilometers, numerous villages formerly pure and subtle of all things, and has This is a clear description of the infl-

nite mind of the universe, which by di- rately: modes of matter has filled the uni- work of many generations; and though verse with diversified forms both celes- it may be arguable that certain men. tial and terrestrial, given vital energy as Paul, were specially active in pro-

And this the result of trying to force intelligence exists it could through the doctrines, any section of its Gospels, to energy of force and matter create an any man whose name has been preinfinitude of beings less than itself, but served. Alike the worst and the best none greater. Of this creation animal are the work of men who clude our image" of his Creator.

The existence of this creative energy

bination of elements says:

"Here also we witness the expression of the principles of polar attraction, by which the plant attracts from the etheric atmospheres of space those elepolar repulsion, by which the plant repels and refuses to assimilate elements and compounds not suited to its individual development. All of these facts From whom Life's issues take their attest the evolution of a formative energy' as 'a shaping force,' as the Real Entity Evolved; and this 'formative energy' protects the life principle of the plant in its normal evolution, from the encroachments of non-rhythmic eledency is to preserve the integrity and character of the type of life and structure evolved."

> Now what is formative energy as a "shaping force," but an infinite intelligence that governs all formations of either yegetable or animal life? Does not this formative energy think, know and reason, form plans to accomplish some future purpose, and adapt means to accomplish that end? Let us see.

A kernel of corn is planted in the earth; it immediately through the force of formative energy, commences to draw from the earth, air and water the material of which the future plant is to be constructed. The seed vivifles and sends up leaves into the air and roots into the earth, but this is not all. An end is to be accomplished greater than the mere growth of the plant, procreation is to be provided for. Creative intelligence now forms the ear covered with its receptive threads of silk, and the tassel with its fructifying dust or pollen which falling on the silk fructifies the growing grain. Surely these phenomena cannot be explained by the polarity of atoms unless directed by some intelligence which formulated plans for the future and provides means for their accomplishment. This is true flora of field and forest, the creative of all forms of either vegetable or animal life, for this reason the sexes exist. Formative energy must not only think for the present but plan for the future, and nothing but an infinite intelligence that governs the universe could do this. If the polarity of atoms formed the ear, there must be a change either of elements or polarity, to form the tassel and pollen, and this could not be done unless a creative intelligence devised and directed force to execute. This intelligence must be infinite in its power, and is the God of the

"God of the granite and the rose; Soul of the sparrow and the bee: Through countless channels, Lord. from thee.

It leaps to life in grass and flowers, Through every grade of being runs. Till from Creation's radiant towers Its glory flames in stars and suns."

Many Men of Many Minds. We notice in the Sunday papers mention of a new book, just from the press, viewal of Christianity, recalled the above headline. Quoting him accu-

"The Christian cult is literally the it it is here maintained there is no Now it is evident that if this infinite ground for ascribing any of its special men of the ancient civilizations."

We do not remember to have seen preis acknowledged by sage and savant of | viously the same position taken by any past ages, as well as at the present previous writer. Every honest investigator, whether in the church or out of Prof. W. M. Lockwood, one of the it, must form his own opinion on any ablest scientists of to-day, and unsur- subject from the effect the evidence passed as a logician, in his admirable produces on his mind. The same must brochure, "The Spiritualism of Nature," be the case with everything pertaining (which all Spiritualists should read) on to religious belief, else human reason will have their inning. Might is right communications with those in common and conclusions therefrom. Price by mail 15 cents. For sale at page 31, speaking of the chemical com- and human judgment are of little

By Charles Dawbarn. Questions Domo.

too well that on mere questions of belief the world has Egyptian future for the virtuous believer. been drenched in gore. Fanaticism and bigotry are Subconsciousness was just as active in Greece and could not even be suggested by Subconsciousness to mor- where Subconsciousness may, for a brief moment, blend gan to act as teachers in our primary schools.

beliefs, have now become accepted facts. They have been next life. proved under the severe and prolonged conditions of sci-Psychical Research.

climbing heavenward by the Eddy route.

Subconsciousness, "There now. Your mortal body is all fully separating it from all that we believe.

It is time we each and all asked ourselves how much we | babyhood. To the old Egyptian-Subconsciousness was a maiden's blush, and the hue of manly health as impossible | naturally looks for the wonted form. Even in such a case know about the next life? It is a matter of indifference—daily visitor through vestal virgin. We find Osiris and unless they have dust in their atmosphere, we have the the spirit form can only be a "suggestion" and not a real just now—as to how much we believe, although we know Isis responding to religious aspiration, and teaching an fact that spirit form is absolutely unknown to us. And if appearance of the spirit's own form, since it must be con-

always beliefs, which have broken out in horrible ulcers, Rome, where Jupiter and his family were oracularly tal mind. If the atmosphere be different to ours then mortal and spirit. like small-pox. And the man who calls himself liberal, deified, and proclaimed as making heaven or raising hell every organ would be modified, and many needless, so Her tales and pictures of her spirit life have been very and boasts his common sense, often has the disease in its for the departed, according as they had deserved it from a that shape itself, would change beyond our possibility of brief, and always stand to the writer as "suggested" demost dangerous form. So the explorer is now proposing Greek or Roman standpoint. When Christianity crept recognition. And if the growing spirit be privileged to scriptions of idealized mortal experiences. She brings to take a little missionary tour round home, and discover, quietly into the world at Bethlehem in Judea, we perceive know without the slow process of reason there would be with her an exquisite fragrance, which is itself recognized if he can, how much knowledge of our own future has Subconsciousness once again speaking through a child little demand for the brain of which the mortal is so as "suggested," because there is nothing in the mortal been stored away in the last fifty years, or since spirits be- sensitive. Of course, this time, Subconsciousness was proud. That such a change would be gradual is a matter home from which it could be etherealized. So the writer suggested into the gaberdine of a Jew, with just a little of supposition and not of knowledge. Human Immortality and Spirit Return, that were once modification of his old beliefs, and a new Jerusalem in the Then again we know nothing of spirit garb. We have and divine; with love sparkling from eye to eye, and

Mohammed, who was a subconscious sensitive, did the that we cannot conceive as made by spirit tailor, or worn edge. entific investigations. So they have ceased to be beliefs. same for the Arabs, and pictured for them a hereafter for spirit comfort. Yet that proof is not presented as his Yet further; the writer's faith in this divinity of love is

So we have gained two truths, of which one proves the responds to suggestion. If for a moment we choose to have been witnessed and studied by explorers, but they love be its dominant and ruling thought. So I believe in other. But, unfortunately, this leaves our original ques- dream of a congress of archangels debating how to bless have been, alas! built up every time by Subconsciousness my own loved ones as wearing a human form, in which tion unanswered. So we again put it as plainly as we can. the world, they would have to take into account that their in a state of suggestion. What do we KNOW about the next life? Our answer thought, flashed from heaven and freighted with blessing, We have a most interesting illustration of this law in an I mark in the life of to-day, manhood developing its inmust be the result of most careful enquiry and self-exami-nation. The student reader may have thought it an un-subconsciousness of some man or woman, and be colored swering the query of a clergyman who writes: "In your in-over its surroundings. I believe evolutionary growth to genial task to play the critic, as in our last article, but he to suit the race and age, especially in its views of a here-terviews with your friend, Miss Kate Field, do you get be an eternal law, and look for grander and grander mancannot evade the present question. He must answer it, or after. It has happened that in these later days, and light on such things as, first, her occupation; second, her hood, because intelligence must advance when harmony boldly proclaim, or at least acknowledge his ignorance. | especially since the birth of Modern Spiritualism, we find | body has she one? what kind? third, method of locomo- rules. If there be spheres where inharmony predomi-We have seen that Consciousness (Ego) under certain hundreds of sensitives, each the mouthpiece for returning tion; fourth, food, rest, sleep?" conditions exercises a faculty of subconsciousness—which spirits, many of which spirits have been themselves stu- I pass by much of the answer as really only a statement disintegrate. But such is only my belief, and not my knows without any exercise of reason. This subconscious- dents of this law. These spirits break through into earth of Miss Whiting's beliefs, and based upon analogies, knowledge. I can believe in eternal progress; and someness—another personality of Ego is of great value when life, and, as in every era, often present phenomena as which she offers from mortal life or scientific discovery. times I delight myself in suggestions of the details of a let alone. But, as asserted and proved, it is woefully sub- proof of their own presence. They grasp much of social Her illustrations of real interest to us happen to be taken possible future. But I hold those suggestions as only ject to suggestion. Our metaphysical friends, as soon as life when they return, and often have blessed mortals with from her experiences with Mrs. Piper, with whose medi-lidealized pictures of mortal experience. they learned this weakness of subconsciousness, proceeded harmonizing touch and the counsel of wisdom. But umship we have had so much to do in this series of "Ego" | So far as mortal sense may tell the tale, I know I have to put it to practical use. The poor fellow has charge of they find themselves subject to suggestion at every corner. articles. She asks her friend, who was controlling Mrs. many a suggested flash of spirit form and of spirit our entire "inwardness." He is growling, for instance, at They are suggested inward into mortal life wherein they Piper, and therefore, as we have seen, necessarily in fog- thought. In such cases love's lightning has flashed from the misconduct of Homo's liver and lungs. Mrs. Eddy soon find themselves at home. But they are also suggested land, and subject to suggestion, to tell her just what she the clouds that darken the fogland where intercourse is immediately suggests that there is not, and never has been outwards into offering graphic descriptions of a spirit's had been doing since they parted the day before. The alone possible. But I cannot give to the reader such any liver and lungs. The statement is a sort of Ananias personal experience after he has left the mortal form, and spirit replies, "I was rather tired, after talking to you so knowledge, and almost all else remains a mere matter of fact, but Subconsciousness can be suggested into any non- therein they come under a totally different law, and amid long, and I walked into the garden awhile to refresh my- belief. sensical belief, and presently allows Homo to count him- conditions where suggestion is triumphant. For fifty years | self, and then we all went to the temple, and heard a great | The student reader will now perceive that hope of furself as quite well. Helen Wilmans, who advertises Mental we have now had such graphic pictures of a hereafter as lecture by a very brilliant man, on Light. He discussed ther knowledge of detailed spirit life must depend upon second-class lungs. But they will become quite well, and visitor from the hereafter who has first presented reason- mother, and then I said I must look into earth life and right. It may even be that such knowledge must always body is beyond denial. The sick make myriads of wonder- in spirit land as sound natural, and often charming. But The explorer notes herein, that the spirit seems to get use of reason, for the mortal brain is useless save as beful recoveries. But that is not the end of these sugges- when you submit such statements and descriptions to care- an accurate view of earth life, and naturally thereby be- tween mortal man and his surroundings. tions, by any means. Subconsciousness is suggested by ful examination you always find them built up of our own comes full of the memories of her old past, which appear And what about the memories of earth life? If the Mrs. Eddy that she is the Lord's anointed. It is a modern advanced ideas of to-day, and of what social and civic life strictly veridicals. But he also perceives that her de-mortal sublimates into a higher life his memories must edition of "Great is Allah; and Mohammed is his ought to be and would be, if only conditions permitted. scription of her spirit experiences is just a picture of Sis-sublimate too. The believer in spirit return has expectprophet." So the faithful are building mosques—I beg In other words, each of these descriptions, usually offered ter Lilian's home and daily life in Boston. pardon, churches—and with much prayer and praise in the name of a spirit father, mother or other loved one, Spirit Kate gets tired, sits down and rests, goes into the old memories in its new vibrations. He expects that the Helen Wilmans applies her suggestive faculty to quite very best of his ability under the existing conditions.

to think of death or any hereafter. Just suggest yourself know that they exist somewhere under very different con- Whether that spirit singer has a spirit larynx, and how it memory that can be embedded in love may well be eternal. BY LIDA BRIGGS BROWNE. into living here for ever, if you can; and, if not, then for ditions from ours. But, after the experience of thirty works in an atmosphere without dust is not mentioned. That is my conception of spirit memory. But, alas! it is a thousand years or so." Our good sister goes on to sug- years the writer can only approach this subject from the Perhaps it is an organ that is not needed in spirit life. not my knowledge. It is my belief, founded on the etergest not only health but pocket money to Subconscious- standpoint of probabilities, and offering to Subconscious- But the entire scene is absolutely born of mortal sugges- nal fitness of things. ness, with an automobile body that can build temples by ness as little of suggestion as mortal weakness will permit. tion, producing merely a rehash of mortal life as a spirit's | The explorer looks forward with joyous anticipation to the thousand to the glory of Mental Science, and Helen We have seen in our explorations that we know absolutely experience. nothing of the spirit world itself, unless it have dust in its Yet further, in the light of the experiences of Imperator manhood with grander powers, and amid surroundings Great is the power of suggestion—sometimes with a atmosphere. Without dust there would be nothing possi- and other controls of M. A. Oxon, through Mrs. Piper, we molded by the divine will of God Junior as the child of brickbat, and sometimes with a thought. But the ex- ble of the kind of life and beauty which surrounds us in may rest assured that should spirit Kate Field find a Hin- the Infinite All in All. Such is his belief, founded on the plorer is agonized to discover that this suggested power earth life. Subconsciousness has given us brilliant pic- du or Mohammedan sensitive through whom to talk to fragments of knowledge he has been able to slowly achas a most serious weakness, which bars his way. The tures, copied and colored from the experiences of earth another sitter her account of spirit experiences will bear cumulate from his experiences on earth. false is suggested as readily as the true, and this applies as life, and magnified by imagination into supposed realities, no resemblance to those she offers to her Boston lady The student reader will have learned, it is hoped, to much to man's future as to his present everyday life. The where everything objectionable has been left out. Sci- friend. writer has had a near neighbor whose spine was not well entific discovery proves that either they have an atmos- I have thus taken a few illustrations, as good as a mill- the suggested product of both spirit and mortal in the behaved. He had suffered greatly at the hands of well phere, like ours, with dust in it, or we know nothing what- ion, to show the student reader that there has been a wide fogland of subconsciousness. This applies equally to the ent issue of The Progressive Thinken meaning and learned physicians. Their moxas and other ever of their world and its conditions. It not only cannot difference between what he believes and what he knows. deep inreach of the Brahman, and the shallow suggestions as printed at the top of the first page. applications had only succeeded in suggesting fearful have the tints and hues that make up our conception of The poet tells us that there may be but a hair's breadth of the Jew. It appears again in Mohammed and in Joresponds with the figures on your wrappain. One day he was "suggested" that his spine was all right, and immediately Subconsciousness believed it. Away went his crutches, and he proclaimed himself cured. The writer saw his limbs tremble, his back bend, and his years by Spirit Return as life in its Summerland will bear mersed as the every-day Spiritualist. lip stiffen, many a time when he was not on guard, but he scientific examination and analysis. For the first time in Now what shall we do with the question Ego asks of pathy with the ideal suggestions of the so-called Mental of Progressive Thinkers issued up to would instantly "suggest" he was well and strong. One human history we are able to realize that this must be so Homo? If we cannot know, mortal manhood will insist Science, which would fain shape earth life into homes of date. Keep watch of the number of day there was a funeral, and that Subconsciousness be- under the suggestive influence cast upon Subconscious- on believing something of its own future. The writer has health and prosperity. But tempting as that outlook may came silent to us his neighbors. So we perceive that sug- ness by mortal mind. We know that spirits return, there- often seen the etherealized form of a beautiful maiden, be to some, the student finds therein no place for bewitchgestion for the mortal has both great power and a marked fore they live somewhere, and amidst appropriate sur- said to be the spirit of a daughter, who passed away as an ing realities of spirit return; or for their "suggestions" of roundings, but under what conditions we do not know, interesting child. She always comes in the form of fully eternal love in an eternal future, amid surroundings that

riences, both of weal and woe, for it is only through Sub- We now turn to an examination as to what we know the privacy of his own room. A thought flash proclaims a developed manhood. So he would fain blend the presconsciousness that we could hope for any knowledge of of the spirit form itself. During our explorations we her identity, and sometimes a brief message. But it will ent with the future. He would compel earth life to yield, Or Travels in the Pacific Islands. another life. He should be our reporter, to tell us just have discovered that the human spirit form has been even not do to build a whole world of human forms from such its utmost for humanity. But all the same, he would use what he has seen and experienced. But, O for the woe of more suggested to our imagination than the homes and an appearance. She came at first, as a spirit suggestion, it as a stepping stone to a more glorious future, as pictured

it be different from burs, the student will remember it densed to vibrations pertaining to the point of contact

We now call them knowledge, and we have a right to say we know that man lives after death, because we KNOW he can sometimes come back, and offer reasonable proof of his identity. So much we claim as proved, and respect the many is identity. So much we claim as proved, and respect fully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his head to surfully refer the poor fellow with a doubt in his new form when he gical treatment by the learned scientists of the Society for a surfully refer the poor fellow with a doubt in his new form when he discovers there is not founded in the knowledge that harmony is itself love, just he knowledge that harmony is itself on the knowledge that harmony the first time in human history, Subconsciousness always Myriads of spirit materializations and etherealizations use that law for any certain and assured growth unless

gester who has ever lived. But she says to the patient record just what we KNOW about another life, but care-celestial consideration, so neither does her spirit visitor, one occasion in earth life he had taken a bad half-dollar; How natural there should next be a morning concert, with and had offered similar tests of his mortal manhood. right. I suggest you keep it so by never allowing yourself | We know that our friends come back, and of course a well-known singer of earth life as the attraction. Love being harmony is necessarily outlasting, and every

In this article we are specially interested in such expe-although we have done a great deal of believing. / developed womanhood, and at some unexpected hour in shall ever represent the utmost powers and possibilities of it, just as soon as he reaches—the point of contact with surroundings of spirit life. In the first place the returnearth life, we paralyze him with our suggestion, and he ing spirit when seeking identification must himself sugforthwith gives us the religious story of our own childgest his old earth form to the mortal anxious to greet him,
and suggested by the acknowledged facts of spirit return.

And other Oriental countries By J. M. Peebles, A.
M. M. D., Ph. D. In this spirit when seeking identification. That the same form appears again and
forthwith gives us the religious story of our own childgest his old earth form to the mortal anxious to greet him,
again would imply continuous "suggestion" of the same
itself into knowledge. hood in a celestial Mother Goose, exactly adapted to our or recognition would be impossible. Leaving out the form by either the spirit or her mortal father, who now

believes in a spirit form that is apparently both human M. A. Oxon coming back with a heavy ulster and cape, flashed from heart to heart. But still belief is not knowl-

love predominates.

nates, such forms must, under natural law, sooner or later New York and London Electric Ass'n.

Science, pulls another wire. She says to Subconscious- the world has never seen before. We have often had in- its composition, and its relation to color..... Then we how far a subconsciousness can be developed that shall ress, "Of course you have got a sick liver, and also very spired orators offering us details of the spirit life of some came home, and I sat down, talking to my father and manifest in a state of unsuggestedness, by its own divine VEDANTA second-class lings." But they will become quite well, and always have been. There is nothing the matter with them save in your imagination. So there now." She cannot now, and insight in this presented reason—say this directly to Homo himself, for he would indignately deny it. But she suggests it to Subconsciousness, and his reply to her suggestion is, "I now perceive that my liver and lungs are as good as new," and proceeds to believe it.

So there now." She cannot now, and proceeds to believe it.

So there now, and then I sald "I must look into earth the side that such as the knowledge in the surface and one for conquering the interaction on a spokeswoman, becomes "suggested" so that in every detail we hear of a future that my letters." Spirit Kate goes on to describe her visit and now of the future should be, just as it did for the Egyptian and line reply to her suggestion is, "I now perceive that my live should be, just as it did for the Egyptian and line reply to her suggestions in the realm of subconsciousness, who is spokesman or spokeswoman, becomes "suggested" so that in every detail we hear of a future that my letters." Spirit Kate goes on to describe her visit my letters." Spirit Kate goes on to describe her visit my letters." Spirit kate goes on to describe her visit my letters. This development of our own exterior possibilities will believe it.

This development of our own exterior possibilities will believe the matter with them alter and then I sald 'And did you see me?' I asked. Yet what therein, and then I sald 'I must look in the sent in the subconsciousness, who is spokesman or spokeswoman, becomes "sug-kate individual, and not to be impurited as knowledge in the subconsciousness, and then I sald 'I must look it what the window, with your lapt the sea that so one's fellow mortal. A later with your present cannot in support of the su

ed, that is "suggested" that the new form shall congeal the ture, as she and her friend would have done on earth. It photographed onto spirit form. The conception is itself.

A work of unusual merit, full of interest, and photographed onto spirit form. The conception is itself.

For sale at this office. Price si. is a suggested picture, given by Subconsciousness to the garden to refresh herself. She attends a scientific lec- memories of petty incidents in our daily life are to be another end. Of course her healing by suggestion is ex- So we now come back again to our question, and once happens to be on color, but there is not a word of its rela- but suggested nonsense. He has taken his belief as actly the same process as practiced by every other Sug- again hear the spirit of the age demanding that we put on tion to "dust." Miss Whiting has never taken that into proved because the returning spirit could recall that on WORDS THAT BURN gester who has ever lived. But she says to the patient record just what we KNOW about another life but care- celestial consideration so neither does her spirit visitor one occasion in earth life he had taken a had taken

a reunion in love with those gone before; to a developed

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as Hull House are contemplated, the World; Worry, the Great American | William | When the founders of the settlement smooth and quiet order with which all | The-textile department has already Disease; The Greatness of Simplicity; A new edition in paper covers with large clear type,

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OF THE ANCIENTS.

HUMANITARIAN.

Great Influence for Good of Chicago's First Social Settlement

BENEFIT TO CITY'S POOR-HIS TORY OF THE MOVEMENT AND MISS JANE ADDAMS' SUCCESS-FUL EFFORTS PROMOTING IT.

As stated by the Chicago Daily News, it was recently declared by W. H. Dickinson, chairman of the London County Council, that social settlements, such as Mansfield House and Toynbee Hall, in England, and Hull House in Chicago, are doing more toward elevating the moral tone of the great cities than any other agencies. Mr. Dickinson delivered an eloquent tribute to the settlement plan and concluded his peroration with: "They radiate intellectual, moral and physical health. They cleanse the stream of municipal government at its fountain head."

Chicago, with its cosmopolitan poh Chicago, with its large cosmopolitan population, offers a fruitful field for the men and women who feel it their duty to practice as well as preach the brotherhood of mankind. There are now twelve social and college settlements in this city. London, with three times the population, has twenty.

The settlements in this city to-day are Chicago Commons, 140 North Union street; Elm Street Settlement, 80 Elm street; the Forward Movement, 210 Sangamon street; Helen Heath Settlement, 869 Thirty-third court; Hull House, 835 Halsted street; Maxwell Street Settlement, 270 Maxwell street; Medical Missionary College Settlement, 1928 Wa-

versity Settlement, 252 West Chicago South and east of Hull House Poles and Browning, French, German, Italian, number they are not more addicted to the lines which we hape to follow in the

avenue, near Milwankee avenue.

tal or moral) can be administered is teenth ward, and they have by no from every point of view the work of gress of the industry followed down to Contents: The Kingship of Self-Control; ment work. The movement had its in. Americans still remain to perform the manifold duties of such an institution LOOMS AND SPINNING WHEELS. ception in England in 1867. Edward duties of faithful citizens. Denison, a wealthy young man study-ing at Oxford, took up his residence and sacrifice led to his death.

dustrial districts of Chicago." The used for receptions and club meetings, career of the institution has been the children's house, the coffee house, marked by steady, unremitting effort the home of the Jane Club and an exto better the sanitary conditions of the tension of the coffee house. Nineteenth ward. Miss Addams seems to have recognized the fact that cleanliness must make way for higher ed-

ucational and spiritual life. FEATURES OF HULL HOUSE.

less crowded territory. The old houses civilization; there are dances and plays to-acquire a first-class education. The future of Hull House, Miss Addams . Buddhism and Its Christian Critics. bash avenue; Neighborhood house, 1860 often crowded into quarters scarcely tions by the Men's Club. Classes are rations owing to the uncertainty of em- and there is always much to do. A sive. Paper, 50 cents. Cloth, \$1.25.

avenue; University of Chicago Settle-Russian Jews have established them- Spanish, economics, hygiene, mathe- crime and misdemeanors than most future. In the spring we have to build ment, 4638 Ashland avenue; Gad's Hill, selves. To the north are Italians and matics, drawing, painting, clay model- other districts of Chicago.

Twenty-second and Robey streets, and Greeks. A small colony of Bohemians ing, embroidery, millinery, dress- One of the latest accessions to Hull block, the lease of which for fifty years by R. D. Babbitt, M. D., author of "Principles of the Association." House, in West North is between the two. Many of the latter making, cooking, textiles and gym- House is the Labor Museum. The idea has just been given to the association."

Light and Color," "Philosophy of Cure," etc. Price, and the latter making, cooking, textiles are clarify in the latter making, cooking, textiles are clarify in the latter making. The light and Color, "Philosophy of Cure," etc. Price, and the latter making the latter AIMS OF THE SETTLEMENTS.

China, Greece, Italy, Holland, Hungary, ganizations for all ages of both sexes. velopment of different branches of manIreland, Lithuania, Russia, Spain, There are kindergartens for the little ufacturing. The early appliances for
Switzerland, Sweden, Norway, Poland, ones, literary and pleasure clubs for the working in metals, wood, grain and tlements may be defined as to do good Belgium, Bohemia, Denmark, France, young people and suitable societies for textile fabrics and the first printing and dividual Problems and Possibilities." wherever and whenever it can. No field Germany, Scotland, Wales, England, older people. of endeavor where help (material, men- Mexico and Canada live in the Nine- When it is considered how complex gether as far as possible and the pro- Editor of the Saturday Evening Post. recognized as "outside" of social settle- means exclusive possession, as many the social resident is, and when the the present time.

took up their abode in Hull House in its workings are accomplished is a been opened. It is a picturesque scene Living Life Over Again; Syndicating the work of visitation in the parish of 1889 they were able to engage but part marvel to the visitor. Here are organithe old looms and spinning wheels and our Sorrows; The Revelations of Rest. Philip in Stepney. In two years his of it. They began their work by making zations containing over 3,000 people of displays of the raw material being are serve Power. friends with the children and thus be- all nationalities and types. They meet ranged about the room. On Satuday Hull House is the pioneer social set- coming acquainted with the mothers. tlement of this city. It was founded in The settlement grew gradually, add- ings and feel the influence of the same who are proficient in the use of spindles this office. September, 1889, by Jane Addams and ing one by one classes, clubs and gulding spirit. There are no clashes, no and other early methods of industry Ellen G. Starr. Its charter declares its schools. The settlement came to occupy petty wars. Permeating the whole fab- come and spin before a crowd of the Ellen G. Starr. Its charter declares its schools. The settlement came to occupy perty wars. Permeating the whole labobject, "To provide a center for a the entire building and then to erect ric is the secret of the success of Hull curious. Lectures are given and thus lam George Jordan. Contents: The
higher civic and social life, to institute other buildings. The old house has been House—perfect confidence in the honpractically illustrated.

Majesty of Calmness; Power of Purand maintain educational and philan- enlarged by the addition of a third esty of purposell which actuates the Miss Jane Addams is the central pose of Life; Hurry, the Scourge of thropic enterprises, and to investigate story. Five new buildings have been management. and improve the conditions in the in- erected. There is a three-story house

own their own houses. Natives of nastics. The list of clubs comprises or of this institution is to show the de-

in the same place use the same furnish- nights the women of the neighborhood boards. Price 30 cents. For sale at

CONDITION OF NEIGHBORHOOD. It has been somewhat the fashion to people among whom she has cast her Self-Reliance.
picture Hull House as an oasis of virtue lot, but that of the people of the whole Beautifully bound in decorated

Hull House was built in 1856 by the work may be had from a glance at brick structure. With the rapid growth of the city the people who had built the world, including a study of the pre
bomes in this neighborhood moved into the city, it is

bomes the

the children's house, the coffee house, the home of the Jane Club and an extension of the coffee house.

COURSES OF INSTRUCTION.

There are over fifty classes, clubs, schools, unions and other organizations that have headquarters at Hull House. Some idea of the multiplex naid churches that prevail in the Some idea of the multiplex naive of the colors of the club, it is some idea of the multiplex naive of the colors of the club, it is operative home for young women.

It has been somewhat the fashion to people among whom she has cast her pot lot, but that of the people of the whole the that of the people of the whole in decorated boards. Price 30 cents. For sale at this office.

Self-Reliance.

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These books will make sweet little Ohristmas gifts, especially sultable for that purpose. The literary matter is schools and churches that prevail in the Soul Boards. Price 30 cents. For sale at this office.

These books will make sweet little Ohristmas gifts, especially sultable for that purpose. The literary matter is helpful and hopeful, and in every way wealthier portions of the city, it is operative home for young women.

Some idea of the multiplex nature of the colors and churches that prevail in the civilized world her name and that purpose. The literary matter is helpful and hopeful, and in every way most excellent.

The Beginnist, Price 30 cents. For sale at this office.

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These books will make sweet little Club, hat of the people of the whole boards. Price 30 cents. For sale at this office.

These books will make sweet little Club, hat of the people among whom she has cast her lot, the continuity for the continuity in an adsorate dot, but that of the people among whom she has cast her beginning. For sale at this office.

These books will make sweet little Club, hat of the people among whom she has cast her beginning. For sale at this office.

Coursellance

less crowded territory. The old houses civilization; there are dances and plays to acquire a first-class education. The began to be filled up with immigrants, by the Drexel and Irving Clubs; consults of ten or more persons were certs by the Woman's Club and receptors of Buddhism; compact yet comprehensions of Buddhism; compact yet compact yet comprehensions of Buddhism; compact yet compact yet comprehensions of Buddhism; compact yet comprehensions of Buddhism; compact yet compact yet comprehensions of Buddhism; compact yet compact yet comprehensions of Buddhism; compact yet compact yet compact yet compact yet compact yet compact yet compa Bixty-ninth street; Northwestern Uni affording room enough for two or three, established in art, Greek sculpture, ployment, but in proportion to their study of what we have done will reveal the sale at this calca-

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

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

ITEMS.—Bear in mind that items for 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 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. Lee Norie Claman, of Chicago trance speaker and test medium, will lecture for the First Society of Fort Wayne, Ind., through the month of December. Societies within one hundred liles of Fort Wayne, wishing her services for mid-week meetings, can address her there, care general delivery. Mrs. Claman is a missionary for the N. S. A.

Harry J. Moore and wife are at present located at 830 West Sixty-first place, near Halsted street, Englewood, Chicago. Anyone wishing their services may address them at that number.

The St. Louis Star-Sayings gives the following: "At midnight, in the graveyard, over the mound where her lover lies sleeping, Bessie Brown has been married by a minister to the ghost of her sweetheart. Now she is living with the wraith in a little house in Cameron, Oklahoma, which she has fitted up expressly for a happy married life. Doctors and specialists have examined Bessie, and they say that she is not in the least out of her mind, notwithstanding that persons who pass the little cottage can hear Bessie talking and laughing with the ghost of John Allen. Bessle and John had long been lovers, and they were engaged to be married, when a year ago, just before the day set for the wedding, he was killed in a railroad accident. Bessle mourned so that her father, fearful that she might lose her mind, called in the best specialists that could be found, as he was rich and could afford to give his daughter the best of medical attendance. These specialists declared that Bessle was still in possession of all her faculties, but that she was failing in health on account of brooding over her grief. About two months ago Bessie brightened up so much that her father feared that she had taken some drug, and was under the influence of it. Then she said that she had seen John's ghost, and that she wasn't going to grieve any more, for she was going to marry him; that she had once given to him her promise that if anything happened to him she would marry his ghost."

A. C. Clay writes from Grand Rapids, Mich.: "Mr. John Lindsey, of 63 Fourth | dark of death grows all alive with grahealth. Friends, please bear in mind would say, with Cicero, "What a blessthat he and Mrs. Lindsey form import- ing is a friend who can relieve thy cares ant links in the fraternal chain of Spir- by his conversation, thy doubts by his itualism. We have enjoyed many counsels, thy sadness by his good pleasant banquets and socials at their humor, and whose very look gives comwelcome home. Write them good words | fort to thee." of sympathy and cheer."

D. E. Youngs, of Union City, Mich., club in almost any place.

G. W. Kates and wife are having excellent meetings in Minneapolis each Sunday. Mrs. Kates gave an interesting lecture, November 25, upon: "By Their Fruits Ye Shall Know Them;" and her descriptions of spirits, with messages, is nearly always perfect. Mr. Kates gave an excellent discourse at the evening meeting upon "Mistakes." These workers also held meetings in Stillwater, Minn., November 23 and 24. Address them at 58 Royalston avenue, Minneapolis, Minn.

the last few years the couple were de- | Cora L. V. Richmond, presided. W the observance of that event. About a year ago Mrs. Pratt died. Just before death she promised her husband that she would be with him on their golden wedding day. The Pratts were leaders tion from his dead wife, which he said came to him to-day. She said she was present in spirit to receive the congratulations of her friends on her fiftieth wedding anniversary. A feast was spread and the wedding celebration was heid just as though the dead woman was present"

The Cleveland Press has the follow: | and hats, ribbons and laces." ing: "Rev. Morgan Wood told his congregation, Sunday evening, that he believed there was something in Spiritualism. 'A man I met a while ago at a hotel told me.' said Dr. Wood, 'that he whom many prominent business men have consulted, and paid her \$2. She looked into a glass of water and told the man several things.' 'Be careful,' man, and spend much time in hotels. You will be in a hotel fire soon.' Two nights later this man, sleeping in a hotel, was awakened by the cry of fire, and had to hurry to save his life. When a man whom I believe to be honest and has no ax to grind tells me a thing like that,' continued Mr. Wood, 'I nor do those who possess it, though they claim to, but it is there, just the

meetings every Sunday at 3 and 8 p. m., Ridge, Ill., giving the people what I can been holding public meetings every ers are beautiful. I liave seen them charlty for all and malice towards portant volumes on Health. Social Sciat 9140 Commercial avenue. All are by lectures, songs and tests, the truths Sunday night to large and appreciative fall from the celling as well as come in none," let us work and grow.

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

The Lima (O.) Republican-Gazette says: "The Lima Religio-Philosophical Society heard discourses at Donze ball, Sunday afternoon and evening, by Judge H. N. Maguire, who went out of Lima a flaxen-haired youth on the first train that rolled eastward over Lima's first railroad, and is now here visiting his relatives and enjoying reminiscences with such of the early settlers as linger on this side the veil. His varied experiences have made him a thorough cosmopolitan, and he is a student and zealous advocate of the spiritual philosophy, in which, to his mind, is involved the best hopes of humanity. He spoke both times without any preparation whatever, and seems to have inspired the Genéral Survey will all cases be new life in the Religio-Philosophical Society. The society may arrange for regular Sunday discourses through the winter."

E. R. Kidd writes from Canton. Ohio: "Yesterday and to-day I have been doing a little missionary work for the cause of Truth. I have gotten seven twelve-week subscribers to The Progressive Thinker, all of whom with the exception of one, Mr. D. A. Herrick, have not formerly subscribed for The Thinker. He, however, will soon begin were strikingly correct. His short talks, again as a yearly subscriber. Since the | though radical (sometimes extremely Close of Lake Brady camp, Mr. Her- | so), are most interesting, revealing not rick moved his family from Cleveland to Alliance, where he is serving the Independent church of that city as its pastor. Mr. Herrick also holds trumpet seances on week-day night. He also will preside at funerals. Mrs. Hattle Tiffany, formerly of Minerva, Ohio who is also an excellent medium has moved to Alliance where Mr. Tiffany. her husband, has accepted a position with the Morgan Engineering Company, To all desiring the services of a good and reliable medium, I cheerfully recommend both Mrs. Tiffany and Mr. Herrick."

Secretary writes: "The Spiritualists Fraternal Society's programme for the winter is: First Wednesday evening of each month, mediums' meeting; second Wednesday evening, card party; third Wednesday, developing circle; fourth Wednesday, social, each commencing at 8 o'clock, at the S. F. S. Home, 326 Wells street. All persons showing an interest in Spiritualism are cordially in-

The New York Tribune says: "Edward H. Kellogg, the oil merchant, who died at his home, No. 117 Columbia Heights, Brooklyn, on Saturday, was a firm believer in Spiritualism, and almost every Sunday spent a part of his time with fellow believers in Man hattan. At times Spiritualists were entertained at his home. Mr. Kellogg was in active business up to the day before that on which he passed away, His interest in politics and all questions of the day was unflagging. A friend of his, in speaking of him yesterday, said: 'His honesty and fearlessness in the expression of his opinions were absolute Although death has removed him so suddenly, those who knew him felt that it could not come when he was not prepared for it. His faith in another life was unswerving, and he had an unusual power of imparting the joy of his belief to others who had less of it. He believed that those who are gone have not ceased their communication with us. As Gerald Massey has said, he was convinced that "some of us have heard and recognized the very voices of those who have passed over, and that the

O. Hagen writes from Buffalo, N. Y.: "A reception was tendered November and many others, have sent us large | 22, to the Campbell Brothers, on their lists of subscribers during the past return to Buffalo, by the Rev. Moses week. It is an easy matter to get up a and Mrs. Mattie Hull, at the Hull residence, No. 74 York street, this city. A most enjoyable time was spent by those filling the parlors. The order of the evening was an address of welcome to the Campbell Brothers, excellent singing, music, speeches and recitations. Some very good original poems were read, and in fact a most enjoyable and instructive evening was spent by those present. Evenings like these help to make life pleasant, and better men and women of us all."

Mrs. L. LeSieur writes: "Thanksgiving evening, the Band of Harmony held an extra session, (it being the fifth The Chicago Chronicle has the follow- Thursday of the month) at the resiing from Wheaton, Wis.: "An unusual | dence of Mrs. Hattie F. R. Peet, 43 golden wedding anniversary was held Ashland Boulevard. The large parlors here to-day. Fifty years ago Mr. and accommodated between seventy and Mrs. Morris Pratt were married. For eighty people: The president, Mrs. sirous of celebrating their golden wed- had a varied programme, consisting of ding anniversary and made plans for answers to questions, an address from Quina, and from other spirit friends, in unknown tongues, and interpreted by Ouina, many strangers receiving name poems. We wish to remind our friends once more not to forget our bazaar that of the Spiritualists in the State. To-day | will be held Thursday, December 6, Mr. Pratt invited twenty friends to his (afternoon and evening) at our rooms, house and read to them a communica- 608 Handel Hall Building, No. 40 Randolph street."

> Delevan Bates writes: "The Progressive Thinker improves every issue, and the Divine Plan is a grand idea to come from a book publisher. I only wonder when you get money enough ahead to keep the family in victuals and drink, to say nothing of dresses,

Wednesday evening meeting of the may take place by mail. The necessity said that what the father wanted was Beacon Light Church, 675 Larrabee of a State association is felt most keen- a conversation with the little girl. She street. November 28, Dr. Geo. B. ly when it becomes inactive, and we said that the visitations would continue Warne delivered an extremely practical trust for renewed energy since the suc- until the object was accomplished. And Spiritualism the world has known. went to a certain medium in Cleveland, and philosophical address on the 'Ne cessful convention of the N. S. A." cessity of Organized Effort.' He said: Edgar W. Emerson writes from In-'Fakism and trickery was thoroughly dianapolis, Ind.: "I am here in this city organized, while Spiritualists were dis- and shall remain during December and she said to him. 'You are a traveling organized and a helpless mass of per- January. I have just closed the first sonalities.' We wish every Spiritualist | month's work, having large audiences, and semi-Spiritualist in Chicago could with a growing attendance from Sunhave heard his earnest and sensible day to Sunday. I am doing a good work lecture. Mrs. Warne also delivered a here. The society owns its place of neat speech, following with a number of | worship, a church. The Ladies' Aid genuine spirit communications, minus connected with the society is indeed an the style and conceit of many platform | aid to the work and cause." mediums. A very interesting Thanks- Joseph R. Hicks writes from New believe there is something more than a giving meeting was held at the head- Albany, Ind.: "Jack and Dolly are the coincidence. There is a strange psychic 884 West Madison street, at 11 o'clock Mary A. Garrott, and convince the inpower at work. We do not understand, Thursday. Mrs. Hamilton Gill, Mrs. vestigators in this city and Louisville. to arouse an interest in Spiritualism time upon it. But I do not entertain Stainer, Mrs. Perkins and myself took Jack is a noble and truthful spirit, who part in the exercises. Our Sunday gave several young men, tests that put, several times, and they have, in my it, and many of them I particularly like. evening meeting on Nov. 25 was a them all to thinking. Little Dolly is judgment, done a fine work. The tone Among them are many broad-minded, LL.D. A most excellent and very valu-Fred Johnson writes: "The South grand one in point of attendance and equally as truthful, in addition to being of the letters received through them is charitable, humanitarians, whose lives Obleago True Spiritualist Church holds Interest.: I will be this week at Villa real cute in her speech. Mrs. G. has elevating and instructive, and the flow-lare a credit to their faith. "With of Fine Forces, and author of other im-

Marah C. Royce writes from Columbus, Obio: "We have with us Mr. Willlam E. Hart, a trumpet medium, from Richmond, Ind. He has been here for nine weeks, and has been kept busy all of that time. He goes from home to home and holds his seances, and has always given perfect satisfaction, always sitting under strict test conditions."

Scribe writes: "The State Spiritualists Association of Minnesota extended to Mrs. R. S. Lillie a farewell meeting in the Unitarian church, Minneapolis. Tuesday evening, November 27. Mrs. Lillie was formerly a resident of Minneapolis, and her brief visit here has been the renewing of a pleasant acquaintance. On this occasion Mrs. Lillie gave and excellent address, and remarks were made by Mr. and Mrs. Kates and Mr. and Mrs. Pruden. We trust that she shall ever meet with warm hearts and her sunny home in California may ever bring joy to her soul."

T. C. Rouse writes from Winona City, Minn.: "Our beautiful Spiritualism seems to not progress as fast as some would like; but I can see there is a silent force at work among the people here. When the right pilot gets in the pilot house, then and not until then will it progress. A little girl friend stopped with me a few weeks. Sunday afternoon we read from the Lyceum Guide. She loved the book that contained such gems. After she went home she gathered her little friends around her quite often and held circles, and talked as she had heard me. I heard of it, so I sent her the book."

James A. Lemmon, of New York, writes: "Saturday evening, Nov. 24, the Advance Conference of Brooklyn held its usual monthly mediums' meeting. Considering the inclement weather. there was a good audience, and all agreed that it was one of the agreeable and interesting meetings of the season thus far. Mr. Moorey, of New York, occupied the whole of the evening, and I am sure he was never heard to better advantage. His tests only his earnestness and sincerity, but the fact that he is a student of the occult. He is a credit to our cause and should be kept busy. I have taken at different times all the Spiritual papers, but for the last year I have taken The Progressive Thinker. I find it the most unbiased, its ideas rational, and to me it is the superior of them all."

Rev. Allie Buhland writes from Fort Wayne, Ind.: "It is with pleasure that I tell you of my passing acquaintance with Mr. and Mrs. Sprague, missionaries of the N. S. A. for Indiana and Pennsylvania. Nov. 23, I came from in touch with these toilers for the advancement of our beautiful scientific religion, and was benefited through the Sprague is a forceful and radical speaker, his words coming with an earnestness that they can not help but stir the hearts of his listeners. Mrs. Sprague's tests so touch the chords of sympathy that tears will fill the eyes ere the hearer is aware. At the evening servence with a beautiful solo that was sung with an inspiration delightful to here this coming month will bring forth fruit for Truth and the angel world. recention to forty members was ex-

"An evening well spent was the social and musicale of the Society for Spiritual Unfoldment, at the residence of Rev. St. Omer Briggs, on the evening of November 21. Songs were very well rendered by the following mediums: | coin Hall, rented Temple Emanuel, on Mrs. Ferris, Crawford, Metcalf and Mc- the corner of Ransom and Fountain Donald and Mr. Jackson. Recitations | streets, and Sunday, Nov. 25, had a by Miss McCall. To be repeated on De- larger congregation than the seating ca-

as many places as possible, so that I to say that our people recognize their physics, and kindred branches of to calls for funerals. Send all tele- tendance at each service. Our Ladies' ticism, and some readers may think grams and mail to Spartansburg, Pa."

from Kokomo, Ind.: "Mrs. Catherine with a very large attendance. This so are "all parts of one stupendous whole," Ault, aged 44, on Tuesday last told her She was afflicted with asthma, but her case was not considered at a dangerous stage. Mrs. Ault had a collection of flowers on exhibition in Knights of Pythias hall, at Galveston, eight miles fast.' In the morning she was found resident of Galveston."

service, which is being composed expressly by the pastor. Dr. Burrows. The order of the service will be such that the people will take an active part. There is to be besides hymns, 'Affirma-Tibles,' etc."

Galveston, Texas, for service, Sunday, Nov. 18. The hall was well filled, and

Become a Me-THE SPIRITUAL dium," Fully Answered.

question is comprehensively answered by Hudson Tuttle, in his new work, now in press, entitled "Mediumship and its Laws, its It will be ready Conditions and Cultivation." for delivery the first of next week.

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

HUDSON TUTTLE. Berlin Heights, Ohio.

Mary E. Van Horn writes from Mil- of our best lecturers here. Unless first wankee, Wis .: "It has been the good class they will do more harm than good. fortune of the Unity Spiritual Society There are very few Spiritualists here, of this city, to have for its speaker dur- and they are possessed of very little ing the months of October and Novem- world-wealth.' ber, Rev. J. O. M. Hewitt, of Chicago. He is a gifted, cultured gentleman, einigter Wahrheitsucher, at the corner broad in his views, and highly spiritual of North and Clybourn avenues, in his teaching. Much to my regret I day afternoon, November 25, Mrs. Milwas unable to be present at all of the ler, their lecturer, received her license meetings, but those I attended uplifted as a medium and teacher of Spiritualand strengthened me. It must be a ism, from the Students of Nature, the pleasure to number him among one's ceremony being performed by Mrs. M. personal friends. We most heartly rec. | Summers. There were present also Mr. | a truer knowledge of the nature of man ommend him to any society having for | Eisen, a medium, Dr. Warne; president its aim spiritual advancement. We of the Illinois State Spiritualist Associhope to have him with us again, and ation, and Mrs. Warne, all of whom demost likely will, as he has a host of friends in this city who appreciate his

and their philosophy, will do well to se- our society to engage her for other cure him at once.

Mrs. Sarah E. Bromwell, entertained with the exception of the president, Mr. giving turkey. She will also ordain one fices since the society was first organof them, John Everett Smith at the Ized." close of the seance. Friday evening, De-

Mr. and Mrs. E. W. Sprague, mission- of listening to Brother and Sister aries for the N. S. A., may be addressed | Sprague, Spiritualist missionaries under New Carlisle, Ind., to this place, to get | during the month of December as fol- | the N. S. A. and state of Indiana. For lows: 605 North 7th street, Philadelphia, the past month these great organizers Pa. They wish to hear from every have been at work among the good peocommunity in Pennsylvania and Indi- ple in Fort Wayne, Ind. They have re- Fascinating, Interesting and Inattendance at three of their services-a ana, where their services are needed to organized the society and started - it test seance, Nov. 23, and services at 10 | organize new societies or build up old lagain. Brother Sprague's lecture on a. m. and 7 p. m., the 25th. Mr. ones. Parties interested, please write Sunday night was full of logic and pro-

Mrs. Harriet R, Edwards writes: "Our ing were so different from the usual meetings at Van Buren Opera House. Madison and California avenue, are to be there. At the close of the service well attended. We have services every forty members were taken into full Sunday at 3 and 8 p. m. The philoso- membership. I can see success phy and phenomena of Spiritualism Brother and Sister Sprague. The N. S. ice, Mrs. Clayman delighted the audi- are demonstrated, and many have ex- A. has done well to secure their servpressed themselves as confronted the proof of spirit return. We intend to S. A., and follow Brother and Sister feel. We know that her ministration | hold these meetings all through the Sprague in Fort Wayne for the month winter and would be glad to make the afternoon a conference meeting where At the close of the evening service, all mediums are welcome to demon. dred miles of Fort Wayne, where I can strate their phases. Descriptions and go through the week and work. I will names in full of spirit friends, and Secretary writes from Detroit, Mich.: | questions from the audience answered at all these meetings."

B. F. Sliter, of Grand Rapids, Mich. writes: "The Grand; Rapids Spiritual Association is really on the boom; it has outgrown its old quarters in Linpacity of the church would accommo- Metaphysical Occultism is G. H. Brooks writes: "I am to speak | date, and had to call into requisition for the society in Spartansburg, Pa., for | nearly or quite one hundred chairs. the month of December, and would like Mrs. Marian Carpenter, of Detroit, is to make arrangements for week-night | furnishing the philosophy and she and meetings within one hundred miles or her husband, the messages from the ferred to the various cults and theories so or Spartansburg. Let me hear from spirit side of life. It is only necessary known as Occultism, Theosophy, Meta-therein: can arrange the meetings. Will respond | worth and work in the overflowing at- | thought, as fads, assumptions and mys-Aid also meets in the parlors of the that I ignore them, or entertain a fixed The Inter Ocean has the following church each Wednesday afternoon, prejudice against them. I do not. They clety is officered most excellently, in and to those who find them sufficient friends that her time had come to die. Its president, Mrs. Childs; its secretary, for all they need, they may serve Mrs. Fannie Parrish, and its treasurer, valuable purposes.

The Wisconsin, of Milwaukee, has the never fathomed or appreciated Spiritfollowing from La Crosse, Wis .: "La ualism, when they get an inkling of northwest of here. She took the flowers | Crosse is nightly honored by the visita- some spiritual truths cultivated by from the hall to a church, remarking | tion of a guest from the unknown world | Theosophists and mystics, all of which that a funeral would occur there this. In the spirit of A. C. Mackeinberg, a res- are included in the Science of Life as week, and that those particular chrys- ident of this city, who died November presented by modern Spiritualism. anthemums would be appropriate for 29, a year ago. This is the startling in- None of them has a truth that is notthe casket. She arranged the collection formation imparted to the newspaper indigenous to Spiritualism, and bornear the pulpit in an oblong square the men by his wife, who now resides in a rowed from it. They may find them size and form of a coffin. On leaving neat home on one of the most traveled more congenial to their mental scope the church she said to a friend: "Those thoroughfares of the city. The man and habitudes to separate them into are for my coffin, and I will be there died of consumption after a lingering such limited subdivisions as they can this week." She then closed various illness, and many times expressed anx- grasp, and work; and that is all right. business matters with neighbors and lety as to the future of his little girl, the They are helpless in their line. But went home. She retired early, saying older of two children. Mrs. Meckein- when they get so above their business to the family, 'Do not call me for break- berg was last week awakened by a that they undertake to discredit or discough in the dead of night, and sitting parage the mother that bore them, and dead in bed. Death was from natural bolt upright in her bed, listened far appeal to their followers and the public out it, as well as all his other books, causes. The funeral took place yester- ther. She detected the familiar sounds to leave the only scientific methods of viz.: The Light of Egypt, Vol. I., bound day, just as she had arranged, the flow- of her husband coming in the house as demonstrating a future life, and to ers she took to the church adorning the he did in life, the shuffle of his feet, his "shut the door in the face of the spirit Egypt, Vol. II., bound in cloth only, \$2. casket. She was a widow, and a daugh- hacking cough, heavy breathing as if world" and cut off communications reter of George Stanley, a well-known laboring to undress, the creaking of the celved through mediums, and raise a bed as he retired for the night, and then bugaboo against mediumship, it seems Mary E. Burrows writes from De- all was still again. The little girl also to me that every loyal Spiritualist troit, Mich.: "The Central Spiritual insists that she heard every sound, and should protest. Union which holds its services every there was no mistaking its identity as Sunday and Wednesday evening, is to that of her father. They spent a sleep- and cosmopolitan in their faith, ready have an elaborate musical Christmas less night and early in the morning to help on any good cause, and cosought the advice of a minister of the Gospel. They were not Spiritualists of them may do this; but I have noticed and did not believe in any possibility of that their teachers seem to enjoy giving a visitation from the spirit world until Spiritualism a stab when a good opporthat night. The good parson was untions' (beliefs) 'Gloria patrias,' Gloria able to offer any advice or explanation, and a medium was visited. Miss Fan-Mr. John W. Ring arrived home at nie Christie went into a trance and tried to ferret the mystery, and upon recovering consciousness' said that she fall listened with interest to an account | had seen the departed, but he could of the convention and its proceedings. not make her understand, as she was Correspondent writes: "The Texas too weak to take the message alone. State Association has held no annual Mrs. Mackeinberg then called in Mrs. G. F. Perkins writes: "At the regular convention and an election of officers Methfesel, another medium, and she the visitations continue while the people interested are attempting to devise some way to gratify the desires of the strange visitor from the spirit land." Colville and Mrs. H. S. Lake represent terviews and opinions of famous men

investigators, holding test seances each ship.

At the first meeting of the Bund Verlivered addresses. Mrs. Hattle J. Eligh writes from

West Bay City, Mich.: "The people of ful" volumes an almost world-wide Rev. J. O. M. Hewitt, who has been Bay City, and also those of West Bay | popularity. speaking for Unity Society of Milwau- City had the pleasure of listening to the kee, during October and November, guides of Mrs. Nellie S. Baade. of Demay now be addressed for other en- troit. She gave two lectures on Sunday, gagements at his home, 498 W. Madi- Nov. 25th, and I can truly say that not son street, Chicago. Societies wishing a one who listened to her went home cultured speaker, well versed in ancient without the conviction that they had as well as modern psychic phenomena | been benefited. It is the intention of meetings. While here our society was The Sunlight Center Band, President, reorganized, and new officers elected the newly appointed missionaries at her Rossman, of Bay City, and Mr. Lewis, home 33101/2 Rhodes avenue, to Thanks- as treasurer, who have held these of-

Mrs. Lee Norie Claman writes: "On last Sunday, Nov. 25, I had the privilege TO THE PLANET MARS. found truth. The services of the evenspiritual service, it made one feel good by ices. I also am a missionary for the N. of December. I shall be pleased to communicate with societies within a hunalso receive calls for funerals and weddings. Spiritualists, let us organize, for in unity there is strength. With organization, and good, honest, true medi-

VARIOUS FADS.

ums as teachers, we shall come out vic-

Considered.

To the Editor: I have frequently re-

Mrs. Lou E. Johnson. It is doing a good | What I object to is the oft-repeated claim of superiority made by those who

Theosophists claim to be fraternal operate in the discovery of truth. Some tunity offers, and they discourage the methods of investigation by means of mediums, and seem to entertain a special prejudice against the only scientific system for the demonstration of a future life; and then claim that they have advanced beyond our plane! That is what I object to.

To all speculative efforts and metaphysical analysis I offer the right hand of fellowship. To Theosophists I would extend a fraternal spirit of co-operation in all that does not seek to belittle or undermine the only system of scientific rational relation to the great spiritual | ters of interesting reading, with 50 ilsystem. Such metaphysicians as J. W. lustrations; also an appendix giving in-Julia Steelman, Nichols remains with the spiritual philosophy, with some on the practical value of palmistry. the Psychical Research Society at the idiosyncrasies of their own; but they Price \$1. For sale at this office. Auditorium, Tolodo, Ohio, for Decem- are broad, progressive and liberal, and ber. She is doing a good work for the never repudiate or undervalue medium-

noon for women. For December she that has many able advocates, in whose description of the lines, and also a nummay be addressed at 618 Madison street, sincerity I have entire confidence. I do | ber of illustrations. Is well worth the not think it is susceptible of demonstra- price, 25 cents. For sale at this office. D. P. Shattuck, M. D., writes from In- tion on this plane; and therefore it dependence, Iowa: "I have been trying seems to me not very profitable to waste here. I have had the Buchanans here any prejudice against those who believe

The Spiritual Significance is by Lillan Whiting, author of "The World Beautiful," "After Her Death," "Kate Meld, 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 "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

The aim of this book is to reveal the

globe with wings,"

curiously close correspondence between the devolpments of modern science and spiritual laws: to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beauti-

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integrating pebble on the wayside for

the onward march of truth in her

search for the regions of soul activities.

Listen to the Popular Science Monthly

for November, page 106; ("The atoms

nature can be known. * The work

the electrical condition of gases has re-

sulted in the hypothesis that the ions or

should be given this all-important

came a living soul;" that is, he was em-

visible to the physical organs of sight.

body which he holds as a physical pos-

session and dwelling place. He, the

man, the soul, shall still retain his more

in which finer bodies play the finer

solved like the physical body, for all

forms are transient and the physical

Sar'gls in his recent article quotes a

favorite definition for soul, thus, "The

soul is an eternal entity having no place

but a progressive, expansive conscious

ness arising from its combinations with

matter," etc. We beg'to make the fol-

lowing observations for the purpose of

It attains by experience and develop-

ment a greater expanse of conscious-

ness, and consciousness is gathered or

expanded by developing the power of

response to or cognizance of vibrations

Time and space and form all have

their relations and foundations in the

lower planes of substance, their limita-

tions upon the soul and its conscious-

ness being greatest in the dense coarse

physical embodiment of the soul. But

time and space limitations vanish as we

ascend into the more lefined and plastic

The soul is an "eternal entity," if we

refer to the spiritual ray or inner self

of the soul, but the term soul is gen-

erally used to include all forms of em-

bodiment in super-physical or psychic

all doubt continues after death, so-

forever expanding its consciousness and 1

knowledge and power through what-

ever cycles or spheres of existence its

own strong desires and aspirations may

The pathways of the soul are the

pathways of progress and it moves to-

ward perfection in consciousness, in

knowledge, and in power, overcoming

all limitations and discords of the lower

worlds and reaching the state of pure

harmony and pure being. This is the

high goal to which the soul of man

Hit and Miss.

She turned from the open grave!

They called her cold, because she did

rows of white headstones, down the

pale May sunshine slanted across her

set face, and checkered the short grass

beneath her feet. A solitary robin.

tilted on an obscure willow bough, by

spot she had left. The unconscious

left the place, and following a wood-

Once inside the door, her hand still

lingering on the latch, her gaze wan-

dered forlornly around the tidy room,

and rested at length on the cushioned

arm-chair by a sunny window. She

flew to it, and throwing her young arms

around the unfeeling thing, but precious

because it had lately held a form so

"Oh! mother, mother, mother," she

Here we leave her. Sad as death

breakers of fate?

motherless no longer : EVA AMES.

But there is a rest and recompense.

Far removed from evil minds, that

land path, soon entered a small cottage,

spade was doing the sexton's bidding.

she could once more suffer.

shadow of her destiny.

path, toward the cemetery gates.

Sheridan, Wyo.

H. A. COFFEEN.

regions of substance.16

of man.

physical plane.

in the various planes of substance.

avoiding possible misconceptions:

in time, no discontinuity, no fatality.

form is most transient of all.

mass of the hydrogen atom.":

Dalton's Ultimate Atom is but a dis-

This department is under the man agement of

HUDSON TUTTLE Address him at Berlin Heights, Ohio.

have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in | Spiritualism is sought at that dread the most condensed form, and often hour. Infidel and church-member then clearness is perhaps sacrificed to this seek its aid. They find belief or unbeforced brevity. Proofs have to be omit- lief alike worthless to sustain them ted, and the style becomes thereby as- They find Spiritualism answers every sertive, which of all things is to be dep- demand; dries their burning tears; alrecated. Correspondents often weary lays their unutterable regrets; appeares with waiting for the appearance of the sense of injustice at their loss, and their questions and write letters of in- makes their lives worth the living, quiry. The supply of matter is always filling it with brightness and joy, as several weeks ahead of the space given, | the vestibule to the immeasurable real and hence there is unavoidable delay. Ity of the Beyond. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will in Memory of Hon. Ciles B. 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.

should the sum of fifty thousand dollars been a very interesting one. Mr. or more be invested to do the greatest

gressive Thinker a similar question was | Church, familiarized our people with answered carefully and in detail. It his physical outline, deportment, and so was how a large sum of money could | forth, so that the news of his decease be best expended to diffuse a knowledge | was quite a shock. Although aware of of Spiritualism. The greatest and his advanced age of 83 years, our citimost urgent humanitarian work is to | zens, and his numerous friends and addissipate the errors of the past, and ed- | mirers, had not looked for his departure ucate the people into correct views of so soon, but knowing the uprightness of highest and most Godlike faculty of the nature and the relations of man. Spir- his character and the useful, active | soul. Is it not a matter of congratulaitualism with its distinctly new views and sincere life which we believe he of the conduct of life here and here- lived, we feel assured that the change after, its entirely new system of psychic was a happy one for him. science, by the propagation of its fundamental principles is the most potent our minds with all the old and active agency for the uplifting of humanity. members of the Harmonial Society of Hence the two questions, How do the this city; he was one of those public greatest good to humanity-how extend men who dedicated the Spiritual Spiritualism, are along the same line, Church forty-four years ago, of whom and the answer is common to both. There are schools and universities be- Peebles.

youd the demand already, and their course of studies aside from the new psychic sciences, would not differ from that of a Humanitarian, Liberal or Spiritual College. The curriculum cannot | Mrs. Richmond, of Chicago. She was, is common to all. Sectarian schools should be discountenanced as narrow as a remarkable inspirational public stated without any modification. It and tending to one-sidedness and bigotry. The great charities should be entirely in the hands of the state. All sectarian asylums and hospitals are first for the good of the sect which founds them, last for humanity. Such chari- the present time. ties are only palliative, a slight apology for injustice which makes them necessary.

If it be knowledge the world most needs, if the want of it is the cause of misery, bodily ills and spiritual crimes; If the teaching of false ideas is more damaging than ignorance; as a false light is more ruinous than darkness, then the diffusion of knowledge is the most vital. As the plant to mature in perfection demands light, so human beings to become physically strong, and spiritually developed demand knowledge. By knowledge is not meant the rubbish of the past, the dogmas of religion, the opinions of men, taken for truth and crammed into the minds of pupils by teachers into whose minds they have been crammed in the same way. Knowledge is the truth and the

As the press is the greatest of all ed ucators, it has been employed by all the sects to propagate their peculiar doctrines. Each denomination has large endowments for the publication and diffusion of its literature. Once started, the business sustains itself, and goes on extending and increasing in usefulness. For these reasons, there could be no better use of a large sum of money than the foundation of such a publishing house, with an endowment which would enable the publications to be furnished

Spiritualists may be admonished not to await the time when they have large sums to invest. Few who might not do a little for the cause. If you have a dollar you can readily spare and do not use it, what assurance is there that you would use a large sum if it were yours?

A dollar! What can we do with a dollar in the diffusion of knowledge? You have friends who would read spiritual literature if they had it. Perhaps they are unable to pay for it, or are not sufficiently interested, but if they began reading they would continue. One dollar will send The Progressive Thinker to one of these a year, or to four for three months: with a slight addition the premium books also. Who can measure the strength which might thus come to some struggling soul, breaking from the fetters of religious dogmatism? Who appreciate the joy of suffering hearts, broken by the loss of dearest ones, at the knowledge of continuous spirit life thus given them We have not the great things, but the ganization is necessary, and to make small are in our hands. We have not the oak, but we have the acorn, which planted, will grow with the years into | make our organization strong and repstrength and beauty.

now we might build according to our others, in a general way, but comparadesires, but not having it, we should not I tively a mite as Spiritualists. pass by the lesser opportunities.

ians who believe in spirit communica through Swedenborg, so bitter against received generally.

Spiritualism? A. It is surprising that Swedenborgians should denounce Spiritualism, and thoughts, we trust the lesson of cowhich touches their belief in so many operation among ourselves as a reprepoints, and probably their opposition sentative organization of scientific and They want Swedenborg to stand alone | should similar calls come let our mite as the only medium, and spiritual truth | go direct to our brother and sister Spirto filter through him and no one else. Itualists, as nearly everyone else re-It is the same motive which actuates ceives something direct from their the clergy of all denominations. They lodge or church. alone want to be the exclusive teach- With many thanks to our Editor of ers of spiritual things. If any one de- The Progressive Thinker and friends. sires to learn they must go to Jesus, or Lam always. to Swedenborg! They have gone to these sources when bereft of dear friends and have not found the promised consolation. Hence in the hour of |Old Records." Told by Paul Carus affliction the thoughts of mourners turn | This book is heartly commended to stu-

wounded heart. A caim, philosophical frame of mind Buddhism in its spirit and living princiis desirable, and to be folded under the ples. Spiritualist or Christian can protecting wings of religion a comfort scarcely read it without spiritual profit. to the weary, world-lost soul; but more Price \$1. For sale at this office. is sometimes asked. We are creatures | "Mind and Body: Suggestions and of affection. We love; and love is, ac- Hypnotism Applied in Medicine and cording to Swedenborg, one of the Education." By A. C. Halphide. Presprime factors of heaven and earth. ident Chicago Society of Anthropology, We love, and death does not extin- For sale at this office. Frice \$1.

guish our regards. The white-robed angel of highest beaven cannot escape the chains of love for those left on earth. Like the cord which the legend says ties the stork to its old nest, and draws it back from remotest climes, love holds the spirit and draws it from the most enchanting scenes to the family hearth.

It is a joy that they who part at the grave, when they return to their homes, instead of sitting down by the grey ashes to extinguish the last expiring the higher life of man. flame with bitter tears, may feel no vacant place, no less warmth or light, but a presence of an angel, unseen, but felt as a sacred influence, leading all

thoughts and desires to a higher life. If there is ever a time when a strong NOTE .- The Questions and Answers | staff of support is needed, a balm of consolation, it is at the grave of those dear to us. It is not surprising that

Stebbins.

Memorial services in honor of Hon Giles B. Stebbins were held in the Free Church of Sturgis, Mich., on Sunday, November 25. The writer having been detained at his home by sickness, cannot give particulars, but from the high regard in which Mr. Stebhins was held by the citizens generally of Sturgis, he Humanitarian: Q. In what way is confident that the occasion must have his frequent visits to this city, where he A. In a recent number of The Pro- came to lecture in the Spiritual, or Free

Mr. G. B. Stebbins is associated in there is now but one left. James M.

I am not aware how many of the prominent women remain still on terra firma, who also assisted on that memorable occasion, I only know of one. widely differ, for the field of knowledge | I presume, quite a young girl then; but even in that early day she was regarded speaker. Mrs. Richmond is one of the very few who retained her mediumship through all the vicissitudes of life and experience, reaching forward from the dawn, almost, of Spiritualism's day to

> Amongst those who occupied the platform of the Free Church in those early days, when Mr. Stebbins first preached the gospel of spirit communion, were some whose honored names have become historical, viz., Andrew Jackson Davis, the seer and mediumistic author of Nature's Divine Revelations-that wonder of the 19th century, and Fred L. H. Willis, whose experiences long ago in the Eastern Unitarian College were so remarkable and which ought to be even more widely read than they have been. I remember him when he "trod the boards" at the Free Church

forty years ago. There was also Miss Susie Johnson. Miss Nettie Pease, and her sister (who used to play and sing at her sister's lectures). These, and many more of "the old familiar faces," occupy a prominent place in the memories of Sturgisians associated with that of our ancient friend Giles B. Stebbins.

We shall shed no tears for him, no "sables" or outward "trappings of woe" shall be donned by us; he has gone up higher. Therefore his friends can afford to smile and look forward to that happy time when they shall follow where he has led. Who can conceive of a happier meeting than that of Mr. Stebbins with those old-time friends whose hands he used so familiarly to clasp in the days that are gone-Jonathan Wait, Harrison Kelly, Abram Smith, Ben Buck, Baumgardner, and many others whose familiar outlines are- no longer seen in the Spiritual Church of Sturgis, Michigan. Sturgis, Mich. THOS. HARDING.

Our Galveston Friends

Kind Editor and Friends:-An occasional response to your appeal for the Spiritualist Society of Galveston

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If this were to represent the Spiritualists of the United States it would certainly seem very small. We know that many individual Spiritualists and societies contributed in a general way: but there is the point to note. I do not believe in sect or clan, rather in a broad humanitarianism; but in the present State of affairs, generally, thorough orourselves the potent factor in human progress which we may be, we must resentative. Our friends here have Had we the strong timber of the oak probably received assistance to equal-

Churches, secret orders, unions and societies of every description, had as-Enquirer: Q. Why are Swedenborg- sistance from their respective brotherhoods abroad in addition to what they

While grateful for each dollar sent. and especially thankful for kind letters this very resemblance. religious growth, will be heeded, and

> JOHN W. BING. Galveston, Texas.

"The Gospel of Buddha, According to to Spiritualism, and it is a balm to the dents of the science of religious, and to all who would gain a fair conception of

The Nature and Meaning of

the Soul. The splendid articles usually appearing on page 5 of The Progressive Thinker are of great value to those who desire to make safe progress in the study of

In the November 17th issue there is an article by "Sar'gis" on "The Nature and Meaning of Soul," to which I desire to call attention. His grasp of the question is unusually strong, and yet, having given years of study to this and collateral themes, it appears to me best to write this brief article on this generally misunderstood subject. The quotation from the Century Dictionary is the best

that could be found in any popular dictionary for a two line definition. "A substantial entity believed to be that in each person which lives, feels, thinks and wills."

But this needs elucidation to show its full value and possibly its defect. That the soul is an "entity" there can be no doubt in these days of progressive thinkers and writers. This would imply that it is a self-acting center with certain attributes or aspects or faculties. In man it "lives, feels, thinks and wills." We see in these the keywords that comprehend all ranges of activity, and the soul in its potentialities must comprehend all grades of

It is a "life" (an entity) and next it has feeling, emotion, desire, passion, In this its second aspect it is common to all animal life as well as man. It represents the lower soul nature of man-the physical being still lower and of the earth earthy.

In its next higher, or third aspect, it "thinks," reasons, judges, discriminates, and knows by the discernment of differences. This is what we may call the

We now have the life, the feeling, and the thinking, and to crown these faculties we have the fourth aspect or faculty, the "will." This crowning faculty, this highest aspect that governs and directs (or should direct and control) all action in man is that which brings man into moral responsibility We must think of it as the spiritual or tion that our authors of great popular dictionaries show such a complete grasp of the nature of the soul, and must it not be owing indeed to the light thrown on this subject in this a new era of study into the nature of the soul? Spiritualists, Theosophists and Psychic Research generally have made it possible to far outstrip the theologians who have for centuries assumed that it was their province to guide humanity in relation to the soul. Most of them are still asleep, but many are awakening to a logical study of the nature and region of soul activity.

But another important fact is found in the Century Dictionary definition. It is "a substantial entity," and this is needs none. It is a distinct advance on the old illusory idea of the would-be "soul pilots" that the soul was such an evanescent and unsubstantial object that it was not safe to think of it as a real thing. Hence their grasp of the subject slipped away from them, and they have hence been blindly preaching they know not what in relation to the soul for at least fifteen centuries.

It was not so in the beginning. The teaching of the New Testament was from beginning to end in relation to the soul, but priestcraft perverted it to their own confused and corrupted uses.

"Where can one go to pursue a logical study of the Nature of the Soul?" was a question we put to an educated clergyman in charge of a prominent church. He did not know, and confessed that the church was not qualified to impart knowledge or help by logical method in the study of the soul.

The substantial nature of the soul is related logically to the fact that it is a center of activity; it "lives, feels, thinks, wills.". There can be no action or movement or differentiated organization without substance. Substance is the basis or foundation of action, although not the primal cause perhaps. All activities, phenomena, manifestations, are within and through and by means of substance. Substance is the medium of all energies as far as human knowledge can go.

Again, to still further enforce this thought of the substantial form or nature of the soul, let us state the undeniable proposition that, all Nature's forces in all planes of activity are vibratory in their processes or methods. This is the greatest generalization of modern science and so acknowledged by scientists that attempt the study of nature's finer forces.

At another time we shall offer an article on the Law of Vibrations and show how the soul's activities on all planes are related to this law and that the law is fully confirmed by the undisputed determinations of science. That the soul has varied ranges of activity in life, emotion, intellect and will is in itself proof of the real and substantial nature of the soul.

The soul is a continuing entity. although it changes its form in birth. in death, and in passing from one plane of life to another, as for instance in passing from normal life, conscious on the emotional or passional plane of animal desires, to the plane of mental

activity and life, or vice versa, The physical or earthly body is but a temporary form of soul life, and the New Testament most emphatically teaches this although its importance in | and with a throb of agony she realized relation to both future and past existence of the soul is so generally overlooked in the church world. Then above the physical plane of substance there must be found finer grades of substance in which the finer vibrations can act set like a dalsy in a callyx of green that give us first emotion or animal desires and feeling next intellect the plane of all mental activity, and above this vet in still finer vibrations requiring still finer substance, many thousand times finer than physical substance, will be found a plane or sphere or region of will and spiritual activity. This is the highest region thus far comprehensible by man.

As the substance is continuously re- | bosom. fined and the vibrations are continuously increased in their rate or rapidity per second of time, so the activities of the soul grade upward from the physical through the planes of emotion, intellect and will.

Science has found no limit to the re-

finement of matter, no fixed limit to the upward scale of the ladder of vibrations within these refined ethers. But one thing science has recently found. and that is that her fixed, rigid, ultimate atom, that she long held was the gossip, lashed to despair by injustice, very basis of physical science and the boundary of the knowledge, is not ultimate, is not fixed, is not rigid and is not the boundary line of the knowable. Her foundations of faith have "vanished in thin air," figuratively speaking, or in refined and super-physical ethers. more literally speaking. The foundations of religious creeds have not more completely slipped and been washed

away, than those of the old physical

sciences in the new cooch making re- East Wallingford, Vt.

THE FULL-GROWN GOD. searches into the soul or psychic life of man and of other organizations. Biology, Psychology, Psychic Research, Hypnotism, Spiritual Philoso-phy, Theosophy—what riguish have

It is Buried With Its Prednot these Philistine press brought upon ecessors. the souls of those both in church and university who fondly hoped to rest

vember 10 Brother F. J. Ripley comes to the rescue of the N. S. A. and a somewhat indirect criticism of myself. But are made up of smaller bodies whose the name. It is a good Greek word. of Prof. J. J. Thompson and others on bodies carrying the electric charges are not greater than one-thousandth the And more I might quote in this line, acumen and precision as to use the nature" of man. terms "spirit," "matter," "nature" and but space for this brief article forbids. We can safely conclude, though "humanity" much in the same way as | saw that his argument was just as defurther and more elaborate treatment we do at present. But Bro. Ripley has | fective as that of his predecessors. Conascertained that these terms designate | sequently some new theory must be "Baby Gods," and when you perform invented, or the atheistic inferences of theme for Spiritualists, that the soul stands for the embodied forms of the the simple process of addition, thusly: the sensational philosophy of Locke, or spiritual ray or divine Ego in all grades Mater plus spirit plus nature plus hu- the pantheistic teachings of Spinoza, of substance which are above or finer manity, equals Noumenon, equals Be- re-enforced by the German idealism, than the physical body and substance. ing, equals God. This is an easy and | would control the human mind. After When the soul organizes and animates cheap way of creating a God. And volumes had been written upon time 1.25. the human body, we can say "man bebodied in physical form and therefore get away down to Greek. Man does not have a soul as a thing to possess. Man is a soul and has a

the thing perceived, that is by the mind. of positiveness then there are none. In other words it is mental perception spontaneously evolves, or perceives What is the difference between unideas which do not, and cannot come through the medium of sensation.

But without pursuing this phase of | None; they are synonymous. the subject farther here, let us decently bury Bro. Ripley's "whole God." He adds: "But that is precisely what we

regions. The super-physical and normally invisible forms or embodiments of the spiritual Ego constitute the soul physical and spiritual, are the ex-We can conceive possibly of the spiritual ray forever retaining its connecspiritual phenomena are most certainly tion and identity with the Primal Source of Being as pure spirit, that is, outworkings of our mental being, and | world has been created. not manifested in vibrating substance. nothing but a personality can give them But when this pure splitt enbodies itself in substance it becomes a soul and in man it becomes a human soul and may descend through all grades of Being-God-is a "Him." Now there classified substance until it reaches the can be no Him without a Her. He has form denouncing the rationalist portion, left the Her out-and hence he has not For concluding thought let us observe a whole God. His Noumenon is a mashow far the soul, thus defined and re- culine God like the Jewish-Christian lated to the finer and interpenetrating Jehovah, and as the feminine half of planes of substance, is independent of Being is left, we have neither a "whole" the physical form and therefore beyond | nor "a full grown God."

The assumption that "We see a Nou-

called. Death, as well as birth, is but menal Intelligence everywhere, differan incident on the way of the passage | ent from our own, and so much above, of the soul through physical forms of | that we can't comprehend it," is a deslife. And by its varied experiences it is perate plunge into agnosticism to escape the difficulties environing him. bosom of which all things have come It is the last resort of God makers-pure | and in which all things live, move and negation. "We can't comprehend it"negation, whether affirmed of time, space or God. The finite is positive because comprehensible, that is, measurable. We derive our idea of space from time dynamic. Time is successive moone single second. And one square inch

not rend the vell of her angulah into shreds, and fling it among the craven realms of the visible universe. curiosity seekers. With weighted step and dull brain, she passed between the the side of a carven angel, which had one hand flung toward the sky. That no more give us "Infinite Intelligence" figure made her chest heave, with one convulsive throb; for carven neath the planetary systems would constitute insnowy feet, was the, one word, "baby gods" are finite, the addition Involuntarily she turned toward the still finite. It is not a whole God. It Intelligence. It has "died a bornin," and we will quietly bury it in the vast Dulled no longer, the overstrained cemetery of dead Gods. And may no nerve and tortured heart. Swiftly she brain of its creator.

dear, she passionately strained it to her likely, will that unformed life be cruelly Starting on the sensational philosophy vinity. And in the final summing up tossed on the troubled sea of venomous of Locke, Paley and others elaborated of all things of this life when we can what is termed the argument of design. | with clear vision look back over the onand calumny, and at last as an only The argument was this, as a watch ward march of centuries and view the refuge, find peace beneath the seething demonstrates an intelligent maker, inception, the birth, growth, trials and from the fact that it keeps time, so the I triumphs of the human race, then we universe, in its adaptations to certain | will recognize that all things are good ends, demonstrates a purposing or de-

white, martyred life, shall again be signing intelligence as its creator. claimed by that angels mother, and a The answer is this: First there is no things that we have. flood of justice and spiendor of truth proof whatever that the world was ever and love be poured upon the shrinking created, or that the energies operating soul, and the motherless girl shall be in its workings are not eternal. Nor is there the slightest analogy between the -mechanical construction of a watch and

the assumed creation of all substance. from nothing. Or, even the growth of either animal or vegetable entitles. Again, a finite or limited being would be equal to the formation or arranging

Deity. A Demiurgus was equal to this In The Progressive Thinker of Nowork. But Kant, in evolving the lealistic philosophy, grappled with the old arguments for a God and showed that they the gist of his article is to show us were all what he termed "paralogisms" what the "Infinite Intelligence" of the of reason." That is, they were false N. S. A. really is. He has not only reasonings. They neither proved nor found that out, but has also discovered | disproved the existence of a God. The God believers were elated that Kant Has done much service in the lucubra- had shown that the God belief could not tions of the Idealistic philosophers of be disproved by nature. But Kant this and the last century, but they, attempted another method of proof. giants in thought, never dreamed that After demonstrating that nature, and it designated the "full grown God." man as an intellectual entity, furnished That was reserved for Bro. Ripley. In- no logical proof of a God, he thought deed, they were so lacking in logical he found ample evidence in the "moral

But the thinkers who followed Kant

then, what an advantage to have such and space, and the idea of the infinite an imposing name as Noumenon, in- as derived therefrom, the final inferstead of the old Jewish Jehovah. We ence was reached that the idea of God was a direct perception of the higher But what would Kant think of such | reason in the human consciousness. a use of the word? So far as I can | And this perception, or as Cousin ascertain, he introduced the term, in its | termed it apperception, was as positive plural form (Noumena) into meta- proof of the Divine personality, as our Poems From the Inner Life. physical terminology. Instead of using outward perception of material things subtle and refined bodies (although in- it as signifying "the-thing-in-itself," is demonstrative of their actual existvisible to ordinary eyesight) through or distinguished from its accidents or phe- ence. But this could not be done until nomena, he employed it as a synonym | they had completely reversed all prinvibrations of desires and the still finer of ideas. The 'understanding gave us ciples of common sense by affirming vibrations of mental activity. If he notions (Begriffe), the Reason gave us that the idea of the infinite was positive Price at the have developed a mental body from the ideas, (Noumena). Thus, according to and that of the finite negative. As mind substance in which thought and Kant, Noumena, instead of being equal hinted above, if there is anything posiintellectual activities vibrate, he will to Being, in its absolute sense, is only live it is the finite. It is measurable, retain consciousness and know himself one of the many phenomena of Being. | comprehensible; it is analyzable, that Nor does the etymology of the word is, it can be divided; it is synthetic, it body for animal desires shall have dis- allow of such a use. The root is the can be combined. Hence, we say it is Greek nous-mind, and "noumenon" is knowable. If these are not the elements But none of these pertain to the inas distinguished from physical percep- finite. Indeed, it is not possible to extion. According to Kant, our sense- press the vague notion, only by the use perceptions are formed into notions by of a negative prefix. We say un- (not) the understanding. This gives us sci- limited! in- (not) comprehensible; inence, or a knowledge of the physical (not) finite. Here we have nothing but world. But the Reason perceives, or negation, and yet for ages man has evolves ideas (Noumena) entirely in- been attempting to prove a negative. dependent of sense-perceptions. Kant Has been seeking to stretch his own thus placed himself in direct antagon- finite personality into an infinite one; in Your Ruling Planet Discovered ism to Locke, who affirmed that all our other words, attempting to convert the ideas are the result of sensation and the positive into a huge negation! And yet subsequent process of reflection. That | these shallow-minded believers in "baby is, by comparing our primary ideas we gods" will denounce such profound can infer or deduce others. But the thinkers as Herbert Spencer because he Kantian school and the Eclectic school expresses their negationism by another of Consin both affirm that the Reason and better term, "the Unknowable."

> But the whole argument for the existence of a God from Howe, Paley, says: "Of course, if we attribute to Chalmers and Kant down to Cousin, is Being or Noumenon the same kind of but a repetition of a fallacious and disintelligence, emotion and volition we honest inference. If there is any law have, we would make a personality of logic, or correct reasoning, which emhim the same as we are personal." He | bodies absolute truth, it is this: Your conclusion or inference must not contain more than is embodied in your To this I reply, it is precisely what premises. They premise a finite, mateyou do do. Your creed proclaims: "We | rial world; they infer an infinite, Spirit, believe that the phenomena of nature, Deity. Or, they premise a finite personality; they infer an infinite. The enpressions of Infinite Intelligence." Now | tire argument is a transparent non sequitur. These fallacies are supported personal, and include the powers and by the groundless assumption that the And, notwithstanding this absolute

knowable and incomprehensible, which

most clergymen use in their prayers?

expression. In the above quotation, our failure of correct reasoning, we have good brother incautiously lets the cat a Spiritualist organization seeking to out of the bag. His "Noumenon"- impose this huge delusion upon all Spiritualists, and from its national platas atheists, and seeking to cram down our throats the antiquated superstitions of effete Christianity, and attempting to carry our movement back to the church under the false name of "Christian. Spiritualism." J. S. LOVELAND. Summerland, Cal.

A Prayer of Thanks.

O Thou Infinite Life, from out the

have their being; we would not in our the "infinite." The infinite is a pure ignorance presume to say what Thou art like, to give Thee shape or endow Thee with personality and locate Thee upon a throne like some petty earthly potentate, but we know Thou art the extension or form, and our notion of one supreme and universal energy that time from succession. Space is static, doeth all things and is all things; we recognize in Thee that sentient life that tions of things or persons, and space is | vibrates in every atom and pulsates in the place where they move or exist. We every animate form in this vast unireckon time by periods and space by verse of ours. Thou art the lightning's localities. Hence the infinite is not the | stroke that rends the giant oak, as well "sum" of the finites, for when you have as the lamp that lights the student in added all the millions of ages you are his search for truth; Thou are in the cyno nearer the infinite in time than is | clone that uproots the monarch of the forest and levels the habitations of of the earth's surface is just as near to | men, as well as the balmy zephyr that infinite space as all the unmeasured | wafts the perfume of the rose. And the mighty cataclysms of nature, the When you have spent billions of ages | earthquake shock, volcanic eruption in a straight course in space, with the | and great tidal waves which scar and rapidity of light, you are no nearer the | seam this planet of ours; Thou art in limits of space or time than at the mo- | them as well as in the growth of the ment of starting. Of the infinite of flora that clothes her bosom with space we can affirm neither center nor | beauty, and Thou art in the blow by circumference; and of time neither be- which man slays his brother man, as ginning, middle nor end. And as intelli- well as the embrace when lovers meet gences are finite the sum of them will or the kiss in which a mother greets her first bord, and the clash and caras a supposed God, than the numerous | nage of contending armies where men meet in a spirit of hatred and shed each finite space. And as all Bro. Ripley's other's blood which the glad earth drinks that it may be enriched to bring makes the composite god no larger, it is | forth better and higher life; Thou art there as well as in the peaceful assemdoesn't fill the demand for an Infinite | blages of men and woman who meet to sing anthems of praise to Thee, and knowing these things we would not in a self-righteous spirit like the pharisee of ghost thereof ever arise to trouble the old, thank Thee that we are not as other men, nor in a selfish spirit like the In concluding this artice, I wish to modern pharisee thank Thee that Thou present to the reader's attention the hast vouchsafed more of the good many shifts and sophistries by which things of this life to us than to some intelligent men have sought to confirm of Thy less fortunate children, such as their childish notions of a Delty-a the heathen in lands of savagery and creative personality. It will be un- the equally benighted and dangerous necessary to go back farther than the heathen in this land of ours, the one igtime and philosophy of Locke. Prior | norantly prostrating himself before his to the Protestant Reformation the au- | idol, a creation of the hand of man, and thority of the Catholic Church settled the other as ignorantly bowing before all questions, and doubt was eliminated his personal God, a creation of: the by the conversion or execution of the mind of man; but we thank Thee for doubter. Protestantism opened the door that which comes to each one of our inof doubt in some directions, but the dividual lives, for we know that Thou sobbed. And in that one word lay the Bible was supreme authority, and that dost all things well and givest to each proclaimed the Jewish Jehovah as God. according to his needs and deserts, and By George N. Miller. Dealing with the population But the right to reason opened the way the burden which sometimes seems too. itself is that phrase; A motherless girl. for both as to the origin and authority grievous to be borne, may be the one Who shall say what It may mean. Will of the book, and the existence of its thing needful to discipline our lives and some fond hand; in that dead mother's God. This necessitated argument and unfold from within us that broader, place, smooth the billows of life, and proof of Delfic existence upon some deeper and purer life through which act as rudder to the frail bark now be- other basis than the say-so of the Testa- and by which the soul of man in a sereft of counsel and guidance? Or, more ments, or the authority of the church. ries of endless progression climbs to di-

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

> and have worked together for our en-

foldment, and will thank Thee for all

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POEMS

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unto you."

this manner, with whom I wish to com- is no longer kept in the strictly religious municate, but it is the best I can do style of even a generation ago. It is now, and I am thankful for the vain to plead for a return to the good

relatives, who had passed on before, ligious observances of all kinds. many of later departure, but all gave view of these questions is better or me a cordial welcome and accompanied | worse than the old one is a matter me to yet higher realms. I had expected | which every person will decide from his to meet Jesus, and was not dis- own viewpoint. There is much to be appointed. Oh! how happy was the said on both sides, but it is well to remeeting. My labor was not in vain. | member that change is not necessarily Heaven is my home, but it is not an moral decay. The fact that so many idle place of abode, on the contrary all people now go to football games instead is activity; like everything else in of to church on Thanksgiving Day is heaven it is perfect, all imperfections | not necessarily a sign that the world is are dropped at the portals, and as we growing worse. Perhaps people's reenter in we become perfected because ligious impulses find expression in other write about now, and must leave the of their fellow-men as they are doing on glories of heaven for future com, the threshold of the new century. Those

After a brief period of rest and happy reunions, I felt as if I must work, that there was much for me to do, and time was valuable, far too precious to waste. | jures. ·I learned that I could leave the celestial spheres and descend to the spirit world, which I found easy of access, but not so the material world. Oh! the wall that humanity has built between the two worlds. It seemed almost impenetrable, but not quite, or I would not be giving this communication to-night. I dared to make the attempt and am

thankful for partial success. much work to do, and you my friends drus, of Grand Rapids, Mich. and co-workers have much work to do. and we must be up and doing.

the churches recognize Spiritualism; a. Weltha Jane Terry Burns, in the 68th great task, I'll admit, but also a possible | year of her age. The funeral on Nov. one. There are three trees to be 21, was largely attended, Hudson Tutplanted in the church vineyard almost | tle officiating. Mrs. Burns has been for immediately, and the sooner they are i many years a Spiritualist and was susplanted, nurtured and cultivated, the tained by her knowledge to the end. better it will be for humanity. The names of the trees are: Divine Healing, Spiritualism, and the Woman's Chris-

tian Temperance Union. I have an office in the spirit world in the Spiritual temple, of which our Woman's Temple is the material counterpart. It is filled with active workers in the temperance cause.

There is considerable that I might say right here, but I will refrain until have gained your permission to use space in your paper, and after that there will be no lack of matter to fill all the space you will kindly give me. I have my office hours, or certain portions of time that I spend at the office attending to the work in hand. I come down to my office, figuratively speaking, in the morning and return home in the evening. You must not forget that heaven is my home. I worked and earned it. My path was a laborious one, and I now know there is a better way, and I earnestly wish in all sincerity to point it out to others who are to follow upwards into the heavenly way, to remove the obstacles over which I stumbled and received many an

unnecessary bruise. I wish to add as much as possible to the sum of human happiness, for I see that it is possible for our material brothers and sisters to be much happier than they are at present. Oh! for the power to remove all error, bigotry and superstition from off the earth, but that power rests with humanity itself; arouse, exert it, for the time is at hand; the harvest is ripe, but the labor-

ers are few. After my departure from the pent up body, my kind friends wrote and published a book entitled "The Beautiful Life of Frances Willard," which is in- Peebles, M. D., M. A., Ph. D. Price \$1. complete. I wish to add to it "The For sale at this office."

Beautiful Lafe of Frances Willard, Continued, for it seems to me as if I have just come into the beautiful part. of it. My life at present is so full of Truth and Beauty that I ardently long Truth and Beauty that I ardently long to portray it to the dear ones still in the body pent, and I wish to reach them and express the language of my soul, my love for them. I would like to call them by name and give personal messages, but I know that to many of them it would not be acceptable, so I can only assure them of my continued love, and wait patiently for their soul's growth, when they too will recognize the necessity for knowing the truth.

But there are some who will read these thoughts of mine and accept them without a doubt of having originated in the mind of Frances Willard, for they have been prepared and are looking for them. To them I will say: Dear friends, persevere in the work; go forward; do not look backward to falter and hesitate, there is much to do. We have accomplished great successes in the past

FRANCES E. WILLARD, grievous scandal that the day thas been dishonored by contending college clubs, who have gathered vast crowds to witness football games." Dr. Cuyler chides Message to Her Friends in the clergy for speaking on secular subjects on that day, though he admits that Thanksgiving congregations in any case are slender and the services too often perfunctory and lifeless.

"It seems hardly fair to chide the preachers for their attempt to lure back their vanishing Thanksgiving congregations by the use of secular topics. The change, be it for worse or better, is due to the people and not to the clergy. that I shall be enabled to accomplish | Ministers have almost uniformly sought to preserve the old religious form of When in earth life I was afraid of Thanksgiving Day, and if some have Spiritualism, and refused to give it any latterly tried to avoid empty pews by recognition, and exceedingly bitter has dealing with more secular themes it been my punishment, for when I was only after they had become conlearned that it was not only possible vinced that the thing Dr. Cuyler pleads but necessary that I should communi- for could no longer be. The change in cate with the dear ones in material | the manner of celebrating Thanksglyforms, I made repeated efforts to do so, | ing Day is only a small phase of the but was refused recognition. Candidly, | wave of secularism that has swept over but also sadly I say, "It is just. As you | all our activities. The old New England mete out to others, so shall it be meted fast day has passed away entirely. Mediums invited to assist, Good music. Christmas is no longer observed in the I shall not be able to meet many in devout spirit of a century ago. Sunday old Puritan ideals of Thanksgiving Day When I passed from earth into spirit | when the whole temper and attitude of life, I met many dear ones, friends and | the people are changed in regard to re-

some who had been gone for years, Whether the modern and more liberal we enter into perfect conditions. It is ways. There never was an age when glorious. But I have other things to men did so much for the practical aid who mourn the passing of the old ideals should be able to comfort themselves somewhat by noting the fact that the new ideals have some beneficent fea-

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(Obituaries 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.].

And now what I wish to say is this: | the home of his son, S. R. Pierson, in | interesting programme. All are wel- at this office. : Price 10 cents. If Spiritualism will receive me, I will Bowens Mills, Barry county, Mich., gladly enter into Spiritualism and work of old age, after a short illness, John T. for the cause. If Spiritualists will give Pierson, aged 85 years. The funeral v. Cordingley, pastor, 6th floor Handel mind that loves spiritual thought can me a welcome, I will be happy to meet services were held at the home of his Hall, 40 Randolph street. Services at fall to be fed and delighted with this them more than half way, for I have son, and were conducted by C. H. An- 2:30 and 7:30 p. m. Take elevator after- book. Beautiful spiritual thought, com-

Passed to a higher life, from her What needs to be done is to have home in Norwalk, Ohio, Nov. 19, Mrs.

> Mrs. Rozella Dewey passed to spirit life, at her home at Port Huron. Mich. Nov. 22. She was found dead in her bed on the morning of the above date. her body having been tenantless for several hours. Although a life-long Spiritualist, her only surviving brother engaged the services of an orthodox minister for the occasion, and for their consolation he recited the following

There is a balm for those who weep, A rest for weary pilgrims found; They softly lie, and sweetly sleep, Low in the ground.

Her Spiritualist friends, however, recognized her glad presence at the CORfuneral.

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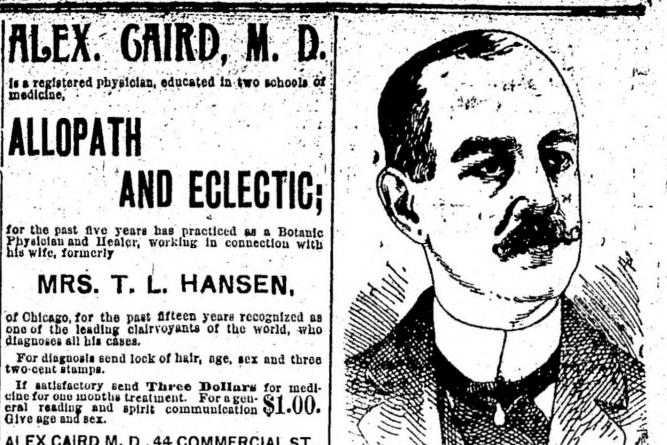
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