SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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A Methodist Lady's Experience,

To the Editor:—I was a member of the M. E. church many years and never

had sense enough to think for myself, but after my husband passed away, I

met a medium who demonstrated to me

thinking. I soon found a boy, an auto-

matic writer, and we had wonderful

tests and drawings, too. Many friends

came and their writing was very natu-

ral. A Chinaman came and wrote in

his language. They told me how to be-

come developed so I could hear and see

them. I soon began to hear strange sounds deep in my head, and when I

asked questions, the answers came

quickly in a voice which I at once rec-

I had some valuables stolen. My hus-

band told me who took them and where

I would find them. I found them just

as he said. I had some household

goods stored 15 miles away (I was liv

"Well," I replied, "if that is true mother, I never will doubt you again,"

had often seen forms floating

through the ream, and dear, precious

Christian and expected to see Jesus

when she passed away, but she says

ever met anvone who had; even John

Wesley told her he never had. If such

a person ever lived, he had gone away

great worker, she never speaks as

though she had "earned heaven." Al

gelic. They tell me there is no night

weary. They all declare no spirit ever

anything earlier than two years of age.

I told some of my friends of my ex-

perlence, but they said I must be crazy,

and one prominent member of the

Bible that it was the work of the devil.

ualism is true, and while there are

many frauds, there are as many hypo-

cerites in the churches, if not more.

Spirit friends tell me to study geology,

deadened at the will of the hypnotist.

been curtailed.

ited to qualified practitioners.

possessed by all hypnotic operators.

The heart, pulse and respiration are af-

without reason has a tendency to affect

Indeed, some persons (notably a pa-

lent who has come under my own

charge) become so susceptible to hyp-

notic influence that they go into a state

bordering on catalepsy on the least

provocation. The particular young wo-

man to whom I refer became hypno-

tized in public street cars if she

chanced to look fixedly at any one.

This susceptibility operated as a great

inconvenience. I have reported this

Many wonderful phases of psychic

fact of what is called post-hypnotic

suggestion, for instance. Persons may

terward, they will do certain things.

when the hour arrives the subject, no

matter how forgetful he may be, will

exhibit great nervousness and uneasi-

ness until the thing is done, or the word

spoken, which he has been hypnotized

nomena connected with hypnotism

would fill many books. Psychic mani-

festations in telepathy, hallucination

and kindred subjects open wide vistas

into the human soul. But these things

psychology.-Denver (Col.) Times.

BE CAREFUL WHAT YOU SAY.

"Careful with fire," is good advice we-

"Careful with words," is ten times

Boys flying kites haul in their white-

You can't do that way when you're fly-

fall back dead, But God Himself can't kill them when

Only experience can show how salt

the savor is of other's bread, and how

-Carleton:

doubly so.

ing words.

they're said.

winged birds:

case in medical journals.

his mental and physical welfare.

MARIETTA JOHNSON.

my spirit friends speak of her as an

believe in me yet?"

ognized.

NO. 579

# VACCINATION A CURSE

## Liberty.

This last book of Dr. Peebles', just from the press, not only bristles with formities and startling deaths from vaccination from calf-lymph virus, but it abounds in that spicy pithiness and bold front to medical poisoning for which the Doctor is so noted. He came near losing his own life from vaccination in San Francisco, Cal., in 1860, statistics showing the dangers and the deaths from vaccinating virus in this treats of Egyptian medical science becountry, England, Australia and the fore 1552 B. C.—tells us that many cures far East.

Small-pox and how to treat it! childhood vaccination, blood-poisoning, eczema, and various zymotic diseases are all momentous questions, and few if any are more competent to deal with supposed to possess it. Even Henry them than Dr. Peebles,

the battle and victory in San Diego, Calhealth and school-boards; the decisions tion; the unconstitutionality of the compulsory law; the names of distinguished | however, proves fatal. physicians in this and other countries who oppose vaccination; the 10,000 deaths in England alone caused by vaccination: the proofs that it does not prevent small-nox, but does cause skin diseases, ulcers, boils, tumors, carbuncles, consumption, leprosy, etc., etc. All these subjects and others allied thereto are treated, and the crime-the unparalleled crime of vaccinating children is

The following are brief selections the charge," said J. W. Hodge, M. D. of Niagara Falls, N. Y. "Before discovering my mistake I had vaccinated | belief in personal magnetism. more than 3,000 victims, ignorantly sup-Having taken for granted what my medical teachers had asserted. I was a was pinned to a shameful fraud." (Page 291.)

fully and heroically exposed.

"Dr. J. A. Hensel, late surgeon of the German army, says: 'In June, 1888, I was on duty at Strasburg, and over 2,000 small-pox cases were in the pesthouse; every one successfully vaccinated but three months before, for the third time. I myself, was laid up five weeks, although I had been vaccinated for the seventh time successfully. I am convinced that vaccination is no protection 'against small-pox.' " (P. 320.)

dangerous to health that it has never been enforced to any considerable extent in California. It never will be, as it is an unmitigated curse. The people in 1789. In 1812 animal magnetism are too progressive. Petitions are now being circulated for a legislative repeal. The English Parliament, be it said to 'vaccination 'optional' with the parents."

"In the English 'Digest of Parliament-

ary Returns,' No. 488, session of 1878,

entitled 'Vaccination Mortality,' we find

the startling statement that 25,000 children were annually slaughtered by are injured and maimed for life by the same unwholesome rite." (Page 139.) William Tebb, that distinguished Englishman, was prosecuted thirteen times to allow his children vaccinated. These prosecutions so aroused his parental manliness that he fought the vaccination law, with others, till it was reduced to a mere matter of "option" with the parents..... "A census had been taken in about eighty towns, villages, and districts in England with a return of 2,138 cases of injury and 546 deaths from 1889. Among the papers brought before both houses of Parliament was one from that eminent medical authority, Dr. Schieferdecker, who in speaking of the dangers of vaccination, says: I. It directly endangers life. II. It nurses and develops latent diseases. III. Children frequently do not thrive so well operations were done by Velpeau, Folafter as before vaccination. IV. It introduces new and serious disease into

the system of vaccinated patients." "Dr. Chas. Pigeon, of Forchambault. says: 'Of forty children there vaccinated, nine died within forty-eight hours....On March 13, 1885, Dr. Andrleux, of Aspieres, vaccinated fortytwo children. All were attacked with fever, and on the following day six were dead. Their bodies were covered

with black patches." The first man purchasing this new book was Mr. Steudor, Fort Wayne, Indlana, and this is what he writes under | Charcot and Bernheim countless physi- | doubt, however, that the study of hypdate of Dec. 4: "I consider this volume the best, the most important book for humanity ever published. It should be in the hands of every board of health and every legislator in the country."

J. M. STEUDOR. For sale at the office of The Progressive Thinken Chicago, 40 Loomis street.

Price \$1.25. "Longley's Beautiful Songs.", Fourteen beautiful soul-inspiring songs, with music, by C. Payson Longley.

Price by mail, 15 cents. For sale at this office. "Longley's Beautiful Songe," Vol. 2 social meetings. For sale at this office.

Price 15 ceuts. "The Spiritualism of Nature."

Sweet songs and music for home and Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

## THE OCCULT FIELD.

#### And a Menace to Personal A Comprehensive History of Hypnotism.

Hypnotism, or a power corresponding to it, has been known from the earliest facts and figures, with the horrors, de- ages. In early times persons were hypnotized by gazing at precious stones used by sooth-sayers. Divination by looking into crystals and clear water was practiced by the Egyptians.

Among the Persian magi long ago we knew hypnotism was used, and the In dian yogis and fakirs at the present since which time he has been gathering | time employ it in all their performances. The famous Ebers Papyrus- which

> were effected by the laying on of hands. What is this but hypnotism? King Pyrrhus and Emperor Vespasian employed this power in early times; and later, Francis I. and Charles X, were

VIII. claimed such an influence. This exhaustive work of his against | Among savage nations, powers simivaccination, of 328 pages, just printed lar to hypnotism have always manifest on cream-colored paper, illustrated with | ed themselves. The Laps, at the sound childhood "deformities from vaccina- of a drum, and other nations, from the tion,"-elegantly bound, treats in its va- influence of rhythmic songs, go into rious chapters of Jenner's inoculation stages of hypnosis. Heliwall relates system; of poisonous vaccine stock; of that the Aissaouas of Constantine, in

clearly-proven deaths from doctors' Algeria, hypnotize themselves by danclancets dipped in calf-lymph virus; of ling and singing. When under the influthe "optional clause" in England; of ence, they plunge knives deeply into ing person. She was a most devoted their bodies in apparently vital parts, ifornia, of anti-vaccinationists over the drive sharp-pronged instruments into their skulls, cut their eyes and do many she has never seen him, neither has she of courts against compulsory vaccina- other things which would seem sure to bring on death. None of these wounds The Mahometan whirling dervishes beyond their knowledge. She said she

and the Buddhists of Thibet use hypno- had a beautiful home, and while a tism, as has been shown by Dr. Spalding. For an early example of hypnotism we might even point to the habit of rocking children to sleep. This quiets the muscles, while the "hush" songs of | there. They never sleep, but rest when the mother carry out the suggestion. In modern times we find that about lived in the body but once, and I don't 1600 A. D., Van Helmont taught that man possessed powers of magnetism, and a few years later, Maxwell, the from the book: "I must plead guilty to Scotchman, announced his belief in the same doctrine. Santanelli of Italy, about the eighteenth century, stated his | church said he could show from the

Modern hypnotism did not come into But he can't. I positively know Spiritposing the disease that I was propagat. existence until about 1771, when Mesing to be a preventative of small-pox. mer, a Viennese doctor, brought forward his theories of animal magnetism. Mesmer, in 1775, sent out a circular stanch believer in the alleged efficacy of | stating that animal magnetism existed vaccination as a prophylactic against and asserting his belief in a power small-nox. I remained in this blind and | which gave certain persons an influence | blissful state of ignorance for several over others. Mesmer first employed years, and not until I acquired experi- personal contact to effect cures, but ence in the school of observation and later used wood, glass and metal magreflection did I discover that my face netized by him. Mesmerism became known under-various names-vital magnetism, bio-magnetism and zoo-magnet-

> One of Mesmer's pupils. Chastenet de Puysegur, discovered, in 1784, artificial somnambulism—a state of sleep in sons could be directed by the magnet- | velous agent.

At the same time, Dr. Petetin of Lyons, experimented with catalepsy and sense transferred—such as hearing with the stomach and the like. In Germany, look upon hypnotic practice with suspi-"This vaccination law is so odious, so animal magnetism was experimented with by Lavater, Weinhalt, Albers, Bicker and Heineken

Selle of Berlin, used it to effect cures was employed in the hospitals. The Prussian government appointed a

commission to investigate the claims of the glory of old England, recently made | this new power, and students in the Prussian universities were instructed in magnetism. In 1817 a royal order confined the use of animal magnetism

to physicians. The Paris Academy of Medicine ap- frequent hypnotization of a subject pointed a commission in 1826 to examine animal magnetism. This commisdisease, inoculated into the system by sion worked six years and reported favaccination, and a far greater number | vorably. There was no doubt that magnetism existed. There was no doubt that cures could be effected by it.

The Abbe Faria-who came to Paris from India in 1815-proved that no unin the London police court for refusing known force was necessary to produce magnetism that hypnotism was subjective. No confact—no magnet or other articles-was necessary to induce sleep. This is the nucleus and dominating idea of modern hypnotism.

Dr. Braid, of Manchester, England, began investigating in 1841, after witnessing experiments by La Fontaine. Braid introduced the word "hypnotism." vaccination-recorded up to the end of studied catalepsy and suggestion, employing hypnotism in painless surgery. Previous to Braid's time magnetism had be hypnotized and then told that, at a been used in surgery by Topham, Joly, certain time, specified days or hours af-Ribaud, Varges, Herzog and others. About 1859, nearly every prominent doctor throughout Europe was investi-

gating hypnotic phenomena. Surgical lin, Guerineau. Demarquay and Girano-Teulon.

Liebault, of Nancy, proved the therapeutic value of hypnotism in 1866; and in 1878 the famous Dr. Charcot began public classes.

Hypnotism was recognized by the most eminent physicians of the day. Bernheim of Nancy in 1884 gave many are far removed from hypnotism in itexamples of its curative effects. From this time on it was recognized as of much value as a curative agent and as founded for the purpose of studying a substitute for anaesthetics. Since the such phenomena outside of the ordifoundation of the Nancy schools by nary hypnotic channels. There is no clans of unquestioned reputation have notism is a great aid to a knowledge of recognized hypnotism. ...

In surgery some of the most painful operations have been performed-amputation of legs and arms, removal of eyes, frephining of skulls, setting of fractures.

Inschaibility to pain under hypnosis has been proved many times. Preyer quotes an experiment made by Dr. Little, a physician who did not believe in hypnotism. He thrust a needle into the eye of a patient whom he believed to be simulating. The subject displayed no Thoughts unexpressed may sometimes consciousness.

Great hyperathesia-a term expressing abnormal powers of feeling-has also been induced by hypnotism. Hypnotized eyes (as aftested by D'Abundo) have seen objects which ordinary vision the senses of smell, taste, hearing, another's stairs.-Dante.

### FIELD WORK.

#### Purposeful Thoughts of a Missionary. that spirits did return, which set me to

The interest in the missionary work is steadily advancing. Every day brings us mail from parties wanting our services. These letters are many of them letters of inquiry, asking how to organize. Some want to know what will be the cost to them for organizing a so-'elety; others tell of the need of a harmonizing influence in their society, while once in a while we are asked, "of what use can the N. S. A. be to us?" But all are anxious to have something done to advance the cause of Spiritual ism. I am glad to say to all, I am sure that organization and missionary work are the only things that will settle all questions as to the permanency of

heard the voice of mother so plainly Unless Spiritualists do brganize and say: "Don't worry, dear; your things are not injured at all," become a powerful working body, holding fast to the new traths that our resions are equal to demonstration. vered spirit friends have brought to us, "Christian Science," Theosophy," when she answered, "Why, don't you "Liberal Religion," etc., will continue designate the cosmic forces that origito appropriate—as they are now doing nate and perpetuate motion. I hastened over there, and found her the grand teachings and demonstrated truths placed in our keeping for the ben-

I am glad that these sects can absorb mother, as plainly as I ever saw a livsome of these teachings, but I cannot sit silently by and see our beloved truths tacked onto dogmas and creeds of superstitions as a part of them, and as something of only secondary importance, anyway, while "they are being given to the public as the discoveries of the founders of these arbitrary, unscien-

Even some of the leaders in the orthodox church now want to claim our Spiritualism, and want the world to think that their church has believed and taught it all the while. Rev. R. Heber Newton, the great Episcopal divine of New York City, is reported as having if moved laterally the friction arising said in one of his sermons that, "Orthotherefrom is equal to the pressure. think one in a thousand can remember doxy has never denied Spiritualism. I has constantly asserted it .... Spiritualism is a truth which is embodied in the records of the very beginning of the Christian religion.

Brothers and sisters in Spiritualismand other books on nature, etc., and be sure to read The Progressive Thinker, healed, or who have seen your co-workas it is fine. I had never seen the paper feeling, seeing, have been intensified or Hypnotism as a moral agency has tury fads, and the old church declare

been used in a marked degree. Its emunlism to the world?" as it now says: ployment in alcoholism, tobaccoism, degeneracy and the like has proved of which the actions of magnetized per- value. In mental disease it is a mar-, answer for you. Not a thousand times The indiscriminate use of hypnotism spirit world are behind us, and sufferby charlatans, for exhibition and other ing humanity before us. purposes, has done much to weaken the " We will fight on until justice reigns cause. Many persons have begun to the world over and mankind are free.

cion, and its use in medical practice has | Will you utilize this opportunity—the This is the effect of ignorance, brought about mainly by the vast amount of quackery shown by persons who pose as of the National Spirifualists Associaoperators. Hypnotism should be limif you have them in your community? A knowledge of medicine should be

like to have one, write us at once. fected by hypnotism. These organs should not be disturbed by those who are ignorant of their functions. Too

E. W. SPRAGUE.

### London Spiritualistic Alliance.

Sir:-In my open letter addressed to

Oulte recently a proposition was a Spiritualistic church in London. No | tional force on the earth's rotation. manifestation have been attributed to discussion was allowed on this topic. hypnotism. We have the remarkable All the letters and articles which were that on Mt. Teneriffe, also on Mt. Mauna published were on the same side, viz., Loa. 14,000 feet above the ocean, the in favor of the project. My own letters | wind always blows eastward, while at ice. The withdrawal of this particular

> W. H. SIMPSON. Grahamstown, S. Africa, Nov. 18, 1900.

Falmagean Inanities, Incongruities. Inconsistencies and Biasphemies; a Review of Rev. T. DeWittand Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hull "Death Defeated; or the Psychic Secret of How to Keep Koung." By J. M.

First. The Philosophy of Cure. (Including Methods and Instruments).

## WHY PLANETS ROTATE.

operation.

## the Question.

perplexities. it serious consideration. Notwithstand-

ing in Chicago). I heard the house was burned, and felt troubled, when I Modern Spiritualism as a distinctive philosophy and religion.

efit of humanity.

tific and assumptive dogmas.

you who have been fighting the unequal | created whereby the equilibrium of the battle against old orthodoxy for many years, you who have been condemned from the orthodox pulpit as vile, unprin-cipled, licentious, imbeciles, free-lovers, unatics, etc., you who have been imilsoned for healing the sick, as Jesus ers placed behind the prison bars, you who have beard your wives called vile names, and your whole households reviled by orthodox ministers, a la T. De | speed of the wind in crossing the conti-Witt Talmage, D. D.-are you ready to nent from the Pacific to the Atlantic give up, and let these nineteenth-cen-"We freed the African slave." I will

the earth's velocity of rotation in the "we brought this great truth of Spirit- | same latitudes. No! We will never yield so long as the ling the difference in land area.

Now, brother and sister Spiritualists. very best ever offered to do good and effective work for our cause—and lend a helping hand to the inissionary work tion, and of the State Associations, as same direction, thus constituting a in situ. well as to help the local organizations | caim.

Reader, if you have no Spiritualist soclety in your community; and would Our address for December will be as | these latitudes. The trade winds occu-

and Spring Garden streets, Philadelphia, Pa. Home address :618 Newland avenue. Jamestown. N. Y.

### An Open Letter to the President of the

the President of the L. S. A., printed in vour issue October 13, it was stated:

against the scheme have been suppressed, and possibly also many others." These remarks were perfectly true when penned, but they are no longer so, having been falsified by subsequent events; for some communications against the scheme were afterwards published in Light and one of my | the monsoons always follow the sun in is increased to 18,624,879,258,818,880, own letters though held for a time, did his declinations. When the sun is ver- 000 tons. An account of all the remarkable phe- ultimately appear. It regret that I tical to the equator, the monsoons blow should—so far at least—have misrepre | parallel with the equator. When he desented the case against Light, for however much I may be opposed to the line they blow northward and southward of of conduct pursued by that periodical, the equator. I should be sorry to freat an opponent unfairly; therefore I, beginerewith to apologize for my unintentional injust-

self. The English and American Societies for Psychical Research were passage, however, does not affect in the greater eastward velocity than in any slightest degree the general tenor of the other direction, as evidenced by the letter, nor does it indicate any modification of my opinion with regard to the other matters dealt with Therein. Yours, etc.,

> For sale at this office. Price ten cents. | locity is greater than the earth's veloc-Peebles, M. D., M. A., Ph. D. Price \$1. the objects strike the wind; the results "Human Culture and Cure. Part

By E. D. Babbitt, Mr D., LL. D. A very instructive and valuable work. It should have a wide circulation as it could not perceive without microscopes; sad a path it is to climb and descend well falfills the promise of its title For this office. Price 75 cents, stopped its eastward motion one second, cents. For sale at this office.

### LAKE HELEN, FLA.

#### A Scientific Discussion of Excursions for the Camp- Climmerings of a Future Meeting.

In the realm of nature no discovery is more important or desirable than the Lake Helen camp-meeting, and for cause of planetary rotation. It is the other places in Florida, will leave New key that unlocks the mystery of Geological periods; of Ice periods; of the cursion will leave the same place, Jansubmergence and emergence of conti- uary 25. The last excursion will be pernents; of the varieties and distribution sonally conducted by H. A. Budington, of race; and many other phenomenal 91 Sherman street, Springfield, Mass. rhe apparent magnitude of the prob- write him for low price, circulars, etc., enclosing four cents in stamps. lem has deterred scientists from giving

ing all the facts requisite for its solution have long since been known to all To the Editor:-I think you and your intelligent people. It is only required to show their co-relations and mode of

readers will be interested to know that ex-priest P. A. Seguin and wife have never lost interest in their chosen la-In the solution of any problem the true scientist first makes sure of his sufficient Protestants, Liberals and Spiritualists to the diabolism practiced premises; given sound premises and logical deductions therefrom, conclu-The first requisite to the solution of the problem under consideration is to and even then he does not tell all the By analytic and synthetic processes, ing confessional box; but all is true that we find that gravity and heat forces originate and perpetuate all motion, resulting from their eternal antagonism. Abrogate heat and all motion peraudiences, as these lectures were the ceived through matter would cease, all matter would become one solid motion-Our first premise of fact is that the earth is enveloped by an aerial ocean that is constantly in motion in the same general direction of the earth's rota-Consequent upon the attraction o gravity this air envelope exerts a pressure of 15 lbs on every square inch of the earth's surface at ocean levels. To remove this pressure in any direction lips in time to prevent his answer, and requires a force equal to its weight, and

Our second premise is, that solar heat Owing to the undulations of the earth's surface and the unequal radiating power of her diversified surface, high and low areas of air pressure are air is destroyed, resulting in motion to restore the equilibrium, that never suc-

coods, consequently air motion is constant. American Weather Bureau data show that in the North Temperate zone, including the United States and Canada (constituting a space that covers more than half the earth's surface from the equator to the North pole), the average ocean is 25 miles an hour, greater than

is the sole cause of air motion.

Hence it is safe to assume that in the South Temperate zone the speed of the wind is about the same, notwithstand-

Thus we find that on more than half the earth's surface the wind's velocity is 25 miles an hour greater than the force would instantly develop of 1,250 she began to receive short poems, alearth's velocity of rotation.

This air envelope is virtually a great elastic belt, engirdling the whole earth. At the equator there exists a calm belt, so-called; in reality a belt several hundred miles wide, whereon the air and earth has the same velocity in the

On each side of this calm belt we find the trade winds, so-called, whose velocity eastward is 231/2 miles an hour less tive.) than the earth's velocity of rotation in follows: New Grant Hotel, corner 8th | py the spaces that intervene between the calm belt and the Temperate zones. | the poles. No kite, no cloud or balloon This calm belt and trade winds are

only surface currents. Halley in 1686 discovered that an upper counter-current, as he supposed, al- poised within her air envelope; clearly life have been wonderfully broadened; ways accompanied the trade winds, but we now know that the upper and tardy under current move in the same direction; that the deceptive appearance devoid of inertia. arises from the difference in speed and

imperceptible rotation of the earth.

This is a fact, clearly demonstrable. Hence it follows that the upper cur- tion. rent impinging on the under current Baron Humboldt and others testify by various weights given by others.

their base the wind appears to blow westward. Prof. John Wise, who made several

found an eastward current. clines north and south of the equator

It is impossible for winds to blow westward. They often swerve northward and

southward, but always maintain a earth's velocity of rotation. .Winds in the polar regions are sub-

ject to the same forces as elsewhere

with like results. It is impossible to learn why the initiation of air motion was eastward, or to learn why all the planets rotate and revolve eastward. The student of meteorological phenomena must bear in mind that the impact is the same, whether the wind strikes objects, or objects, strike the wind. Where and when the wind's veity of rotation the wind strikes the objects; when the wind's velocity is less, globe is 8,000 or 90,000 miles diameter. Fortunately, an east wind never ex-

Let us inquire why?

At 60 degrees North and South latitudes the earth's velocity of rotation is

The fifth excursion by water for York City, January 11, and the last ex-

#### Ex-Priest P. A. Seguin.

bors, that of educating the sleepy, selfby the Roman Catholic church. Mr. Seguin has been a priest fourteen years, and he dare not make the accusations he does, were he not telling the truth; truth about the iniquitous, vice-breedhe does tell, for no one "hankers" for uncomfortable tortures in every-day martyrdom. Mr. Seguin spoke to good first of the kind in this city, composed largely of adherents to the church of Rome. He gave his experience as a horrors and tortures of convent life and her narrow escape therefrom at the age of seventeen, being imprisoned there for eleven years. One of the sisters came to take her back to the convent after her escape, and asked her father, "Is this girl not to be taken back to the convent?" The death angel sealed his so the girl was not compelled to a life imprisonment with multitudinous tortures. As Spiritualists do we realize how indifferent we have become to the inroads that the church of Rome is ever slyly making in all ways in politics, commerce, state and municipal affairs? A Jesuit priest is on the United States Supreme Court bench, and possibly more than one. "All the oaths of and the United States afterwards," so said Mr. Seguin. Write Mr. Seguin at need them and he needs your money to carry on the home he is building to care for ex-priests, nuns and monks, who are as brave as he was and left the Roman Catholic church forever. He de-

servés our help. "The practices of the confessional box breeds mongrel monsters of no name and all kinds of crimes that outsiders | East Indiaman, very old, had been a know nothing of," and Mr. Seguin hesitates not to tell us to look well to the maintaining of all the liberties we now FLORA W. FOX.

the earth continuing rotation, a wind pounds to the square foot. This force | though up to this time-and she is now would gradually increase until the equator was reached, at which the force the least desire to write verse. She has would be 5.000 pounds to the source foot. Such an enormous force would instantly devastate the whole earth. Not a mountain or ocean would remain

(In East St. Louis, Ill., in 1871, a wind force of 84 pounds to the square foot lifted and overturned a huge locomo-

We have thus shown the absurdity of

the existence of either. evidenced by the equal air pressure on it has afforded to us the only real proof all her surface at the same altitudes, of personal immortality. and as a sequence the earth is wholly

We are now prepared to demonstrate that air pressure and air motion is the sole cause of the earth's diurnal rota-

The weight of the earth as given in exerts a pull on the under current, the American Encyclopedia is 5,843,brought forward in Light to inaugurate | thereby neutralizes its retarding fric- | 000.000.000.000 tons; this weight, however, is largely conjectural as evidenced

The total weight of the atmosphere is | And hope to give your hearts good approximately 5.929.601.268,680,000 tons. This immense weight, however, is only its gravity weight.

If we reckon 4,000 miles as half the earth's diameter, we find that this air hundred balloon ascensions, told the in motion exerts its energy as a rotary writer that at high altitudes, he always | motor at the end of a lever, whose mean | Oh, well may we make merry here, length from the axis of rotation is While angel-bands are waiting near Furthermore it is well known that 3.141.6 miles whereby its rotary power To bless with peace our land most dear.

In round numbers, more than 3,734 times greater, than the weight of the whole earth.

Finally to make this solution of this grand problem plain to the comprehenslon of plain people, let us suppose a

globe one foot in diameter, inclosed within an envelope that exerts one pound pressure on every square inch of The pearls that deck the immortal globe surface. It makes no difference whether the The wealth in love and truth enshrined, globe is cork or lead. The nice point to be considered is tha

its surface, so as to secure, its equipoise within the envelope. The globe being thus poised and iso- Will make a happy household band. lated from force external to the envel ope, if the envelope is made to rotate in any direction the globe must rotate in the same direction.

The result is the same whether the Such gifts as yours, oh, friends, may be. If not, why not? GEO. M. RAMSEY.

"The Pantheism of Modern Science." By F. E. Titus. Barrister. Toronto. Canada. A summary of recent investigations into Life, Force and Substance, 500 miles an hour. Hence if the wind and conclusions therefrom. Price 10

# THE HOME CIRCLE.

Wife and I were both brought up in

the Protestant orthodox faith, but as we read and thought more fully and carefully, or were better informed, we became liberal in faith, and did not find the teachings of the Ohristian churches able to prove to us individual immortality. We hoped there was a future life, but knew of no sure proof of the same. We had seen something of what is called Spiritualism and were much prejudiced against the same. By reading Richard Hodgson's "Glimmerings of a Future Life," published in the Forum, June, 1896, we were interested in the psychical phenomena. Out of curiosity I visited a test circle and received readings which I could not explain satisfactorily to myself as mind reading. I told my wife of the same and she was much displeased with me for attending such a place, and got interested considerably. I persuaded her to accompany me to another meeting where we were not known, and we took good care that we should not be known. We received lieve. They came from our spirit friends as the mediums claimed. Still we could not possibly see how the medlums became possessed of the facts

through thought transference. Neither of us had the least reason to priest, while Mrs. Seguin recounted the suppose we possessed mediumistic gifts, but one or two of the mediums said wife was mediumistic. We were not willing to accept the statements given us by strangers, of whom we knew but little, but we had become sincerely interested and wanted to know, if possible, if these messages were received without any "fakeism." We had seen, so we felt, a deal of fakes in the name of spirit messages, but what surprised us most was we could not explain it all as "fake or trick." So we decided to try for ourselves and not let even our family know about it, and when we were alone or the rest of the family were in bed, we two sat by a little table, but we did not get a sound or the least motion. Then we got a planchette, and after a few evenings' trials all Catholics are to serve the Pope first, I gave it up. Wife was more persevering and after a few trials alone the "thing" moved and would pull in an op-Amboy, Minn., for his books. You posit direction from where she tried to guide it. In a short time the planchette gave names and messages from the parties named. She was told to use a pencil in place of the planchette. which she did, and got better results,

> One day we were surprised to receive the name "Gucco" which we never had heard before. We were told he was an priest in his day and lived in about 200 years B. C.: that he was and always had been wife's guide and the guide of her mother and grandmother before her. Since then she has never received any message, either with planchette or pencil, that did not come through him or by his permission. In a little while in middle life-she never wrote or had now received over twenty on different

It is now two and three-fourths years since we began to investigate spirit return. Wife has been clairvoyant for the last year and sees very clearly, but has never been entranced. We both have become convinced, from the numerous messages we have received. that departed friends can and do rebelief in an east wind, also in an upper | turn, after leaving body, with messages current circulating from the equator to to prove they still live, and have only passed through the change we call seven miles high or less, ever indicated | death. This investigation has been a great source of pleasure, comfort and Our third premise is, that the earth is knowledge to us both, and our ideas of

O. H. HOFFMAN.

### OUR CHRISTMAS GREETING.

Oh, friends! a greeting kind and true, To all who tollsome paths pursue. Our Christmas gift we give to you. With joy we greet you far and near,

And crown with mirth the closing year. Inspired by love's most winsome art, We'll drive dull care from every heart, And bid each cloud of grief depart.

Oh, well may we from cares set free,

Wake music and the songs of glee, Or gather round the "Christmas tree." For dearer far than gems that shine Furthermore this enormous power is In jeweled vaults, or distant mine, exerted on a body, wholly devoid of in- Are gifts which glow on friendship's

> And time glides fast o'er golden sands, Where love-links form our social bands. And homes are bright where friends

clasp hands.

Are treasures we have sought to find. the envelope shall press equally on all We've learned that heeding love's com-With cheerful hearts and willing hand,

> We know that patience, hope and trust, A love for all that's pure and just, Are treasures that will never rust.

> For, though this wealth no eye may see, Each heart may have a "Christmas

And pendant from each branch and spray : The lamps of life with steady ray. May point to heaven and light the way. BELLE BUSH.

Seminary, Belvidere, N. J.

#### THE NEMESIS OF GHAUTAUQUA LAKE:

#### OR CIRCUMSTANTIAL BYIDENCE.

#### 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 IV .- Continued.

"Judge Hall," said Munson, "there is indeed eminent danger of an Indian outbreak next season. The savages will not make a combined attack of the frontiers this Winter. The cold and snow will prevent that, but as soon as the Spring opens all the western tribes will be on the war-path. The sky will be lurid with the flames of the burning homes of the settlers. The streams will run red with their blood. The nir will be filled with the shrieks of the victims of the tomahawk and scalping-knife. Hundreds of husbands and fathers are fated to see what I saw on that terrible night, and suffer what I have suffered; but the army of the Most High will prevail as the army of David did against the Philistines. All these things have been whispered in mine cars, and the Lord of Hosts has commanded me to be there in the front of the battle, and I will obey His commands. I will raise a band of riflemen from the settlements on the shore of the great lake. I have arms and equipments here which I have wrested from mine enemics, and in His all powerful name we will assemble and we will smite the savages from the rising to the setting of the sun. We will slay and spare not; we will execute the vengeance of the Lord on the enemies of His people, as did Moses on the Midiunites when God commanded him to slay both young and old with the edge of the sword."

safely? I'm afeared the 'General' will be arter him with rude dishes of wood and metal. The savory odor of a dea lot of settlers at the head of the lake if he travels on

"Who is this man you call 'General?" Where is he from and what is his business here?" inquired Judge Hall.

North somewhere. He bought a large tract of land hereabouts and is afeared the Six Nations will join the western; Injuns and make war on us here. He says the Governor at Albany gave him 'thority to inquire about the dead tangled carls of his hair and beard. "I have had a most Injuns found in the woods around here, and to 'rest any refreshing sleep, and the incense from your hearth-stone one suspicioned of killin' them. I'm afeard he will try to, is most savory indeed. Your woodland fare hath a deketch the stranger here, and if he does he won't let him; git away agin so easy; he'll take him to Buffalo sartin as you Tive."

"I'm afraid so," said Munson in a thoughtful tone. "We must not let Judge Hall be captured; but it is not safe for him to try to reach Pittsburgh on horseback. Judge, I think you had better sell your horse to me or leave him with Jonas until we can send him to you. will take you in a canoe down the lake to the Ga-no-wun- dish of mealy potatoes roasted in the ashes, on the other. go, and from there down the creek to the O-hec-yo, and down the river to the settlement at the mouth of the Tecar-nohs, [Ga-no-wan-go: Seneca for Conowungo, meaning In the Rapids. O-hee-yo: Seneca for Allegheny, sweet fresh butter in a saucer of decorated earthen-ware. meaning The Beautiful. Te-car-nohs: Sencea for Oil Creek, meaning Dropping Oil.] where you can procure a late to your gentlemanly appearance, or as old Joe Smiley guide who will take you either by land or river to where would say, to your store clothes.' It was sent you by you wish to go. You will be safe under my care, and we can defy the blood-hounds of the law, be they either dogs or men. We will start this evening as soon as it is dark. My canoe is safe, and if the wind is favorable I can set a small sail I frequently use on the lake, and by morning we will be beyond the reach of pursuers. We will have a put to such luxuries, and I do not desire them. But come moon before midnight, and I am familiar with every point our meal awaits us. Let us engage in prayer a few moon the shore of the lake, and know almost every free that grows on its banks."

A moment's reflection satisfied Judge Hall that the course proposed by Mamson was the safest he could pursue. Making a few preliminary arrangements with Jonas a firm believer, though he did not "profess;" and while in regard to his horse and value, and hidding that worthy the listoned with interest as Munson read Psalm CIX. in h good-bye, he threw himself on a couch prepared for him solemn and impressive voice, he thought he had never by Munson and soon forgot the perplexities and fatigues heard the precepts of the Bible more forcibly rendered or of the day in a sleep that lasted a number of hours.

light. Dolly will be frettin' about me and I must be prayer cloquent in diction, yet tinetured with a wild home before sunrise; for soon as the 'General' finds that strain of monomenia, observable only because of what the his prisoner has 'scaped, he may come to my clearin' to Judge had already seen and heard of the recluse. It was see if the lies is there, and if I know anything about the the outpouring of a heart full of thankfulness, yet strangur. If he does, I'll send him on a wild-goose chase weighed down with a terrible sorrow. There, was the

toward Pres-Kile. door of the cabin and stepped out into the darkness, "you singular man, while there was the incongruity of a feeling must be keerful of the stranger. He's true grit, I tell of thankfulness to the giver of all good gifts that He had you, or held a void General Baird all about your shooting delivered his enemies into his hands and had permitted the red-skin on the cliff. But he never said a word that him in safety to wreak his undying vengeance on the race would suspicioned you. Sam and I guessed how it was; of those who had burned his home, murdered his family, we only heered one shot and we thought we knew the and rendered his life desolate. The evidence of a mind sound of the gun, and when we saw the two pools of blood, more than ordinarily intellectual was there, yet warped on the grass we thought one was made by a built in the and wrung by most intense mental suffering. The plea breast, and the other by a knife where the head lay when was so humble when it related to his own dependence on he fell. Yes, we guessed the critter had been scalped Divine assistance and approval, and so fierce and rindict-But the Judge never said a word about it. If he'd a told live when it referred to his enemies, Judge Hall thought the General how it was, he wouldn't arrested him, but that all which was some of his disordered intellect he'd had a constable a huntin' you. He said they'd was thoroughly Christian-like, while the diseased portion heard about you at Albany, and he was determined to ar- of his mind was overwhelmed by an unappeasable desire rest you and take you to Buffalo. He said the killin' In- for revenge on the hated race. juns in time of peace was murder, and you should be pun- It was a singular mental phenomenon to contemplate ished for it. So take good care of the stranger. I'll go It was like a partially clouded sky, the blue of pure Chrisup to the Inlet to-day and see what is said about it; and tian thoughts and impulses was clouded with the dark this evenin' arter dark I'll come down and bring his traps vapor of insane desires and murderous incentives. The and tell we how the land lays; don't start till I come, for sane man was a prayerful Christian; the insane a vindictfear they may be a huntin' you.

hold up a bit killin' Injuns about here? You've got a powers when endeavoring to determine the measure of dupurty big private burying ground of your own on this man responsibility. How frequently is the question of a shore now, and ain't it a little risky for you to add any llearned writer on this subject suggested to the mind of the more graves to it for a while? The settlers are talking reflective jurist: "Does the cloud that settles over one perabout it purty rough, and I'm afeared you'll git into tion of the mental horizon throw no shadow over the rest trouble.

afraid of what man can do. I am but fulfilling the stern tent is he responsible for them? While the sea is smooth decrees of justice, and man's puny laws shall not stay my and the winds light, reason easily guides the helm which hand. I will care for the stranger with my life; no one is wrenched from its grasp by the first breeze that ruffles shall harm him while I have the power to strike a blow the surface."

in his defense. Let them send the emissaries of the law How vain sometimes are our attmpts to measure, inafter us and they will find that the battle is not always to man responsibilty? How impossible is it to plumb the the strong nor the rate to the swift, for when God had depths of the human mind or even measure correctly the decreed it the arm of the shepherd boy prevailed against extent of its surface? Who can tell the effects of Judthe might of the giant warrior with his coat of mail and den diseases on the mental organism, or who can calculate

his posderous spear.
"I thank you, Jonas, for your timely warning; but there is One above us who holds all our lives in the hollow of ance? Who can decide with errorless Precision is His hand; who allots to each of us the task we are to per- moral turptitude of acts prompted by a mind diseased in form in life. Mine has he given me to do, and it shall be even the least of its members? Mone but He wire done although the powers of earth and hell combine spreathed into the most of the manimite dast the against me. Come to us this evening and tell us all your breath of life, when man became a living soul." shall learn at the Inlet. Don't forget to bring the Judge's willise or havorsick with his clothes and papers you had better put it in a grain bag and sling it over your shoulder; then if anyone sees you they will think it is feed or seed grain. Look but that no one dollows you here. Give the call of a whip-poor-will from the bank above us, for it is unsafe to trust fire sound of an unknown footstep. We will meet you at the lake, or there we will await your coming.'

Their hands were grasped in feelings of mutual regards for a moment, and they separated to meet again in the seeling as every one must feel who has ever distened to an darkness of twilight on the shore of the lake. The door gronest prayer from a dontrite heart in wish that the way of the eabin was closed and scourcly barred, and Munson much better than he knew himself to be of the cabin was closed and securely barred, and Munson much better than he knew himself to be. Their own con- lake," said Jonas in a whisper; "the 'General' and three throwing himself on the unoccupied couch slumbered the when mragned before the tribunal of their own con-

troubled sleep of a diseased mind and an over-burdened heart.

#### CHAPTER V

The sun was set; the night came on apace, And falling dews bewet around the place; The bat takes airy rounds on leather wings,. And the hourse owl his woeful dirges sings."
—Gay, "Shepherd's Week.

"A murmuring sound Of waters issued from a cave and spread Into a liquid plain; then stood unmoved, Pure as the expanse of heaven."

It was nearly noon when Judge Hall awoke from the deep sleep incident to youth, health and fatigue. To some moments after awakening his senses were confused and memory refused to untangle the complicated skein of the events of the last few hours, and at first he could not remember where he was. The dim light of the cabin, whose only windows were the opened port-holes, at first rendered his surroundings obscure; but soon he remembered all. Partially rising from his couch he saw Munson sitting by the open door with his well-worn Bible open before him. A table in the center of the room was covered "Munson," said Birch, "how can the stranger travel with a clean white cloth on which was placed a number of licious broiled lake trout filled the room, while a number of brown corn cakes on a board before the fire added their aroma to the contents of the gridiron on the hearth.

"Good morning, Judge Hall," said Munson in court "Why, he's a lawyer from Albany," said Birch. "He cous tones; "you have slept well, and if you can only enjoy was a General in the war with the French and Injuns up the plain fare of the wilderness as you appear to have en ous tones; "you have slept well, and if you can only enjoy joyed your couch of fern and hemlock, I shall be glad."

"Of that I have not the least doubt," replied the Judge as he hastily adjusted his disordered clothes and the licious odor, and I feel assured that I shall enjoy it."

Munson gave him a wooden bowl of cool, clear water and a towel, which if not as "white as snow," was clean and scented with the arome of forest herbs. His ablutions completed he turned towards the table and was agreeably surprised at the wiands it displayed as Munson placed them on the board. A plate of sliced dried venison was flanked by the broiled trout on one side and a A plate of wild honey-comb and a tray of warm "corn dodgers" stood like partners in a country dance. And what surprised the Judge more flant all was a roll of Munson saw his look of surprise and said: "That is a tribgood Mrs. Dolly Birch this morning, by one of her children. She is a model housewife herself, and I suppose she thought my plain corn cakes would need its assistance to be palatable to a gentleman who were broadcloth and fine linen. My ascetic habits have rendered me indiffer ments to give thanks to the Most High for the gifts His goodness has bestowed upon us."

Judge Hall was not what is called a "professor of religion," yet he had been educated by pions parents and was more impressively enunciated. The Psalin ended, the "Good-bye, Munson," said Birch. "It is nearly day- two men knelt by the table side and Munson intered a same dependence on a Supreme Being manifested that al-"Bill," continued Jonas in a whisper, as he opened the goady had been so apparent in the conversation of this

ive murderer, such as the lawyer frequently sees in the "Look here, Bill! Don't you think you had better criminal docks of our courts. And how feeble are human of it? And how far is the unfortunate whose intellect is "I am in the keeping of the Lord, Jonas, and am not so beclouded able to control his acts? And to what we

How vain sometimes are our attmpts to measure, huthe power of their amseen influences? Who can estimate the force of templations or measure the power of resist

Who made the heart, 'tis He alone when the Decidedly can try us. He knows each churd, its various tone, Each spring, als warious bias; Then at the balance let's be mute, We never can adjust it; What's done we partly may compute, ... But know not what's resisted."

The prayer ended, Judge Hall arose from his knees

ordinarily intelligent. He seemed well acquainted with watch fer ye there to-night. the political questions and issues that agitated the public mind at the thire. The disastrous defeat of St. Chair was spoken of, and it was evident he fully understood the er- folks up there are much exercised about the stranger's rors of a campaign which had encouraged the savages and exposed the western frontiers to their depredations. He the outside. I misdoubt that some suspect you, Bill spoke in terms of unmeasured censure of the opposition they say they say a moccasin track in some soft ground to the collection of the revenue taxes in Western Pennsyl- near the winder and ye know yer foot's a leetle larger than vania, and denounced the outrages perpetrated on the the common run; but some said ye went to Buffalo six officers of the government; and in all this there was no weeks ago, and hadn't got back yit. The 'General' axed trace of mental aberration. Coolly and calmly he dis- me all about ye, Munson, and I told him all I didn't know. cussed the relative rights of the citizen and the state, and | and Dolly says that's a good sight more in I do know about asserted in most positive terms the duty of the one to obey the law, and the right of the other to enforce obedience. But when Judge Hall apparently casually remarked, "That while the people owed allegiance to the Government, yet the obligation was only mutual; and the government was bound to protect all who lived within its borders, were they white or red or black," Munson's features instantly became flushed; his eyes gleamed with a lurid light, and his ulterance changed to wild and excited tones. I then ye can git through all right; I'll take good care of yer "No, sir," he exclaimed in fronzied accents, "it's not

The laws of God are above all the laws and governments of men; as a man may by his sin and crime forfeit his right to live, so may a nation or a race. For the sins of a race, God destroyed all but Noah and his sons. For the sins of a race, the savage Indians shall all be exterminated. The other races of the earth shall in the distant future mines, their blood, but not so with the accursed red-skins, they shall all die to appease the wrath of the Most High. "

"True," said Judge Hall, thinking it best to agree with the insane ideas of his host, "yet don't you think that God will himself execute His vengeance on them as He did on Pharacheand his host, in his own appointed time. Should men become the destroyers of their Jellow-men. Remember what God says in His holy word, Romans, chapter XIL verse 19: Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mire; I will repay saith the Lord."

"You are mistaken, young man," said Manson. "The Almighty ruler of the heavens and the earth did not say that. It was the Aposto Park and the earth did not say that. It was the Apostle Paul who said it in his epistle to the Romans, and Paul was a lawyer." God did say Vengeance is mine, I will repay, but He often executes His will through human agency, as He did when Samson smote the Philistines and crushed them beneath the ruins of the temple of Dagon. On the roof of the temple were three thousand then and women who came to see Samson scoffed at and made sport of.

"And Same alled unto the Lord and said: O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson said: Let me die with the Philistines.'

"'And the Lord heard his prayer, for when Samson ook hold of the two pillars that bore up the temple, and bowed himself with all his might, the house fell; so the dead which he slew at his death were more than they which he slew to his life.' - mter a

"Andawhent God wished to destroy, the Amalekites when they invaded Ziklag and buffned it with fire and took away with them the women as implives. He commanded David to pursue them, and he did and when he overtook them he smotolthem from twilight until the evening of the next day. 'At another time David at God's command slew two and twenty thousand men of the Syrians; and all this was but the just vengeone of the Lord executed by the hundreter like faithful settents. And as Samson prived to Cop for veriferine of those who put out his two gyes, and that the Lord would assist him to execute that wengance, so have I prayed to the Lord and He has answered my prayer as He did Samson's in the temple of Dagon. As David from his youth up was but an instrument in the hands of the Creator to execute the jusfice decreed in Heaven, so amed an instrument in His hands to execute His will, and it shall be done with all my feeble power until the end confests

lids be not heavy when our safety will require our constant vigilance. Select from these arms which I have captured from my focs a rifle that pleases you, for we may meet the savages in the wilderness through which we must pass ere we reach the end of your journey."

Judge Hall complied, and selecting a rifle from the rack he examined it with the eye of a connoisseur, opened and closed the pan, snapped the lock, examined the flint and poised it as if in the act of taking quick and certain

"You are a judge of fire-arms, I see," remarked Munson, as he looked with pleased say prise at the manner in which Judge Hall handled the affer. "I had forgotten that you beat my friend, old Joe Smiley, shooting at a mark with his own gun. I hope your hand will be as steady and your eye as quick in time of danger; but sleep now, young man, while I cast some bullets and pack a few rations, for our march may be a long and weary one. Should we be driven from the creek and river and compelled to take to the wilderness; even your young limbs may tire ere we reach the settlement at the mouth of the O-hec-yo or Allegheny river. LO-hec-yo: Meaning the

beautiful river; Seneca.]

Judge Hall threw himself upon the couch and slept un-Judge Hall threw ministry, who had prepared their evening meal, and who informed him that the sun had set and that the hour appointed for their meeting Jonas Birch at the lake was near at light.

The deepening twilight had shrouded the forest in the darkness of night when Munson and Judge Hall left the rabin, and stemming into the threek followed its course until they reached the lake at the point where they had landed the preceding night. The cance was drawn from its hiding place by Munson whon "stepped" a light mast in one of its thwarts. "The wind," he said, 'is in the North, and is not likely to shift before sunrise, by which time we will have nearly or quite reached the Go-no-wun-go without lifting an oar. I do not know whether the settlers at the had of the lake will make an active pursuit after us or not a From what I have lieard I suspect that General Board has a warrant from Albany for my arrest. It was whispered in my ear by a power greater than that of human courts. I care not for myself. I do not fear anything that; man can do, but I have involved you to some extent in the consequences of my acts, and you would notwinform on me to save yourself, although I was a stranger the out You pitied me for my sorrow, and suffered for what I had done when by simply telling the truth you would have secured your own liberty and sent the blood bining of the law howling in my tracks. Stranger, God will reward you for that act, and I will lay down my life before harm shall come to you."

Before IndgerHall could answer, the plaintive cry of a whip-poor-will came from the near-by forest. It was im mediately allswered by Munson, who said:

"It is too late in the season for that lonely bird to remain at this laker that is the signal agreed upon between Jonas Birch and myself. House inartistically done, and showed that the cry came Front's human throat." Here he repeated the spewering sone, and its mournful cadence fleated over the water as Make, hard was on wing over the lake. A moment more and they beard the cautious trend of a man, when the bushes parted and Birch stood by their side. He greeted them warmly, yet in subdued

nas. I'm a leethe ateared they're a watchin fer ye on the

sciences can plete "not guilty" and sustain that plea with then came to my clearin' this mornin' just at sun-up. evidence that will leave no well-founded reasonable doubt in the mind of the court that tries them.

The meal ended, the two men spent an hour or more in away yesterday. We all went to the stable and found ver conversing on the various topics of interest of that day; hoss all right; then the General' left the three-men hid in the hay in the barn to watch fer yer comin' fer the mation possessed by his singular companion. On all subjects, save his fight to vindicate his own wrongs, Munson appeared to be not only perfectly rational, but more than ordinarily intelligent. He seemed well acquainted with watch fer ye there to-night.

I went up to the Inlet this arternoon to larn what was said. I stayed thar till nearly chore time. The a'most anythin', so ye see he got a good deal of valuable information from me. Ike, Beebe told me he guessed General Baird had a paper to take ye to Albany or Buffalo, so look out, men, that ye don't git ketched. There'll be no danger afore ye git to the pint, Bill. They know if ye go by the lake ye must pass there, and it's so narrer there if they keep watch from both shores they can see ye I'm afeared. Try and git past there afore moon-rise, and hoss, stranger, till ye send fer him. There is yer valise all right. Good-bye, Bill. Good-bye, stranger. God bless ye! Take care of yer scalps! There's goin' to be lots of hair liftin' by the Injuns in the West afore a year, I'm thinkin'. Good-bye! I'll see to yer cabin and things till ye come back, Munson."

The two men silently pushed the canoe out into the lake until the wind caught the small sail Munson had set, when it flew over the water as noiselessly as a bird on the

Munson sat at the stern and guided its course with a paddle. The canoe was made of bark and had been brought from the Ohio river three years before by a predatory band of Indians, six in number, who paddled up the Munson now proposed to descend until they streams. reached the Allegheny river. This party was surprised by Munson as they were sleeping, around their camp-fire on the point near his cabin; and their scalps now hung from its ceiling, while their bodies were buried on the hillside Bear the lake. (Now the Chautauqua Assembly grounds.)
"If the wind continues," said Munson, when they had

nearly reached the center of the lake, "we will pass the point before the moon rises. That passed, we are safe from pursuit. This boat has no keel and we cannot tack, but with sail up we must go before the wind, and we may have to paddle around the point where the noise of our paddles may be heard from the shore, if any one is there vaiting for us. We must keep the center of the lake as nearly as we can, but at the point it bends towards the West. The point projects out into the lake nearly forty rods and reaches within a long rifle shot of the western shore. After we pass the point, the lake bends towards the East and for some distance we cannot use the sail: but this canoe is staunch and light, and moves swiftly when propelled by the paddles in the hands of two strong men." "Where did you get it, Munson?" inquired Judge Hall

"It seems to be of Indian workmanship."

Munson paused a moment before he answered: "The Lord of Hosts gave it into my hands, and the red devils who brought it into this lake sleep under the trees near where I have erected my altar. The Lord gave them to me as a sacrifice, and in His holy name I offered them up. But let us not speak of these things to-night. Some times I would forget, even when I cannot forgive."

"How far is it to the point you spoke of, Munson?" inquired Judge Hall, "and how will you know when we pass it?"

"It is starlight and we can see it some rods before we reach it. I think we had better keep as near the center of the channel as we can, about midway between the shores. If there is a party on the lake waiting for us they will probably be divided; a part on the point and a part on the western shore. They may have a canoe or two lying in the channel between the shores that will make it difficult for us to pass. If they do, we will have to land this side of the point and make a detour through the woods "But, stranger, you will pass a sleepless night on the and strike the lake two miles below. I have a canoe hid-lake, and you had better sleep while you sam that your eyeden there. It is not so large as this, yet it will carry three persons with safety. But I am in hopes we will pass the point unobserved.'

"Could you find your hidden canoe in the darkness? inquired Judge Hall.

"Yes," replied Munson. "I have a number of them con-

cealed on the shore of this lake, and can find one of them without much difficulty. I captured these canoes from my enemies. When I cross the lake I am never certain when I will return or what route I may take, so I sink the canoes in shallow water by placing a few stones in them. generally do this among the flags or rushes that grow along the shore. The water preserves the bark from rotting or cracking in the sun or summer air, and when I wish to embark on the lake from either side I can easily find one in a few miles' travel from any point on the shore. I have one concealed near the point, and one several miles below, and one on the bank of the river. I never approach this part of the lake but I am reminded of an incident in which I nearly lost my life. A red-skin shot at me with a fair-sight in open day and at a distance of not over one hundred yards, and missed me.

"It was five years ago, just at the close of the last Imlian outbreak in Western New York; it was in the fall. I had just returned from a campaign against the Canadian Indians, and supposed when I reached this lake I was far away from the scenes of strife and bloodshed. I was hunting on the western shore and nearly opposite long point. I shot a fat buck and was skinning the animal. was on my knees stooping over the carcass, my gun leaning against a tree a few feet from me. While I was removing the skin a voice whispered in my car as distinctly as I now hear my own voice, "Drop your head! Drop to the ground instantly!" I did as I was commanded and a bullet whistled over me, followed by a report that I knew came from a Canadian musket, such as the French supplied to their Indian allies. A yell followed, and raising my head, I saw two savages not a hundred yards distant running towards me. I had dropped to the ground almost simultaneously with the short and they thought I had been hit. I seized my gun and sprang behind a large onk tree that stood nearby. The savages also took to the trees. and in an instant were hidden from my sight. I knew one of their guns was emptied by the shot that had so nearly proven fatal to me, but which tree concealed the Indian with the empty gun I did not know. I also knew that the red devil would immediately load his gun while chind the tree. I listened intently and heard a faint noise a little to my left; peering cautiously around my tree I saw the brench and lock of his gun as he set it on the ground to force the bullet down. I fired instantly and the gun flew from his hand, the lock and stock shirered into fragments. Atthis the other savage, supposing my gun empty, sprang from his hiding-place with a vell and rushed towards me. I do not suppose that he had ever seen or heard of a double-barreled rifle, and when he came in sight and I fired my second barrel, as the bullet entered his breast the look of astonishment on his painted face very nearly overwhelmed the expression of dying agony, as he sank to the earth with a ball through his heart. Judge, I am not much given to mirth. I have seldom smiled since I saw my family murdered, yet sometimes when I have been alone in the woods or in my cabin, and have recollected the look of mingled surprise and agony on the face of the red devil who thought he was shot with an empty gun, I have laughed as if I had never known

(To be continued.)

### KEEP YOUR EYE

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### SPIRITUALISM:

Dec. 29, 1000.

#### A New and a True Philosophy the Great Necessity.

I doubt if there is one discourse in one hundred, delivered on the Spiritualist platform, in which the phrase Philosophy of Spiritualism, or Spiritual Philosophy is not used. Has Spiritualism a philosophy? If so, what is it? Of course, it may be truly said that not one in ten who use the words know what they mean. And a still smaller have ever studied any system of philosophy, or could tell the difference between the Sensational, the Ideal and the other schools. But the word philosophy exists, and it has a meaning. All the notions which men have of God and all the arguments used to prove his existence are from these schools of philosophy. It is impossible to understand, or appreciate those arguments, and judge of their correctness or fallacy, without some knowledge of philosophy. The arguments of one philosophy completely antagonize those c another; and yet there are persons so ignorant as to use those which are mutually destructive. They overthrow themselves, being from different philosophies.

But, I ask again, has Spiritualism a philosophy? Is it that of Reid, Locke, Kant, Cousin, or is it a new one? It can have no new objects, for the world, man and God have always been the objects of philosophy. It can be new then only in its methods and solutions. And to be new in that sense it must have discovered some new facts or principles in nature or man, which must change or modify the conclusions of past philosophical reasonings. This would make a new philosophy and a new religion, for religion has always been defined by philosophy.

It is affirmed by many that Spiritual ism is a religion, and the question arises at once, is it a religion in the old sense of that term? If it is, it can't be anything new, except in some incidental formulas, as Methodism is new when compared with Catholicism, and Mormoulsm is new compared with Method ism. But, if it be a religion in a different sense from the existing religions what are the new principles at its basis? There must be a new philoso-The necessity for philosophic knowledge may also be argued from one sentence in the creed of the N. S. A. It

says "the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." What does this phrase mean? What is the philosophy on which it rests? Or is it a meaningless or false assertion because resting upon no philosophic truth? What is indelligence? Is it physical or spiritual? If it is spirit, how can physical phenomena express it? Can physical phenomena express anything but physical force? If so, how? Did the framers of that article know what they meant when they framed it? And did those who voted to adopt it know what it meant? If they did, will they please tell us the meaning, for I have failed, so far, to find an interpreter.

And if "physical phenomena" can be "the expression of Infinite Intelligence," will the makers of that creed please tell us what is the difference between physical and spiritual phenomena, as they are both expressions of the same thing-Infinite Intelligence?

Again, are physical and spiritual the same in essential nature, or are they exact opposites? If the same, what need of two terms to express them? If opposites, how can they both be the product or expression of the same cause? In other words, how can matter be an expression of spirit? And, as all phenomena are finite, how can they be expressions of an infinite something? As action and reaction are equal, if the in- the Fox girls down, with the mediums finite can make a finite expression why not the finite make an infinite one? | tory of Spiritualism. Add to this all Why not? Can you tell?

I think I am warranted in affirming | books which make up our literature, by our speaking we may greatly enthe need of a philosophy which will sup- and the history would still be unport our creeds, if we must have one to | written. We would have only a story be religious, or to be the basis of such of the outward incidents of its evolu- a young lady, who, at this writing, is principles as we may declare in the fu- tion. All this would be valuable for the very ill. There is little chance of her

But Spiritualism has a philosophy, and it is new, because it embodies in its | and a philosophy; and the one who is categories an entirely new principle in able to write its history will be, must nature. One unknown to all preceding philosophies. It has also discovered the source of the defects in the old systems. and can show them the true method of reconciliation. It has also discovered a profound fact in the nature of man. without a knowledge of which a true philosophy is impossible.

There can be no true philosophy with out a correct science. Very largely the old masters based their reasonings, and built their systems, upon upproved assumptions instead of scientifically demonstrated principles. Spiritualism repudiates the assumptive method, with its destructive reasonings, and plants itself upon the demonstrable principles facts. Your obtusive fact men are and laws of nature. It is compelled to usually the most ignorant persons enthis course because it is the only correct | countered. It may be said of them mode of reasoning, and also because there is a vast amount of shallow sophistry indulged in by many Spiritists on the pretense that they profess facts. The philosophic thinker well knows that a fact, standing by itself, proves nothing, amounts to nothing. Its relation to other facts must be seen, and especially its relation to some producing cause. Self-evident facts may stare man in the face for thousands of years. and instead of teaching him the truth their influence may be an utter falsehood. The common facts of astronomy have been patent for ages, and yet man's science, philosophy and religion all affirmed the earth to be the center of the universe, and everything moving around it. The flashing lightning and the roaring thunder have been facts forages, but until within a very few years one of them was the voice of God, and the other the flashings of his anger.

consequently a defective philosophy. His religion was necessarily superstitious and falsé. Indeed, a cursory glance over human history will show us that all the wild speculations of philosophy, and the monstrous notions and horrible practices of religion have all sprung from an imperfect science. The imperfection of science has been the glory of religion, and the joy of the priesthood. As science advances, the religions decay; and as science wanes. the religions flourish. They are eternal opposites.

Recently there has been some discussion about a history of Spiritualism. and the N. S. A. has appointed a man to write it. Evidently what is meant by history is a collection of stories about phenomenal happenings from the Fox girls to Mrs. Piper. It would include the times, places and persons concerned in those phenomena; and the conventions held, the resolutions passed, the books, pamphlets and papers printed. All this would be very interesting as a story, but it would not be a history of Spiritualism any more than the blograghy of Washington, Adams and others would be a history of America. To write a history of anything, you must first know what it is. Who has defined Spiritualism? Has the N. S. A.? Is their creed the definition? If so, then their historian has to set before the scarcely read it without spiritual profit. Sworld the evolution of that marvelous | Price \$1. For sale at this office.

### TELEPATHY,

#### An Interesting Occurrence.

Engineer Coughanour of Cleveland, who manipulated the throttle of the engine pulling the flyer on the C. & P. road which was wrecked early Wednesday morning, Nov. 28, at Beaver, Pa., and who was taken back to Cleveland hospital where he was met by his wife to whom he related his thrilling experience. From the World we take the following extract:

He was caught between the engine it by no means follows that it is dead; it and tender when the train went over and his right foot was severed completely between the heel and toes.

Then he found himself floundering in the raging water. All around was confusion; the crash of the cars banging into each other as they settled into the water; cries of bewildered, fear-stricken steam from the engine.

With his wounded foot paining him dreadfully, he could scarce keep affoat. He struck out for what he took to be the shore, but found he had been swimming towards a shadow on the water. The loss of blood weakened him, the water was bitter cold; he felt as if he | yet been able to determine the exact would have to succumb. A last desperate effort, and he found that this time he clutched something solid. He pulled himself onto the shore and lay there completely exhausted.

He thought that in his semi-conscious state he called on his wife to help him. At this point in the story the weeping wife excitedly exclaimed:

"I heard you call for me, Al; I heard you. I knew something was wrong." Coughanour smiled sympathetically and continued his story. Finally he said, his senses came back, and with them a little renewal of strength. "I felt I must bleed to death," he continued, unless I could in some way handage my wounded foot. I succeeded in getting my handkerchief out of my pocket and, wringing out the water, place from that which he does occupy. knotted it tight around the bloody stump of my foot.

Coughanour was too weak to continue. The physicians advised his wife not to have him talk any more.

Mrs. Coughanour was asked by a World man what she had meant when she had told her husband she had heard him call for her while he was ly- our previous thinking. phy, or there cannot be a new religion. ing on the far-away river bank at the | The power of thought upon ourselves scene of the accident.

"It is true," she said, "I can not account for it. I have read of these mysterious premonitions, but never thought | may open the door to an unwelcome | alleviate her sorrows, naught to commuch about such things.

"Between 1 and 2 o'clock this morning I woke up at hearing my name by permitting our thoughts to run in called in my husband's voice. I thought | certain directions, we invite disease. it came from down stairs, outside. My idea was that I had bolted the door and that my husband had come home on an | proper thoughts. Very much that is unearly train and couldn't get in. I unbolted the door, but no one was there. "Thinking I had been dreaming: I went back to bed and again fell to sleep. Again I was awakened by hearing my husband's voice calling my name.

"There was no more sleep for me that night. I waited in absolute agony for daylight. I knew something had happened to him, and I was not surprised | main." when the message came telling me of the wreck and of my husband being Culture, says: among the injured."-Advocate, Crestline, Ohio.

creed, and that will be the history of

Spiritualism! But Spiritualism is something more than raps, tips, slate-writings, materializations, trances and all the other phases of phenomenality. It is more than the lecturers, writers and mediums. And, if all phenomena could be detailed in chronological order, from producing them, it would not be a histhe lectures, papers, pamphlets, and historian when he shall arrive.

As shown, Spiritualism is a science be, master of the scientific method, and also familiar with the philosophic thought of the ages. Able to see the struggling rays of light in the mass of error and to discriminate between ignorant assumptions and logical demonstrations. He must be able to detect the great fact that, in essence, man is both Philosophy and Religion, they being only the expressions of humanity in accordance with the degree of growth attained in different ages and nations. He must be able to see that phenomena do not constitute philosophy, and that Spiritualism is vastly more and greater than a mere fact or an assemblage of what Buckle wrote of the clergy, "the more they learn, the more ignorant they

become. Another reason why the philosophy of Spiritualism should now be written and understood is apparent from the heterogeneousness of thought prevailing amongst Spiritualists. This is manifest in continued contention and division. The doctrines of the different philosophic cults percolate down into the common mind and notions of the people. Indeed, all men, in a greater or less degree, are philosophers, and hence develop more or less philosophic thought. The first Spiritualist teachers were influenced by the different schools. Some were Idealistic, some Sensational, others Eclectics, and a few tinctured | And you make or you mar with Mysticism. This necessarily involved confusion of teaching, and time has only intensified the confusion, so that now we have the most incongruous Man had an imperfect science, and notions enunciated from our platform, and the whole termed Spiritual philosophy! One speaker is a reincarnationist. Another a new thought mystic. Then comes one with a personal God, a living Christ and a pious life of dependence and prayer. Following the plous one is the atheist, who has no need of

> God. Christ, the devil or prayer. the varieties and vagaries of opinion As you sow so you reap, promulgated and palmed off upon the In a measure so deep public as Spiritualism. We have no Either pleasure or pain basic philosophy, and unless we soon elaborate one, within ten years the promising Spiritual movement will be scattered to the winds, with the possible exception of a feeble sect imitating N. S. A. Contributing Membership. the popular Christian denominations and calling itself the N. S. A.

Now is the time for every loyal. rational Spiritualist to arouse and grapple earnestly with the imposing problem which confronts us. A little onger delay and over our perished hope will be written Sie transit gloria mundl. J. S. LOVELAND.

"The Gospel of Buddha, According to Old Record. Told by Paul Carus This book is neartly commended to students of the science of religions, and to all who w ald gain a fair conception of Buddhism in its spirit and living principles. Spritualist or Christian can-

### THE POWER OF THOUGHT

#### Its Influence for Good or III Elucidated.

Thought-is a real force. It possesses a power, the limit of which is unknown. Thought is not a thing, but an entity. Once born it lives forever. It soon passes beyond the reach of that one who gave it birth; indeed, that one may even forget that he has sent it forth, but because he has forgotten the fact,

cannot die. act processes by which thought is evolved. Be it enough for us to know that thought dominates the world of being. Nature in its varied forms, is but the result of Supreme intelligent thinking. It is as natural for man to think as it is for water to flow.

It may not be altogether pleasant to realize that thought never dies, and yet with eternity of being, but it is also vested with great power. No one has power of human thought. Within its grasp are both life and death. It contains within itself the power to build up and the power to tear down. It is thought which determines the character of man, and gives shape and color to soclety. Governments, whether good or bad, whether they be the homes of the free, or prison-houses where oppression enslaves its captives, are the result of thought.

Not only is it true that individual character is the result of thought, but mental and physical conditions are also the result of the same great power, Wrong thinking ever tends towards weakness and disease. Had there been no wrong thinking in the world, man would occupy to-day a very different "Sin is transgression of the law." Be hind every act of disobedience is individual thought. It is true that we may act upon the impulse of the moment, but our action is the result of previous thought. We say we act automatically or unconsciously sometimes, but the fact is, we are acting in harmony with

induce certain physical or mental conditions, if we so desire, by them. And we guest by indulging in wrong thoughts. pensate her loss. We may have no desire to be sick, but Certain grave mental conditions are also brought about by indulging in imfavorable might be avoided by a right course of thinking. Prof. Elmer Gates, of Washington, D. C., writing to the New York Medical Times, says:

"Mind govern organic tissue and physiological functions, because it creates these things and constitutes their life. To learn properly to regulate each of the mental functions means to become king of your own conscious do-

Dr. W. R. C. Latson, editor of Health

"He who realizes that within himself is the origin of disease and also the possibility of recovery, is in a position to command recovery from most of the ills to which flesh is heir through the various measures included in the rational system of healing."

Our thinking influences others. All that our thought can do for ourselves, it can do for others. That is to say we can by our thinking influence another along the line of health or disease, if we choose. Indeed, it is a fact that we are so influencing them constantly. We may not be conscious of so doing, but we are constantly helping to form the atmosphere which surrounds our loved ones and others. By our thinking and courage the disease which has taken hold of another. I am acquainted with recovery. Is it because she is suffering from a disease which is necessarily dangerous? Oh, no; but because she is living in an atmosphere charged with thoughts like these: "She can't get well. Poor child! she is very sick, and is rapidly growing worse. She must die!" And she grows weaker day by day in consequence of this wrong men-

That versatile writer, Ella Wheeler Wilcox, in writing upon thought as a creator of disease, calls the condition produced "The World's Mental Malaria," which is not an inappropriate name. Just as it is true that by your thoughts and words you can influence another, so by your thoughts and words you can undermine the health of another. By the power of your thoughts you can break up his home and ruin his character. But all this leaves its impress upon the one who attempts to do such a thing as this. A recent author

writing upon this subject has said: "An evil thought, word or deed is a contagious poison that files with invislble wings to wreak its vengeance on others after first leaving its vile imprint on the features, face and form of its creator; a good thought, word or deed is a healing balm, a soothing, ennobling virtue also contagious, that first blesseth its creator and then goes out into the world on its God-given message of love, peace and happiness."

"Do you know that your thoughts rule your life? Be they pure or impure in the strife? As you think so you are:

Your success in the world By your thoughts.

"Are your thoughts just and true every hour? Then your life will attest with great power.

If it's love fills your heart, Then all hate must depart: Then you will find all success In good thoughts.

"Are you kind in your thoughts towards But time would fail to enumerate all Then but kindness to you must befall,

> By your thoughts." REV. J. F. PACKARD.

Contributing membership in the N. S. A. is obtained by paying one dollar a venr-or more if anyone desires. A certificate of membership will be sent to the contributor, by the secretary; also one of the following works, according to the choice of the contributor: "Violets." a dainty booklet of poems: "Whither the Wind Bloweth," a psychical novel by Arthur Venner; "Christlanity as It Was Before the Apostasy." a valuable production by D. W. Hull. Those wishing to purchase these works can do so by sending to the N. S. A.

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office twenty-five cents each, or the

### WANTED.

### A Spiritualist Telegraph.

A distinguished general in the army told me long ago that in his youthful dissipations he often heard his mother so distinctly calling him from his midnight festivities in a voice heard by him alone that he laid down his cards and glass and hurrled home, making some hurried excuse to his comrades for his sudden departure.

I have been the reservoir of the sorrows of so many wives and mothers of intemperate men that my soul cries out It is impossible to so fathom the mys- for some new power to rescue these tery that we may be able to tell the ex- | degenerates from slow but sure destruction.

In all the disappointments of life none can equal that of a mother as she watches a son day by day on the downward path to ruin. Her sorrow is more men and women; the hiss of escaping | thought. God does not act without | hopeless than that of the artist who sees his picture or statue destroyed by some reckless hand, for he can produce another. We pity the presidential candidate in a heated election in his deit is a fact. Thought is not only vested | feat, but he may have another opportunity; and the architect of some beautiful vessel or magnificent cathedral, suddenly wrecked by flood or fire, but he can build others. We mourn with the rich man who, through sad reverses, is reduced to poverty, but he may redeem his fortunes. We sympathize with the young girl whose affections have been wasted on an unworthy object, but she may love again.

> ments to the love and hopes of a mother who has gone to the very gates of death to give life to a being, the object of her constant care day by day and month by month, watching his growing intelligence with intense satisfaction, with all his promises of brilliant youth and successful manhood, and lo! all is suddenly dashed to pieces; a demon, stronger than mother's love or manhood's ambition, has turned her hopes to despairs, her joys to miseries. In my early married life I had a dear

But what are all these disappoint-

friend who watched in succession three sons in turn dying with delirium tremens. I was with her on the last sad occasion, witnessed the agony of the poor sufferer, tormented with horrible visions, crying in agonized tones, "Oh, save me, mother! Oh, save me, mother!" the cry growing fainter and fainter, until the gloom of night was lost in the and upon others is very great. We can | dawn of day, when the sad voice was heard no more. In the long twilight of that mother's life there was naught to

Nikola Tesla says the time is not far distant when, with two instruments perfectly attuned placed on the shores of China and the United States, we shall be able to telegraph without a wire, mind to mind, thought to thought. Why may not the time come when waiting, watching, weeping wives and mothers at the fireside can, with perfectly attuned spiritual instruments, call home their husbands and sons from their midnight carousals, touching a responsive chord, heard only by the loved ones of their tender care?

Why may not scientists, in due time, discover that there are moral and spiritual laws corresponding with those in the material world? Where shall we find the key to these instruments by which we may draw our loved ones at midnight to their homes? Should not the mothers of the race have a voice in the outward conditions of our streets and cities, in all the influences that lead our sons to the haunts of vice? Should not their opinions, in the canon and civil laws, give us a higher moral code in government, religion and social life?

To this end we must train women to a higher self-respect, and their sons to a greater reverence for their mothers' character and opinions. Women must be emancipated from the bondage of the past before they can exercise their highest influence in guiding their children aright, in the education of the rising generation and in regulating the conditions of the outside world.

As Dante says, "To woman alone belongs the moral power to draw man from the hells to heaven."-Elizabeth Cady Stanton in Chicago Times-Herald.

### THE SOUL DREAMER.

The soul dreamer dreams and there lingers. Linked to the past, night and day. Soul-pictures of beauty and sweetness As fair as the flowers of May.

Naught of this world that is worldly Can give it the pleasures it had When the heart was filled with sunshine And the day broke sunny and glad.

The soul dreamer dreams and it holds Life's mirror fondly to view, Where love-scenes rise vivid and fair Flower-wreathed and mantled with

Possessions there are not, nor castles, Nor treasures of art and stone. But the heart is warmer for the meeting Of those it loved as its own.

The soul dreamer dreams and the im-Is glinted with silver and gold And they beam on the earth from the

When evening her shadows infold. Anr marred by no selfish contention The silence leaves the heart alone With the loved ones that come in the

eve-For the soul attracts each its own. The soul dreams and the dreaming Is peace to the heart and content.

And through the dark vista of sorrow, Heaven and its beauty is blent. Across the long years that have van-

With far-seeing eye can discern The bright days of youth all so fleeting That oft and again will return. The soul dreams and like sunshine. Through the long pathway and dust.

That time cannot banish or rust. And the soul dreamer sees the ideal That points to the sky as the goal, Where living and loving is the real In the warm depths of the soul. BISHOP A. BEALS.

Comes the dear faces and forms

Summerland, Cal.

SPIRIT INFLUENCES.

Methinks I hear strange sweet music Wafted from some distant shore, Music of familiar voices That I loved in days of yore:

Methinks I see strange sweet faces Smiling softly into mine. And my being thrills with pleasure. As I whisper, Thou art mine.

There are faces and strange sweet music That come to me o'er and o'er. Wafted as a gentle zephyr' From the ever-shining shore.

I know in that beautiful Summer-land, Close by the crystal sea. I shall be met by those beautiful faces That have tenderly watched over me. ANNETTE B. KREAKLER. Dayton, Ohlo.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

"Peace on earth and good will unto all

#### She Sends Greeting.

mankind," is the special message we bring at this time of the year. What are you doing for your brothers and sisters in the way of a Christmas gift, you who recognize the fraternal relations of all humanity? Are you doing all you can to promote peace and harmony? That is the message we have been bringing you as Spiritualists for more than fifty years. Fifty-two years ago last March we began to cry harmony. harmony, harmony, in your ears, and we are at it yet. As your phenomena and philosophy has spread, has your peace and harmony kept step with it? We leave the answering of these questions with you, merely suggesting that there is no greater gift on earth nor in the spirit world above that you can bestow upon your brother or sister than your peace and harmony. Are you at odds with any one, hasten to become even by doing all in your power to right the wrong between you irrespective of who was the aggressor. If any one has done you an injury, forgive them, following the example of him who said: "Father, forgive them, they know not what they do." John Alexander Dowie has said: "I

do not see how it is possible for me to forgive any one who is not sorry for sin. We are not required to do it, because if they are not sorry they do not repent, and do not ask forgiveness." Now, while I believe Mr. Dowie to be doing a great work for God, I think those words are not in harmony with Christ's teachings, for he forgave those who crucified him before they repented. and we never have had any evidence that they as a race have ever repented. but they are forgiven and when they come to a realization of the need of forgiveness, it is there for them.

It is a blessed thing that we can have the power to forgive our enemies before they repent, because it cleanses our natures from all sin. As soon as we are conscious of an offense or a wrong done unto us, the quicker we forgive it the better it is for ourselves, for as soon as we forgive them we will think no more altogether about one thousand, three of it, and leave the forgiveness with the hundred and fifty people. The greater happened and his subordinates in the Kingdom of Darkness. 60 pages. By Moses Hull. Price, 15 cents. time by the wrong-doer who will be groes, quite a number of French, a few blessed with forgiveness as soon as he | repents.

divine spirit of Christianity, and that is able. Price \$1.50. what we need, my friends, to brighten our lives, to harmonize every discord and enable us to enjoy the peace that passeth all understanding. We honor Brother Dowle for the good

work he is doing, and lament his shortsightedness when he says: "Spiritualists are in league with the Devil." Some one has said in writing of Mr.

Dowle: "He has a great loving heart for all humanity, but he can no more help sitting as a purifier of the ministry, sitting in judgment upon the churches, or being a swift witness against evildoers, than the sun can help shining." We do not know where he gets his authority to judge, when as a Christian he is directly charged to "Judge not, lest ye be judged." He may be a swift witness, but he surely is a false one against Spiritualism. We would like to see him strictly attend to his own work and leave us to attend to ours, and stop his false accusation that we are in league with the Devil, for that hurts us and our cause, and it hurts him and his cause, and is directly against the teachings of Christianity. He has injured us but we leave our forgiveness with the injury (for him to meet some day) and pass on in the line of progress on our road to ultimate perfection.

it with much success in healing the book, which is \$2,00. physical body when diseased and in pain; but are your spirits in good Mind and Body, Hypnotism and healthy condition? Are you well? If not come and be healed, for Jesus of Nazareth passes this way. He is seek- | Suggestion Applied in Therapeutics ing admission into Spiritualism, not as a and Education. By Alvan C. Halphide, savior nor as an atonement, but as the | M. D., Professor of the Theory and leader of the world. As a King he Practice of Medicine in Hahnemann comes to his own. Will his own receive | Medical College. Illustrated. This him or will they reject him? He has | work treats of the Antecedents of Hypcome in divine healing, in the Woman's notism; the Development of Hyp-Christian Temperance work, and now notism; the Methods of Hypnotizing; he seeks admission into modern Spirit- | the Phenomena of Hypnosis; the Theualism. Many of you have recognized ory of Suggestion; Suggestion in the him as a brother. You fondly speak of | Waking State; Treatment in Natural him as an elder brother, which is all he | Sleep; Clinical Hypnotism; Suggestion claims to be, but what are your objec- and Education; Danger in the use of tions to him as a leader? He has said: | Suggestion; Criminal Suggestion. "And I, if I be lifted up, will draw all Really. the work is very valuable. mankind unto me." Now the world Price \$1.00. always has had, and always will have leaders, but there must be a leader of leaders, and one that should be recognized as being at the head of all goodness. Christ was and is Good. He is the son of Good, and let us Spiritualists recognize him as our leader, as he is at the head of every good and perfect work, and he will surely lead us on to Friends, this is no idle talk: it is

something for your serious consideration. Jesus of Nazareth passes by and his message to us this gladsome Christmas time is "Peace on earth and good will to all men."

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SATURDAY, DECEMBER 29, 1900.

#### A Woman Who Thinks.

A communication from a lady, to an Oregon journal of advanced views, which appeared several months ago, but has just come under our observation, stated in the course of the article:

"It may seem beartless to say it, but as I see it, the cannibals are the only ones who have derived any real benefit from the missionary cause. They I suppose, enjoyed physical satisfaction for the time being; whereas, what spiritual gain has accrued from the change of be-

The good lady was anxious to know further, "Who can indorse such ministerial rant as this: "The hovels of Oriental paganism must be torn down, that in their place may gleam forth the temple of our God."

Since the good sister so wrote the people of China have risen in revolt against the unjust demands of the usurpers, and the soil of China has been saturated with the blood of countless thousands. Her rivers have flowed with the bodies of of her slain; her palaces have been looted; her temples burned; the sacred desecrated, and the armies of seven Christian nations still overrun the country, and are pensioned on the people, the entire cost to be wrung from the tolling millions, while destitution, starvation, death, is sure to follow in the

But it is said in defence: "The missionaries who had gained rights by The tyrant has immured in a dungeon treaties, and their converts were first outraged. And they made war on the legations from the Christian nations."

The war on the legations was brought on by those legations extending hospitality and protection to not only the missionaries, but to their Chinese converts. It was to dislodge the latter the war on the legations ensued, if we can trust official reports.

But the whole difficulty came from

overreaching the Chinese government, and gaining from it concessions the people could not and would not endure, of life have endeavored to impede the Had our own American government made such concessions to a foreign power, placed their intermeddling missionaries and their converts above the law, only subject to a foreign government; if the people had not risen in rebellion, and sinughtered the intruders it would have been because they were too craven to maintain their own rights.

We greatly regret the barbarities of edress save by violence.
Until civilized nations shall conduct

themselves more mercifully in war, let us not expect too much from barbarians. We thank the sister for her brave words which we have copied, and if these lines whall reach her we shall gladly hear from her pen, for she is a

#### Talks Like a Philosopher.

The Chinese minister at Washington. Wu Ting Fang, is reported to have said in a late address in Carnegie Hall New

"The world is coming to Confucius. One of the signs is the growth of Agnosticism. The teachings of the Chinese philosopher and the religion of Christians agree as to the golden rule. Outside of that all the advantages are on the side of the faith of Confucius. Christianity as a religion it is impossible to follow. The precept, 'Love your enemics,' is incompatible with human nature. The advocates of the various for no one outside of their faith. I do ot believe heaven will be exclusive It is my opinion good men will go there irrespective of dogma."

Minister Wn, were he to canvass public opinion among the thinking classes in America, would doubtless be surprised to find the greater part of them in full sympathy with his views. A heaven for the believer, and a hell for the unbeliever, constitute the stock in trade to buy converts for the church on the one hand; and to punish those who reject their teaching on the other. Fortunately they are mortals, and the reign of priestern't is limited to this life. classes of travelers is the fair thing, ... of his bark.

The Blood Atonement.

They who have not made a special 7, gives the command of "the Lord" on soul." Paul, Hebrews 9:22, assures us, Without shedding of blood there is no remission." Paul, in the chapter from which we quote, says Christ obtained eternal redemption for us by the sac-

The reader would infer that this gloody sacrifice originated with the Jews, and was ended with the death of Jesus. Neither is true, for Lev. 17:7, orbidding further sacrifices to the Devil, shows that Yahwah, incorrectly rendered Jehovah, and here translated Lord, determined to monopolize the blood-offerings from that forth. It was a custom common to all the barbarous nations, and Bible-makers stole the idea from Egyptian practice. It is still in sage, perhaps with slight modifications, among the people known to us as Jews, just as it was by the ancient Phoenicians, and in all their colonies. The chaplain of Christ's Church, at Rankipore, British India, gave an acount of this bloody orgy, which we find

and from which we quote: "This doctrine of Atonement by blood, as formulated in the Latin Church, was a return to the latest and most corrupt orm of old Paganism. It was the bloody sacrificial rites of the East which belong to the latest phase of Paganism. It was the ghastly performince of the Taurobolim [bull sacrifice] which shaped the Christian belief. The worshiper stood in a pit below a perforated platform, and was drenched from head to foot in the shower-bath of the blood that gushed from the shughtered bull above. This horrible ritual was held to be a ransom from all guilt and a pledge of blessedness both in this world and the world to come. As the worshiper, recking and dripping

him, to win some share by a touch or stain in the magic potency of that Prudentius, a Latin poet, who is reputed to have flourished about A. D. 62, and wrote principally on theological subjects, referring to those who had passed through this fifth of blood, said: "Those persons thus born again, were obliged ever after to walk in newness of life; to maintain a conduct of the God's praise, not only with his lips, but in his life, by giving up himself to God's then only a man among men. service, and by walking before him in noliness and righteonsness all his days.

with this sunguine torrent, passed out

through the crowd, others pressed about

Now sing, good reader, with Watts, who made a heavy draft on this old heathen custom and horrible rite when ie wrote: There is a fountain filled with blood Drawn from Immanuel's veins,

and sinners plunged beneath that flood

#### For Free Discussion.

Lose all their guilty stains."

We commend to the consideration of places dedicated to their dead have been distinguished English scholar, James earliest of his anti-Christian produc-Napler Bailey. He says:

"Though there are few hardy enough to deny the abstract right of man to inquire after truth, there have not been wanting persons who, at different times and in various countries, have endeav ored to prevent certain classes of man kind from exercising this privilege the political philosopher who has dared to expose the corruption of courts, and to impart information to the people re-specting the mal-administration of political affairs. The priest has denounced. anothematized, and incarcerated the man of science who has had the presumption to think for himself respecting matters of fact, and the boldness to make the results of his inquiries known o the world. And, copying the example of the tyrant and the priest, many persons in what are called the lower walks progress of knowledge by throwing obstacles in the way of those who have

letermined to seek it at all hazards." Prisons and bars are not the only methods employed to prevent the spread of truth. Bitter invective, by word or pen, is frequently as great an obstacle in the way of progress as are physical forces exhibited in the dungeon, or the the Chinese in the premises, but they martyr's stake. He who would be free noted just as other angered people act to express his own honest convictions when they are outraged, and have no should be represented not to convictions should be very careful not to say one word prejudicial to free speech, or the right of any one to question any creed. so long as he is gentlemanly and courteous in presenting his side of the issue. It is by freedom in investigation we hope to distinguish between right and

#### wrong, between truth and falschood.

Close of the Century. With this issue of The Progressive Thinker is closed the 19th century. With the next it enters the 20th century. The closing one has been the most remarkable in the world's history. It is probable the next will be still more marked: that the advances in literature. in the arts and the sciences will go on with redoubled speed; that religious toleration will more greatly abound, and governments be better administered in the interest of all the people. It is hoped the wrong will give place to the right, the false to the true; that error will be superseded by verity, and vice by virtue; that mental, religious and political liberty shall everywhere abound, and that each home shall become a paradise in which shall dwell peace, prosperity, unalloyed happiness

Finally, a Happy New Year and a Glorious New Century to each and all the readers of The Progressive Thinker.

#### As They Should Do.

We see it stated that some of the trunk fines of railroads plying between New York and Chicago, will abolish half-fare rates to all clergymen and religious workers, commencing with the New Year. Full fare rates for all The First Commandment.

The preachers insist the Bible is instudy of church lore, and its origin, spired of God. That precious book rephardly comprehend what is meant by resents our first parents were placed in the blood atonement. Leviticus, chapter the Garden of Eden, and the first command was a prohibition "not to eat of the subject, and verse 2 says: "It is the the tree of knowledge." Gen. 2:17. blood that maketh an atonement for the Every other tree, and, by implication, the fruit thereof, they were permitted to eat without stint; but the fruit of the tree of knowledge was guarded with the penalty of death.

And why was this tree so carefully guarded? Because if our first parents were to eat of its fruit "they would become as Gods, knowing good and evil.' Is not this prohibition the act of a priest, instead of the command of a God? The ambition of the priesthood in all ages has been to monopolize ed ucation, all the time keeping the people in gross ignorance, for the same reason it was a criminal offience in the days of slavery to teach the slave to read and write. Slavery and intelligence are incompatible. The nearer the slave approaches the brute in knowledge, the easier he is controlled. And so in the church. Confine education to the cate chism and ritual, with such texts and priestly interpretation which may be doled out to the communicant on "Lord's Day," and he has no thought or ambition other than in harmony with in a late London paper, now before us, the church creed. If educated he has an opinion of his own. Creeds cease to bind him. Priestly maledictions and curses lose all their force. He goes out from the church, at least neglects to attend its service, or contribute to its

> support. If there was no other evidence of the priestly origin of the Bible than this archibition of knowledge, this would be pnclusive of itself.

The more one knows, the greater his acquaintance with the great processes of Nature, and of the immensity of the Universe, the grander his conception of the Law which holds the mighty whole in equal poise, wheels planets and suns in their majestic march, and preserves all through the cons of elernity from ollision, decay or waste.

But this reverent devotion to the powers of Nature is not the priestly method. It is a godless school in his estimation that teaches the sciences, and makes the student familiar with the doings of infinite Wisdom. Acquaintance therewith abridges contribucostly ornaments, a gorgeous temple in which to minister, and his thundering anathemas, which in another age hurled most inflexible virtue; to show forth monarchs from their throne, lose all their force, and the vicegerent of God is

Error Common to Mortality.

Very well informed people are some imes guilty of errors. The learned cannot know everything. The most ignorant clod-hopper may be in possession of facts which have escaped the attention of the most profound.

An esteemed correspondent awhile ago, animadverting against those who declared Jesus a myth, said: "Even all persons, who have opinions of their Thomas Paine pronounced him a very own, and who are fearless in expressing good man." Mr. Paine did so state in ligious question there are an abundance tions, written from the present Unitarian standpoint. Mr. P. was a Quaker by birth and early education, and in his Age of Reason occupied the position afterwards assumed by the Hicksite faction of that faith. Indeed there is not a line in that book which repulses an educated Unitarian, or antagonizes a Universalist, Indeed, in one paragraph, Part I, of his Age of Reason, Mr. Paine gave expression to ideas showing he was conscious of assistance from without in his writings, placing himself clearly on the Spiritualist platform of

Immediately following the Age of Renson in the Truth Seeker edition of that book, is Palue's Examination of the Prophecies. After showing the pretended predictions of Jesus in the Old Testament do not apply to him, some of which were interpolations, he then sars,

"These repeated forgeries and falsifications create a well-founded suspicion, that all the cases spoken of concerning the person called Jesus Christ are MADE CASES, on purpose to lug in, and that very clumsily, some broken sentences from the Old Testament, and apply them as prophecies of those cases; and that so far from his being the Son of God, he did not exist even as man-that he is merely an imaginary or allegorical character, as Apollo, as Hercules, Jupiter, and all the deities of antiquity were. There is no history written at the time Jesus Christ is said to have lived that speaks of the existence of such a person, even as a man."

With such clear and apqualified assertions by Thomas Paine, it is manifestly very unjust to cite him as authority to prove Jesus a historical character.

#### Will Explain the Creed.

The revision committee of Presbyterians, inte in session in Washington, are said to have determined to make no found in learning. change in the phraseology of their creed, but to add a supplementary statement explanatory of the dogmas. inculcated in that moth-eaten and God dishenoring document.

It is easier for a leopard to change its spots, or a fool to become wise, than for creed. The older the church the more

The committee will hold another ses sion in Washington on February 12, and the General Assembly, to finally act upon the subject, will meet in Philadelphia in May.

The frown of a true friend is better than the smile of a cunning enemy. The man who thinks but does not act runs away short on accomplishment. It is human nature to deride what we cannot possess, to deny what we cannot understand, and to insult those we envy. Therefore, make due allowances. It is always a safe rule, when a dog's blick is warse than his bite, to fight shy ture. Scholarly, masterly, trenchant, to be shorn or shaven, let her be cov-

of fame for another slippery rung.

An Incomprehensible Universe. To the naked eye not more than 6,000 stars are ordinarily visible. A powerful telescope will reveal 5,000,000 stars at

once.-Ex. Every star, less a few of the large planets in our solar system, is a sun, lighting up its subordinates, as does our sun and its planets; and those suns many times larger than, our own, each probably leaving along in its train a correspondingly larger number of planets than does our sun; what hi infinite number of worlds in the boundless realm of the universel

If five million stars are revealed with one sweep of the telescope, how many would come in range if the entire heavens were scoured? Every enlarged telescope brings an additional multitude of stars within the field of its vision. The nearest star, otherwise sun, the only one whose parallax has been estab lished even approximately, is Oygui, distant 20 billions of miles from us, requiring three and one-half years for a ray of light at its enormous speed of 180,000 miles a second to reach our earth.

The preachers delight to tell us all about the councils of God, and dupes swallow it all down with open mouth With countless millions of suns, each with a multitude of planets in its train. invisible because of their great distance through our most sensitive telescopes, how wonderful that the God who made the mighty whole had such special care of a tribe of nomads in the fastness of the Lebanon mountains of Palestine. and how great must have been his de light when a dove was sacrificed to his glory by them! If not related by his son we should question if all the bairs of our head are numbered in view of his multitudinous duties.

#### To Be Tested in the Courts.

S. L. Hall, an Adventist, of Hartford Ct., author of numerous pamphlets against the popular Christian idea of torturing the wicked eternally, recently died, leaving a will in which be bequeathed \$14,000 to the Advent Christian Publication Society of Boston, "to be used in publishing books and tracts against immortality." In his will be directed the Society to use the bequest 'in contradicting so far as possible that greatest of all pagan superstitions, upon which are founded the great systems of error, the "unreasonable, unscriptural and pernicious doctrine of the immortality of all the rabe."

The natural heirs of the decedent contest the will, claiming private funds rannot be left to propagate doctrines "Inimical to the public welfare and happiness." They doubtless entertain the opinion that an exernity in hell is conducive to the general welfare and happlness of the victims doomed to inter mipable suffering.

Had Mr. Hall left his wealth to some orthodox church no one would think of trying to defeat the will. The decedent, and the Society to which he made his donation, had views peculiarly their own. He believed the wicked were utterly destroyed, not tortured world without end, and that the righteous only would inherit eternal life. As on almost every other controverted reof texts to support this destruction the ory. Jesus is reported to have said, Luke 20:35: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead. neither marry nor are given in marringe." Here is a positive intimation that there are some who will not attain the resurrection state.

#### Harmony in Thought.

It was that old Grecian philosopher, Epicurus, born at Attica, 342 years be fore our era, who wrote, as rendered by the scholarly J. A. Farrer:

"Leave to the crowd its faiths, its fears Its dread of angry gods on high; The gods in calm passivity Care naught for praises nor for prayers."

It is an absolute pleasure to find the ablest scholars of Greece, they whose philosophy has been reflected on the present age, who contributed so very largely towards making this age what it is, occupying precisely the same plane of thought with the great thinkers of to-day. A God with force enough to govern the vast machinery of the universe, saying nothing of creating it, as alleged by churchmen, needs no praises to popularize him, as does an earthly monarch; and all the processes of mature being fixed and changeless, they, not the Ruler who governs them, if there is such a functionary, as most persons maintain, have not the power to alter their course nor lessen their speed for the briefest moment. And is it not so with every thought, action, and emotion

such a vast domain? Epicurus could not have had the magnificent conceptions we possess of a limitless universe, nor of a God of corresponding capacity; but he did give expression, as quoted above, to thoughts which all the prenchers, lecturers and philosophers of earth cannot gainsay however flippant in language or pro-

of such a mighty Potentate, possessing

#### · 4464 50 More Worlds to Conquer

A Washington dispatch says. Rev. James F. Hill, of Camonsburg, Pa., has asked the President to send a war ship to the New Hebrides, a group of islands in the Pacific, to protect the Christian a church of long duration to amend its inntives against an uprising of the heathen natives. Rev. Hill is a member of the Presbyterian, Board of Foreign Missions, and seems to be laboring un-der the delusion that war vessels and armies can be dispatched to any part of the clobe to protect Christian mission aggressions of the hative population. There is room at the top of the ladder The strange statement is made that the President requested Rev. Hill to draw up a statement of the case, and h would submit it to the next cabinet meeting.

> "The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy lecular or spiritual hypothesis of na-Price 25 cents: For sale at this office .. Pred."-Paul, I. Cor. 11:5, 0.

A Frenchman's Spirit Friends. experiences have occurred to M. Desmoulins, as set forth in the Pall Mall Gazette, the well-known engraver, and the stannch friend of M. Zola, whom he

helped to escape to England. M. Desmoulins was a disbeliever in Spiritualism until a few months ago, when two young ladles of his acquaintance engaged in his presence in a seance of table-turning. The table rose in the air, and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

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

The new comer proved to be a spirit of remarkable artistic gifts. It started by executing two drawings of the nude marked by extraordinary vigor of line and truth to nature. It has since been indefatigable, and has produced, or caused M. Desmoulins to produce, scores of extremely curious sketches. When-under the influence of the spirit, M. Desmoulins' hand executes with almost frantic rapidity a sort of gyratory movement. The outer portions of the paper are covered with a multitude of strokes that form a kind of halo, while the drawing gradually takes shape in a space left vacant in the centre. Most of the drawings are executed crossways, some of them backwards and only a very few in the ordinary manner. Not infrequently the spirit orders a portion of the drawing to be ubbed out and done over again. The spirit is strikingly partial to portraits and has often made M. Desmoulins draw striking likenesses of persons he has never seen, but who are recognized by his friends to be people with whom hey are intimately acquainted. On one occasion M. Desmoulins was engaged on the portrait of the daughter of a famous novelist, but in spite of prolonged efforts could not obtain a satisfactory likeness. "Take a sheet of paper, you ldiot," commanded the spirit, who is accustomed to be impolite. M. Desmoulins obeyed the instructions and in few minutes an excellent likeness of the child appeared on the paper in a pose quite different from that which the artist had adopted and without his having had time even to glance at his model. The spirit signs its productions "L'Instituteur" or "The Teacher." M. Desmoulins has often asked it its name, but has only received jocose replies, such as, "I am Botticelli," or "Call me Spinoza, if you like." The artist con-

#### Position Defined.

fesses that he is somewhat perturbed

y these experiences and would prefer

helping to disclose the identity of the famous "veiled lady" of the Affaire it is

ndeed an irony of fate that M. Des-

moulins should himself be perplexed by

far more mysterious visitant.—Troy

spirit to take its departure. After

Listen to the word of the Lord, as given in Amos 3:7-"Shall there be evil in a city and the ord hath not done it?"

For answer to this conundrum of the Lord turn to Jeremiah 45:7, and read-"I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."

Evil and gross evil prevails in all our great cities, and Chicago is suffering largely at the hands of evil doers. If we accept Bible authority as above quoted, "the Lord" is responsible for all this wickedness.

That same "Lord" directed Moses in his raid against the Midianites to "Kill every male among the little ones, and every woman that hath known a man by lying with him: but all the womenchildren that have not known a man by lying with him, keep alive for your-

Turning to verse 40 of this same book of Numbers, chapter 31, wherein this awful command is given, and it will be seen, "The Lord's tribute was thirty and two persons." In verse 41 we learn hese maldens, the Lord's heave-offerng, were given to "Eleazer the priest, as the Lord commanded Moses. "The Lord" responsible for the evil in

ickedness of armies in their raids for poils; who receives "tribute" in virgins, nd passes them over to his priests for mpure purposes, was the Jewish tribal God Jehovah, generally rendered Lord by the English translators, the male divinity of the Phenicians, the principal seat of whose worship was at Tyre, and was there known as Baal. The famous Solomon's temple, according to Bible atthority, was a counterpart of the temple at Tyre dedicated to Baal. It was built by Tyrian workmen, under the direction of the Tyrian King Hiram, with all the appendages of the Tyrian temple. Baal was the sun, the Bel of the Babylonians. He seems identical with Moloch, to whom the Israelites sacrificed their first-born by fire. This God, under any of his various names. is not a favorite with The Progressive Thinker. It has no heave-offerings for his altar, no first-born to make him a roast, and it cannot bend its knees to him in worship. But it does not follow that we shall quarrel with those who do those things.

This is Authoritative. Woman, stand up and listen:

"Every woman that prayeth or prophsleth with her head uncovered, disonoreth her head; for that is all one is if she were shaven. For if the not covered, let her also be shorn: but if it be a shame for a woman

### A Frenchman's Spirit Friends. Some very remarkable Spiritualistic NOW READY FORDELIVERY

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

The above question is comprehensively all-swered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions

and Cultivation." It is now ready for delivery.
Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price. postpaid, 35 cents. This work should be in every family. Address

. HUDSON TUTTLE, Berlin Heights, Ohio.

### TRIAL SUBSCRIPTIONS.

After January 1 no more trial subscriptions for The Progressive Thinker at 15 cents for welve weeks will be received.

#### FROM THE HUB.

A Letter from a Prominent Bostonian.

FIVE DOLLARS FOR THE THREE | soul it neither affirms nor denies. DIA OF DEATH, IF HE COULD NOT SUPPLY THEIR PLACE.

To the Editor:-The premium book To the Editor:—The premium hooks stated, and solventised, and your note of the 7th chapable of demonstrating anything, advertised, and your note of the 7th that what we call death is not the inst, were here on time, a day or two ago, and how is it possible that such a arge package-seven substantially bound volumes of instructive and inter esting Spiritualistic literature, and two years subscription for The Progressive Thinker-expressage and postage can fully prepaid for, by the sum of four direction."-Rev. T. DeWitt Talmage, dollars and thirty five cents? Such was Rev. Talmage should have added: my first thought as I glanced at the package. Has some wealthy Midas in Smith's donkey for the voice of God. Chicago become specially interested in and enter the ministry, for if you do you promoting Modern Spiritualism, and will probably be misled as many other diffusing knowledge of it broadcast pulpiteers have been." among the people? Well, wonders will never cease, and this is one of them.

But it was "The Encyclopedia of Death, and Life in the Spirit World" which I first opened and looked into. leaves!-what a mass of literary matter usual on account of Christmas, the A. J. Davis, or from Tuttle, or from interest have been crowded out, which Mrs. Richmond, or Britten, or Peebles? otherwise would have appeared. well look for a needle in a hay-mow! "The Encyclopedia?" No such thing It is no encyclopedia at all! An ency clopedia has its matter systematically arranged and indexed, or some way systematic, so that persons of common intelligence can quite readily-in five minter and its less obvious matter in far

some of the needles in this masswhether homogeneous or heterogeneous Index. On the three pages of a leaf of years of varying experiences. paper of the size of this sheet. I cataogued the principal catch words of the titles, and the most important topics of then pasted the particular sheets, each All hall the new. Hall Twentieth Ceninto its proper place, beginning or end

of each volume.

Now, with this addition to the volumes I would not sell them for twenty. As sacred promises, great trusts from five dollars, unless I could secure an other set to treat in the same way. As for Art Magic and Ghost Land when first advertised years ago, I distrusted the genuineness of their pub

believed it. Mrs. Horn's book (with her and her now deceased husband I was somewhat them both) will be doubly instructive and entertaining to its readers. I shall at my leisure look into Smyth's Occult Life of Jesus, which I have not before

seen. Ever cordially yours.

There will be one more volume the Encyclopedia of Death, and Life the Spirit World published sometime. and then this great mass of valuable in formation will be copiously indexed.

A. E. GILES.

#### Needed at Home.

The Brooklyn Eagle is responsible for the following facts, which we condense from that fournal:

Membership of the Baptists in Brook lyn has steadily decreased during the past few years. In 1897 there were But I no frultage saw, and gifts I 18,187 members. In 1898 there were 18.-098 members. In 1899 there were 17,430 I sought in vain, with tollsome pain and members. In 1900 there were 17.418 members. The Eagle says the numbers diminish by deaths and removals, and the acquisition by baptism is less than But Gain stood with her bands out: the per centage of increase of popula

This, falling away of the churches is common to all denominations, and in early all localities. The missionaries still surviving, sent to the cannibal islands and to China should be called home at once and set to work in

of wide reading. Wit, philosophy and ism. As its title denotes, it is master mind. Price \$1.50. For sale the subject. Price \$1. For sale at this office.

The Agnostic Position. The Truth Seeker, New York, in defining its object says: "It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to HE WOULD NOT TAKE TWENTY. the existence and immortality of the

The founder of the Truth Seeker was VOLUMES OF THE ENCYCLOPE a Spiritualist, and the present editor shows wisdom in not denying what so many critical observers have demonstrated, so far as human observation is termination of life.

"Let me say to all young men and young women in homes, or in school, or in college, Do not go gadding about among occupations and professions to find what you are fitted for, but make all be received here at my home, and humble and direct appeal to God for

"Don't mistake the bray of Dearon

#### TAKE NOTICE.

Being compelled to go to press with Again I was surprised! I turned the this issue one-half day earlier than here is! It is huge! Anything in it from press rooms being closed, many items of

#### \$109.

The Progressive Thinker for ten years has prospered-the original and only utes or less time-find its principal mat- first-class-dollar-Spiritualist-paper now less time than he can find the needle published in the United States. On in the hay-mow, except with the per- Monday of last week the receipts for subscription reached \$109-a larger So thinks I to myself, I'll persuade amount than ever received before in one day. It is especially gratifying to -I'll see! I made a magnet-no. I us to know that the paper is still on the made to each of the three volumes, an tidal wave of success after so many

#### THE OLD AND NEW CENTURY.

the various matter in each volume, and One hundred years—a century has gone! We look forth anxiously toward years

> Dear Father-hold the years that go and come,

As one whose voice is lost, is silent, dumb. lished authorship, and have never since Or holy tasks, fulfilled with joy, or pain; As ships, that staunch, and good, the

harbor gain. Some were becalmed-and those o'ermastered me. And some, lay rotten driftwood on the

One, baffled through the storm, and lost its sail. Another, almost sank, amid a gale. One year was rich, and great delight

I prize one cluster, them like pearls. I And count, for after weary hours of

pain, I learned my lesson, found their wealth. My gain Was fruitful of great growth their

meaning driven Home to my heart; for in those years I'd striven. To climb the heights of life, O blessed

'Twas not to be, so thought the years were lost.

stretched above, And crowned this opening century with EMMA B. FENIMORE.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal at once, and set to work in Passages of the Old and New Testa. "Lord's vineyard" right here in ment Scriptures which prove or imply Spiritualism; together with a brief his "Voltaire's Romances." Translated important books of the Bible." By from the French. With numerous il- Moses Hull. The well-known talented lustrations. These lighter works of the and scholarly author has here embodied brilliant Frenchman, an invincible en- the results of his many years study emy of the Catholic church, are worthy of the Bible in its relations to Spiritual romance are combined, with the skill of table encyclopedia of information

An Address, at the Funeral of Col. Henry J. Horn, at Saratoga Springs, N. Y., Oct. 25, 1900, by M. B. Little.

ancestors, we have gathered to-day to from another to the consciousness of pay our last tribute of love and respect | the receptive individual. to the memory of one who has ascended | Our exalted teachers from the spirit to the higher life. One who has left be-side of life inform us that "in this or hind him only the material expression any other condition of conscious existof that life with which we have been ence there is no thought where there is familiar and through which we have no brain;" that "there is no expression recognized his presence. This deserted through the human organism that is not form he never will animate again, and first transmitted through the spiritual in the fulfillment of our last duty to him | brain" and that "the spiritual brain is | Mother Earth, where, under the eternal the hand and cannot be severed from law of change, attraction and repulsion, the physical until liberated by death;" it will, in some future time, although in that "the spirit personalities differ as different form, again enter into the materially as do the physical bodies, structure of some expression of life in some more highly developed than othone or more of the several kingdoms of lers, some more impressional than oth-

pied this most perfect of all productions itual brain." been a patient student of certain psy-lical body." chic forces and conditions which per- If this be true then all thoughts or tain to the inner man alone, which impressions that come to our conscioushave prepared him for his final ascent ness are made, first upon the spirit into the life of spirit.

early manhood to become interested in Were this not the case and no imprint the development of a psychic who was, made on the spirit brain, then all memin some respect, the most remarkable ory of the experiences and teachings of spiritual medium of the century-An-, the material life would perish with the drew Jackson Davis. He was an inter- separation of the spirit from the physested witness of certain phenomenal leal form and we would enter the spirit manifestations through which was produced, more than fifty years ago, a statement of a wonderfful, yet natural and orderly system of world building together with the processes of development of ascending forms of life thereonized ideas then prevalent and compared to which they were far in ad-

an unlettered boy psychic. pression well developed, Brother Horn became a devotee to art. He studied extensively in Europe, devoting his attention mainly to the works of Titian. He was well known and loved by the New York artists. A tender and loving husband and father, a true friend, a believer in the grandest form of natural religion and possessed of high spiritual attainments, he has closed a well rounded life, useful and beneficent and has passed beyond the limitations of mortal vision. In our sorrow we say "our beloved is

dead." No, no, he has only seen the curtain of mortal life drawn aside, a flood of light from the beautiful "Summer Land" beyond has burst upon him and he has followed the light, that is all.

That we may better understand his changed condition let us, through the grand spiritual philosophy which he loved to contemplate, endeavor to solve one of the mysteries of life and death, that we may discover a natural and comprehensible process through which the transition of our friend and brother to the more perfect life has been accomplished.

We may safely accept the statement of St. Paul that "there is a natural body and a spiritual body," and admit that man is a dual being, part material and part spiritual. We may farther add that the spiritual only is eternal and that the physical is perishable; hence the spiritual is first and the material worthy of only secondary consideration.

In gestation the material atoms are attracted to the spiritual and processes of growth and development of both the spiritual and the material bodies proceed harmoniously together, assuming at certain stages of their unfoldment some of the most distinct forims of the ascending orders of animal life through which man, in his ascent as a human has passed. During this time the life principle is maintained by the constant in-breathing, by the parent of life atoms with which the atmosphere is laden and with which the human and the spiritual systems are constantly saturated.

On being born into the material world the still developing forms, now animated by a divine spark of intelligence thrown off from the infinite centre of eternal wisdom, and known to us as the mind, enter into a condition of consciousness and assert a human individuality. Through nature's orderly processes the mind, together with the spiritual and physical forms unfold together until the highest condition of perfect manhood is attained. Passing this point the physical form, subject like all else in nature to the eternal law of change, passes into a process of slow flecay. The life atoms, like the material food no longer freely assimilate; degeneration and final separation follows: physical mechanism it has so long animated and enters into a new condition of conscious existence in the world of

These are processes through which all life and death.

spirit.

Suppose you plant a kernel of corn. active life principle grows on to its per- of mortal existence.

The spiritual body is not subject to the process of degeneration for it is be- memory will be in emulating his noble yourd reach of the ravages of age and example, and over his inanimate form decay and retains its highest condition let us pledge our continued fidelity to of perfection. The mind although the cause of spiritual truth, and with hampered by the inability of the degen-greater earnestness renew our efforts erating physical organism to properly for the emancipation of the sons of men convey to consciousness the imprint of from the unprogressive influence of the physical senses is, nevertheless, narrow creeds and the terrifying fears his own spirit is greater than he that through this helpless condition as a de- of a superstitious and revengeful thependent ripened by new experiences. ology. But the mind, when released with the spiritual body-which it continues to animate-from the material body soon regains its full activity and clearness of poet of Spiritualism may be read in her perception.

of its parts and functions as its mate- printed and bound. Price \$1. rial representative the physical form. | "Humanity, Its Nature, Powers and generation of thought and is equally office. Price 25 cents.

In compliance with the custom of our necessary for the reception of thought

we tenderly return it to the embrace of as much a part of a person's body as ers, to whom even the slightest touch During the more than fourscore years of the delicate vibrations of the spirit

from nature's mechanical work-shop! They also teach that "the spiritual tion are true, vaccination not only fees and laboratory-embodied in this phys- brain is in the exact locality of the ical form, the ultimate of all greative physical brain, permeating every porforce in nature's highest kingdom, he tion and particle thereof and so firmly has been gathering experience and ob- united that every impulse given out as pense of a suffering public. taining knowledge of the operations of well as every thought received through the laws that not only governed the ma- it is also pulsated through the physical terial world about him but he has also brain, like the blood through the phys-

brain and secondly upon its material It was Col. Horn's good fortune in representative, the physical brain. world as ignorant and helpless as when we were born into material existence.

This being the case it follows as a natural sequence that the individual intelligence, through impressions made on the spirit brain, carries with it into the on, compiled and published under the world of the unseen a full and comtitle of "Nature's Divine Revelations." plete record of all experiences and Although these new revelations antag- knowledge acquired in the world of materiality

When finally released from the huvance, yet modern scientific investiga- | man organism, and freed from the eftions and astronomical research, has, in fects of the dual life, then from a higher the main verified and adopted the great standpoint and with a clearer vision truths there taught by higher intelli- than is attainable in the mortal existgences from the unseen world through ence, the individual spirit reviews all acts of the material life as their memo-Possessed of a fine, sensitive nature, ries retained by the spirit brain pass bewith artistic feeling and ability for ex. fore it and they are judged solely by the motive and aspiration which actuated every thought, every transaction of the mortal experience. In like manner at some future time we shall all sit in merciless judgment upon ourselves and this is all the "day of judgment" we shall ever know.

Does it not follow, then, that our dear friend, now in spirit life, has taken with him, not only memory, but all the Godlike attributes of the inner, the real self? Are not the divine principles of benevolence, justice, kindness, sympathy and love which he possessed in a marked degree while inhabiting this now silent form before us, just as strong; just as perfectly developed, as they were the hour he passed beyond the limitations of our physical senses? Most assuredly this must be true and at this moment his great love for the afflicted ones left behind on the mortal plane is just as intense, just as tender as it was before his transition into the

The real man then has not changed and it is only natural that he should seek some possible avenue through which he may return to you and manifest his presence, that you may actually know for yourselves that he is not dead; that he still lives and clings to you with all that loving tenderness so beautifully expressed while associated with you in the mortal life. Actuated by an unnatural fear of

death inherited from our ancestors and still taught by many of our religious teachers, we are accustomed to pity those who are passing through the change called death. We speak of them as "passing through the dark waters" as "under a cloud," or as "going down into the valley and shadow of death." Now the facts are, that on the contrary, they are ascending from this clouded world of darkness, disappointments and sorrows into the light, where there is no more night: into a more harmonious, a more real life. Then let us rather mourn for ourselves who are compelled to remain on this, the lower plane of existence and further encounter the vicissitudes and buffetings of a selfish and unsympathetic world.

Our translated brother has taken with him into the world of effects those artistic accomplishments which will best enable him to fully appreciate and enjoy the beautiful and refined in the world of spirit. In that sphere of harmonies where

exact justice is meted out to all: where all conditions are separated and classified, he will have all that his broad education, his good deeds and noble aspirations have earned for him: all that as a natural inheritance belong to him. In the new life into which he has en-

tered, pictures more beautiful than human hands ever wrought will satisfy the loftiest ideals which were beyond his reach in the mortal existence and the spiritual body is released from the arouse his soul to the highest condition of ecstatic enjoyment. Flowers more lovely than ever bloomed around his mortal home will greet him at every turn in his pathway in the spiritual paradise. Landscapes grander than human beings pass in the phenomena of | Mother Nature ever furnished for the admiration of her children through material expression, and in which there Although imperceptible to your physi- are no inharmonies, no angularities, no 200,000 Mohammedans-obey the injunccal senses, experience has taught you expressions of decay nor of wrecks rethat the kernel contains a life principle sulting from the destructive forces of possessed of all the potency and promise | nature, will meet his expanded spiritual of a matured and perfected plant. vision. There the happy greetings of When placed in proper soil the life prin- the loved ones who have gone before, to- hibited the use of intoxicants. Thus, if ciple becomes active, a root strikes gether with the many expressions of the youth of this Republic ask whose Content to wait and bravely do her part, down into the earth, an ascending shoot gratitude and thankfulness from those example they shall follow, shall we not appears above the surface, in time the | whom he befriended and cheered by kernel separates from the plant, disin- little acts of kindness, long since for- which also include the Jewish comtegrates and disappears, while the gotten, will overwhelm him with joy mandments? plant containing within itself the now and rapture beyond the comprehension

There let us leave him, conscious that the highest honor we can pay to his

"Poems of Progress." By Lizzle Doten. In this volume, this peerless varied moods, "from grave to gay, from Granting the existence of a spiritual lively to severe." It is a book to be body as well as a physical body it nat-I treasured and richly enjoyed by all who urally follows that the spiritual form love genuine poetry, and especially by children. Terms moderate. Address must be as complete and perfect in all Spiritualists. The volume is tastily Seminary, Belvidere, N. J.

Hence there must be a spiritual brain as Possibilities." A concise, 'masterly, By Dr. Paul Carus. An excellent study for \$1.25. well as a physical brain. A brain act- presentation of the facts and philoso- of Buddhism; compact yet comprehen. ing under impulse is necessary for the phy of Spiritualism, For sale at this sive. Paper, 50 cents. Cloth, \$1.25.

MOSES AGGRESSIVE.

Begins a Crusade on Compulsory Vaccination.

Rev. Moses Hull, pastor of the Spiritual Temple, Buffalo, N. Y., preached a sermon on "The Evils of Vaccination." In part, he said:

"Spiritualism stands as an advance guard of the interests of humanity. The last meeting of our National Assoclation, without a dissenting vote, passed the following resolution: 'Resolved, That compulsory vaccination is not only unwise, unconstitutional and un-American, but dangerous to health, causing eczema, erysipelas, cancers, tumors, and often death.' Tuberculosis should have come in among the evils here enumerated, for vaccination is the cause of more pulmonary consumption than any other one thing in the world. I was chairman of this committee on resolutions, and I have ever regretted my short-sightedness in omitting that one word.

"Facts from every part of the world will demonstrate that at least one-half in which our now liberated friend occu- world make their imprint upon the spir- of the consumption originates in vaccination. If the charges in this resolua gang of hungry doctors at the expense of the public, but it lays the foundation for future harvests at the ex-

TEACHES A BAD LESSON.

"We affirm in this resolution that vaccination is unwise. It teaches a bad lesson; it takes the mind from the true remedy for small-pox, and it has caused the public, which trusts in its doctors, so-called, to cease to look for the true cause and real remedy for small-pox. said so-called doctors, for, be it remembered, medical men are not generally doctors; they are only dosers. Doctor is a Latin word, and signifies teacher. It is not to the interest of those who live by dosing people for their ailments, to spend much time in telling them how to get well and keep well without their aid. I believe the medical profession is quite as honorable as any other but men must be expected to work for their own interests.

"Cleanliness, ventilation and diet are the sovereign remedies for small-pox. Where people attend strictly to these three things, smallpox is not more dangerous than a mild case of measles. Small-pox lives on filth. Sanitary conditions, were they universally adopted, would soon stamp it out of existence.

"I now assert that it is unconstitutional and un-American for a policeman to come in with a club, and assist a butcher with a lancet in arresting our children, who have committed no crime -to overcome them by the power of brute force, and inject into their system a polson worse than any rattlesnake carries in his fangs. Such things as vaccination of terrible criminals for helnous offenses, might do to go with capital punishment. Under any other circumstances, it is too barbarous to be tolerated in an enlightened republic.

"Nor is it just to deprive children of an education, because their parents, their natural protectors, refuse to have them poisoned. These laws have been enacted in nearly all of the states. They have, however, not always been enforced. Wherever the matter has been carried far enough, these laws have been decided to be unconstitutional. Of course the decision could not be otherwise. It is the worst kind of class legislation, a legislation which, in New York City alone, will this year put \$4,000,000 of the people's money into the pockets of the members of one profession, and at the same time lay the foundation for disease enough to keep the doctors busy all their lives. It is the worst kind of class legislation, and has been so decided. I would prefer to give the doctor a thousand dollars to keep away from my house, than to pay him one dollar to come in and poison

my family. In Genesco, Ill., the doctors killed a son of George Lawbraugh, with vaccination. Mr. Lawbraugh decided on looking on the corpse of his murdered child that the doctors would never slaughter another child for him with polsonous lymph. So when he sent his little girl to school, and they said she must be vaccinated, Mr. Lawbraugh refused to allow it. The result was that his daughter was thrust out of school, and was to be branded as illiterate. This Mr. Lawbraugh could not and would not stand. He carried the case to the school board. Being beaten in all courts, he went to the Supreme Court with the case. There after every point of the case was weighed, the decision was made that the law was unconstitutional. Mr. Lawbraugh was victorious, and his daughter was placed in the school for which he was taxed to

"A similar case occurred in Wisconsin, with a similar decision. A case not altogether dissimilar has occurred in our own state, with similar results. Every stranger that ships to come to this 'land of the-free and home of the brave,' is compelled to be vaccinated, or be returned to the country from which he emigrated."

Buddha and Prohibition.

To the Editor:-Will you kindly give space to the following item on the relative value of Buddha's teaching as compared with that of Jesus on the subject of intoxicants?

The fact that the Nazarene failed to reaffirm the teachings of Buddha, and instead of prohibiting the use of intoxicants, turned water into wine, was a very great mistake. Even this great For as the sexton's spade flung in the Republic, foremost of all the nations. wastes millions upon millions of dollars annually on intoxicating beverages, and the ruin and wreckage is terrible. 450,000,000 Buddhists and 180, tion of their religion and are abstainers.

The grandest prophet of all the ages, Buddha, about 600 years before the Nazarene turned water into wine, prodirect them to the teachings of Buddha. QUAKER.

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THE MASTER IS COMING.

A Christmas Recitation by A. C. Clay.

They said, "The Sarior is coming To honor the town to-day, And none can tell at whose house or

The Master will thoose to stay." And I thought, while my heart bea What if he should come to mine? How would I strive to entertain

And honor the guest divine! And straight I turned to tolling To make my home more neat:

I swept, and polished, and garnished, And decked it with blossoms sweet; I was troubled for fear the Master Might come ere my task was done, And I bustened and worker the faster And watched the hurrying sun.

But right in the midst of my duties A woman came to my door; She had come to tell me her sorrows, And my comfort and aid to implore. And I said, "I cannot listen, Nor help you any to-day; I have greater things to attend to,"

And soon there came another-A cripple, thin, pale and gray-And said, "O let me stop and rest Awhile in your home, I pray; I have traveled far since morning, I am hungry and faint and weak; My heart is full of misery, And comfort and help I seek."

And the pleader turned away.

And I said, "I am grieved and sorry, But I cannot help you to-day: I look for a great and noble guest," And the cripple went away. And the day wore on more swiftly, And my task was nearly done, And a prayer was in my heart That the Master to me might come.

And I thought I would spring to mee

And serve him with utmost care, When a little child stood by me With a face so sweet and fair-Sweet, but with marks of tear-drops, And his clothes were tattered and old A finger was bruised and bleeding, And his little bare feet were cold.

And I said, "I am sorry for you, You are sorely in need of care, But I cannot stop to give it, You must hasten otherwhere." Swept o'er his blue-veined brow; "Some one will feed and clothe you, But I am too busy now."

At last the day was ended,

And my toll was over and done: My house was swept and garnished, And I watched in the dark alone: Watched, but no footfall sounded, No one paused at my gate, No one entered my cottage door, I could only pray and wait.

I waited till night had deepened And the Master had not come: "He has entered some other door," "And has gladdened some other

home!" My labor had been for nothing And I bowed my head and wept. My heart was sore with longing,

Yet, in spite of it all, I slept. Then the Master stood before me And his face was grave and fair; "Three times to-day I came to your

And craved your pity and care; Three times you sent me onward, .Unhelped and uncomforted. And the blessing you might have had was lost.

And your chance to serve has fled." "O Lord, dear Lord, forgive me! How could I know it was thee?" My very soul was shamed and bowed In the depths of humility. And he said, "The sin is pardoned,

But the blessing is lost to thee; For, comforting not the least of mine, Ye have failed to comfort me." -Unknown.

KNOWLEDGE VS. FAITH.

The minister had spoken pleasant The hymns were sung, the prayers had all been said.

The visitors had passed the casket by, And now the mourners stood about their dead. A smile was resting on his peaceful

His breast with violets and roses fair Was spread-love's tender hands had placed them so-.She heard who loved him most, "I am p not there!"

Her tears were dried, a smile lit up her The promises of priest were all for-

What cared she now for hymns or dole-Those words were life, she knew that death was not.

And in her heart her soul raised up its hands To thank the spirit whom she had not

Oh. what a blessed thing it is to know For when we know all faith seems low and mean!

Beside the grave—the charnel house of clay-She silent stood and heard in solemn

voice These words. "Ashes to ashes and dust to dust! Her tears were dried, and lo! she doth

rejoice; earth Upon the coffin's cov'ring damp and

That low, soft whisper floated to her In kind assurances, "I am not there!"

She laid aside the morner's black and And in life's busy rounds, she is content. Until another summon's may be sent: Content to wait? Ah! well, she would

not be, If gifted from the spirit side to hear The kindly cheering message often "Your loved one is not dead, but always near!"

Grand Rapids, Mich.

B. F. SLITER.

HE DIVINE PLAN has been carried out successfully by The Progressive Thinker; one continual curscribers 25 cents—far less than its act- derstood, there would be no theorizing. ual cost to us. Its regular price to the no hobby-riding, no wrangling, no dis-

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PROTEST.

Relative to Certain Fads and Cults.

Spiritualism has as firm, solid and demonstrable a foundation for exact science as chemistry or biology. Chemical force and vital force can be known only by their action; the effects of which we call phenomena-facts. And but I ask a careful and critical analythey are the only means by which we sis of the propositions and statements can learn anything.

have their existence in the realm of forces, Spiritualism has its phenomena (for every rational, voluntary act of human life is a spiritual phenomenon), as well as chemistry or biology, with this difference, however: The latter are physical, while the former are psychical, which involves the entire sphere of human activities; that is to say, all human beings are spirits, their | and honest investigation that is given to essential attributes being of a moral and spiritual nature.

activities arising from man's moral and spiritual nature, are involved in every true interest in life. Everything depends on what we do, or do not do; and everything we do or do not do depends on what we think or do not think; everything we think or do not think depends on how we feel or do not feel That is to say: All that men obtain, or seek to obtain; all that men do, or seek to do; all that men avoid, or seek to avoid, is for the sole purpose of satisfying some desire, or of gratifying some

The desire or feeling is the force be hind every act of human life. The law or mode of its action may be stated thus: Man employs those means and pursues those interests which he thinks will best satisfy his desires, and best promote his present and future welfare: and avoids those evils as best he can which he fears will bring him pain or misery.

There is no escape from the operation of this force that impels man onward in his upward or downward course in life. No one deliberately and intentionally does that which he knows will injure Sometimes, however, the intensity of desire on the strength of passion will override all considerations of propriety or reason; as in the case of the drunkard, or one under intense passion and sudden provocation; but these are no exceptions-in fact, there can be no

exceptions to the law. These propositions are either true or faise. If false, analysis will disclose their falsity; but if true, they carry with them the most important consequences. That they are true, is shown by the analysis of any act of human life; and here is a basis as broad and fundamental for spiritual science as there is for chemical, biological, or any other science which claims exactitude for its basis. It is time to take Spiritualism out of

the category of so-called speculative science which, however is a contradiction of terms-speculative means to guess; science means to know-a guessknow science, which is absurd. The established habits of feeling,

thought and action are so strong in us

stay because it is easier and more agreeable than to get out, in accordance with the law that all bodies move along the line of least resistance, and in the direction of the force that impels them. So long as the spiritual philosophy is the subject of speculative theories, it will never advance; but will settle down to "creeds" and "faiths" and "cults," formulated and controlled by a kind of priesthood. Its present attitude toward true science is similar to that of al-

chemy before chemistry was known. It was subject to various speculations and false theories. The alchemists "belleved" that the base metals could be transmuted into gold; that they could discover the philosopher's stone, and distill an elixir that would prevent death. So we have the "subliminal" state of mind, the "subconscious self," the wonderful power of "suggestion" that can turn black into white in the twinkling of an eye, and the "power of thought" that can be sent whizzing through space from the "transmitter" to the "receiver," called telepathy which means far-off-feeling, and not thought

But the most serious misconception is the theory that knowledge is the determiner of human conduct, the controller of human affairs and the regulator of human life. This fallacy is fatal to all spiritual advancement as well as of all political, social, industrial and religious advancement, so far as human agency is concerned. The philosophy of Spiritualism is the philosophy of human nature: for human beings are the spirits and ever will be. It is alike applicable to man's existence in all stages on earth as well as in the spirit world.

If we know, what we know is not knowledge; it is something that exists prior to the knowing, and which gives rise to it. That thing is sentient lifea conscious force in man; a persistent and irrepressible desire to enjoy; to be happy. That desire in its ultimate anwhich gives rise to a concern for the Welfare of self and of others who are

Knowledge is the cognition of means to ends instrumental in the accomplishment of ends. Were there no desire or feeling, there would be no use for knowledge, since no ends would be sought. Were there no knowledge, there would be no ends accomplished. Knowledge, then, is secondary, not primary; instrumental not initiative nor directive. Knowledge is the conception of the feeling or desire; and this implies something conceived which is not conception.

The misconception under considera-

tion, has its rise in appearances, as we speak of sunrise and changes of the moon which we know are false conceptions. So without analysis, the prevailing theory regarding knowledge as the moving, directing power, appears to be real, when it is only apparent. So we say. John Smith died and was buried. This mode of speech is employed by popular speakers and writers. Now. upon second thought, we know that John Smith neither died nor was buried; and so by a careful analysis, we may know that knowledge does not determine human conduct, that it is not the director of human life. Thus false conception is an effectual obstacle to all advancement of Spiritualism which in its broadest sense, is ethical science. The fact of spirit phenomena is estab-

lished beyond all doubt. Then why rent of the profits returning to our | speculate and theorize, hold conventions subscribers. Volume 3, of the En- and discuss these phenomena and arcyclopedia of Death, and Life in rive at different conclusions. If the the Spirit World only costs our sub- | philosophy of human conduct were unescape them in spiritual affairs under existing conditions?

> Imagine a convention of chemists held at great expense, for discussion regarding chemical affinity and the law of | For sale at this office.

chemical equivalents. How absurd! Men did theorize and speculate when alchemy was accepted as true; but when its fallacy was discovered, they quit and began to investigate. So when the fallacies and fads connected with Spiritualism are exposed, men and women who indulge in them will begin to investigate, and those fads now exist-

tions of alchemy. It may be claimed that what is here presented is mere speculative theory; here set forth. So far, no one has of-We live in the realm of facts; causes | fered such. To me they are as evident as any axiom in mathematics and as obvious as any act of human conduct.

Let us cease speculating about "subimilinal" states of consciousness, "subconscious self," "power of thought," "suggestion," "reincarnation," "astral spectres," and the like, and, accepting the true methods of investigation, give the subject of Spiritualism the careful physical science, and that method will bring it up to a plane of exact science. I want to impress the fact that the Its basis is that of ethics in common (so far as principles are concerned) with the philosophy of worldly conduct. Huthe philosophy of worldly conduct. Human nature is ever the same, because
ifs principles never change. The forces
that move to human conduct are as
easily comprehended and their modes
of action as readily understood as are those of mechanics or chemistry because their effects (human conduct) are as clearly observed.

It is true, there is much in human conduct that is beyond our comprehension, but we have no more occasion to speculate about it than we have about the equally incomprehensible mode of the growth of plants; why some flowers are red, others white, etc., why oxygen unites with nitrogen in certain definite proportions, etc. Enough is known for all practical purposes.

It is only the errors of theological motives and methods that hold so firmly men's minds and lead them away. We want no "faiths," no "cults," no "believes" in Spiritualism. If it is true, let us have the truth and abide by it Belief, opinion, dogma will not do. The subject is too important-too sacred, to leave it to speculation. To all these I enter a solemn protest. E. J. SCHELLHOUS.

Spring Hill, Kausas.

AGNOSTICS.

They Decree That Baby Gir Be Without Faith.

Mr. and Mrs. Charles S. Sparks of Cincinnati. Ohio, decree that their baby girl be without faith. From all knowledge of prayer and praise as Christians | right hand corner. if this number corknow them, and all Christian influence which so many regard the one elevating influence in the world, a tender baby girl of Cincinnati is to be raised apart, says the Chicago American.

Her wondering baby eyes have not yet looked upon the light of this world for a fortnight and the future troubles of her existence are indivinable to human eyes, but it is certain that she will have to encounter and overcome as to keep us in grooves in which we them without the sustaining aid of Christian faith. Her parents, who are agnostics, have so decided.

And their decision has called a cry of protest from Christian parents throughout the country. Letters have been written to Mr. and Mrs. Sparks, the parents of the child,

pointing out what the writers declare is the error of raising a child without the mellowing influence of prayer and Christian communion. They have declared that the holiest, happiest and tenderest memories of man or woman are those of childhood, when the mother, bending above the little head of her kneeling child, taught it the first pray-

But the protests have refused to move the parents, who declare that there is no hereafter.

Charles S. Sparks is an attorney in Cincinnati. His wife is but nineteen years old. And what has seemed remarkable to many is the fact that she was raised in strictest Christian teaching. Her grandfather was the Rev. Charles Williams, one of the founders of the Congregational church, who died more than half a century ago on the Isle of Man. But since her marriage she has departed from the teachings of her childhood and declares that she has -renounced all faith in the Bible.

"My husband and I read the Bible through several times," is her statement, and have studied its chronological history, the history of the church, its organization and what brought it into existence. And we have come to be ag-

nostics." She declares that her child will be sent when old enough to the Liberal University at Silverton, Ore. This is a co-educational institution which teaches

everything except religion. Its president is J. E. Hosmer, and its secretary, Pearl W. Geer. And in the meantime, Mrs. Sparks declares. Charlotte will not be allowed to attend any kindergarten or school where she will alysis, is love of self and love of others | be taught religion. As she expresses it: "She shall not be allowed to learn the Lord's Prayer. It is useless. It reminds one of temptation, evil, death and kingly power. It brings no happi-

> "She shall not attend kindergartens where prayers are repeated, or in which her mind shall be dwarfed by singing foolish and meaningless songs to Him on high, nor shall she have playmates who do these things.

"She shall be taught to be generous and kind to others; to do all she can to make others happy; to pity those who blindly follow the teachings of the ignorant dead: to love the truth: to be open-hearted and frank; not to practice deceit: to love the beautiful in art and | A new edition in paper covers with large clear type nature; to worship the truth; to hurt the feelings of no human being intentionally; to do all the good that she may, so that she will not need a tombstone to remind those who follow after that she once lived, and whenever nature calls for a re-arrangement of the elements of which her body is composed and which give it life and action, to surrender unflinchingly, without fear of punishment or hope of future reward."

The feelings of these two Agnostics would be greatly mod and improved if they could be brought under the influence of Spiritualism, and recognize the fact that the supposed dead do return and communicate with their loved ones on earth. It would be a great aid to them in properly raising and educating their child. Who shall step to the front and convince them? There are many fine mediums in Cincinnati and a good field for them is furnished by the Sparks family. Chicago, Ill. SPIRITUALIST.

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History of Atharael. Life in the Stone Age. The History of Atharies, Chief Priest of a band of Aryans. This pamphlet, containing 91 pages, was written through the mediumship of id. G. Figley, and is intensely interesting. Price 20 cents. For cale at this office.

MAN THE MICROCOSM. His Infinite and Divine Relations. Intuition-The Light Within. By Giles B. Stebbins. Price, 10c. ZUGASSENT'S DISCOVERY.

Sequel to The Strike of a Sex. By George N. Miller.

aper, 25 cents. For sale at this office.

Children's Progressive Lyceum, Amanual, with directions for the (rganization and management of Sunday schools. By andrew Jackson Dayls, Something indispensable. Price 50 cents. Real Life in the Spirit-Land.

Given inspirationally by Mrs. Maria M. King. Price 75 cents. For sale at this office MYTH AND MIRACLE.

One of Col. Robt. G. Ingersoli's best lectures. Price

## .. GENERAL SURVEY ...

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor | full name and address of the writer. It 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 writer. The items of those who do not 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 inade quate to publish everything that comes to hand, however much we might desire non-appearance of YOUR article.

to impress upon the minds of our correspondents that The Progressive Thinker | Georgia Gladys Cooley, Mrs. Clara L. 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 re. | meetings held here Sunday afternoon quirements being favorable, should be and evening, the interest-seemed to be written plainly with ink on white at high tension in Spiritualism. The paper, or with a typewriter, and only on | Grand Army Hall was well filled in the one side of the paper.

lines to two lines, as occasion may require. Every item sent to us for publiaddress of the writer. We desire to pears. This rule will be strictly adbered to.

Rolla Stubbs writes from Bederwood Minn .: "We have had with us that veteran worker in the cause of Spiritualism, Mrs. Lowell, of Anoka, Minn. She gave us two lectures: her addresses were very instructive. Will J. Erwood, of St. Paul, visited us Sunday, the 16th inst., giving us two lectures which were highly appreciated."

The Kansas City Journal has the fo lowing: "If you do not believe in ghosts you are not in the class of Mrs. Sara T. Robinson, relict of the famous first Governor of Kansas. In a communication to the Lawrence Journal, Mrs, Robinson tells the life story of Mary Chapin, the educator who was associated with the earliest schools of Lawrence, and from this we extract as follows: 'Miss Chapin was engaged to be married to a young clergyman, talented and worthy of her. After a brief illness he died. For a long time she felt 'all the weariness and loneliness such a bereavement. The efforts of friends to console her availed nothing, but one night she was awakened from her sleep by an exceeding brightness in In the window the old lost lover stood "Love is eternal." The burden was old days, cheerful and happy and useful, the marvel of her friends." .

Joseph Chapman writes from Grant's Pass, Oregon: "I have Vols 1 and 2, and the other four premium books you have so generously given to your subscribers, and they form the nucleus of a library that I am proud of. I have been a subscriber to The Progressive Thinker for the past five years, and I have acquired a knowledge of the spiritual philosophy, by reading its pages that has made a better man of me. Long may you live | intellectual and moral plane busily emto enlighten the people on the truths of | ployed, and our glorious philosophy will | Spiritualism."

The American of Chicago, received the following from Minneapolis, Minn. 'Charles Axelson says he was almost hands while staying all night at haunted house near here. Several boy companions and Axelson went to the house to solve out the mystery of the strange noises that drove the occupants of the house away several weeks ago. After midnight Axelson's friends departed, leaving him alone. When he ing search was made for him, and he and Milling Company in the Cripple unconscious. He says he was choked into insensibility by a pair of slender white hands, which seemed to float support."

"The three premium books received; present conducting revival meetings at they are grand, and it seems very little to say thanks. I feel very grateful for | About ten years ago Mr. Bitler saw in a the Divine Plan.'

Frank T. Ripley, test medium and February, March and April open for enat the Bryden Hotel, Columbus, Ohio.

Henry T. Utley writes: "I have read Antiquity Unveiled with deep interest. On page 7 of the preface it is stated that the communications are published verbatim as received from the spirits. They are all made in correct English language, and by spirits of different nationalities who knew nothing of the English language. How could they use the language so correctly?"

Mrs. J. E. Staner writes: "A large and appreciative audience attended the third musical and literary entertainment given by the Spiritual Research, at the Van Buren Opera House, corner Madison street and California avenue, December 13. The hall was beautifully decorated with palms and flowers. All the talent was first class, and every one was well pleased. Supper was served at 6 o'clock to fifty people. We hold a literary social in the afternoon the secing. Ladies will bring lunch. Supper sitting with Mrs. Frances Ruddick. served at 0 o'clock. We extend a cordial invitation to all to attend our next, Ind .: "I think your paper is the best which will be held in the same hall on January 10, 1901; also hold meetings out it any longer." every Wednesday afternoon, beginning

at 2 o'clock, at same place." California to the front! We have a large list of subscribers in California. and have sent there hundreds of our premium books. A. E. Hillis, of Santa Barbara, writes: "Please find enclosed postal money order, \$3.10, for The Progressive Thinker and six premium books for the new year 1901. I have the Occult Life of Jesus; it is a beautiful book. The Progressive Thinker is a welcome visitor in our home. To-day bas been beautiful; a bright warm golden sunshine, 84 degrees in the shade; sweet perfumed roses and the orange blossoms are wafted through the open windows on the ocean breeze, while writing to you. I sent you fresh cut roses from the tree in a letter and a few orange blossoms and buds with their bright green leaves. Fresh water

will revive them." Carrie Swensen writes from Minneapolis, Minn.: "Kindly mention in The Progressive Thinker that I have been compelled to give up the publishing of field for a Scandinavian. Spiritualist share of appreciation as her work at the monica, down to the fewsharp, is beau- well worthy of being preserved in this nearly seven years to find out."

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

D. W. McKenna writes from Fond du

Lac, Wis .: "The seeds planted here by

the perusal of your paper and premium

of the State Spiritualist Association WRITE PLAINLY.-We would like held here recently, and so ably conducted by Moses Hull, Dr. Peebles, Mrs. St:wart, Max Hoffman and others, are Luke, 14:26.) Did the Master say this?" did more good than all the orthodox are permitted to speak for thyself." just beginning to germinate and will, I feel certain, bring forth fruit of such character as to be of lasting benefit. At afternoon, and in the evening even ITEMS.—Bear in mind that items for standing room was at a premium. Mrs. the General Survey will all cases be | Clara L. Stewart, president of W. S. S adjusted to the space we have to occu- A., and Max Hoffman, State missionary, py, and in order to do that they will had charge of those meetings. Max generally have to be abridged more or | Hoffman spoke briefly in the afternoon, less; otherwise many items would be and was then followed by Mrs. Clara crowded out. Sometimes a thirty-line L. Stewart, whose subject was Spirit-Item is cut down to ten lines, and ten | ualism and what Spiritualists believe. She handled her subject ably. After her lecture those present received a very incation, should contain the full name and | teresting entertainment of spirit messages from Max Hoffman. In the evenknow the source of every item that ap- ing Mr. Hoffman spoke at more length and in such a simple and convincing manner that it must have carried conviction home to many an anxious heart. Mrs. Stewart followed with a discourse. taking for her subject 'Where are the Nine? She handled the subject ably and beautifully. The inspiration which she receives is of very high order. Max Hoffman followed her lecture with his tests and spirit messages. Very many of the recipients of these messages shed | E. Fries sang 'Call Me Thine Own.' tears on learning their loved ones were | Mr. John W. Ring, pastor of the Spiritaroused from her lethargy in this phil- of which the cornucopia under which osophy, and will follow in the wake the couple stood, upturned and showof her now more advanced sister States in acquiring the knowledge of this science. I should always feel that I had relatives and friends were present and done myself, the Spiritualists of Wisconsin, and the angel world a great injustice did I not mention the efficient work being performed by our State sec-

W. H. Leidigh and seven others writes as follows from Villa Ridge, Ill., speaking approvingly of the work of her room like the glory of the sunlight. Mr. Geo. F. Perkins: "He has been with It was a very pleasant and joyful reus two weeks, and during that time he in all the naturalness of life and he said | delivered twelve lectures and assisted us in giving an entertainment. To say by the teacher, through Mrs. Richmond lifted. She was the Mary Chapin of the that he gave perfect satisfaction is those present partook of a bountiful col putting it very mildly. We can't understand why the N. S. A. don't keep him ! and others just like him steadily employed as missionaries. One clean, honest worker like Mr. Perkins, Mr. Brooks. departments of the school, four in and others we might mention, are worth | number, and attained the required ex. | strangers present, in her usual eloquent more to the cause of Spiritualism than all the 'fakes' there are in the United States; yet the fakes fatten on the credulity of the public while our honest workers can barely make a living. Let us keep those who are working upon an gain a standing among scientific and honest people.'

retary, Mr. A. A. McIntyre. He is

the people out to hear these lectures."

M. R. Crilly writes "You might say Hall, South and East Diamond streets, | follows with tests." Allegheny, Pa., with Geo. C. Day as speaker, and Mrs. M. J. Crilly as medium, are having a very successful season. The Progressive Thinker sells on

The Chicago Times-Herald says: "A was found lying on the floor, partially | Creek district. This means that the Good Will Temple, the largest church ever projected, will be built in the near future in Chicago. This is the realizaand he believes is the direct answer of Mrs. B. C. Slater writes from Oregon: | ten years of praying. Mr. Bitler is at | the First Methodist Episcopal church vision a mighty church in a large city built for the masses. Since that time it that temple. He discovered no means, trict and furnished the means with Spiritual Church of Sturgis." which to sink shafts. The Good Will Temple is planned to be, when com-It will be 500 feet in height and will be may be seen for many miles out on the lake. The seating capacity of the tem- not care to be fooled by tricks or hypthat a Cripple Creek mine expert has | years old and probably, cranky." informed him that there is \$8,000,000 worth of ore in sight now. A site for

Mrs. L. A. Darrah, of Neosho Falls. Kansas, would like to open up a correspondence with Ben Hayden or wife. Mrs. O. C. Williamson writes from Inond Thursday of each month, beginning | dianapolis, Ind., that she had excellent at 2 o'clock; entertainment in the even- results in slate-writing while having a the definition to that point in decay Isaac Terry writes from Anderson.

the temple has not yet been selected."

A. D. Jacoby writes: "We have had some wonderful demonstrations at our own home, and we are sitting to convince others of spirit return. Our progress seems very slow but we feel encouraged, and as good things come slow we are still hoping for good-results."

that is published. Can't get along with-

Wis .: "Spiritualist work in Wisconsin process. It has been found that living is making progress and is starting many | cells taken from the body can be prepeople on the path of honest investigation. Max Hoffmann, who has been en- and then have life processes revived if gaged as state missionary, has been do- they are properly treated." ing some good work at Stevens Point and Fond du Lac the past ten days. At Fond du Lac Sunday afternoon and evening, Mrs. C. L. Stewart, state pres- Ridge, Ill., during the first part of Deident, and Mr. Hoffmann held meetings | cember. My host and hostess were Mr. in G. A. R. Hall and the room was and Mrs. W. H. Leidigh and family, crowded. Mrs. Stewart's lecture in the who each and all represent the harevening was pronounced by those who | monial philosophy as taught by Andrew listened as one of the best they had ever Jackson Davis. Their house is like an | office. heard from any pulpit. Her subject oasis in the desert to the weary spiritwas 'Where Are the Nine,' and it was ual pilgrim. Every one of the eight ably handled. She goes to West Su- children, five sons and three daughters, perior for next Sunday. Mrs. Georgia and grown to full statue, are musicians Gladys Cooley is at Fond du Lac this and singers, and real spiritual music, Nya Tiden, as there seemingly is no week, and she will be accorded her full vocal and by organ, violin, guitar, har-

her many friends and supporters."

The Englewood Spiritual Union by reason of religious (?) prejudice has been obliged to change their place of meeting to Hopkins' Hall, 528 West 63d street, where the usual services will be held every Sunday at 2:30 and 7 p. m. Ladies' Auxiliary, every Thursday at 2:30 p. m.

J. H. Thomas writes from Kansas: | Galveston, Texas, was pleased to have "There is nothing I like better than to their hall filled to standing room. After read The Progressive Thinker. I have filed sixteen volumes of the paper, and hope to find some person that would Filled?" Mr. and Mrs. H. S. Bock prelike to read them."

Progressive Thinker of December 22 an article by E. M. Harrison, M. D., of Master as a perfect man and a true and | was a pleasing feature; 'Naming the spotless medium.' Further on he says: | Baby,' used for the ceremony, is origi-Love brings love, and hate brings hate.' | speaker." The article is all right, but the Doctor, being a lover of the Master, Jesus, should explain through The Progressive | meetings here December 13 and 14, to to do so. That must account for the books, together with the mass meeting Thinker a passage reading: 'If any man good houses. The interest was so great come to me and hate not his father and | that it was only a few minutes' work mother, and wife, and children, and for me to secure on the following day brethren, and sisters-yea, and his own | ten new names. It was remarked here life also, he cannot be my disciple.' (St. by prominent people that the lectures

Spiritual Church which is to be at Lincoln Turner Hall, Sheffield avenue and | a few workers like Mr, and Mrs. Kates, Diversey Boulevard, will not hold meet- | vice and crime would soon disappear; ings until the first Sunday in January. 1901, at 2:30 p. m. Geo. F. Perkins and | cease, and the right hand of fellowship | horrid Christian massacres; but no, you Emaline Perkins, conductors.

C. Walter Lynn has changed his resi dence in Oakland, Cal., to 1512 Franklin street. He says: "I have secured a lovely home with harmonlous surroundings, and with added facilities for my work. I feel impressed that I can do better work than ever along psychic lines in the new location,"

The Opera Glass says: "At Chosen Friends Hall on last Wednesday a 1:15 p. m., Mr. Albert W. Leifert and Miss A Benelle Dean, daughter of Mr. and Mrs. W. H. Dean, were united in the holy bonds of wedlock, at Galveston, Tex. A double arch of earlatan ing and also gave us some good lecoleanders and palms, badding to a bower of oleanders, capped with a horseshoe and a cornucopia of dainty stir among the people. They are actu- on Bible, on Christianity, on materialiferns, formed the decorations. Miss Lona Farrar attended the bride, the groom's brother was best man and little Helen Farrar, ring bearer, Miss M. Dobyns presided at the organ and Mr. still with them. With such workers in | ualist society performed the simple but the field Wisconsin will at least be impressive ceremony, at the conclusion ered them with flowers. Regardless of Aliceville; corresponding secretary, ing." "The sharpest of criticisms (althe torrents of rain a goodly number of Mrs. Laura A. Darrah, Neosho Falls; ways friendly). wished the newly wedded couple a long and happy life."

The members of the class in Psychosophy of 1899 and 1900, who passed the necessary examination in the School letting the public know where the Spir- of Psychosophy of the Church of the itualists are holding forth and getting | Soul, met at the residence of the teacher and founder, Mrs. Cora L. V. Richmond. 3802 Ridge avenue, last Tuesday evening, when the "Students' Certificates' of the school were conferred upon them. the certificates (twenty-four in number) until the hour for departure. After the students have passed through all the cellence the teachers' certificates will be conferred upon them.

> Mrs. S. A. Walters writes: "I have been speaking and giving tests for the Progressive Spiritualists of Denver since the first Sunday evening in Nober, in Columbia Hall, Charles Building, Curtis and 15th street."

Fred Johnson writes from South Chi cago: "The South Chicago Spiritualists society have secured the services of in your news columns that the Pro- Rev. Harry J. Moore for the last two choked to death by a pair of ghostly gressive Spiritual Society, Grand Army Sundays of December. He lectures and

T. H. writes: "It is expected by the people generally of Sturgis, Mich., that the State Association of Spiritualists that city in February. Thomas Harding received a letter from the president of rich vein of gold ore has been cut out the State Society informing him of a the Spiritual Church of Sturgis. At cipient handed it to Dr. Denslow, president of the Harmonial Society of Sturgis, who summoned a meeting of Spiritual Church and also entertainment to the officers of the association. speakers and delegates at private homes. The hotel proprietors and boardspeaker, has the Sundays of January, has been the object of his life to build | ing house keepers of our city are to be gagement. Address all letters to him however, with which to carry out his rates to all visitors during the three plan until a year ago last August, when | days the convention shall be in session. he met A. J. Wharton, a rich mine and it is expected they will not refuse owner of Colorado, who gave him 100 | to do so. So we hope to meet with the acres of land in the Cripple Creek dis. State Society in February in the old

H. E. Pomeroy writes from Hot Springs, S. D.: "I want The Progressive ers in the world write for its columns. surmounted by a luminous cross 100 | Enclosed find one dollar. I am not a feet in height and 50 feet wide, which | Spiritualist because disembodied spirits do not communicate with me, and I do ple, according to Mr. Bitler's arrange- notism. I despise Dowieism and all The Chicago Chronicle says: "The in-

expression when viewed from the point of physiology. An animal or plant cannot be considered dead until it has reached that point in disintegration where it is impossible to revive life. Spiritualist paper to inaugurate the Di-Some physiologists still further restrict where every cell in the body of an animal or plant has ceased to contain or consist of living protoplasm-in other words, each cell must have lost beyond recall its life powers. Probably one of the most striking examples of instantaneous death was that of the person who accidentally fell into a large vat of boiling caustic potash, which at once consumed the entire body, leaving only the metallic plates from the heels of his shoes and a few buttons from the clothing as remains. Death from electric A. A. McIntyre writes from Junction, | shocks also border on the instantaneous served in a normal state for a long time

Geo. F. Perkins writes: "I held a very successful series of meetings covering two weeks of continuous work, at Villa paper in America-which it took me mass meeting a few weeks ago has won tifully rendered by this family. The fasty form, in print. Price, 35 cents. mother is the trance medium of the | For sale at this office.

family at their circles Wednesday and Saturday evenings, which are devoted to themselves, and no collection. please.' Mr. and Mrs. Leidigh deserve great credit for their close adherence to

the laws of harmonial Spiritualism."

Correspondent writes: "Sunday, De-

cember 0, the Spiritualist Society of

a highly entertaining and instructive lecture from 'Wherewith Shall I Be sented their little daughter (Helen Peter Miller writes: "I read in The | Susanna) to be named. The ceremony, platforms, had been as truly liberal as performed with flowers, was simple but impressive and highly appreciated by Chicago. He says: 'I am a lover of the lall present. The music of the evening 'Keep this thought; remember it well: | nal by Mr. John W. Ring, the regular

J. G. Follett writes from Sherburn, Minn.: "G. W. Kates and wife held The Third branch of the Beacon Light | preaching the town has had in the past | That, you remember, was spoken by a twenty years. If we had in every State envy, hatred, malice and revenge would would be extended to our brother man. and we would live better, longer and happier, and be in a better condition to make the change called death. Please send the paper. We can all have The Progressive Thinker, if we can't have the lecturers. I would not be without the paper for five hundred dollars a dying dogmas. year, and I am not rich either." Mrs. L. A. Darrah writes from Neosho

Falls, Kansas; "The 7th of October last Rev. L. A. Mabee and Laura B. Payne, freeman, free to speak the truth at evof Topeka, began a series of meetings here which lasted one week. Mrs. as you see it. Payne furnished some good singtures. Rev. Mabee gave us Spiritualism from the Bible. I never saw such a ally beginning to think for themselves. Sister Inez Wagner was here the last ous enough to control the Spiritual three days of the meeting and gave movement. They are doing all they tests which we considered excellent. Seeing that the meetings were so successful, Sister Mabee organized a camp | quote her own pointed sentence. "from here, called the Neosho Falls Spiritual- all that hampers and cramps and fet-A. Mabee, Topeka; vice-president, Mrs. Laura B. Payne; treasurer, Warren Mil- | there is one camp (Cassadaga) "where ter, Coloma; secretary, Leonie Switzer, representative at large, Mrs. Inez Wagner, Eskridge; trustees, Hugh Darrah, Neosho Falls; Mrs. Laura A. Darrah, Neosho Falls, and Willis Switzer, Allceville. Our camp is to begin September | Next! 6, ending September 24, 1901, We have a beautiful park in which to hold

Louisa Tuttle writes from New York City: "A Japanese Tea and a 'Food Sale' was given by the Ladies' Aid of the Spiritual and Ethical Society of New Yorks on Dec. 13. It was a very union. After the services of conferring pretty affair. The room was decorated with large Japanese vases and fans by the dozens. Young ladies, dressed in Japanese costume, served tea and cake | paper plan, an "open door," all wellation, prepared by the hostess, and en. | to all. Souvenir cups and saucers were joyed a most delightful time socially presented to each person present, and everyone was glad they came. Mrs. Brigham, our beloved speaker, improvised poems from subjects given by and unique manner. We have a steadily growing and prosperous society, and a Ladles' Aid society that works hard and in perfect barmony for the upbuilding of the Spiritual, and Ethical Society. We have generous friends who are not afraid to put their hands deep in their pockets to help us in times of need. We have the elements of success, earnest workers, a grand work, and a speaker that is everything that heart could wish for."

### OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see It. will hold its mid-winter convention in There are others, however, who do not seem to realize what is going on around them, and therefore miss many did not appear at home Sunday morn- by the Good Will Temple Gold Mining | desire on the part of some to hold it in | chances to enrich their minds and enlarge their understanding. Vol. 3 of once on receipt of that letter the re- the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and around the room without any apparent tion of the aim of Rev. J. S. Bitler's life, his executive board and resolutions should be in every family in the United were unanimously adopted authorizing | States, whether Spiritualists or not him to invite the State Association to | Volumes 1, 2 and 3 constitute a wondercome and to tender them the use of the | ful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to requested to reduce their terms to half- | you in these three volumes. They are nicely printed, neatly and substantially | conciliated by politeness and affability." | For sale at this office. bound, and are an ornament to any library. Volume 3 is furnished at cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, pleted, the largest building in Chicago. Thinker because some of the best think- only cost \$1:10. Paper one year \$1.00. The three volumes of the Encyclopedia of Death, and Life in the Spirit World (or any three of the premium books you may select), \$1.10. The paper one year and three premium books cost only ments, will be 10,000. Mr. Bitler says forms of priestcraft. I am about 79 \$2.10. The aggregate cost of the three volumes of the Encyclopedia of Death, and Life in the Spirit World to the trade stant of death is a vague and indefinite is \$4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first vine Plan-a portion of the profits of the office returning to subscribers in valuable books

"The Watseka : Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale atothis office. Price 15 cents. "The Priest, the Woman and the Confessional."ni This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked nves. Price, by mail, \$1. For sale at | sidered by the Spirit Lucretius;" "Oddthis office.

"The Heresy Trial of Rev. B. F. Austrial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can." etc. Price 15 cents. For sale at this

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer, and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are

A Liberal Spiritualist.

Clara Watson in her excellent letter No. 575) savs: "Mr. Jamieson, once with us, but not now of us, seems yet to have some interest in us, else he would not care to read The Progressive Thinker."

True, powhere is there a journal more liberal, free, independent. I care no more for a narrow-minded publication than I do for an orthodox 7x9 heaven. Let those support both who want them. I say again, if your societies, your

this paper, I would have been with you

"unto this day," for you were the friends of my youth. I liked you and you liked me; that is, the radical, outspoken, reform class. Why should I not have "some interest" in you? I consider you my peers. I would be less than a Calvinistic Christian missionary who devotes his or her life to saving heathen souls, and you are not heathen, if I took no interest in my old Spiritualist associates. Had your platforms been built on the "rock of ages," which I call "mental freedom," you would have said to me, and every other speaker, "Thou heathen to a Christian. Had the Christians been as liberal, as broad-minded as that heathen, the world would have escaped religious wars, holy crusades, dare not do it. You have your committees, or "boards," who dictate your utterances; who fear the "cause" may be burt; who study "policy" as servilely as a ward politician; who strive to build up ling. Price \$1.25. a large auditory by skillful pandering to Mother Grundy, or low obeisance to | Each \$1.

I said at the beginning of my career, 41 years ago, that I would stand upon no platform unless I could stand there a | at this office. ery turn, as I see the truth, not perhaps

This is why I am not with you. Is it my fault?

But you have thousands who are as heretical as I am on religion, on God. zations, on dark circles; but not numercan, like this grand woman, Clara Watson, "to keep Spiritualism free," to

I am pleased to learn from her that all shades of opinion are given a hear-

pride. Who is not proud of such men and women, grown large enough to do that? Let me then except one camp.

As to the expense of debates, orthodox Christians have borne their part in | country and in Europe. Price \$1.50. scores of places. Why should not Spir- | For sale at this office. itualists do the same? "A small body with no millionaires among us" is usually a working body, and does more for the "common people" than the millionaires accomplish for anything except institutions already rich. Generally, debates, properly managed, pay their own way, although I favor the subscriptioncome. A subscription circulated among the people, who really love debate. who eagerly crowd our auditoriums to hear both sides, will be more speedily signed and paid than any other. The more such joint debates, the fewer "revivals," based on a modicum of intellect and a maximum of emotion resulting in crowding of insane asylums. Debates beat the church. That is why she

sets her face like flint against them. There is not a Spiritualist society in America, if it has the courage of its convictions, if it is willing to have its "Evidences" sifted thoroughly, uncompromisingly, that may not avail itself of a debate this winter of from six to twelve sessions, two hours each. Nobody goes to sleep. Short, sharp, spicy speeches wake the echoes. I will cheerfully give half of my time for mediums to come forward and "demonstrate" that Spiritualism is true; and the mediums should be paid for their services

by the people, and would be. Christian churches pay lecturers from \$25 to \$100 for a single lecture which touches no vital question, avoids-every living issue. Hundreds of thousands of

dollars are paid by churches every winter for such "literary lectures." I am not one of the boasting kind, but I wish to confidentially convey to you the fact that I have succeeded in silencing every battery the church had, the last one of all being the redoubtable Elder Clark Braden. Not one word will he write to me now. Yet he started out many years ago to silence us! His fate should teach every debater to ob- viz.: The Light of Egypt, Vol. I., bound serve the sage advice of Socrates: "We | in cloth, \$2; paper, \$1. The Light of should avoid whatever may display bad | Egypt, Vol. II., bound in cloth only, \$2. feeling, and attend with civility to what | Celestial Dynamics, cloth, \$1. The may be addressed to us; all hearts are Now, my friends, there is a chance for your societies, if they are as liberal as Cassadaga, to invite the public to test Spiritualism in the arena of friendly debate, no acrimony, no quarrel. Show me that the materialistic-agnostic views

I have entertained for twenty-two years are not founded on nature and reason: prove to me that you have mediums (as is said of the one at Spring Hill) to whom 20 to-50 spirit men and women nightly come, leaving every visitor without the "least doubt," and I am with you. Can it be done? Then why not do it? W. F. JAMIESON.

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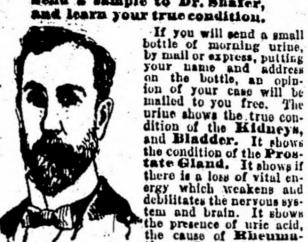
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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to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

anonymous letters. Full name and address must be given, or the letters will objects moved and the rays of light innot 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.

Wm.Folly: Q. Why does the Christian world celebrate Christmas on the 25th of December as the birthday of by unitizing all manifestations, is satis-Christ? If it is not his birthday, it factory. seems an injustice for the government to set it aside as a holiday.

A. So far as the day on which Christ was born being certainly known, even the year is subject to doubt. Of all historians Mosheim is considered by theologians as first in honesty and accuracy. He says in his Eccl. His. Vol. I., p. 53: "The year in which it bappened (Christ's birth) has not hitherto been fixed with certainty, notwithstanding the deep and laborious researches of the learned." If Ireneus is right, and he is often quoted as infallible authority, Christ lived to be about fifty years old, years before the usually received date.

The Rev. Dr. Geikie, in his Life of Christ, says: "The whole subject is very uncertain. Ewald appears to fix the date five years earlier than our era. Pethvius and Usher fix it on the 25th of December, four years before our era. Bengel on the 25th of December, four years before our era; Augir and Weiner in the spring; Scaliger three years before our Era, in October; St. James, three years before, on December 25; Enselius, two years before our era, on January 0; and Idler seven years before our era, in December."

According to the gospel of St. Luke, Christ was born when Cyrenius was governor of Syria, which was long after the death of Herod, and the intervening time is determined by the fact that the taxing spoken of by Luke, took place ten years after Matthew says

Not until the fifth century was the birthday generally agreed upon. The 25th of December was chosen because it had been held by all the houthen nasilous from immemorial time as sacred to the birth of the Sun-god. The Brumalia or winter solstice, the day of Adonis, became the Christian day of the birth of their god. More strongly is the Christmas of the Anglo-Saxon and German peoples tinged with the mythology of their Norse ancestors, who celebrated the Yule feast in honor of Freyu, son of Odin and Frigga, born on that day. From them came the Yule-log, the Christmas tree, the evergreens, the gifts, all that goes to make the day an event in family and social life. It has not as close connection with the birth of Christ as it has with Mythras, the Persian Savior, or Horus, born of the Egyptian Virgin Isls. As now observed

northern "barbarlans." The vitality of this great holiday is inot because any special god, or god man was born thereon, but because it is one expression of Nature worship, and grows out of the constitution of things. The story of the gods, of virgin mothers. and infant saviors, is the translation of the processes of nature into mythology. As such it will never grow old, and its observance will be kept by each succeeding generation. However covered up with religious dogmatism, or appropriated, the day itself is not a religious day, and its celebration need not be as-

it maintains all the rites and customs of

Freyr the savior god of our more direct

nancestors. These observances date cen-

turles before Christianity came to the

Sol Katzenberg: Q. (1) Is the year 2000 A. D. a leap year?

.(2) What is the sub-conscious mind? A. (1) When Pope Gregory reformed the Julian calendar, which by making the year almost 12 minutes too long had thrown the computation of time into confusion, he ordered that to every year divisible by four without a remainder, a day should be added. This was necessary, for a year of 365 days would be nearly a fourth of a day short (5 hours, 49 minutes and 12 seconds.) In four years this would amount to a day or nearly so, and hence a day had to be added at the end of that time. But this day adds too much by enough to make | A brave man wedded her after all. three fourths of a day in a century. But the world said frowning, "We Hence in three out of every four century years, the day is omitted. This is equivalent to the rule that every century year divisible by four after omitting the two ciphers is leap year, if not so divisible it is a common year. Thus 1600 is leap year; 1700, 1800, 1900 com-mon years; 2000 leap year.

(2) The "sub-conscious mind" is the activity of the spinal ganglia, as dis- By Carrie E. S. Twing. Richly imbued tinct from the activity of the brain, and as such has a field of its own. But this is entirely distinct from the sub-conscious mind which has recently been ex- Hughes. A tasty, beautiful and approploitered before the public. The mind ate wedding souvenir Contains maris a unit, and the term "sub-conscious" | riage ceremony, marriage certificate, is a misnomer, and meaningless. For a letc., with choice matter in poetry and more extended consideration of this prose. Specially designed for the use subject replies given in previous num- of the Spiritualist and Liberal ministry. bers of The Progressive Thinker are re- Price 75 cents. For sale at this office.

depth of the Ocean?

North Atlantic are from 25,000 to 30,000 and their souls with the higher intellifeet. The average depth of the Pacific gences, to come into closer connection has been estimated from 12,000 to 14,000 with the purer realms of the spirit feet. Soundings claiming 40,000 feet, world. It is written in the sweet spirit- itualism. The book is commended to had not been men of science they would edge in the important field of psychic

27,600 Teet have been indicated, and off office. the Island Tristan de Cunbra, 50,000 | "Spiritual Songs for the Use of Cirfeet did not touch bottom. But these cles, Camp-meetings and Other Spiritsoundings are unreliable, for currents unlistic Gatherings," By Mattle E. the last part of Human Culture and changing the sult to show the hand she cellent work. Finely bound in scarlet remarkable work, demonstrating the read by all. Price \$1.50. For sale at this office, this office, and gold. Price \$1.50. For sale at this office, this office, that the plummet cannot touch bottom, cents.

and hence the apparent depth is always equal to the length of the line used. It is readily seen that in measuring the great depth of from six to eight miles, the line, however strong, could not sustain the force of a current, if its lower end was fast. It would be drawn out indefinitely, and would break when the attempt was made to haul it in. That these long lines are recovered proves that they have not descended to the

Perhaps 25,000 feet may be taken as the limit and the deep guilf of the Atlantic, as a whole, as being the most depressed portlon of the earth's surface. Of all portions of the earth's surface or of the water's surface, the Atlantic is the most improbable and impossible for the former existence of the mythic Atlantis. It represents a downward flexare of the earth's crust of the same age as that of the continental border and mountain ranges of its coast.

Musician: You will find "Lullaby," by Victor Vogel, very pleasing, both by its tender words and sweet music. When one hears it, he almost wishes he was a "child again," in his dear mother's arms, to be sung to sleep and rest.

Delevan Bates: Q. What are the different methods by which spirits hold intercouse with mortals?

A. These many methods may be referred to two great classes, the physical acted upon, sounds produced, physical tercepted so as to produce appearances visible to the mortal eye. The second includes the vast array of manifestations dependent on the mind being sensitive to thoughts from another mind. It is because of these two essentially distinct methods that all the theories that have been put forward to explain the phenomena have failed, for if they succeed in disposing of one, they break down when confronted with the other. Their reference, to a common spirit source is the only explanation which

#### The Prodigal Daughter.

I have been asked by a despairing mother and loving friends to make an effort to find Lois Grace Paige, who disappeared from her home in a Vermont

village a year ago. I am informed that Miss Paige was interested in my work, and the friends who address me think she would read anything to which my name were attached, if living and the article should fall under her notice. A man writes me, "My last despair-

ng hope lies in you. "I know that if you wrote a poem in which her name, Lois Grace, would figure, with an appeal from her mother and enough of the actual facts to let her know for whom intended, she would come back: Life is so short, a mother's devotion so dear-shame and disgrace of so small importance when compared to the everlasting universe and time-and I know that your pen can picture this reality and cause this girl' to reflect and understand that all is for-

"As for me, if she was among the lowest of the low, I should still love the

I cannot write a poem of this kindmy muse has never known how to go about a personal theme of such a na-

But I can make this appeal to Lois Grace, hoping it may reach her eye and her heart. Love and forgiveness await her if she

The world grows more merciful to erring women as it grows older and learns there is no sex in sin. The old laws which caused parents to kill the fatted calf for the prodigal son and to shut the door in the face of the repentant prodigal daughter are modified by the growing spirit of liberal and humane thought.

There was a man it was said one time. Who went astray in his youthful prime. Can the brain keep cool and the heart

When the blood like a river is running riot?

And boys will be boys, the old folks

And the man is better who's had his The sinner returned and the preacher

Of the prodigal son who came back to And Christian people threw open the

With a warmer welcome than ever be-Wealth and honor were his to com-

And a spotless woman gave him her And the world strewed their pathway

with blossoms abloom, Orying, "God bless lady and God bless

There was a maiden who went astray In the golden dawn of her life's young | world from its abounding evils and sociated with religious beliefs or cere- She had more passion and heart than

> And she followed blindly where fond Love led. And Love is ever a dangerous guide

To wander at will by a young girl's

The woman repented and turned from But no door opened to let her in. The preacher prayed that she might be

forgiven, ... But told her to look for mercy-in For this is the law of the world we That the woman is stoned, while the

man may go. shall not call."

Lois Grace, these verses do not apply

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"The Bridge Between Two Worlds." By Abby A. Judson. This book is ded-Student: Q. What is the greatest | icated to all earnest souls who desire, the ablest lecturers on the spiritual ros; dummies were taken up by invisible researchers also, are getting into closer by harmonizing their physical and their | trum. In this little volume he presents | hands, which arranged them and held touch with the spiritual side of things, A. The deepest soundings of the psychical bodies with universal nature have been made in the Pacific and Inual tone that characterizes all of Miss all who tove to study and think. For have been frightened.

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Then one of the dummies hands was In the South Atlantic, off St. Helena. S1; paper, 75 cents. For sale at this

### IMPORTANT MATTER FROM SPIRIT COMMUNION.

Spiritual Inspiration and Aspiration,

The term Spiritualist properly applies to a person who holds convictious and cherishes aspirations of which no rational, pure-minded man or woman need be ashamed-one who believes and knows that communication with exearnated spirits is possible, and actualthat man is in reality a spirit, capable of surviving the death of his physical body, and of living on as a conscious entity in a world or state which, though invisible, is, not far removed from our mundane existence.

.Thus it will be seen that Spiritualism involves simply a question of fact, provable by sensible and rational evidence, like the facts of any ordinary science; and a Spiritualist in this sense is one who has become convinced of this fact. aside from and independent of religious belief or theological dogmas.

It is true, however, that the subject is so closely related to both religion and morals that a conviction of this one basic fact, with the new knowledge and fresh influx of thought that are apt to come with it, is likely to result in some modification or expansion of previous religious conceptions or ethical no-NOTICE.-No attention will be given and psychic. In the first, matter is tions, depending much upon the nature of antecedent views. And it is some what common for indiscriminating minds to regard as essential parts of Spiritualism the particular theories or views they as individuals entertain. But beyond the simple fact of recognized spirit-communion, all theories of religion, all questions about existence creation, salvation, etc., are matters re garding which Spiritualists are no more fully at one than are other people. Each independent thinker has his or her own opinions, and this is liberty

> There are Spiritists and Spiritualists the latter are such persons as, in addi tion to recognized spirit existence and communion, hold to principles of an elevating tendency and aspire to exempli fy these in thought and life, seeking to make spirit communion contribute to that end. Such aspirations establish a tendency to look beneath the surface of things-to inquire into causes, hidden meanings and realities-to interpret systems of religion, philosophy and morals, according to the spirit rather than the letter, and to ylew the universe from the standpoint of spirit, as

We may enjoy the privilege of conversing freely and frequently with bespirits who can give or do give conclusive evidence of being what they claim to be. Through this intercourse and its demonstrations thousands have been led to entertain conceptions of the universe, of the spirit world and its relations to this, of their duty and destiny, which are not only eminently rational but uplifting, soul-satisfying beyond anything they were able to gain from any and all other sources. It is desirable that, in so important a matter, all persons should witness and know for themselves, and then their faith will stand on no uncertain ground.

If angels and spirits once visited the earth long ago, why should they not now? When in 1848 the announcement went abroad that at Rochester, N. Y ... an invisible intelligence, claiming to be a human spirit, had found means of communicating by signals from the silent world, the statement caused a thrill of hope that it might prove true. Men found strong reasons for belief in the spirit origin of those novel phenomena -found themselves face to face with a problem which demanded intelligent and courageous solution. There was evident intelligence behind the mysterious raps, that could not be explained away. The spirit messages conveyed their own credentials and proofs of the common

Our spirit friends seem to have an intimate knowledge of all our concerns. and of even our thoughts; they manifest a kindly and vigilant interest in our welfare; warn against impending dangers, and sometimes give advice regarding material interests. They have not, indeed, saved us from all the ills and trials of life, and probably it is best that they should not do so, since the discipline of suffering is an important part of life's purpose: But their ministrations have illuminated even the darkest experiences with the light of hope and trust in the eternal goodness whose upfailing care is convincingly exemplified in these angelic ministrations.

The chief sphere of their service to us us has been the moral, religious and spiritual, in the best sense of these words: They have seemed most earnest to promote personal improvement. roundness of character, the overcoming of all faults and the stimulation of all that is noblest and best, and to urge the application in human society of these higher principles of action-justice and brotherhood-which will redeem our bring "the kingdom of heaven" on earth. Especially have they illustrated the nature and value of "inspiration" as well as other "spiritual gifts" of primi-

tive times. Our celestial teachers/have not led us to repudiate all religion, but rather have aided us to attain a : far higher sense of what religion is in its essence-to see what is valuable and far deeper meaning in the words and lives of great reformers than the miss.

The world is suffering from a dearth of love, kindness and sympathy, which are foundation principles of prosperity. If one-half as much effort were put forth to cultivate these, that is exerted to accumulate money, nearly everybody would be good and there would be no

poverty. In all the manifestations and ministrations from the supernal world Sthere to your case. Come home and receive is nothing supernatural. If man is rethe forgiveness and the love awaiting ally a spiritual being, he is born so, and cumbersome flesh into a more spiritual state of existence. Then, if love forms any part of his spiritual constitution, he 1 will naturally and necessarily feel an resident physicianse a doung man, was interest in and care for those who are sitting in his own stooms with a friend, left on the earth plane, and will seek to says Walter Besant in the London serve them if he can. We should re- Queen. They were playing a game of member that it is the good in humanity double dummy. They had been playing that prompts them to this kindly ser, for some little time, stathing unusual vice, and this affords a rational and in happening. They sweres seated at a telligible conception of divine provi- square table. . 1 16 ,9: A. H. NICHOLAS. dence.

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THE SPIRITUAL REVIEW,

REMARKABLE MATERIALIZA-TIONS, The

On August 4th, 1880, I was permitted by the courtesy of Mrs. Esperance to attend a scance of Newbastle-on-Tyne (at which she was medium) in company with my friends, Beimer's from Manchester, and Calder, a solicitor from Dundee. We were additional to the public and the rub; and in the second—treble, single usual circle, which consisted of about and the rub. "Never," my narrator told fourteen or fifteen persons. The cabinet me, "did I play with a finer player. She stood close to the wall, the room was lighted with a lamp placed behind a red colored paper screen, sufficiently clear for us to see all the objects in the room. It was about nine feet in width, six feet they came. I have never seen them high, and three feet from front to back. since, though I have sometimes invited A division was made by a muslin screen them to come by dealing the cards on about three feet from one end, and the the tabler whole was covered by a black cloth in front. Mrs. Esperance sat on a canebottomed chair in the small chamber of HARBINGER OF LIGHT, MELthe cabinet. The sitters were arranged in horse-shoe fashion facing the cabinet. After singing, and a devotional exercise by one of the members, the curtain was opened and out stepped a female figure, rather smaller than Mrs. Esperance and clothed in white, who squatted down in the center of the room about six feet from the cabinet. She soon got up, and taking a jug containing some water, walked round and gave a rose out of it to each of the companytwenty-one in all-and again squatted down as before. A strange thing oc- ion, the eye of the spirit, to cognize the curred with the rose presented to me by "Yolande," the name by which this spirit was known to the circle; and who was the operator in producing the phenomena. The flower was like a damask rose, but rather larger; it had a short stem half-an-inch long. I placed it inside my vest, intending to take it home after the meeting. I felt something going on, but did not disturb it; at the conclusion of the meeting I withdrew it, and to the utter astonishment of myself and friends there were three full-grown grown to seven inches in length. I

away in a few days and then dis-After the rose incident "Yolande" called my friend Reimers to come to a corresponding soul, her, and told him to get a glass chamber bottle, and to nearly fill it with sand and consequently in directive force; the and water; which was done, and he re-spirit cannot with such a body exercise tired to his seat. "Yolande" made a efficient control over the animal funcfew passes over the top of the bottle, tions or propensities, though the conand forthwith it was; covered with a ditions may be materially improved by white cloth which she had thus man-environment, and the influence of more ufactured before our eyes. She then vital and sympathetic natures, just as a withdrew about a yard from the bottle weak magnet may be strengthened and and squatted down as before. She most its polarity augmented by a strong one. certainly put nothing into the bottle. This soul, or spirit body, is the sensitive but after a few minutes: we saw what part of man that feels and expresses appeared like a stick gradually rising emotion; when in the cataleptic or hyp-These leaves-three of which I have can leave the physical tenement and, under glass-measure seven inches long connected with it by an attenuated by two-and-a-half inches wide. She magnetic line, travel with lightning then took up the plant and, coming speed to distant places, cognizing what

a drawer, where they gradually faded

soon as they have grown. In the pres- who, impelled by a desire to be a mespirit-as I prefer to say by a psychic the word implies, sit down form-in full view of twenty-one peo-

phenomena produced through her me- particled matter, to make its form visiure of one of the materialized forms by double or duppleganger of the Germans. so called Spiritualists, which caused her. The late Emma Hardinge Britten fretwelve months of suffering. Is there quently roamed in this way, and three you.—Ella Wheeler Wilcox in Chicago in process of time he is born out of the any wonder that materializing mediums months prior to her visit to Melbourne should now be so starce?

SPIRIT WHIST PLAYERS. It happened at achospital; one of the

One of them, at the beginning of a new game, had to dealer his own dum-"The Molecular Hypothesis of Na: my, as is the rule (at(flouble dummy." ture." By Prof. Wm. M. Lockwood. When he had finished amost wonderful practical experiment. The more mod-Prof. Lockwood is recognized as one of thing happened. The dards of the two ern hypnotists, and advanced psychic in succlust form the substance of his them in the usual fan-like form. It was and we may reasonably expect during lectures on the Molecular Hypothesis as if the cards wereda the air. The two the first decade of the coming century of Nature; and presents his views as men looked at each other and at this some truly philosophical investigations demonstrating a scientific basis of Spir. phenomenon with stupefaction. If they and proportionate expansion of knowle

"Bocial Upbuilding, Including Co-op. sharply rapped on the table. "That erative Systems and the Happiness and means play," whispered one of them, Spiritual Science and Philosophy." By Ennoblement of Humanity." By E. D. and with a gasp he led. The leading Hudson Tuttle. A spiritual text-book Babbitt, LL. D., M. D. This comprises partner took the trick and returned, of rich and inspired thought. An ex-

I say "she," because by this time office.

there were visible the hands and arms that held the cards, but nothing more. One of the players was a woman with bare arms showing from a sleeve of white lace; her fingers had rings upon them. The other was a man's, with an ordinary coat sleeve and white cuff. They played the game in solemn

It became apparent that the lady seemed to know by instinct where every card in the pack was."

At the end of the double rubber the arms disappeared. They went away as

### BOURNE, AUSTRALIA.

Man in the human stage is a triune being, consisting of

BODY, SOUL AND SPIRIT: his physical body, which connects him with his material environment, is a microcosm of the planet from which it is evolved, and its constituents can be approximately determined by scientific analysis. Beyond this physical science cannot go. It requires the interior visinterior man. Theologically, soul and spirit are confounded, the terms being used synonymously to designate the immortal principle. But this is erroneous the spirit alone is immortal and above its own comprehension; the soul is the body of the spirit evolved from the physical body, and forming a counterpart within the physical frame, likened by clairvoyants to"a silver lining." It is a refined substance," magnetic in its nature, which, under the direction of the spirit; controls the actions of the body. Will, the dominating power of brought them home and put them into the spirit, sets the soul forces into action, and these control the mechanism according to its behests. Soul forces vary in different individuals; the defective inharmonious organism evolves

LACKING IN POLARITY

under the covering, and then it seemed notic state, it is withdrawn (or exterior- the topics treated by Prof. Denton, following"-stating whether it was oral to spread out in bulk. "Yolande" got | ized) the physical body is insensible to up, took off the white cover, and lo! pain; and when the sleep-waking state in kind, in thought and style with those "In reading the book, and I have read there was a fully developed plant with is induced by the magnetic action of a to which their active lives in this world it all, this modest, self-retiring, literal something like a dozen teaves upon it. second party, the spirit and its envelope across the room to where I sat facing is there transpiring and (under favor- number of questions as to the nature of from the first page to the last enhances the cabinet, presented it to me, saying, able conditions) bringing a report of its spirit, of spirit return; the want of the respect and interest of the reader." "This is for you." I had a good look at observations. On returning to the nor- agreement between those returning as This remarkable book, "Rending the it and placed it at my feet about a foot mal state, however (save in rare in- to conditions in their present world; the Vail," is for sale at the office of The away. I judged it to be about twelve stances), the individual has no recollec- limitations—that the organism of the Progressive Thinker. Price, \$2. It is inches in height. Whild the seance was tion of its experiences: not coming medium imposes upon communication, a large volume of 500 pages. proceeding raps were heard in the cabi- through the ordinary channels of sense net, and the alphabet being used a mes- they are not impressed upon the physisage came, "Look at your plant." My cal brain, but belong to the sensorium friend Mr. Calder, who ent next to me of the spirit, and it requires an act of and was intently watching it, suddenly volition on the part of the spirit to reexclaimed, "Why, there is a large flower cord them on the tablets of the memon it:" and sure enough there was a ory. Thus, if the magnetizer, whilst flower in full bloom, about three the subject is still in the magnetic state. inches in diameter, with a great number directs him to remember the whole or of petals; in addition to the flower the any part of his experiences, he realizes plant and grown to eighteen inches in what is needed, and projects the imheight with a number of extra leaves. pressions onto the brain substance, ma-At the conclusion of the seance. Mrs. terializing them as it were, so that they Esperance wrote under control: "Take are readily recalled in the normal conyour plant home; it will live three dition. If the subject has frequent exmonths." I took it to my hotel and had periences in this direction he will it photographed next morning in New- (unless coerced by the dominant will of castle. On arriving home I took the the magnetizer) realize this power to plant to the head gardener of a neigh- act independent of the physical organbor, who cut off the top part with the ism, and enlarge his sphere of observaflower and potted the main portion of tion, looking into principles and augthe plant, saying he would look after it. menting his sphere of knowledge, so When I told him how and by whom it that ultimately he may be able to diswas produced, he ridiculed the idea, but pense with the magnetizer and induce sald: "There is one 'thing about it I the necessary conditions by his own can't understand. I never knew any volition. The process is the same where specimens of this plant that were not persons surrender themselves to the covered with parasites, and yet this one magnetic action of a disembodied spirit; is quite clean and free from them." I but there is as a rule more danger in say the plant being nursed, but in three the initiatory steps. No sensible person months' time it had withered and died. would surrender themselves to the mag-We have heard that some Indian netic influence of a human being of fakirs can produce mangoe trees with whom they knew nothing; they would fruit thereon in an incredibly short need to know and have confidence in

AND INVITE ANY SPIRIT

this wonderful display of spirit power: pose will protect them from the opera-At this same seance I saw several tions of unwise or mischievous intellimaterialized figures, apparently of dif- gences. As well might they go and sit some of the author's own personal ex- er Life—Some Hints as to Personal Exferent ages and sex. Among these a in a public place with their eyes blind- periences in this line. Dr. Savage periences and Opinions. tall figure of a young man dressed in a folded and an inscription on their sailor officer's uniform—blue jacket breasts, "Who will come and magnetize with brass buttons, cap with gold lace, me." The spirit body cannot be lightly churches have exemplified-meanings and white under-rests-came out and tampered with, a knowledge of its functhrew his arms about a lady's neck and ments are made. Clairvoyants and senkissed her. He glided back to the cab- sitives often see the spirit form of one inet and disappeared. I learned that it still dwelling in the body who learned was the lady's son who was drowned off the fleshy tabernacle under favorable the south coast of Africa some ten years conditions during sleep, and occasion-Notwithstanding the genuineness of by some strong desire to manifest, is Mrs. Esperance's experiences, and the enabled, by attracting to itself undiumship, she was outraged by the seiz- ble to the normal vision; this is the was recognized and identified by a sensitive in our office who was quite a stranger to her: the sensitive being in

the magnetic sleep, followed Mrs. Britten's double to her abode in America, and obtained there evidences of her identity, at the same time selecting her picture from about forty photographs. The powers of the human spirit are as yet but little known, though such seers as Andrew Jackson Davis and Hudson Tuttle have given some very distinct foreshadowings of them, whilst Cahagnet, Teste, Drs. Gregory Ashburner and Buchanan have supplemented them by

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Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such, judge, we will say that he has been a to many, knotty subjects, are freely and an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines, dium nor by any one connected with the

society or circle. All was delivered by "The principal contributors to the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday, corrected, or criticised by those present There are numerous others glying a few and by the authors, and when approved

topics-from world-building, the origin Andrew Jackson Davis, and Maria King of life, or religious, of scientific discov- wrote under inspiration. Newbrough ery, and the laws of cosmos or nature- wrote Oahspe automatically by typein fact the entire field of human writer. "Rending the Vail" was writthought. The limitation seemed to be ten and spoken by full-form personalionly that of the spectators to ask ques- ties and is printed as given, One re-"In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty illus- words a minute were written by actual

were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or ipse dixits of the scribe. He simply "What will attract the attention of states that "a form purporting to be" even the non-Spiritualist reader is that So-and-So, "appeared and delivered the

were devoted-in literary character as rendering of these extraordinary hapdifferent here as in their works extant penings by the secretary has been a source of constant admiration. It adds "The Spiritualist press and its con- character to the book and inspires contributors are just now discussing a stant confidence in the integrity that

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worldliness" which it replaced, which lows:

After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated. Dr. Savage takes up the present condi. and that there have been at least some well authenticated communications tions of belief and considers the agnos- from persons in the other life. The tic reaction from the extreme "other- chief contents of the volume are as fold

was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The istic reaction against agnosticism. He Old Testament and Immortality-Paul's points out the doubts concerning the Doctrine of Death and the Other Lifetime, but these (I think) disappear as them before doing so; yet we find many | doctrine of immortality held by the Jesus and Immortality-The, Other churches and the weakness of the tra- World and the Middle Ages-Protestant ent case the plant, etc., produced by a dium, without understanding how much. ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The World's ple, maintained its material form, the that comes along to experiment upon life, probabilities which, as he admits, Condition and Needs as to Belief in Imtop leaves and bloom being still in my them! Under such circumstances noth- fall short of demonstration. The vol- mortality-Probabilities Which Fall possession, affording good evidence of ing but a high motive and a pure pur- ume includes a consideration of the Short of Demonstration—The Society. work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anoth-

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## churches have exemplified—meanings and white under-rests—came out and tampered with, a knowledge of its funcwhich the scorning world is sure to threw his arms about a lady's neck and ments are made. Clairvoyants and sen-"THE UNKNOWN"

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quiring minds of the world—'How can Babcock, in his 70th year. He had been men acquire an accurate knowledge of a great sufferer for a number of years. those circumstances which produce evil and his chief solace was in reading The and those which produce good, that we | Progressive Thinker, to which he had may abandon the one, and set about the | been a subscriber from the first. Fucreation of the other? This is an im- | peral services were conducted by C. H. portant inquiry; it is one which it | Moody. would have been well for the world, if circumstances could have existed a century past to have induced the human at the residence of his son; D. C. W race then to have entered upon the in- | Hodgkin, at Gray's Flat, three miles vestigation of this long-neglected yet | north of Shingle Springs, Col., Nov. 26. now obvious question.

It contemplates the acquisition of a new | an ardent Spiritualist. science; of a science far more important to the well-being and happiness of man .. John W. Voorhees, for thirty years a than all previously known sciences; a resident of Obleage; passed to spirit life, science which shall make the causes of, on Tuesday, Dec. 18, at his residence, 47 good and evil obvious to all of the hu- Campbell Park, aged 59 years. Mr. man race—which shall advance man in | Voorhees has been connected with vathe scale of creation, from the most rious firms engaged in the manufacture irrational creature, ever acting in direct | of fireworks for twenty-seven years, and opposition to his own happiness and to for the last eight years had been manathat of all his fellows, making the ger of the Consolidated Fireworks comearth a pandemonium, and his offspring | pany. He leaves a widow, who was forprejudiced in favor of all that is incon- merly Miss Ellen Barber. The funeral sistent, unnatural, untrue, opposed to took place at 2 p. m., Thursday, from each other, and therefore miserable; to the late residence. Interment was in a rational being, who wisely seeks the Forest Home. He had been a Spiritual happiness of himself, of all his fellows, ist for many years. and, as far as to him practicable, of all that have life.

knowledge of this new and all-important science, the science of the influence | The funeral services were conducted by of external circumstances over human Dr. N. F. Raylin He was a staunch nature, and how wisely to apply it to | Spiritualist for more than twenty years; practice, the miseries of the human race, black, red and white, and of all intermediate shades, will speedily terminate forever."

be, the creature of the external circum- been for years an ardent and faithful him; while these are inferior or bad, conducted by Marian Carpenter, of De- eight. Questions invited from the au- anston avenue, Chicago, Ill. such as those of St. Giles, Wapping, or | troit. His beloved wife was there to similar-man will be inferior and bad; meet him. Four of his children were while mixed-as now among the middle also awaiting the coming home of and upper classes-man will be mixed Father. His release was welcomed by in the qualities of mind and body; but | him. Mr. Knaggs was an old resident when he shall be alone, surrounded and was respected by all who knew from his birth with superior circum; him. Six children survive him. stances, such as 'Science of the Influence of External Circumstances over Human Nature,' then will humanity take its evidently natural position among the animals of the earth, and become, own and their happiness, as this union | Orange county, N. Y., 1817; came can be made; at all events to the extent

and shall be universally applied to prac- G. W. Battles, survives her. Funeral tice, as it will be the highest and ob-services on Friday afternoon by Dr. J. vious interest of all that it should be so | O. M. Hewitt, assisted by Rev. J. 1. applied, it will be impossible that one Jones. Interment at Oakwood remehuman being should then be allowed to tery? grow up in ignorance-to be in poverty or the fear of it-to be opposed to his! After a severe illness, Mrs. Sophronia fellows-to have inferior habits, man- Topping, of Grand Rapids, Mich., was ners, or conduct-to have any but a kind | released from the body and ushered and charitable spirit for all of his race, | into the Great Beyond, there to meet and for all that have life; knowing how her husband of earth life and those of life is given to, and character formed her children who had gone before her. for, each, according to its nature.

and folly of calling anything good or | On the other hand, she well knew the bad by nature; that before they thus joyous existence awaiting her spirit. pronounce an opinion of that which The services were conducted by Ma. now they do not comprehend they must rian Carpenter, of Detroit. They were, same. know what the universe is, and the held in the Baptist church of Casnovia. spirit, power, or agencies, which give Mich., where her body was buried in motion and progress to the elements the family cemetery. which exist, and form the universe. Of this knowledge, man has been profoundly ignorant, and is as little informed accurately to-day, as our ancestors were when their histories commenced.

why it exists-what has been the dis- W. H. and Lena Ingraham Gifford, the first street. (Auditorium) hall. Good "A Few Wordso About the Devil, and tant past-or what will be the distant latter a prominent Spiritualist lecturer speakers and test mediums have been Other Essays? Dy Charles Bradlaugh. future—are unknown to man. His first | here) and a young man of unusual spir- engaged. step toward any substantial progress in | itual unfoldment, and of pure and exreal knowledge, or in that knowledge laited rectitude of character. J. F. D. which can make man wise, food, and happy, is to become conscious how little he really knows with any accuracy or approach to certainty, of the universe, its designs, the nature of its elements, the power which regulates or governs the union, and separation, and reunion of these elements, or the remote causes of anything; in fact, nothing more than the apparent immediate cause of a few things acting in, upon, and around us. being made to live upon the surface of | Huntley. A work of deep thought, car: | p. m., in old Masonic Hall, No. 144 22d few. thoughts on other Bibles." By a globe, itself an atom in the illimitable rying the principles of evolution into street. Good lectures and tests; seats Moses Hull. Of especial value and in-

finite in extent and duration.

"For creatures thus existing—formed without their knowledge—thinking, feeling, and acting, by an impulse, to them incomprehensible—to pretend to know the origin or ultimate cause or causes of these mysteries, and to have the power to anger, displease, or glorify, these hitherto—unconceived causes of universal action and organization of body or mind, is the very essence, not only of ignorant presumption, but of the most gross irrationality and rank insanity.

"Man yet is ignorant of himself—his second step toward any substantial progress in that knowledge which can make him wise, good, and happy, is to know himself, and especially how very little he knows accurately of himself at this day.

"In opposition to every fact known through the history of the human race, men even now think that they possess within themselves, and of themselves, powers which they never can have, because they are contrary to his nature; and while this ignorance remains, he can make no advance to sanity or to happiness.

"Owing to this most lamentable ignorance of his own nature, man, surrounded by every desirable means to ensure healt' and long life, to be enabled to acquire comparatively a vast amount of invaluable knowledge for all the purposes of human existence, the most desirable qualities of body and mind, unity of interest and design,

C. H. MATHEWS. New Philadelphia, Ohio,

An Explanation.

To the Editor:—Our advertisement-has been running in .The Progressive Thinker for two months, and we have had an object lesson in circulation, hav-ing received mail from Maine to Montana, As my wife gives a reading for each letter just as she would for the person if present, we find it will be impossible for her to answer the requests for free diagnosis, consequently, after January 1, she will answer only as pe advertisment in another column. ALEX. CAIRD, M. D.

Lynn, Mass.

PASSED TO SPIRIT LIFE.

[Oblinaries to the extent of ten lines edge can be acquired solely through an only will be inserted free. All in excess words constitute one line.]

Passed to spirit life, from his home "It will now be asked by the most in- near Esbon, Kansas., Nov. 11, Edwin

John W. Hodgkin passed to spirit life Mr. Hodgkin was 77 years of age, and "The answer involves considerations | was a native of Buffalo, N. Y. A large of the last importance to the well-being | circle of friends will receive the news of and happiness of all future generations. his death with sincere regret. He was

Thomas S. Leigh passed to spirit life. "When man shall acquire a full from his home at Wenonah, New Jersey, on October 22, 1900, aged 49 years,

Mr. John Knaggs, of Grape, Mich., aged 84 years, was released from the "Man over has been, is, and ever will | body on the 9th of December. He had

Grand Rapids, Mich.

Departed this life, at 55th street and Ellis avenue, Chicago, Dec. 17, 1900, indeed, their lord and master, for his Mrs. Louisa Miner Battles. Born in 4308 Cottage Grove avenue, each Sun- "After Her Death. The Story of a Chicago in 1861. An industrious, enterof an incalculable increase to the com, prising woman, generous and kind to tests by H. F. Coates and others. All fall to be fed and delighted with this fort and well-being of all that the earth, all. Was known to a large circle of highly cultivated by the most extended | Spiritualist friends, of whose love and scientific operations can be made so to sympathy she had during a prolonged sickness, having been an avowed Spir-"When this science shall be known | tualist forty years." Her husband. Col DR. G. A. BISHOP.

She was no stranger to the beautiful of the society are held every Sanday self. Price chothe \$1 per volume. For "Men will then learn the absurdity truth of Eternal life and progression. morning at 11 o'clock in Corinthian sale at this office.

THOS. J. HAYNES. Grand Rapids, Mich.

Drowned in Ellfot Bay, at Seattle, Wash., Dec. 12, 1900, Charles I, Gifford. "The universe exists-how it exists- | aged 26 years. He was the only son of mon, officiating clergyman. Seattle, Wash.

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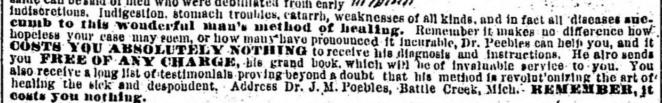
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Wednesday at 8 p. m. G. E. Perkins and Mrs; E. Perkins, lecturers. Tests and messages at every session. Other mediums invited,. All are welcome. The Church of the Soul, Mrs. Cora L.

V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Sents free.

The Sunflower Social Club, auxiliary to the First Spiritual Church of Chicago, meets at Oakland Club- Hall, corner Oakwood and Ellis avenues, the second and fourth Friday of each month, beginning at 3 p. m. The ladies bring refreshments which are served at 6 Questions presented by the audience are answered by the guides of Mrs. Cooley, followed by literary and musical program; also offerings from other workers. All invited.

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