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

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### POWER OF THOUGHT. Some Observations and Crit- One Enacted in Washington.

icisms. It is a matter of some surplse, and of still more importance, to observe the

various conceptions regarding the word "thought." The simplest and most common-sense definition, of the word is, The memory of what one has been thinking. Its conception can be expressed in words which may by this means be translated into concep-

tions by others.

There can be no thought without thinking; it is to call anything previously thought of to mind. We need not go to the dictionary for a definition; for that is founded on common usage.

It is evident to every thinking mind that thought is the product of thinking -an effect; therefore, it cannot be primary nor a cause. It is the product of ception in his own mind; and there it will remain until he gives it expression and the expression may be multiplied

indefinitely.

It has become quite a habit many modern writers to clothe this conception with certain attributes as if it were an entified being endowed with power. A reverend gentleman has seen fit to enlighten us on this subject by an article in The Progressive Thinker. He started out boldly thus: "Thought is a real force," A force is manifested by the phenomena it produces. A. is an active, sensible man. Now let the Rev. Packard send out his thoughts on A. Let him intensify and concentrate them with all his might. If A, or anyone else knows nothing about it, who can discover where the phenomena come in? The idea is absurd.

The ancient Greeks thought a great deal about Hercules, Ajax, Neptune, pluto. All these have vanished; for the Greeks are Catholics.
continues: "It [thought] possesses er, the limit of which is un-

Is he sure of this? "Thought," stars he, "Is not a thing, it is an entity." An entity is a thing that is, by virtue of its own existence. A phenomenon is not an entity. The falling of an unsupported body is not an entity.

In the matter of thought the acting force is desire and not thought. It is a persistent, conscious desire to enjoy; to be happy. This is the aim and end of every human being. That desire is irrepressible during our conscious moments always on the alert for means by which the desire may be consummated Thought is instrumental in devising the means. The mistake is in taking the instrument for the employer of it; just as we say the engine pulls the train.

"Once born, it lives forever," says he. Desire gives rise to thought. The child once thought that Santa Claus would fill his stocking; but he didn't. Such desire gave rise to the thought. Now, since the child has become a man and knows childish thought, and the memory of

Our friend confesses that he does not know how thought is evolved, but he says it dominates the world. The earth was once flat and stationary until Galileo demonstrated its movements, and then it went whirling through space at a rapid rate, and rolling over

on its axis.
"Thought is not only vested with eternity of being, but is also vested eternity of being, but is also vested with great power. No one has yet been able to determine the exact power of a human thought. Within its grasp are both life and death. It contains within itself the power to build up and tear down." This is a string of asser-tions having neither sense nor reason. He continues: "Not only is it true that individual character is the result of thought, but mental and physiological conditions are also the result of the same great power," and quotes in sun-

port of his assertion, a statement of Prof. Elmer Gates as saying: "Mind governs organic tissue and physiological functions because it creates these things and constitutes their life. To learn properly to regulate each of the mental faculties means to become king of your own conscious domain." He speaks of mind, not thought. It is true, intense feeling diverts the vital action from one function to another. One may sit down to a meal with a good appetite; but when a telegram is laid on his plate, announcing the instantaneous death of his child, his appetite leaves him. The vital action that gave rise to his appetite goes immediately to support the new feeling. Intense sudden joy or grief has been known to kill by paralysis of the heart or instant rush of blood to the head. Prof. Gates is speaking of feelings, not of thinking. He quotes Dr. Latson with no better effect.

"Our thinking influences others." Not unless others are aware of it; and again: "All 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 dis ease if we choose." According to this statement, it makes no difference whether "another" knows it or not. He says "we may not be conscious of doing." How can one think unconsciously?

Thinking is an essential factor in the economy of life. It is instrumental in devising means for the satisfaction of desire and the gratification of feeling. It is so essential that it has been sym bolized for the purpose of expression, that others may avail themselves of it. The Rev. Mr. Packard, like all his

class, accepts what is written as author-ity. He "believes," and on the strength of that makes the most extravagant and dogmatic assertions. That is the clerical method. He brings in poetry for proof of his philosophy:

"As you think so you are; And you make or you mar

Your success in the world by your

But it often happens that you are mistaken. "Seest thou a man wise in his own concest? There is more hope of a fool than of him." Goliath thought he wasn't; Satan thought he could con-all human activity, the mainspring of with the philosophy of Spiritualism. Vince the Almighty that Job's plety all human conduct; and as the feeling Price \$1. For sale at this office.

### ODIOUS LAWS.

OTHER ODIOUS LAWS WILL FOL

LOW UNLESS SPIRITUALISTS COMBINE AGAINST THE IN-ROADS OF TRICKERY.

The Commissioners of the District of Columbia have decided that a Spiritualistic seance is an exhibition, and not a religious exercise, and hence all mediums are proposed to the columbia of ums are now required to take out licenses, just like ordinary theatrical per-

Unprejudiced people, who have had opportunities to observe the manner in which so-called spiritual seances are conducted, will heartly commend the above decision.

A spiritual seance bears no resem-

blance to a devotional service, except on certain occasions, when a few discordant and cracked voices unite in some sort of a hymn for the sake of appearances. Its object is to impose upon blind believers by the performance of alleged miracles, that are too shallow and transparent to deceive an unprejudiced and sound-minded investigator; and, on this account people of the latter class are rigidly excluded, and none bu true believers are admitted. No seance ever was or ever will be openly conduct-ed. A thousand ridiculous subterfuges are employed to escape fair and honest investigation, and no challenge, be it ever so open and fair, will induce an alleged medium to submit to a fair test

of his or her assumed powers at the hands of an intelligent and fair minded committee.

Scores of those, reputed to be the most wonderful mediums, have been clearly exposed and prosecuted for fraud, notwithstanding the care with which they guard against detection. There are few, if any large cities in the country where such exposures have not occurred; but yet the unscrupulous impostors continue to thrive on the cre-

dulity of feeble-minded believers in their vile humbuggery. There are a great many intelligent people, who are professed believers in the somewhat vague, but apparently satisfying tenets of the Spiritualistic faith. This class realize and frankly confess that the generality of profes sional mediums, if not all of them, are unscrupulous and fare-faced impostors. Nevertheless their profound faith in the principle of Spiritualism impels them to submit to frequent impositions, under the conviction that some of the medi-ums may be, or ought to be, the genuine article. It is due to the persistency with which this class of believers search for mystery, that t've fraudulent creatures, posing as spirit is mediums, are enabled to ply their iniquitous trade, and it is on this account, more than any other, that the law should see to it that Spiritualistic seances are classed where they belong, among theatrical and other exhibitions, given with a view to profit.—Cleveland Sun.

The above is a heartless, untrue criticism. Thousands of leading scientific minds of to-day are Spiritualists. The lamented President Lincoln was a Spiritualist. You will find many who are Spiritualists in Congress to-day, others who occupy prominent positions in government, long ago became adherents to our cause. I believe, however, that unless the inroads of trickery charlatanry and fraud are obstructed in our ranks, a law similar to that in Washington will be enacted in every large city, and true mediumship will be neld in abeyance. The ballot test, materialization, and trumpet work of the genuine medium are so nearly duplicated by the adept in trickery and sleight-of-hand that a very sharp person s required to tell the difference, and many are misled. Spiritualism is a God-given truth, but we warn Spiritualists, that, if they want the genuine protected, they must war against the sleight-of-hand element everywhere manifested.

Cleveland, Ohio. .....

rested on the prosperity that the Almighty had blessed him with; but he

couldn't.

It is often quoted as an axlom in ethics, "As a man thinketh, so he is." Now if the quotation were correctly made, it would be a basic proposition in ethical science. The true saying is "As a man thinketh in his heart, so he is." But the heart doesn't think, it is the seat of feelings. In scripture, the heart signifies feeling; and in every instance, aside from its physiological in common usage it has the same

meaning. "Heart. 2. The seat of the affections or sausibilities collectively or separately, as love, hate, joy, grief, courage, and the like; usually in a good ense—the seat of moral character, and haracter itself; the individual disposicharacter itself; the individual bad or tion, as a good, tender, loving, bad or selfish heart," (Webster.) A hundred derivations are from the word "heart;" and from "cor," the Latin for heart, as cordial, and the like, many other words

good tree cannot bring forth evil fruit, heither can an evil tree bring forth good fruit." If one's feelings are good, kind, just and tender, if he loves-his neighbor as himself, if his sympathies are with the needy and suffering, we may be sure he is a good man; and he is good because his feelings are good; and as a consequence his thoughts must be good, and be can not be a bad man.

of like meaning are derived.

But if his feelings are unkind, re yengeful, cruel and selfish; if he hates ils neighbor, and has murder in his heart, he is a bad man, because he has such feelings in his heart, and he can not be a good man. For no evil can come from good; and no good can come from evil.

The thought involved in an evil act I inst as obedient, and serves as faithfully in its performance in an evil act as it does in a good act. Feeling (as desire. passion, appetite or other sensation) is the primary source, the sole cause of By Carrie E. S. Twing. Richly imbued

## WHOSE FAULT IS IT?

in Defense of Freedom of Speech.

Certainly not W. F. Jamieson's, whose letter in The Progressive Thinker, December 29, sounds the keynote why he is not in the Spiritualist ranks to doing radical work in the field of reform and educating humanity to a higher plane of selfhood and right thinking wherein creeds and dogmas borrowed from a Pagan mythology have become obsolete. Because he had the courage years ago to say that one-half of the socalled spiritual phenomena could be traced directly to a mundane origin, then the Spiritualists rose up and smote him by denying him the right or privilege to speak the clear, logical and radical thoughts of his honest mind on their platforms, and by so doing, muzzling free speech dear to every struggling soul that has broken the chains of pollcy, expediency, and the opinions of Madame Grundy, and stands in the effulgent light of a freedom that does not trample on the rights and privileges of any one. W. F. is too honest and too liberty-loving to have any committee place his feet in a peck measure and

then tell him he mus not get out of it. Years ago, at a Spiritual convention at Galesburg, the controlling powers refused to grant him an hour to address the convention. They had granted me and hour and I cheerfully gave it up to Mr. Jamieson for my love for free speech and hatred of persecution of any kind outwelghed any desire on my part to make my little speech, for they might have called me to account on their narrow platform, for my utter-ances sometimes were too radical for their digestion, especially when my lec tures advocated the inalienable aght of woman to be heard in our legislative halls and in the Senate chambers of the nation, that politics might be purified, for morally and spiritually woman always stands superior to man. Then the timid ones would say, "Spiritualism of itself is unpopular enough without dragging the woman question into it, and so you had better leave that out," My reply invariably was that when I stood upon the rostrum to speak, I must utter the words that I was inspired to speak, that there must be no truckling or shuffling to popular opin-ion where great truths vital to the hap-

piness of humanity were concerned. Jamieson half way and in the same kindly way he sends out his challenge, for a great deal of good might result from an amicable discussion of the parts of Spiritualism he wishes to assail, and we should not forget that "the agitation of thought is the beginning of And another trite saying and another trite saying is applicable right here and that is, "Any doctrine, theory or creed, that shuns investigation, openly acknowledges its own error."

In all past ages Ignorance and Super-

stition have been the twin murderers that have seized the daggers of Hatred and Persecution to assassinate the Soul of every thinker and reformer that had the courage of his convictions and dared to "speak out," as Emma Rood Tuttle has said in a recent gem of a poem. truth, if he has not already done so, "before the tongue is worthy to speak before the Masters it must have lost its power to wound the feelings of others," so in all kindness give him a

It was not surprising that Jamieson sought the columns of The Progressive Thinker for a hearing, as it was so broad, so tolerant, and so just to all shades of progressive thought, that even materialists were allowed space in its columns. DR. L. P. GRIGGS.
Wrencoe, Tenn.

In all matter relating to mortal oper-

is, so is the conduct that is prompted by

ations wherein human interests are in volved, we are floundering in a sea of dogmatic speculation, opinion, belief; not a single one of them has a basis of truth. There is no objection to these so long as they are tentative proposi-tions. The evil arising from them is the fact that they are regarded as finalities, and thus become fetters that bind instead of steps in search of truth. They are barriers to further progress; they contuse, entangle and enslave the mind It is no wonder; for all we know we have to learn, and what we should learn depends upon three things we do not have-the opportunity, the and the desire; these being lacking, we cannot know. In our schools and universities there is not a line nor a word in relation to human nature, the thing of all others we should know, nor in treating of the natural laws of mind. Either one or the other of two things is true: Educators do not understand-this matter, or the knowledge needful to comprehend the true relations of man to man, and the true conditions of individual life are designedly withheld from the mass of manking for it cannot be doubted that the civilized world to involved in a great variety of conflicting opinions, creeds, dogmas, which cannot be true, and no two leading philosophers are found to agree.

And yet education in the public schools costs hundreds of millions of dollars annually, to say nothing of the universities; and \$600,000,000 are annually expended in the combat against crime; an army of educators and teachers, and 15,000,000 of pupils; an increasing number of criminals, lunatics, suicides, and a vast army of men engaged in dealing with the unfortunate classes.

E. J. SCHELLHOUS. Spring Hill, Kans,

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### ATLANTA, GA.

The proceedings of the Recorder's Court were considerably enlivened yesterday afternoon by an investigation into the merits of tin horn Spiritualism. This investigation was predpitated by City License Inspector J. K. Hunter, who has an eye trained for those whom he believes to be violating the city ordi-

The principal in this proceeding was Raymond Harkins, the alleged Spiritualistic medium, who has been conducting seances in Atlanta for several months and who utilized tin horns for the purpose, he says, of concentrating the voices of the alleged spirits. Incidentally Harkins succeeded a few days ago in concentrating, through his mouth, a sufficient quantity of very earthly spirits to produce a very heavy jag and he was before the Recorder a short time ago to explain the why and wherefores of this spirituous revelry. Inspector Hunter yesterday morning

visited the homesof Harkins on West Peachtree and placed the medium under arrest. Two cases were entered against him, one for doing a fortune telling business and the other for conducting

a business without a license.

Among the witnesses who testified that they had attended Harkins' senaces and were convinced that his demonstrations of Spiritualism were not a fake, were President Dickinson and Secretary Boley, of the Spiritualist Soclety; C. A. Harris, J. E. Cozine, W. A. Harris, Nat McKinley, Sanford Elliott, Claude Ray and Patrolinen White and Arthur. The testimony of Mr. McKinley proved the feature of the trial and

during its delivery he wept."
"Your honor," said he, "I would like to give you my experience in Spiritual-ism, if you will accept it as evidence. I want to state, sir, that there is such a thing as Spiritualism; the departed spirits of loved ones do return to this earth and converse withins. It does not require horns to bring these spirit voices to us, but they are withins all the time. Spirits are around us in this courtroom at the present time. I have had spirits to talk to me, while I was engaged in my business affairs and they have conversed with me on the streets. "It was only a few days, age that a

spirit came to me in 105 office and warned me against a certain man in this town. A few minufes inter this man called me over the phone and asked me to come to his house. I was suspicious, but decided to meet him. I vent down on the street and started to board a car and just as I'did so, an invisible hand was laid on my shoulder and a voice told me to return to my office. I asked why, but the spirit did not reply. I went ou, and when I left not reply. I went ou, and when I left the car this hand was again placed on on his veranda and said, 'Oh, you are not going, are you? Come in.' I then went in the house. I came out whole, but I want to say that I came very near getting into serious trouble after-wards."

Mrs McKinley finally, became so earnest in his portrayal of his impressions of Spiritualism that he wept.

The cases were among the first called, in the police court yesterday afternoon and quite a galaxy of witnesses appeared both for and against Harkins. After hearing the evidence, however, Recorder Broyles decided that Spiritualism is not fortune telling and he dis-missed the cases. The trial developed many interesting features and consumed the major portion of the court

Harkins stated that he was a Spiritualistic medium and said he is a member of a chartered organization of Spiritualists. He also stated that he is a member of the First Spiritualist Church of Atlanta. He asserted positively that the scances are not fakes and that the spirits of the departed did in reality with living friends.

"Why do you use tin horns in your seances, Mr. Harkins?" queried the Re-

"Simply to concentrate the spirit voices," replied he. "The voices of spirits are not strong like the voices of lving beings and the horns are used to make them distinct."

the spirits did not attempt to disclose the future to those with whom they talked, and he claimed that this was proof that his senuces were not fortune telling in any sense.

"I do not charge one cent for the sittings," said he. "All of the money I retings, said its. All of the money I re-ceive is by voluntary contribution. It those who take part in the seance are so disposed they pay for the sitting, but if they are not satisfied and do not voluntarily offer money I never ask them

Two newspaper men. Milt Saul and Joe Hitt, testified that they had flashed a light at one of the seances and had horn. A young German festified that he had offered to pay \$10 if the spirit of his father could be brought back to earth and converse with him. He says, however, that his father! while on earth, could only sheak German, and that, the sennce failed to produce his

father's voice.
In rendering his decision, Judge
Broyles said: "The quiestion of Spiritualism is a big things." I don't believe in it. but there are many good people who do and who are willing to go into court and swear that it is not a fake. The evidence of fortune telling here is very slim and I will therefore dismiss the case."-Atlanta Constitution.

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## THE NEW CENTURY.

Spring Therefrom.

not pray "Thy kingdom come,"unless we act it, nor ask that "Thy will be done on earth as it is in heaven," unless we do it ourselves. In short, we should not ask God to do what it is our duty to do .. When a thinker hears the Lord's prayer offered in concert at a Sunday school and then afterwards notes every act of the supplicants is in direct con-flict not only with the spirit but the letter of it, he has little confidence in the supplicants. We believe in Jesus-we believe in the golden rule; and for the same reason that we believe in Jesus and the golden rule we can have little and the golden rule we can have little fellowship spiritually with those who claim to be his followers. We have no doubt that they believe they are all right. We are told that "Many will say to me in that day, Lord, Lord; have we not prophesied in thy name have east out daylis."

"Where is my daughter, my only daught and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you? Depart from me ye workers of iniquity."

We therefore propose that we all begin the century with a new departure, and we suggest something like the following as a set of rules:

1. We will use no deception in our dealings with each other-that we will not exaggerate the qualities of the articles we have to sell-nor depreciate the value of things we wish to buy.

2. We will deal as near equitably with our neighbors as possible, and on

no account will we take any advantage of their ignorance, by which to get the best of a bargain in a trade. 3. In all disputes concerning business or other matters with our neighbors, we

will inquire whether possibly we may not be partly or wholly in the wrong.

(1) We will look at matters as if we was a district or well and the word of the word of the word of the well and th were a disinterested juryman inquiring into the facts and equities of the case and (2) If still our side of the case seems right, we will then place ourselves in his position and inquire how we should do under different circumstances.

4. If yet we determine our neighbo

is in the wrong, we will with love and pity for him consider his environments, how he is oppressed by creditors, the state of his health, the peculiarity of his organization, which came to him by reason of his birth, and unsolicited by himself.
5. Since anger impairs our judgment

breeds wicked and malicious thoughts, polsons our blood and impairs our health, we will faithfully guard against shoulder and this same voice urged it, and when overcome by it we will not upbraid her. me to return to my office. I then yielded seek to obliterate it as speedily as poswith.

6. We will treat the erring with kindness and love, and do what we can to help them to overcome the frailtles of their organization.
7. We will turn no unfortunate per-

son asking aid or sympathy from our doors. It is our duty to relieve present suffering in-so-far as we can; nor will we unbraid any one for the mistakes by which that suffering has been brought about since the suffering itself is a lesson and barsh words can add nothing

to it. 8. We will abolish all cant from any public service. We will pray only when we feel the spirit of prayer, worship only when we feel worshipful, and express ourselves in either prayer or worship as near as possible for us, in language which conveys our exact feelings; that we will not open any public meetings with prayer unless we

burden of prayers on us.

9. We will go forth each morning with the purpose of making some one happier, and should we meet one in dis-tress of mind, we will bind up their broken hearts rather than ask God to do it.

10. Every morning we will take a retrospect of the previous day's transactions and determine what improvements should be made the ensuing day To carry out these principles, help us Heaven, and ye ministering angels. Norton, Kans. D. W. HULL.

### THE EVENING WIND.

Spirit that breathest through my lattice! thou That cool'st the twilight of a sultry Gratefully flows thy freshness round

my brow; Thou hast been out upon the deep at play, Riding all day the wild blue waves till

now, Roughening their crests, and scatter ing high their spray, and swelling the white sail, I welcome thee To the scorched land, thou wanderer of

the sea Go, but the circle of eternal change. Which is the life of nature, shall re

store.

With sounds and scents from all thy mighty range, Thee to thy birthplace of the deep once more. Sweet odors in the sea air, sweet and

strange, Shall tell the homesick mariner of the shore: And, listening to thy murmur, he shall

deem He hears the rustling leaf and running stream. -William Cullen Bryant. "Human Culture and Cure. Far: First. The Philosophy of Cure. (In-cluding Methods and Instruments).

By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It. should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents. "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, \$1.

## PHENOMENAL.

The Arrest of a Medium, Resolutions That Should A Catholic Lady's Expe-

What a good time it would be for us who have been praying for the Millennium, to commence with the first day of the new century to do something to an Indian squaw named Omma, who wards bringing it about. We should for thirty years has been one of my for thirty years has been one of my guides. One bitter cold night in De cember three women came to my home, one a Scotch lady, advanced in years, and who asked for a seance while her friends waited. Before I became entranced, she said: "I am a good Catho-lic. I do not believe in this, but I was urged to come, and possibly I may have walked three miles for nothing. plied, "I hope not," and requested her to be as harmonious as possible. Omma visited Scotland and gave her tidings of her two sons and their families. Mrs. Watson (the lady's name) inquired, Where is my daughter, my only daugh ter. For ten long years I have not seen

> "Omma replied: "I will find her and bring her back to you in less than three weeks. "Oh, how can you do it?" cried the

lady. "I can't believe it."
"I will find her and bring her home,"
replied Omma. "Now be quiet and
hold my hands tight. We must find her." Within three or four minutes Omma cried out, "I have found her. She is in Jersey City. Profession, nurse. She is a small squaw, little feet and hands, and she has gold in her teeth. "Oh, no!" said the lady, "her teeth were not good."

"Well," said Omma, "she has gold in them now; at this moment she is in a large room, talking with two squaws We must give her a shock. I will cause her to hear a voice crying Mother! three times in her ear. 'Oh,' she cries out to the squaws, 'I hear a voice crying out Mother, close to my ear.' Now she is uneasy and goes away to her room. I will follow her. She is alone. Now hold my hands tight, we must give her another shock, while three times more I will cry out Mother! in her ear. Your daughter hears and cries out, 'Oh, what is this? I must write to mother. No, I will go home.' The mother cried out, "Is she a good Catholic?"

"Yes," is the reply; she is a Catholic and she will be with you in less than three weeks.'

Much more was said, but Mrs Watson went away doubting, and deploring her folly. The next day she went to the priest and confessed her sin. He ennuired the name of the medium. told him. He placed his hand on her head, and "very well," he said; he did

Two weeks have passed since Mrs. and was in the act of returning when sible, and establish in its place love and this man stepped from behind the vines pity for the one we had a grievance she was entertaining a few friends and relating her experience with the medium, and doubting the truth of any such a thing happening as a spirit causing her daughter to return, when all else had falled, when the door opened, a young, well-dressed woman walked in, and going up to Mrs. Watson, embraced and going up to Mrs. Watson, embraced her, crying out, "Mother, mother, have come home."

All sprang to their feet and stared. Mrs. Watson could not speak; the young woman cried out, "Mother, do you not know me? Your daughter has come home to you"

Then Mrs. Watson, with joy sang out, "Glory to God. O, my daughter, you have come home. God bless that medium forever. She told me the truth." There was great rejoicing in that family and a happy Christmas. Hoping these facts I have written may caus many to realize the power of spirit and the usefulness of good mediums.

AUGUSTA D. TREADWELL.

Exeter, N. H.

### Christmas 'Tree by the St. Paul Spiritual Alliance. No Spiritualist society has done a

more excellent thing, probably, than did the St. Paul, (Minn.) Spiritual Alliance, on Sunday, December 23. They sent to the city poor relief committees and asked for one hundred poor chil dren to be sent for a Christmas dinner. Three connecting halls were secured One was used as a play-room, another for dining, and the third for the Christmas tree.

There were present about one hundred children and sixty adults. An elegant dinner was served; then children's games ruled until three o'clock, when they were marched to the third hall and seated around a tall and well-laden tree brilliant with lights and decora-tions. After an entertainment of music, songs and recitations, old Santa Claus descended somehow into their mldst. A liberal distribution of candy. nuts, fruit and toys then ensued. Each girl was given a beautifully dressed doll and other toys; while each boy received a mouth-harp, horn and other items. Truly it was a generous Santa that favored the Alliance guests; and these were poor children who found that love is not a scarce commodity. Mr. Whitwell, president of the Alliance, and Mrs. Sauer, president of the Ladies' Auxiliary, and each member deserve great credit for their graceful management of the practical application of humanitarianism. Mrs. Chad-

them such a happy time. These children will not soon forget this Christmas Remarks were made by Mr. Whitwell, Secretary Hutchison, of the re-lief committee, Mr. Edwards and the

sey was the embodiment of a mother as

she led the children's games and gave to

Mrs. Kates and self are to serve the Alliance during January and February and the first Sunday a Children's Lyceum will be organized, and thus the new year will be started right.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 comis. For sale at this office.

## VOICE OF MY MOTHER

Speaking to Her Child.

'Tis the voice of my mother! she speaks to her child

In accents of kindness and sympathy Like the song of the wind-harp when summer is near With a murmur of gladness it falls on

my ear, Seeming softly to whisper, "I'm here, And sweeter by far are its low-breath-

ing notes Than the music that round me enchantingly floats. Down the strings of my lyre now its melodies flow, And I thrill to their echo wherever I go.

When my heart has grown weary, or pines in distress. Then her spirit is near me, to comfort

And I feel the soft touch of an angel She hovers around me, a vision of joy No sorrow or anguish can ever destroy,

At the lone hour of evening, mid darkness and gloom, As I pensively muse in my desolate

room, Or, unheeding the flight of the softfooted hours, Linger lonely and late in the vine-cov

ered bowers
Where the starlight is playing bo-peep
with the flowers, Oh, then do I dream that my mother is near. And the rapture of meeting gives birth

And oft when in sadness I turn to the Where I know that her form in death's slumber was laid,

and free, Like an echo sent back o'er the infinite Sea, Come the whispers of love that are And over the sky of my future afar Shines the rose-colored light of Hone's

On the wings of the zephyr, wild spirit

beautiful star. Then call me not motherless; break not the spell;
"Tis the spirit of sadness that whispers

farewell; And those who on earth are united in heart. Ah! who shall divide them? They never

may part. voice sayeth sweetly, "They never may part."
For the spirits who loved us in life may return,
As stars in their orbits, or thought to its urn.

They hover around us, with garlands of

To give us bright dreams of the man-

and true
They pour the blest balm of a peacegiving dew, we feel they are with us, though shut from our view. Thus the mother shall watch o'er her

sorrowing child
Through the storms that await her in
life's dreary wild! BELLE BUSH.

Seminary, Belvidere, N. J. WE BUILD ANEW.

We bulld anew. The structures old That were our fathers' pride Are covered deep with crusted mould, And parasite beside.

We build anew. The haunting dream Which shadows o'er our past As roofing and supporting beam, Will not our time outlast.

We build anew. The dogmas stern That cramped the minds of men And cruel hells that endless burn, We relegate with them. We build anew. The slavish fear

13.4

Which holds the leash of power Must wrested be. To justice her The autocrat shall cower. We build anew. On our own soil

Rise wails of grief so long, From slaves who in the deep mines We, too, must share this wrong.

We build anew. The despot's sway Works curse and crime enough: Shall be each stone that blocks the way Smoothed of its edges rough.

We build anew. A force we see We build anew. The mother church

Will pass to long decay, When this unsafe, worm-eaten crutch From her is wrenched away. We build anew. The hissing flames

That licked the martyr's blood, Are quenched in tears; their crystal Swell to a mighty flood. We build anew. Through blinding

tears Heroic deeds gleam bright.
Their blood-writ names on passing years Forever are in sight.

The field is won. Why sit ye here With folded hands to-day? Come forth with purpose, shout and And clear the old away!

Then build anew. Time serving press, And frowning church, aside! The builder comes in earnestness, A world's fate to decide. Then build anew for human weal, For all that makes the man, And stamps him with the royal seal

Ave! build anew. The temple grand Will rise, as Festus said, Proportioned fair in Eden's land,

When Wisdom, Love shall wed.
MARY KELSEY BOOZER Grand Rapids, Mich.

Of God's perfected plan,

MAIN PREMIUMS.

cents, which is far less than actual Death, and Life in the Spirit World Volume 3 of the Encyclopedia of

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ordered alone is 50 cents. Any two the other six Premium Books when "Hark!" said Munson, "did you hear that? It is a sensent out to our subscribers for 25, ther notice, and it is the only book will be our main ord line minn and line will be safe from the wolves that prowl along these shores,

EVE

not, and he rell in the agonies of death by yonder rock. I the one race kills for food and to appease the demands of outrumthe decree of the blost High, to kill and spare | devils' that are more to be dreaded than the wolves; for wards Mondet inicket of hazel bushes, but he could not second only to that of their detestation of the 'red my riffer when he resched the opposite bank he ran to- the trontier settlers for the 'grey devils,' as they are-

swam to the spore; this gave me time to load one barrel of I of Southern Indiana, that will account for the hatred of

landers in answer to the fiery cross sent by their chieftains they seem to know as certainly as did the ancient High- | distance. hungry, ravenous cohorts hasten to the rendezvous which

I I ame am buiner required to night remind me and I

deer in the forest or a traveler passing on its lonely reads

to the settlers themselves. They hunt in large packs, and

ers of Baal out of Israel; as God hath decreed, so it must

must be exterminated as Jehu destroyed all the worship-

had often manifested in a more violent degree. "They

I will join the army of General Wayne, and I hope we will

of General Wayne in Ohio, against the combined western

there, until next Spring, when I will join the regiment

those who sent you. I shall remain at the Fort, or near

safely trust him with the secrets of your instruction from

comed by him when he knows your mission, and you can

is a Christian gentleman of wealth and position; I have

should, as I have told you, see Col. John Meville, who re-

"As soon after our arrival at Pittsburgh as possible, you

"Speech is silvern, Silence is golden; speech is human,

or what is better, remember the old German proverb that

vou to be 'as wise as serpents, and as harmless as doves,

communications with atrangers you meet, let me advise

bellion, and may subject you to mob violence. In all your

the enforcement of the tax law passed by Congress in

to the great sorrow of the former, and directed his atten-

"Not until you exterminate the whole accuraed race,"

many of them in these woods along the river?"

to obey Hig commands."

o call the clans together for battle,

(To be continued.) pattering on the frozen ground in the fast diminishing be substituted for the above in Oluba. ions who immediately answer, and from all directions the enous pack whose footfalls could now be heard distinctly the Encyclopedia of Death, and Life in

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or trails, he gives a warning how for call to his compan- eulty in climbing to a point beyond the reach of the favthick boughs, while the young men would have no diffi- | thoughtful student. The one who gets inels around a camp. Then when one of them discovers | could be assisted to gain a place of safety among their ger, they separate and scatter through the woods like sen- Could they reach them there was some hope that the girls when they have seized their prey and satiated their hun- eedar trees whose branches came near to the ground. to 8 smuloy-expood ows saids to coo to rester of these two books sometime 8. and cattle of the settlers, and at times are very dangerous. They were pursuing.

driven by dringen they are very destructive of the flocks, taneous howl that carried dismay to the hearts of those are filled mith them; and in the Winter months when seeing their victims for the first time broke into a simulests from file Allegheny mountains to the Missouri river he saw a dark line extending across the road. The wolves "At certain seasons of the year," said Munson, "the for- gleamed beneath the bright moonlight, and at a distance men looked back along a half-mile of straight road which camp-fires, would protect us from their attacks. Are there I nearer with each passing moment. One of the voung of the wolves that infested these forests, and that our on their track, their fearful howls sounding nearer and "Munson," said he, "at our camp last night you spoke | taken, for behind them they were collecting in numbers wolves would probably leave them. But they were misthe Lord has confinanced," and immediately changed the adjacent clearings before they were overtaken, when the only a mile ahead of them, and they hoped to reach its and wishing to appease it, remarked: "It shall be done as I

Judge Hall, observing the incipient frenzy of Munson, they fled along the road with rapid steps. The village was "Now fully aroused to the danger of their situation be, and woe untaithe unfaithful servant who shall refuse direction of the settlement. every point of the compass around them except from the until the woods seemed to send calls and answers from from an opposite direction, then another and yet another how of a wolf. In a moment it was answered by another from the depths of the forest was heard the prolonged an old camp-meeting hymn in which all had joined, when | books for almost nothing. through the woods. They had just finished a refrain of homeward, song, jest and merry laughter resounded youth disregarded the warning, and as they proceeded out in putting them in type, and elece Before lying down to sleep Munson knelt and offered a will remain at Pittsburgh until the campaign opens, when regions near the Ohio river. But the heedlessness of consequences to the settlers along the frontier. I, too, I driven the wolves from the North down into the warmer combine in a general attack on all the frontier settlements, | left the house, they were warned by an old hunter to go | the ynat amount of labor bestowed on western tribes, encouraged by the British in Canada, will est of some two miles in extent. Before the young people "I will heed your advice, Munson," said Judge Hall, couples started on their way home. The newly conding festivities continued until after midnight, when six occult Library in every Spiritualist's

teach the Indiana a lesson they will not forget, and one been on a scouting expedition and returned to the set-"happened in Southern Indiana five years ago. I had "The occurrence Lam about to relate," said Munson, A NIGHT OF TERROR AMONG THE WOLVES.

stances, and it is true in every particular": to me by one who was well acquainted with the circum-"Yes," said Munson, "I will tell the tale as it was told

story of a night of terror among the wolves; will you now Hall said: "Munson, you wished me to remind you of a before lying down on their blankets and bear-skins, Judge of dried venison and corn cakes, and had renewed their fire After our travelers had partaken of their frugal repast

hemlock, sustained by a few pieces of flood-wood from the

when it blazed with the bright flame of pitch pine and vood was soon collected and fired with flint and steel, sarried at his belt, a large heap of pine boughs and brush This was soon done. With a small axe Munson always

"Judge Hall," said Munson, "as I have said, you must from secking a more intimate acquaintance with us while build a camp-fire to trighten our fellow mortals yonder discourse, we torget the necessities of the hour. We must men. But come, Judge, while I am engaged in polemical ing blood of the great sacrifice to wash away the sins of emotions of our own hearts; verily did it require the atonwho can control the vagaries of the human mind, or the and wish to see them no more. I know this is wrong, but am alone in the woods, I almost loathe my fellow-men. loved you. Judge Hall, when I think of these things as Master and to his disciples, Love one another, as I have true one. (See Leti Vol. 1, page 84.) And yet the great tutions established by the King as the only right and tine, because they would not recognize the religious instiburned at the stake or executed on the gallows or guillo-

achieved by burning towns and cities, and devastating a

obtained with the lance and battle-axe. Kingly power

ess in murderous conflicts. The bauble honor was to be

warfare with the eavages, but to attain the glory of prow-

done because God's eternal justice demanded it, as in our

der each other in battle; and remember that this was not

teach them skill in the use of arms that they might mur-

teenth century the whole education of young men was to

civil wars of Europe. Up until the deginning of the six-

butchery that attended the senseless crusades, and the

manity from the dawn of early history. Think of the

yonder. Only think of all the wars that have cursed hu-

feeding on the body of their dead companion on the shore

know that the dog is a descendant of the race that are

was to abuse a fellow in distress. How true this is. You

learned all of his virtues and only one of his vices; that

sound of the conflict on the shore, "how much the wolves

"Munson," said he, "I have not yet tried this rifle, and

"There they are," said Munson, and he pointed to an

stepped upon the land.

Addison said that 'the dog had been the companion of Books you may order, Price \$1.80.

"Judge," said Munson, as he smiled grimly at the Books you may order, Price \$1.501

During the day, in the conversation between Munson easily persuaded the "General" that farther pursuit would there was not one but hoped he would escape, and they voice of Nemesis when their lights were extinguished, tory tells us that twenty-eight hundred persons were Among his friends on the lake, who recognized the ing the reign of that English monster, Henry VIII., hiscountry deluged with the blood of its inhabitants. Dur-

while his word was inviolable. acquaintances, sand admired for his bravery while he was doned the purspit of the fugitive. Munson was respected officials by the law at Chantangua had evidently aban-

ing of the Indians his character was without reproach pitied for his misfortune. Except for his relentless kill-

The day passed without any unusual occurrence. The

we can bivotiat for the night." island some thirty miles down the river before dark where "If we are unmolested, I hope to reach a beautiful little

the wild beagts by men professing to be Christians. be remembered with gratifude, and will not be hunted like ish race out of existence, and such men as I am will then cause the vengeance of the Most High will blot the devil-Woe unto the world because of offences; for it must needs as described by Ovid, that destroyed the love of wine in more; peace and plenty will prevail; but it will be bethe warwhoop of the Indian murderers will be heard no God said: 'The soul that sinucth, it shall die.' And the lis true that these woods with their pure rivulets have been the Savior of mankind will be erected in every valley, and and malice. "Through the lips of his prophet Ezekiel, injure them, and I but follow this inevitable law. It be no sayages here; churches dedicated to the worship of man for thousands of years, during which time he had unnatural light. "These woods as silent and as peaceful moved by both steam and water. They seemed to be him the effect of his shot, when a combination of anarling

brain, I sometimes see strange visions of the future of this I will do so now to see if the inscription on its breech is "Judge, in the vague imaginings of my disordered ... nus gnisir rebnoy to thail darkness He created the earth and illumined it with the the island, Judge Hall picked up "Sartin deth" and magnitude of His design when from a formless void and | dry bed of the stream, and as they reached the beach of to proclaim the power of the Creator, and the wisdom and | observed a number of wolves collecting on the sand of the

this continent, where mountain, valley and river combine | seen among the bushes on either side. Soon after, they a wearisome journey for you; while, in this canoe, it will open space on the shore where a small mountain stream, the Indians. They led to the violation of their treaties "It is indeed a sight to confound the infidel," said and take to the woods where I defy them. But it will be them below as soon as they do us, and then we must land inearest shore. passed the point where we embarked; it so we will see island there seemed to be a large pack collecting on the and peoples all with the life, either insect or animal, that son became calm, and said: "Step into the canoe, Judge; so unless their hunger is great and their prey in sight." dudge Hall remained silent a few moments until Mun- I for they dislike to enter a running stream, and will not do ht to barthe ayenger as the son, husband and father?"

demands that their murder shall be avenged, and who so | dred feet from either shore. On it with our camp-fire we little claidren are constantly ringing in my ears. Justice it is only about an acre in extent and is fully three hunon my fact. The dying shrieks of my mother, wife and and is covered with a thick growth of pine and hemlock; remission, and as long as I live there will be no remission | the night. It is a deautiful spot above high water mark to the Hebrews said that; Without shedding of blood is no distant and said: "There, Judge, is our camping-place for offering and remember that the apostle Paul in his epistle I son pointed down the river to an island two or three miles stains in the bottom of the cance are of the blood of my ling the river banks in dim uncertain outlines, when Munthree now have in my altar at Lake Chautanqua. Those | behind the western hills, and the twilight was fast shroudbodies of the two I had first shot; and the scalps of all It was now late in the afternoon. The sun had dropped I swampflie riffer and secured the cance in which were the hunger, the other from a love of murder and rapine,"

HEVINIEMES ENDOUGH END

the ground with its multitude of species of vegetation lenced forever. The third plunged into the water and a will tell you a story of a 'night of terror' among the molves the mind is weak or makes it so. --Cowper. oak, the supple ash and the plant poplar. That covers tones, and the voice of two of the accurred devils was si-

teristic shape. That from the same soil rears the sturdy them were in a range, when Nemesia spoke in avenging tiess, ils own peculiar color, and gives to each its charac-last songs. I followed them up the river until two of is: that every year paints the leaves of each variety of through, when I heard them singing one of their rude laws, whose operations have this landscape what it was hunting deer in the woods we have just passed "Three warriors brought it up from the river below. "Where did you get this canoe?" enquired Judge Hall

looked over the seene below us; and I cannot understand It was constructed of bark, and was unmistakably of In-Pealmist as I did when I first stood upon this rock and watery bed, cleansed and ready to receive our travelers. "I never so fully appreciated the declaration of the in the stream. In a few moments it was raised from its cealed in a cluster of flags in a little bay formed by a bend said Minison in solemn tones, as he pointed over the valley they reached its bank where Munson had a canoe conwaters of the Allegheny river, and after two hours travel Hall were again on the trail or path that led to the head the faint rays of coming day, when Munson and Judge

Shakepeare's Macbeth. That drag the tragic melancholy night. And now loud howling wolves arouse the jades

Is erept into the bosom of the sea; The gandy, babbling and remorseful day

Melt into morn, and light awakes the world."

"Night wanes—the vapors round the mountains curi

CHAPTER VII.

teresting to his auditor that the weary miles of the trail lated many thrilling events of danger and rescue so inlown on their rude couch and slept until early dawn. their conflicts with wild beaets and savages. And he rehardships and privations that settlers had endured; of the murderers of his family. Then the two travelers lay said Munson, while his eyes gleamed with the manua he Heaven to assist him on his mission of destruction against His memory was full of incidents of trontier life, of the original maledictions on his enemies, and appeals to of the lakes." mental allenation, yet never quite crossed its boundaries. style of eloquence that almost verged upon the realms of turned periods occasionally assumed a wild and florid Possessed of wonderful conversational powers, his well-

prayer he mingled fragments of the CIX. Psalm with that will secure the future safety of all the country south forter during all the trials of his wearisome life. . In the reart-felt prayer to Him who had been his stay and comtheir weary limbs as the down of civilization.

ravelers spread their blankets, making a couch as soft to and while I do not fear the final result, I do dread the Las quietly as possible, for the late severe snow storm had observe anything in the acts or language of his companion the hut was covered with hemlock boughe, on which our the times and locality; and for hours Judge Hall failed to livened by conversation on various subjects incident to the shores of Lake Chautauqua. A portion of the floor of of the historian; occasionally the weary march was en- foce the emissaries of the law were left behind them on "and profit by it, I think as you do, that next Spring the structed road they were to travel led through a dense forpassed on without an incident worthy of the veracious pen safe from wolves or panthers, while their more dreaded the well worn trail they were following. The day entrance was guarded by a camp-fire, our travelers were Goddess avenged the murder of a mother by her son." a human being had ever penetrated its depths save it was erected of logs against a ledge of rock, and it its ology when with the Furies called to her assistance the of young people of both sexes had attended it. The week zen of its recesses, but there were no signs or evidence that to follow the trail when the trail when they reached the hut spoken of. | mesis will be heard, as it was in the days of ancient myth- | house of a settler about two miles distant, and a number forest was occasionally broken by the voice of some deni- dering it difficult for even the experienced eye of Munson in every battle with them, while I live, the voice of Me- after its occurrence. There had been a wedding at the \$2.35. Total \$3.35. men pursued their way in silence. The solitude of the The sun had set and darkness enveloped the forest, ren- tribes of savages who will then be on the war-path. And tlement near where the event occurred only a few days

For some time after the conversation narrated, the two ceed on our journey, without danger or fatigue." cance hidden among the flags, with which we can profall. Young man, my advice is ended, and you will do This hut is only a few miles from the river where I have

have sent you to him, and that I will see him before snow are seeking to avoid the wolves of law and civilization. woods, and often endanger travelers, who like ourselves, and turned into the wilderness after being tarred and well as safety from prowling wolves that intest these heard that he has a beautiful daughter. You will be welwas stripped of his clothing and burned with hot irons, will afford us shelter from the chill of an Autumn night as on stills and whiskey, was most cruelly treated by a mob; the deer during the winter months, and it we reach that it sides some two or three miles from Fort Du Quesne. He here is a rude but constructed by the hunters who hunt pauses not on his endless journey. A few miles from "But, come, Judge, we loiter on our road while the sun | Silence is divine."

about two miles above Pittsburg. See him as soon as you graves is our most eloquent and only defender. man action. Often the wind that whispers over our ered them, and can know the motives that prompt hucrings of the human heart before the tongue hath ut-"I but obey the commands of that divinity to slay and

and a Christian gentleman; he is a man of wealth and high can be trusted; he is as true to the government as the alone, while only the Most High can hear the silent whishad better see; he is the exact antipodes of Bradford; he all men; they are judged by their fellows from their deeds men will either approve of or defend my conduct; it is

shoes to secure their votes. Beware of him. If you are constituency, while he would lick the dust from their laws shall restrain or punish me. I do not expect that all dely the government, if to do so was popular among his For my acts I am responsible to God alone and no human a jury of his countrymen. He is a demagogue that would too weak, for the accomplishment of my just revenge. superlative dishonesty and deceit, and is found guilty by Oh! that I had a thousand lives to live! One is too poor, until he is indicted and tried for some offence involving | the weary burden of life with one desire and one purpose. had an honest conviction in his life and never will have, summation of God's justice is accomplished. I must bear it was a misnomer when applied to him. He never has unseen lips of my dead tell me so. But until that conions and honest convictions. I said 'honest convictions,' I have killed Ga-wa-no-das, it is ended; whispers from the to be used to conceal the speaker's intentions, actual opin- [When my mission is done I shall die; but not beloke; when and Judge Hall, the intter purposely avoided all reference a smooth-tongued, crafty lawyer, who always seemed to spare not; the blood of my mother, wife and children cry

versation be after his own model. But there is a man you ate my motive and approve my acts. But it is so with compelled to have an interview with him let your con- only those who have suffered as I have that can appreci-

you say will be repeated at the headquarters of the rebe observed; you will be closely watched. Every word A stranger of your appearance coming from the East Will be careful not to let your mission be known in Pittsburgh. demnation of the insubordinate acts of those who opposed firm adherence to the government, and an earnest conon stills and their products. Here Munson manifested a sition of the citizens of Western Pennsylvania to the tax tion to the general condition of the country and the oppo-

me to think and talk as if the English language was only to Heaven for vengeance, and Piive but to avenge thein you to be eareful what you say to Daniel Bradford; he is

Rough hew them how we will,

" There is a divinity that shapes our ends,

weening confidence of youth and inexperience in that re- I his skin. the lawyer; the shrewdness of the politician, and the over- than the leopard can change his spots or the Ethiopian "There is the wisdom of the sage; the non-committal of hands. I can no more change the feelings in my heart No! No! my young friend I am but an instrument in His death that slew the first-born in all the land of Pharaoli, shall affect my future actions. I neither seek nor refuse avenge the wrongs of His people as well as the angel of reply or comment, and will judge for myself how far it but the frogs and lice of Egypt were His instruments to | by the settlers for his honest, upright conduct among his

"I will listen to what you have to say, Munson, without [does not use the elements alone to vindicate His wrath, cause man, the original, disobeyed His commands. He journey; but you had better heed my advice; it you do not, I hemlocks shivered by the lightnings of his glance, all behope you will succeed in accomplishing the object of your in the tornado; its sturdiest oaks and tallest pines and permit your pride to take offence. I wish you well and peaceful forests torn and uprooted by the breath of God to its execution. You need not frown, young man, nor | destroyed all I had to love on earth. I have seen these you farther of your mission and give you some advice as of justice on the accursed race that burned my home and "But," he continued more calmly, "I would speak to children, but rather to visit the vengeance of the sword here that teaches me to forget the murder of my wife and be that offences come; but woe to that man by whom the those who drank of its healing waters; yet I find no lesson Savior said unto his disciples when he taught them: to me like the fountain of Areadia near the City of Cli-tor

liv gleamed with the ferocity of unyielding hatred ings to fight for their young and destroy those that would I seem in my visions; and when that time comes there will "Not the least," replied Munson flercely, and his eyes given them. It is the natural impulse of all animated be- and ravines like gold from the mines of Ophir. This have men resemble wolves in their baser passions and feelings. power is equal to execute the instincts that God has time utilize it, and wealth will flow from these hillsides resemble men in their instinct and acts, or how much do Indians, do you not find in this fact some little palliation and destroy those that assail their nest or lair, if their | the settlers as a medicine. Human ingenuity will in and as our government has permitted its sale among the sect to the prowling beast of prey, all defend their young | covered with an oil that is very inflammable and is used by our frontiers; but as we brought it into this wilderness, strong rend and devour the weak. From the tiniest in- | Ga-hun-da meaning dropping oil. Its surface, is often struggled for a share of their cannibal feast. it has been the cause of many of the Indian outbreaks on yet they are at perpetual war with each other. The mouth of a creek, called in the Seneca dialect Telega-noha savage instinct, and impelled by hunger, they fought and crime it has brought on the world; and I am satisfied that impulses and instincts derived from Him alone, up alone, up alone, up alone, up alone, up alone, will sook pass the lengaged in a fierce conflict over its body, for which with foxicating liquor, and your estimate of the misery and moulded and fashioned according to the cities, towns and villages, that will in time spring | wolf, incited by its blood, were rending it in pieces, and "I agree with you, Munson, in your denunciation of in- as they now seem to be are filled with God's creatures are filled with God's creatures are filled with God's creatures are filled with God's creatures.

bargo will be laid upon its manufacture and use, until in plied Munson, while his eyes suddenly gleamed with an rious constructions and devices of human mechanism, rifle, and without a distinct aim, fired; a yell of pain told "No! No!! I do not so read the page before us," re- river and its panks. I have seen on these hill-sides cu- an idle boast or a probable certainty." He raised the more and more convinced of its evils; embargo after emadvances with the coming centuries, mankind will become harmony, not rapine, revenge and bloodshed?" always full of human sorrow and woe; and as civilization sons taught by this silent forest are those of peace and redeeming quality; but the cup, that contained it was this beautiful landscape; yet do you not see that the lesmarked with crime and murder. It never had a single ence for the being who planted these trees and painted shame for his father's drunkenness, its history has been bring man nearer to his creator, and increase his rever-

man. Ever since Noah cursed his son decause he felt no not help but elevate human thoughts and desires and of alcohol has been the greatest evil inflicted upon fallen [the settlements and an absence of temptation that can-Alterial beauties of evilization and savagery, the earlie spirit wilderness. There is here a freedom from the vices of the most beautiful scenery on was now are parties and trained by the property of the most beautiful seconds of the most beautif ing knife that had been buried again. Within with the beauties of these yast solitudes and a life in the lonly be a pleasure trip. In our voyage down the Alle- in time of a freshet emptied its waters into the river. It with the government and dug up the tomahawk and gealp- Judge Hall, "and I do not wonder that you are enamored

aroused all the devilish passions in the savage nature of that surround it?" traders with whishey and rum. These internal brews of the whole earth, and the confirmation of the heavens and the courage of Christian martyrs; after them came the strongly proclaim their truth, what shall be the utterance aid of fire-jacks, while we were sleeping, and yet another, until by the time they reached the che strongly proclaim their truth, what shall be the utterance aid of fire-jacks, while we were sleeping, and yet another, until by the time they reached the che strongly proclaim their truth, what shall be the utterance aid of fire-jacks, while we were sleeping, and yet another, until by the time they reached the che strongly proclaim their truth, what shall be the utterance aid of fire-jacks, while we were sleeping, and yet another, until by the time they reached the che strongly proclaim the chief. with God's Holy Word; panoplied only with religious zeal with greater force; for if these woods and this valley so above us. They could have traveled all night with the he said, as another how came faintly from a distant hillyery depths of the wilderness. They were armed only and then will the words of Israel's inspired King strike us | Conewango, which empties into the river a few miles | listen, and soon you will hear it answered. There it is is inspired King strike us | Conewango, which empties into the river a few miles | listen, and soon you will hear it answered. is dest adapted to it, and that could live in no other home. | we have a long journey defore us, and although it is not | Just then a long, dismal how came from a distance in

of civilization. The missionaries went among them in the any see a speck or mote upon the surface of the surfac bloodthirsty as they are, but for the accursed 'fire-water' limits of our vision from this rock—from which we can | yet it is not certain that they have given up the pursuit. "Even the earages would not have been as cruel and Think of all the wonders that exist within the narrow probable that we are followed by the emissaries of the law, the woods.

CHAPTER VI.-Continued.

Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Caim View from a

Crime," and "A Review of the Seybert Commissioners."

BY HON. A. B. RICHMOND,

OR CIRCUMSTANTIAL EVIDENCE,

THE NEMESIS OF GHAUTAUQUA LAKE:

expanse of forest, that the sun had passed over two-thirds

The early twilight had just tinged the Eastern sky with

swaying tops sounded like a distant surf beating against gilded waves, while the moaning of the wind among their

". The fool hath said in his heart there is no God,"

how a rational thinking being can behold such scenes as dian workmanship.

looking like islands amid a sea of moving waters and

among the bright colored branches of the deciduous trees,

cluster of pine and hemlocks mingled their dark boughs

clearing within the range of their vision. Occasionally a

boundless sea of Autumn foliages not an opening or

and looked around them; on every side was an apparently

he observed from a little hillton that overlooked a broad

were almost forgotten, and Judge Hall was surprised when

uniformly courteous and always grave and dignified.

that indicated an abnormal mental condition. He was

feathered. See Western Annals, page 689.] and that I

disordered in mind imagined himself a collector of the tax

or poor Wilson In October, 1791, a man named Wilson,

can after your arrival. Tell him to remember the wrongs

social position, the owner of valuable mills on the river

blade is to the hilt. General John Neville is a patriot

iny conscience will stand acquitted. First let me warn

Judge Hall; yet I will give it, and then come what may

mark. I would not force my advice on unwilling ears,

Munson smiled good humoredly as he replied:

your liberty and perhaps your life will be in danger."

the fulness of time it will be abolished forever."

to hear what you have to say."

of its daily journey.

The travelers paused a moment on the brow of the hill.

ceded them. Think of the infinite number of natural this and doubt the creative power that must have pre-

## HAUNTED HOUSE AT LOS ANGELES

story frame building.

California."

resque, goes without saving.

Angeles to-day, as it was in the early remains a mystery. history of the city.

by all.

family.

to-day, instead of being looked upon drunken men were at work moving out spirits, the latter continued to make with admiration by the town folk, and the furniture. I had returned late that | "rough house" almost nightly. As for pointed out by them as the once palatial night-about 12:30-and was lying in | me, I concluded that if there were any residence of one of Los Angeles' pioneer | bed wide awake when the noise began. | "earth bound" spooks wandering about bit of history that has recently attached back into my bed than the noise would | Angeles, Cal.

of that character which cause cold of any one from the outside to enter my chills to chase up and down one's spinal room. Presently Mrs. Brown came to is it really possible?" etc., etc.

has it been for some time past-to find paid no attention to it. Had I woke up people in Los Angeles who will willing next morning and found the entire ly, readily, and in all seriousness, relate lower floor in a state of upheaval and strange stories about this old homestead | every piece of furniture shattered and and will back up their assertions and scattered about, I would not have been declarations by descriptions of decided- a particle surprised. In fact, I was surly unpleasant personal experiences, en- prised not to find some evidence of inboard say: "Well, if there be such quired to do so." things as haunted houses then surely, It was not an uncommon occurrence, hypnotic influence over Miss Clarkson. old mansion is one of them."

worthy and truth-loving people-citi- room. zens of Los Angeles-who have un- One of the spookiest of spook narrahesitatingly and with all seriousness, tives is related by Mrs. Brown. As berelated their personal experiences of the fore stated, Mrs. Brown was obliged to many strange and mysterious things come downstairs to assist in the prepathat occurred in this old house while ration of breakfast at a very early they, at one time or other, were un- hour, so early, in fact, that she was fortunate enough to be occupants of the obliged to light her way with a lamp. pleased to call it.

spend the winter. Did I see anything?

"Haunted House."

vember and December of 1899, and Jan- sation as though a heavy hand had been uary, February and March of 1900, the placed on her shoulder. So convinced old residence was occupied by a family was she at times that she was being from the East, consisting of husband, followed by some person that, in order wife and brother. During the winter to make, sure, she turned and looked other Easterners came to Los Angeles about. and took quarters at this house. Whether or not the previous occupants spook experiences or spiritualistic man- | she heard, is equally as spooky. ifestations is not known. Certain is it, however, that the aforesaid occupants aroused from his peaceful slumbers by from the East got all that was coming a strange noise, "My room," said he sons at the lodging house of Mrs. Warto them in that particular line. The to the writer, "was as a rule, dark as | ner were particularly interested in these many strange sounds that were heard, pitch. On the three nights I speak of evening seances, and mysterious happenings that oc- I awoke to find my room all aglow, as curred at all hours between nightfall if lighted by a phosphorescent suband dawn caused no little annoyance stance. Each time I observed the figure and uneasiness. Doors in all parts of of a tall, graceful young woman, with the house, side, back and front, could light flowing locks, glide across my be heard to open and close, followed, room. I actually heard several loose in Kansas and Colorado until recently apparently, by someone walking about boards in the floor of my room creak the rooms. These sounds and noises beneath her-or its-feet. Although home with the Warners. would occur at such times and places each time my door was closed and when and where it was absolutely cer- locked, the figure seemed to pass right | continued, "I know he attended cabinets | this office until further notice for \$1.25. tain there was no one, and so promi- through it. The first night I got up and he has since said that he saw renent and pronounced were these sounds and made a search of the entire first

general search of the premises. ily, and other occupants of the house to be found. This happened the last that but recently quitted the premises, week of our stay in the house." encountered the strangest experiences

them Brown.

On the east side of South Main street, | several years, and are trustworthy, renot far from Sixth, nestling as "snug liable and highly respected, first took as a bug in a rug" in the midst of possession of the house, they knew almost a score of tall and spreading | naught of the many strange rumors eucalyptus trees, towering date palms, that were being circulated around

massive and stately pepper trees, with about it. Things soon began to haptheir drooping branches, stands a two- pen, however, and scarce had fortyeight hours passed over the heads of the Years ago when Southern California respective members of that household was yet wild and woolly, and when this than they too began to listen and to bright, bustling and busy little sun- wonder. Scarce had the shades of is what he has to say regarding these her! Oh, if she only knew how her abkissed Southern California city was still night spread over Los Angeles than spooky 'happenings: "Scarce had I sence is killing her mother and father!" in its swaddling clothes, this oddly there were unusual doings. Doors in constructed and now rather antiquated all parts of the house were opened and frame structure was listed in the cate- closed by some mysterious hand, and gory of "Handsome Homes of Southern | mysterious footsteps were heard in va- laborious breathing, and by some one | durate. rious parts of the house. As time were apparently lying alongside my bed. "We hardly know what to do now Mr. Rogers' investigation of Spiritual-Long, long years ago, when adobe on these strange happenings became Several times, in order, if possible, to about our sister," said Mrs. Ackerman, ism, and a number of persons have houses were almost without exception more numerous and more and more figure the thing out, I held my own | "She has been away from us for nearly attended private seances given by him: the abiding places of early Californians, mystifying. On one occasion, when breath for a few seconds and lay per- five years and we made no special in- It was because of numerous and perthis white painted frame building was Mrs. Brown came down stairs one fectly quiet. The idea of spirits or quiry about her, because we were given sistent requests for private exhibitions considered in reality a mansion, and in morning to assist in the preparation of spooks never entered my mind. My to understand that she was the wife of that he decided upon the public exthose days so it was. That the grounds breakfast, she was dumfounded to find only conclusion was that possibly a Pierre Flaherty, who is now living in posure. The proceeds went to the City surrounding this old-time place of abode the entire lower floor in a topsy turvy | sneak thief had entered the house dur- | Mrs. Warner's house on I losom street. | Hospital. are exceptionally handsome and pictu- state. Her first impression naturally ing the day and nad concealed himself It was only recently that we found | Those who were present at the time There was a time, and that time was had been visited by burglars. Every ing himself to the property or posses- we tried to find her, and after a long called "phenomena" which mediums not a great while ago, when the native article of furniture in the various rooms | sions of the various members of the search we located her in Denver. She have developed in Wheeling. No me-Californian, with a certain degree of on the first floor, even to the kitchen, house after they had journeyed into refused to leave Mrs. Warner and dium ever did so much, as it is generally pride, pointed out this old homestead that contained either doors or draw- slumberland. In order to satisfy myself started for San Francisco. Thinking understood that a medium excels in a They are traveling around the country Suggestion; Oriminal Suggestion. to the visitor and tourist to Los Angeles ers, or both, had apparently been tam- in this respect, I got up, lit the gas and | that we could do something to persuade | particular line for which he is as the palatial residence of one of pered with. These were found wide personally inspected under the bed, in her to return to Topeka we followed "developed." This fact was explained Rogers would be if he wished to act as Price \$1.00. Southern California's oldest, wealthiest open. As for their contents, however, the closets and every nook and corner her here. So far we have not been suc- in a short preparatory talk by Mr. a wonderful medium. Spiritualism is and most respected pioneer families. nothing had in any way been molested, in the room. No sooner had I made a cessful, because of Mrs. Warner's Rogers. His investigation coverd a true. Spirits do return, and no one can The name of the owner and occupant and this fact, together with the fact light than the heavy breathing ceased, strange influence over her, but we have wide range. It was not confined to expose the fact; but educated tricksters of this grand old mansion home was a that all doors and windows leading Having satisfied myself that the only not given up trying. Her statements attendance upon "seances," but em- can in a certain degree "imitate" the household word, and just as sacred as from the house were firmly closed and thing in the flesh and blood line in that that she was ill-treated at home are not braced a study of all the literature ob- various phenomena, and deceive the that name was held in bygone days, is locked, dispelled all ideas of worldly room was myself, I returned to bed. true. Our home has always been a tainable, having a bearing upon the gullibles. Mr. Rogers is a friend to it held to-day; and just as much hon- intruders. Who or what opened all Immediately the room was darkened happy one and our parents and brothers subject. ored and respected is that name in Los those doors and drawers, however, still the heavy breathing was resumed, and are imploring us to remain for a while

On another occasion, when Mrs. into the land of 'Nod.' Time, as everybody knows, brings Brown and other members of the famabout wonderful changes in all things, ily came downstairs early one morning, house I experienced many of the inci-and time has effected a wonderful they were surprised beyond measure to dents related by the others, with a few change with this one of Southern Cali- find every window in the lower part of fornia's pioneer families. Within the the house wide open and the doors a character sufficient to cause prema- Arouse, ye watchers of the night past dozen years, the founders of this standing ajar. On this occasion, as be- ture gray hair." old Los Angeles family have passed fore, the burglar idea was abandoned, away; but their name and memory still | because of the fact that nothing whatlive and are held in highest reverence ever, either upstairs or down, had been

molested. The first of those two old pioneers to | It was on a certain Thursday night, | bound" spirits who had departed this | And listen for his last commandpass from this life was the good house- between the hours of 1 and 4 a. m., that life before having fully and satisfac- Ere yet the Century has died. wife and mother of an interesting fam- the invading spirits seemed to be hold- torily "fixed up" their earthly affairs. ilv. In the course of time, the vacancy ing high carnival on the lower floor, and were consequently not at rest in the caused in the family circle by her de- and doing their level best to demolish spirit world and would not be until said mise was filled by another. Three years | the furnishings generally. The noises | matters were "fixed up" satisfactorily. or so ago the founder of the name in of this particular night are described They advised the occupants of the Los Angeles also journeyed across the by an occupant of the house at the time house to ask, some night, when the dark river of death, leaving a widow— as follows: "So distinct were the sounds, spooks were perambulating, "Who are by second marriage-and a step- on the first floor that I was firmly con- you, and what do you want?" As none daughter, in addition to the original vinced some person or persons were at of the aforesaid members of the housework on the first floor, doing what, I hold could be induced to get familiar, As for the old homestead-well, it, knew not, any more than it appeared cultivate an acquaintance or strike up too, has undergone many changes, and to-me as though a half dozen half a conversation with any "earth bound" families, it is referred to now as the Twice I got up, opened my door and the premises with troubles to tell, they Of things in Life's eternal flow! abandoned home of former occupants. stood at the head of the stairway and had best engage the off ear of one of If the early history of this old home- listened. Then everything below was Los Angeles' handsome "coppers."stead was pleasant to relate then the still as death. No sooner would I get | Nina E. Morrow, in the Herald, Los itself to this abandoned home is just resume. The third time I was positive I heard some one walking up the stairs Recently, strange, weird and uncanny with a heavy, shambling tread. This tales have become current in this city | time I sprang from bed, quickly lighted concerning this old house, and the sto- my gas and got my revolver, deterries that are being gossiped about are mined to resist the attempt on the part | Strange column, producing a tingling sensation my door, rapped and inquired if I was at the roots of the hair and causing the sick. I replied that nothing was wrong, listener to glare at the narrator with an | that I simply couldn't sleep. On the expression of horror and exclaim, following morning Mrs. Brown de-"Goodness gracious; you don't say so; clared that she too had heard the noises and the footsteps on the stairs, but To-day it is no difficult matter-nor thought it was my prowling about, and countered while occupants of the old truders. Several other experiences of a

and beyond all question of doubt this so I have been told, for the occupants This the woman has strenuously denied, of the house to be aroused from their On more than one occasion has it been slumbers during the night and badly my pleasure to hold conversation with frightened by the sound of some perat least a dozen good, reliable, trust- son, apparently, walking about their

"haunted old barn," as many were At all times on entering the kitchen she would close the door leading from Like the old Senator from Missouri, I there into the hall. While standing at insisted that seeing was believing, and the stove one morning she was startled that they would "have to show me." by three loud and distinct raps on the Well, they did. I can't exactly say that | door. With the third rap the door I saw anything but I must insist that I opened" and swung back to its full heard sufficient to convince me that if width. Mrs. Brown very promptly there is such a thing as spooks, or if it closed the door after satisfying herself is possible for the spirits of our dear that there was no living person present. departed ones to return to mother earth | Scarce had she turned to resume her from spirit land, or any other old half- duties than three more loud and disway place, then the populace of the en- tinct raps were heard, and again did tire spirit world must have cut loose, the door swing open. When this sort joined the tourist brigade and marched of thing was repeated the third time, into Los Angeles, bag and baggage, to Mrs. Brown rushed upstairs and refused to return to the kitchen alone. On one other occasion this same thing | chic line. I am a member of the Society occurred at the door leading from the Did I hear anything? Well, just lis- kitchen to the rear porch. During the ten to me while I relate it to you. First, entire period of her stay in the house, however, I will give the experiences of Mrs. Brown declares, she repeatedly others; those who, along with myself, heard a sound each morning as if some are responsible for the branding of one was following her downstairs. It this old abandoned mansion as the was a heavy, shambling footstep, like tently. that of an aged person, and more than During the months of October, No- once did she experience the strange sen-

An experience related by Mr. Brown, who has previously hooted and scoffed of the house had been subjected to any lat the stories, regardless of the noises

that more than once did they cause a and second floors, but my search availed me naught. My young and It is claimed, however, that the fam- bandsome female visitor was nowhere.

A year or so previous to the demise | geles, where he will continue religious of all. Names in this case, as in the of the former owner a room was built work as a Unitarian clergyman. other, are withheld by request. For for his special benefit on the south side convenience sake, however, we will call of the house, and herein, for quite a been thrust upon the Warners and their while, did the old gentleman sleep and lodgers has not pleased the owner of When the Browns, who, by the way, spend most of the time in the last few the house they occupy, and yesterday

ualists exclaimed, "I see a very old ters she will seek protection from the man. He is tottering across the floor. police. Now he has passed out that door lead-

male and female spirits. the house was spent in the aforesaid her. room. He retired about 10:30. Here turned out the light and tumbled into | This was the pathetic exclamation of | ner than the ordinary medium, but bed than my attention was arrested by Miss Lillie Clarkson last night when with the explanation that his results what appeared to be very heavy and she learned that her sister was still ob- were achieved through trickery, pure was that the place, during the night, in that room with the intention of help- that there had been no marriage. Then, witnessed a duplication of all the soit was still going on when I, too, passed and leave nothing undone to bring Liz-

> "During my six weeks' stay in that extras thrown in, all of which were of

ent at the seance previously referred to, explained that the many strange noises | Stand near him, here on either side, heard were due to one or more "earth | And smoothe his pillow-hold his hand-

Accusations and Experiences.

The mystery of the "black cup" is gradually moving into the light. The remarkable charges which the wealthy Clarksons, of Topeka, Kansas, have re- | Stand where the precipice is highpeatedly made against Mrs. J. G. War- The lofty Alps may guide the eye ner, of 1220 Fulton street, in this city, are being explained, and the sisters of Lizzle Clarkson, who have traveled over half a continent in search of their relative, are now hopeful that a means will be found for the young woman's early return to her family.

and Topeka during the last couple of house, and who will openly and above like nature could I relate were I re- weeks, Mrs. Warner has been accused of having exercised a spiritualistic or and she contends that Miss Clarkson is living with her of her own free will, and with abundant reason because of the treatment she received at her Topeka

Mrs. Warner has frequently made an emphatic declaration that she is not a Spiritualist. This statement is not accepted by the Topeka family and the two sisters of Miss Lizzie Clarkson insist that she is the victim of spiritualistic or hypnotic influence.

One of the persons staying at the lodging-house of Mrs. Warner is the Rev. Charles H. Cook, recently the rector of the Epiphany Mission in Denver. He said last evening in regard to the stories of spiritualistic seances at the Folsom street cottage:

"I never considered Mrs. Warner a genuine psychic, because a psychic in the true sense is one who can control the occult powers he or she may possess. Now, Mrs. Warner could not do this. There are occasions when she has success in psychic work, but at other

times she fails. "It is true that some of our evenings have been devoted to efforts in the psyfor Psychic Research, and have always taken a great interest in the study. There was never anything like table rapping or fortune telling with cards, but we have amused ourselves by sitting around a table and thinking in-

"What is the 'black cup?' Oh, there are all sorts of cups-black, white, yellow. blue-in fact they are of all colors. For example, the white cup is a piece of crystal. You put it a few yards away from you on the floor. Then you gaze on it intently for awhile and soon see extraordinary pictures rising from it. The black cup may be a black spot on which the eyes are firmly fixed for a while, and then turned to the ceiling, where one may discern writings, por-

Three nights in succession was he traits and other things." Dr. Cook was asked if any other per-

> "Oh, yes," he said; "McPheeter has shown a great interest in psychic phe-

> "When he was in the East," Dr. Cook markable things. In this city he sought to secure results in the same way, but

> was not successful." Dr. Cook had been a minister in the Episcopal Church, but left that denomination and is about to go to Los An-

The prominence which has suddenly there been residents of Los Angeles for months of his existence. In this room I they received notice that the rent, I dice.

strange things have happened and pe | which is now \$15 a month, will be cullar sounds have been heard. . I raised to \$30 on Jahuary 10. The ten-Recently a party of well-known local ants are indignant over this action and Spiritualists, who had heard the spook | have asked for an explanation, but stories that were affoat, called at the neither owner nor agent will furnish house one evening. They quartered one. Mr. and Mrs. Warner feel that themselves, along with several mem- they are being persecuted by the Clarkbers of the family, in the room in ques- son family in Topeka, and the woman tion. All lights were turned out or declared that if she is again formented lowered. Presently one of the Spirit- by visits of Miss Lizzie Clarkson's sis-

Meanwhile Mrs. Mabel Ackerman and ing into the rear yard." The descrip- Miss Lillie Clarkson are living in a the Wheeling Register of a late date tion of this "visiting spirit" tallied, it is room of a Mission street lodging house, that that city has an educated trickster, asserted, exactly with the deceased oc- and devising means whereby to remove who is able to deceive the very elect. It cupant. Other members of the party Lizzie from the cottage in which the goes on to state that a most mystifying, announced the presence of several other | Warners live. They have sought inter- instructive and altogether pleasing enviews with their sister, but all their tertainment was the one given by Mr. Early in October a young man from pleading has been in vain. Miss Lizzie Harry W. Rogers, on the stage of the East came to Los Angeles to spend | will have nothing to say to them and | the Opera House some time ago. He the winter. He engaged a room at the has more than once suggested that they had a fair sized audience, composed house in question. The first night in | might as well go home and forget about | mainly of skeptics, but including one or

"If she would only let us talk with sons who have made a partial investi-

zie home."—San Francisco Examiner.

### THE DYING CENTURY.

what ho! Several of the local Spiritualists pres- | The giant's strength grows weak, his pulse is low!

The clammy sweat of death is on his

Another breath! He does not feel you His lips are moving-let him talk,

And catch each word: as treasured thought-The wisdom that experience taught, An hundred years along man's walk.

"O, time! here, quick, your hand upon my heart, Another pulsing hour and I depart— To that firm state of being go That makes the recordsof the past, The pages of the rocks, the cast

"Press on! In vain, in vain the pas may call! The ancient gods must perish where they fall!

The promise of the morning's glow Lies far beyond the rising sun-Forward is the command that won-Lot's doubting wife, looked back, and, lo!

"Press on! All those who lolter in the Catch but the echo of the voice you Stand where the lightning's flash

When lesser peaks are clothed in night. "The ladder Jacob saw has no tor

The poetry to come cannot be sung In Pyrrhic feet or Gothic runes, And he whose hand controls the lyre, In numerous dispatches from Denver | Above Parnassus must aspire

To Inspiration's thrilling tunes "Up! up! Forsake the battlements Advance! Love's welcome parapets

And beckon to the coming man! Shake of the curse of gold and greed. The tyranny of priestly creed, And battle in the foremost van.

"Advance! and, to the cringing souls who yelp, With manly grasp reach back the hand of help.

And from the depths of error's mire Lift them to heights where shines the Of Liberty—the only one.

Who kindles Truth's eternal fire.

"Advance! Not with your armles' iron

Advance! Not with your navies clad in Not with your Bibles and your rum, Not with commercial glare and greed.

Not with your dogma and your creed. Not with your piercing fife and drum! "Advance! and may your banners glad

The earth, with mottoes that may never 'We come, the messengers of love and

To cheer the poor, to free the slave, And give what nature's bounty gave The liberty that will release.

"Hosannas loud, of music and of song, With victory of righteousness o'er With sun of truth, with light of mind,

With balm that heals the heart aggrieved. The Word that never has deceived, The brotherhood of all mankind."

O, priest, and king, and president, and

Heard ye those words and what their meanings are? For Death has flashed them! far and wide Athwart the ether firmament

In letters bold of discontent,

And lo! the Century had died! O'B. F. SLITER Grand Rapids, Mich.

"Words That Burn." A Psychie Novel, by Lida Briggs Browne. This work, progressive, humanitarian, real-The reference was to C. J. McPheeter, istic. Descriptions of scenery and who was a railroad telegraph operator home life in both England and the United States. It is a large 12mo, 366 when he came to this city and made his pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from Postage free.

"The Bridge Between Two Worlds."

THE TRICKSTER,

Spiritual Phenomena.

ONE WHO ACTED AS CONFEDE RATE TO A CHICAGO "MEDIUM" AND LEARNED ALL HIS TRICKS. Wheeling, W. Va.-It appears from

two "mediums," and a number of pergation of the "phenomena" which Mr. Rogers showed in a more skillful manand simple. The public is familiar with

A peculiar phase of Mr. Rogers' in vestigations and subsequent expose, as explained by him fully, is the unwillingness of honest believers in Spiritualism to accept the result of his investigations. It is being said that he actually has the "power" and is really a marvelous medium, but is endeavoring to deceive the public. This illustrates the degree in which the mys teries of the "dark circle" and the cabinet have fastened themselves upon the minds of Spiritualistic dupes. To offset this, the Register is authorized to offer a reward of \$2,500 to any medium who will come to Wheeling and produce a single supernatural result.

Incidental to his tests, Mr. Rogers

gave evidence of the earnestness of his desire to undeceive the dupes of socalled mediums, and he came dangerously close to mentioning names, in giving instances of the frauds which told of one or two cases in which victims of "mediumistic" frauds were driven almost to the verge of insanity, and he was bitter in his denunciation of the commercial side of the deception. On the stage with Mr. Rogers were Col. Robert White, Henry M. Russell, Esq., Dr. Beabout and Dr. Eugene Hildreth. Other persons in the audience responded to his call for volunteers to assist in several tests. He first exposed slate writing, by showing how easily duplicate slates are used. He then answered several letters, which had been previously mailed to him, returning the letters to the writers with the seals un-It was his cabinet work which was

most mystifying. He first permitted the committee to go through the cabinet and invited every person in the auhind a black curtain, with a gentleman | tice of mesmerism and mental healing, notism. It will prove valuable in every from holes in the curtain, he caused tambourines and bells to ring in the were materialized, blank cards were | cents. passed into the cabinet, and returned with faces drawn by "spirit" hands. When the curtain was raised members that they held his hands all the while. in the field of hypnotism have rendered handcuffed, using bracelets for which the manufacturers offer a reward of \$100 to any person who can open them obtained, and "spirit" hands were seen moving in the cabinet and touching members of the committee who ennailed together and clinched, and passed into the cabinet. In a short time they were passed out, pried open, and found to contain a message.

All this was done in full light, and the members of the investigating committee were compelled to acknowledge themselves mystified. Mr. Rogers did not give an explanation, save that it was trickery. He exposed a trick by Anna Eva Fay, however. He started patting his hands, so that the noise so produced could be heard in the audience. Then he walked into the cabi net, and the noise continued, but the tambourine played, the bell rang, and a spirit hand was seen. The expose was so simple as to be almost ridiculous. Mr. Rogers made the patting noise by striking one of his cheeks, his other hand being free. His materialization of full forms re-

quired the extinguishing of the lights. The cabinet was examined and found to contain nothing. Mr. Rogers entered, and a little later a ghostly form, clad in white, emerged and conversed with the gentlemen on the stage. A judicious use of phosphorus paint figured in this test. Mr. Rogers then exposed the trumpet voice fraud, showing plainly how it is produced. He concluded his entertainment by having the

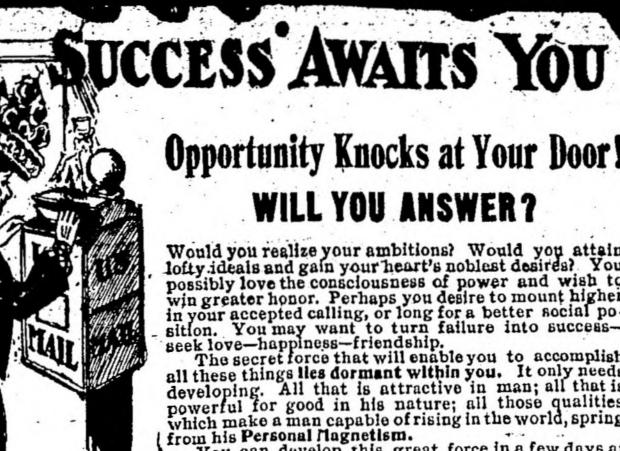
in that position two volunteers, whose Price \$1.00. combined weight was 263 pounds, sat upon his breast. A more interesting entertainment of

this character has never been seen in Wheeling.

This man Rogers, who is said to be

refined, courteous, and gentlemanly, has cated tricksters. He first acted as a book, which is \$2.00. confederate to W. L. Brown, who had serious trouble last season at the Anderson Camp, but who received the cordial endorsement of an association located \$1; paper, 75 cents. For sale at this loved cause by these educated trick- Waking State; Treatment in Natural by time. Price \$1.50. For sale at this office.

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this man Brown. To such an extent have these educated -tricksters and sleight-of-hand performers injured Spiritualism, that the authorities in Washington, D. C., compel all mediums to take out a license, as if theatrical performers, or at the head of some show. I wish the feats of Mr. velous utility, one that should be care-Rogers spread before your readers, as fully studied. It contains a mine of a matter of news, and education, to let | valuable information. Its title is as folthem understand the inroads that trick- lows: Treatment by Hypnotism and ery is making in our grand cause.

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on each side, their heads protruding prepared for the self-instruction of be- library. Price \$1.25. ginners, as well as for the use of ad-

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Hypnotism, by Albert Moll. The of the committee were willing to swear | author says: "Various recent researches | Mr. Rogers then permitted himself to be it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down THE, STORY OF A SUMMER. to the present, and have throughout, without a key. The same results were | trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, have especially developed a chapter on deavored to grab them. Then two the medical aspects of Hypnotism." slates containing no writing, were This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

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SATURDAY, JANUARY 12, 1901.

### Heathenism in Carolinas.

While Christianizing China, and feeding the excess of missionaries to Cannibal islanders, news of the most appalling character comes from the South, which must paralyze every Christian heart. The following is a late press dispatch, from Columbia, South Carolina, published in the New York Sun. Was not Joe Mulhatton in an insane asylum in Arizona, churchmen might suspicion he was the author. We quote, while tears would flow if The Progressive Thinker had them in stock:

"Methodists and Baptists in the two Carolinas have awakened to the necessity of increased exertion in the home mission field. The condition in some districts of these states are described as

"The greatest problem now before the Methodist church was declared at a recent state conference to be the Christianizing of the cotton mill village populations. It was asserted in the North Carolina Bantist convention that there were ten countles in the state where hundreds of people had never heard of Jesus, and that in one county alone. Edgecombe, in the eastern part of the | tant nations, and set about most earnstate, there are 8,000 white people who estly to reform the present imperfect do not believe in God and who have no connection with any Christian organiza-

"The ignorance and immorality prevailing in these regions were described as being as shocking as the heathenism of the people. It was urged that while the duty of a Christian people was to spread the gospel in other lands, their first duty was to save their own race at

### Max Muller an Agnostic. No name is more distinguished in the

world of letters, than is that of Prof. Max Muller, who closed his life in London only a few days ago. Defining his own religious views over his own signa-

"In one sense I hope I am, and always have been an Agnostic-that is, in relving on nothing but historical facts, and in following reason so far as it will take us in matters of the intellect, and in through many years, in which more never pretending that conclusions are certain which are not demonstrated or demonstrable. This attitude of mind has always been recognized as the conditio sine qua non [necessary condition] of all philosophy. If in future it is to be called Agnosticism, then I am an Agnostic."

Spirit communion with the living being a "demonstrable fact" the believer cannot say "I do not know," yet, lacking that fact, he may not accept other distinctive teachings in popular creeds, and be an Agnostic, or "I don't know" as to them. The "I don't knows" are the thinkers of all the ages, and their researches to know make them the scholars they become. They who never doubt, who know it all by intuition, are never critical students, and their learning is that of the pretender, not of the scholar.

## Practical Religion.

The Chicago Journal informs its readers that a new church is about to be launched on the religious world in this city, by Dr. George D. Herron, who commenced a series of lectures in Central Music Hall, on the 6th inst., and is expected to continue them to April 1. The essential feature of the new church is to be the application of the economic teachings of Jesus to practical life. It is presumed the learned Doctor will find new beauties in texts, of which the following are specimens:

"Take no thought for the morrow for the morrow shall take care of itself. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. "Lay not up treasures on earth." "Resist not evil."

Up to Date. "We are going to have the most realistic missionary sermon at our church next Sunday."

"Indeed?" "Yes, indeed. The church is to be decorated with rifles and gattings."-Indianapolis Journal.

### Is It Larceny?

By reports of various missionaries in India to home societies it appears a world of fraud has been practiced by opposing Christian sects, each ambitious to appear as the leader in swelling the list of the "redeemed." The names of a few converts are swollen into hundreds by appearing on the church rolls of each denomination ministering in a given locality.

The Church Missionary Society's report says the Salvation Army, which is doing such valiant service among the heathen, draws from the Christian, not the non-Christian population, for the large number of accessions it reports to

In one of the Presbyterian reports it is stated: "The Salvation Army's statistics are purely imaginary," and then: "The agents employed are men of evil reputation. The native Christians who join the Army suffer both spiritually and materially because of this action." Where the Army report shows twentyfive families were working at Bareja, on the farm colony, a Mr. Gilespie, who investigated the subject, found only one family was employed.

The London Missionary Society, in its current report, complains of the rivalry among the different sects in stealing converts from other sects and adding them to their own. A few pretended converts pass from one mission to another, securing all the favors possible from each. The various sects magnify the number of conversions for home consumption to hundreds, where in fact after the reward given for believing, the premium offered for enlistments, then desert at the first opportunity.

After reading a lengthy statement. with numerous details of fraud, practiced by missionaries on home societies, it seems a duty to direct attention to them, with the hope that generous church givers will investigate facts from original sources, then correct the evil, else cut off supplies; for it is not | gaged in a terrific battle with axes, right that this plunder shall go on for centuries perhaps without being

checked. Every people under the sun has a sysgrowth through long ages of seeming maker and laid about him with all human needs, and adapted to its condition. An abrupt termination of any system not positively evil, had better be reformed instead of being destroyed.

Japan, and is being revised and adapted more hurt some will die." to the needs of advancing civilization, and is doubtless best fitted to that people of any religion on earth. Mohammedism is best suited to the supplanting of Paganism of any religion, and, rigidly observed, it is well adapted to all those countries where it has gained a foothold.

Christianity is a composite system. built up while barbaric peoples were emerging from their degradation; but it needs reforming. It should be reconstructed along scientific lines. Her ablest teachers see the need, and are laboring to that end, but time is required to perfect the change. Would it not be well, in consideration of late experiences, to suspend effort among dissystem before further effort is made to engraft it on other religions, or even substitute it, where it is not appre-

## Memory Repulses the Claim.

It is proposed by the churches to set aside the third Sunday in December of each year, to be devoted to peace purposes. In some localities the clergy preached peace sermons, and absolutely asked God in prayer to bring about peace on earth and good will to men.

A little retrospect in this connection will not be ill-timed. Nearly or all the great wars since Christianity became the dominant religion, have been inspired by the church, or it has been in some way responsible for them. Commence with the Crusades, preached up by Peter the Hermit, and protracted than six millions of lives were sacrificed! Then look at the wars waged by the Pope to establish the faith in the various countries of Europe, so destructive to human life that the routes over which the armies passed could be traced by the bones left bleaching in

And even now the clergy, we are pained to write it, are doing all they can to keep alive the war in China, hoping to gain some advantages to the church because of it.

The Progressive Thinker is right glad to welcome the pulpiteers of any denomination to the anti-war party, but it is sorry to say they did not lead in the movement. The anti-war party, like the temperance, and the abolition movements, was set on foot by infidels, and was antagonized by the church, at least not assisted by it, until the measure had member of all those societies, has some sorrowful memories of church hostility to these great aids to progress.

## Not a Likeness.

A great splurge was made a few years ago to gain admission to Statuary Hall. Washington; of the statue of Pere Marquette, as the gift of Wisconsin. There was much opposition to the reception of the gift, as it was the first proposition to thus honor an ecclesiastic and it was thought to be impolitic to set such a bad precedent. The thing was done, however, to the vexation of many,

Quite recently an oil painting of Marquette was found in Montreal, covered with the dust of years, which is believed to be a genuine portrait of the adventurous priest, the only one in being, and it is wholly unlike the marble representa-

But the purpose, to conciliate the Catholic vote; was accomplished, in placing the statue of a priest among other representatives of the honored dead, and the act will serve as a precedent for sectarians of all denominations to be similarly honored.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

### Home Our Heaven.

The Christian Advocate reports Andrew Carnegie, the multi-millionaire iron manufacturer, as saying in a late speech made by him in Monteflore

"The age is looking to what a man does, and less and less to his theoretical life. Our work is here and now. If there is a beyond, which the Creator has seen fit to conceal from us, it will be revealed in time and we can work there." Says the Advocate: "Mr. Carnegie offered instead of 'Heaven our home,' Home our heaven,' and affirmed as his creed that what ought to be seen is that All religions are good, and all help to lead us higher, exclaiming:

"'I hope the twentieth century will know no Christian, no Jew, no Pagan, but will know one united human race, vying, struggling with each other only in those works which lead to higher things."

Sectarians and bigots will find much to condemn in Mr. C.'s utterances; but it is the voice of a philosopher suddenly revealed to the world. When the churches shall discard their hatred of all the joys of life; shall cease to deny themselves of its real pleasures, and shall "labor to make others happy," ceasing specially to qualify themselves for a home in the skies, after some impracticable dogmatist's formula, and bend all their energies to build up and perfect a heaven on earth, they will have done much towards fitting themselves for the immortal life.

### Clashing Creeds.

An Associated Press dispatch from Bangor, Me., of the 26th ult., reports "A bloody battle occurred Christmas merely professionals, getting all possible leve at Adams and Knowlton's camp on from each society. These converts are | Chase stream. Upper Kennebec river. Police and physicians, none of whom just as bad men culist in the army for are nearer than thirty miles, have been summoned to the rescue. The fight started in a dispute between a man known as 'Wild' Hennessy, and a Frenchman named Philip Oullette over religion, Hennessy being a Protestant and Ouliette a Catholic. The two fought first with fists and soon resorted to clubs. In a few minutes the fight became general and about thirty men enlimbs of trees and lumps of ice. A teamster named Wilson attempted to stop. the fight and was laid senseless with a blow on the head. Then a teamster tem of religion of its own, the out- named Taylor took a hand as peacekinds of weapons. In a few minutes the ground was strewn with victims of Taylor's powerful blows, and those who had been injured in the general mix-up. Buddhism is undergoing a change in It is thought that of the twenty or

"When Greek meets Greek then comes the tug of war." Christians met Christians in a logging camp on the Kennebec, and the adage is exemplified. It is too much to expect brothers in the Lord to dwell together in unity, if there is a clash in their creeds.

## Was It Ever Useful.

Who says there is no progress in the world? He who should so assert is a careless observer, to say the least. Now comes a movement within church

circles to abolish mid-week prayer meetings. "They have outlived their usefulness," say some of the clergy. Rev. Dr. Combs, pastor of the Prospect Avenue Christian Church at Kansas City, is reother day:

the time it was brought into existence, but that time has long been past. The full of other things that they cannot be induced to come out and spend an Japanese a wonderful race."

evening in prayer." which shall be more modern in character and better calculated to meet the needs of present day church people."

## A Worthy Exemplar.

"William Day, who graduated from ard, and drug fiend, whose picture is exhibited in the rogue's gallery, was consecrated an an evangelist at 2254 State street last night. Hereafter he will be connected with the Pacific Garden Mis- Society. sion."-Chicago Journal, Dec. 29.

It was an early charge made by Pagan authors that the vilest of persons, those abhorred by honest men, were favored by Christians, and became teachers in her churches. If the constant disregard of morals by the clergy, accounts of which are given almost daily by the press, was not in evidence, the installation of reformed gamblers as pulpiteers, and cases like the above, from the sedate old Journal, would be conclusive in the premises.

Fostering Secularism. Rev. Dr. Reed, pastor of the Washington Square Methodist Church, New become popular. The writer, an early | York, gave a discourse the other Sunday evening on "The New Journalism." He seemed to deprecate the freedom of the press. He admitted it was a great educator, but assumed it led to "the spoliation of public morals." He said: "The majority of the daily papers directly antagonize the evangelical faith and lead almost wholly to secularism." If the evangelical churches are prejudiced by inculcations of the public press, under leadership of the ablest thinkers of all the ages, is it not possible the churches need reforming, rather than the press?

## The New Theology.

What is the New Theology? The Chicago Journal answers the question this way: "It is rationalism pure and simple. It sets up the human reason, the conscience, the inner lights, the supposed innate moral sense, against all authority whatever, be it holy scripture, holy church, tradition, law, or anything else, as a rule of faith and standard of right. Everything must be brought to his mother, Lady Oliphant, who like knew them was rejoiced at their being the test of the individual reason. It is actly the same basis as Palne set up his | United States. Harris founded the comjust 100 years ago, only that the new munity of the Brotherhood of the New In May, 1881, Oliphant visited his

## THE LIFE LINES OF A WONDERFUL MAN!

He Was a Poet, Seer and Medium, yet Eccentric and a Failure in Many Respects.

of the most remarkable careers in the munity. history of the country, says the Inter STRANGE CONTROL OVER OLI-Ocean. While in recent years little has been heard of Harris, back in the '80s,

70s and '60s he was widely known as the founder and exponent of a strange at Brocton was absolute self-sacrifice.

ble faculty, Harris became widely between counterparts. known, and the story of his life has appeared from time to time in the news- that God was not man, but man and he married a sister of the late Colonel fall the human being was man and pany, and the transfer of the Sonoma county estate appears to remove both

tion in all business. HARRIS ADMITS THE SALE. man with eyes that burn with un rent reason, Harris tested his loyalty patriarchal type, with long white hair a war correspondent in the Francoand beard and a kindly way of talking | Prussian war. Before the young man that gives a hint of his marvelous power over men and women in his younger days when all his vigor was return. This sign was the entrance of a still in him! He did not want to talk bullet through the window of a room in about his inffairs! He said that the which Oliphant was to be scated. transfer was a purely business matter that interested only those directly concerned, but he admitted the truth of the statements made and later said that the transfer was really of some months'

"I found quite recently," he went on, "that the transfer had not been recorded and I wrote out there suggesting that it be done. That is the way the matter now becomes public. All it amounts to is that I was getting old and my wife get rid of the property, in which we had only a part interest, anyway. Those who bought it were living on the estate and were also interested in it financially. Prince Kanal Nagasawa, a Japanese gentleman who was one of the parties to the transfer, was, and has been for many years, the manager of the estate. He is really my adopted son, ported to have said in his pulpit the and has been ever since 1862, when he and eleven others were sent over to "The prayer meeting was perfectly England by the Tycoon to learn someadapted to the needs of the church at thing of Western ways. That was before the days of the Mikados and when there was not a treaty port in Japan. best men's lives have now become so The Prince is a man of remarkable qualities, and, in truth, I think the

Thomas Lake Harris was born at A committee was appointed "to pre- Fenny, Stratford, England, and was pare and report a program for pro- brought to the United States by his cedure in future mid-week meetings father when he was four years old. Through his mother, who was a devoted Calvinist, the boy was subjected to the strictest of religious teaching. She tried to instill into his mind the doctrine of predestination, but he never could accept it, even when most under her influence. When he was 21 years old he Minden, N. Y. He remained in the Universalist church only a few years. and then organized a church of his own. the pastor of the Strangers' Tabernacle, He called it the Independent Christian

## TWO PECULIAR COMMUNITIES.

In 1850 there was an outbreak of Spiritualism in New York, and the proximity of young Harris to the headquarters of the Fox sisters in Rochester had caused him to take unusual interest in that philosophy. He investigated tion between him and his master. Olithe subject, and in course of time became a full-fledged Spiritualist, with certain Swedenborgian modifications. One description of his belief was that he was a Platonist in philosophy, a Swedenborgian in spiritual science, and to be something of a prophet and a a disciple of Fourier in sociology. In seer himself. He had revelations and 1857, in conjunction with the Rev. outlined beliefs that Harris could not James E. Scott, Harris founded what subscribe to, and by and by Harris dewas known as the Mountain Cove Community of Spiritualists. Messages came most of the community. Mrs. Oliphant to him and to Scott that it was the went along with him. They repaired Lord's will that they go to a distant to the Fountain Grove estate, near place and found this community. The | Santa Rosa, and there the prophet conspirit led them to Mountain Cove. Va.

called the Herald of Life.

wise came under the strange influence united again. setting up another age of reason on ex- of Harris, followed him back to the

The transfer by Thomas Lake Harris | county, where 1,000 acres of land had and his wife of the beautiful Fountain been purchased and the industry of Grove estate in Sonoma county, Califor- | winemaking started. Oliphant is said nia, to various persons now living on to have turned over his fortune of the property, brings again before the \$125,000 to be used in the purchase of public the name of a man who had one more land for the benefit of the com-

religion, and as a man with powers so the motive alleged being not the salvamagnetic, or possibly hypnotic, that he tion of the soul of the members, but the was almost uncanny. He was able to regeneration of all humanity. Oliphant, control men and women of the highest in order that he might cast all evil out birth, education, and intellectual power of himself, arose in the morning at 4 to such a degree that they became his o'clock, worked all day in the stable, slaves and did his bidding in every triffe and at night slept on a straw mattress as though the only moving force in their in the hay loft. He obeyed absolutely the commands of Harris. He and his So strange was this influence that at mother were not permitted to speak his unexplained whim he compelled hus- with each other, or even to see each bands and wives who were devoted to other. Affection between members of each other to live apart and made the community was not allowed. Pawomen of the tenderest rearing perform | rents were separated from their chilthe most menial personal service for dren, and even husbands from wives. him. Once under his control his de- Marriage was opposed by Harris. Plavotees seemed capable of no independ- tonic love took its place. Marriage was ent action. By reason of this remarka- forbidden because it was selfish, unless

One of the beliefs of the religion was papers of the country. Early in the '90s | woman combined, and that before the year or two later retired from the ac- tinct at the fall and would remain so amassed considerable property, pur-present life of that supreme regenerachased a house, and since that time has tion which should restore humanity to lived there free from the cares of the its original bisexual condition. He went world. He also had invested part of his so far as to say that there were persons Company, which concern handled the were already united to them. So, he ried again, but died in five months. output of the California estate. It was held that marriage of counterparts in ield in the name of Mrs. Harris. Re- life was helpful, but of non-countercently, however, the Harrises have dis- parts was a grave hindrance, which posed of their interest in the wine com- made final spiritual union impossible.

It was over this question of marriage, largely, that Oliphant and Harris husband and wife from active participa- finally split. In 1870 Oliphant, after serving two years' probation at Brocton, was permitted by Harris to return Mr. Harris is a splendid-looking old to London. At times, without appadimmed fire. He is now 78 years old. by suddenly recalling him to this counbut bears his age well. He is of the try. He allowed his disciple to become departed Harris gave him a sign by which he should know when he must

BULLET CALLS HIM BACK. One day in Paris, Oliphant, to avoid a charge of soldiery during a riot, dodged into a house and a bullet just grazed his hair. This he took to be the sign from Harris, and he immediately returned to the United States. He was permitted to go back to Europe later in the year, and there he met Alice le Strange, a rich and cultivated English woman. After six months of imploring they were marwas getting old, and so we decided to ried despite the efforts of Harris. They remained a year in Europe and then they both came to Brocton, where Mrs. Oliphant likewise fell under the spell of the prophet of the new religion. She became as devoted to him as her husband, and despite their great love for each other, they lived apart most of the time that they were in the community. Oliphant's wife and his mother still continued to scrub, wash, iron, and mend, all at the behest of Harris. Oliphant spent much of his time in this city attending to the business affairs of the community. He did some newspaper work and also dabbled in Wall street speculating and investing the

funds of the community. It is related that some of the members of the community were at times seized with emotions which did not comport with Harris' views upon the Mrs. Parting was the wealthy widow subject of matrimony and other mat- of an East Indian coffee planter. ters, and at such times it was the custom to purge the devils from them by Boston woman suffragist, went ou the most heroic treatment. The method | there to join the community, but was used most often was to prevent sleep | not favorably impressed and did not refor long periods. One woman is said main. She went to San Francisco after to have been permitted to sleep only her visit and told the newspapers that from 9 o'clock until midnight for many | she was going to petition the President 'Hop alley,' St. Louis, as a thief, drunk- entered the ministry of the Universalist | weeks, the other twenty-one hours be- to suppress the community as the ing put in at hard labor. It is also re- Oneida community had been supcored that whenever Mrs. Oliphant became obstreperous, which she sometimes did, Harris had her buried for a few hours in the soil up to her neck, Notwithstanding this sort of thing, however, she stuck to him, as did the rest of his flock, with a fidelity that is

FRICTION OVER MRS. OLIPHANT. Although Oliphant was pretty loyal to Harris, his love for his wife seems to have been so strong as to lead to fricphant insisted that he and Mrs. Oliphant were counterparts, and Harris insisted that they were not. This was very annoying to Oliphant, and after a few years in the community he began parted from Brocton, taking with him tinued the same sort of life he had led It was revealed to them that this was in Brocton. The estate was turned into the identical locations of the Garden of a vineyard, and winemaking com-Eden, Harris and Scott assuming to act menced on a large scale, Oliphant reas the messengers between the Lord maining in New York to act as agent.

and his people in these revelations. All Meanwhile Oliphant's mother stayed the land, which had been purchased by at Brocton and washed clothes for the money collected from the members of disciples who remained there. Oliphant the community was held by Harris in stayed in the East, still obeying the trust for the Lord. There came later a prophet's orders to a large extent. This squabble over the title to these lands, was in 1878. In the latter part of 1878 and after twoll years the community or the early part of 1879 Oliphant took broke up. Harris went back to New a run out to California to see his wife, York and started appaper which he but Harris said that it would never do, and Oliphant came back. Mrs. Oliphant In 1867 Harris made a trip to Eng- settled in a little town called Calistoga, land. On a previous trip he had become and taught music, giving all her earnacquainted with Laurence Oliphant, the lings to Harris. Oliphant himself went English novelist, whose writings in the abroad and tried to establish a Jewish '60s were widely read both in England | colony in Syria. He remained over and America. He renewed his acquaint- there for a year, and there was so much ance with Oliphant, and so imbued the talk about his being in Europe and his novelist with an idea of his strange wife in California that Harris permitted powers that Oliphant fell completely her to go to him in London. She took under the latter's sway, Oliphant, who a trip with him to Syria, and, counterwas then a member of Parliament, and part or no counterpart, everybody that

BREAKS WITH HARRIS. reasoners are not so honest about it as 'Life at Armenia, N. Y., which was mother in Brocton. She was very ill. moved in 1868 to Brocton, Chautaugus and he took her to California. She died of it in the postoffice."

### GLUBS! GLUBS!

Mrs. Sarah Stone Rockhill of Alliance, Ohic, sends us a club of twelve subscribers. J. Follet sends us a club of 17 from Sherburn, Minn. Many others have responded nobly. In clubs of not less than Ten subscribers, each one pays \$1.15, and will receive his choice of one of two very valuable books—Vol. 3 of the "Encyclo-The fundamental principle in the life pedia of Death and Life in the Spirit World," and "The Next World Interviewed." who gets up the club will receive the paper one year free, and also both of the above mentioned

soon after reaching that State, and was A Criticism of a Criticism. buried there. Harris, it is said, was In No. 577 of The Progressive Thinker angry that any cure at all should have been sought for Mrs. Oliphant. This an article by C. H. M. angered Oliphant, who also discovered He tells us that man's advantage over that some of the jewelry which his wife | the brute is not because he has a brain had worn when she entered the order -a "superior brain"-but because he of the brotherhood adorned a member has a "thumb." To emphasize the matof the Harris household. This was a ter he informs us: "Without that (i.e., a little too much for Oliphant, and he thumb) he would to-day be on a level broke with Harris. After some diffi- with the ape, even if he were endowed culty he succeeded in getting back 900 with all the other faculties that distinacres of the Brocton estate, which had guish him from the brute creation." George E. Waring, of New York, and a woman combined. They became dis- been purchased with his money, and he This changes the battle ground. Hux-

sold it to a syndicate. During these ley, in his volume, "Man's Place in Native work of controlling other people, until they entered the spirit world. proceedings Harris tried to get Oli- ture," wrestled with the "brain prob-He went to New York, and, having Harris believed in the possibility in the phant's wife to have him declared a lem," and devoted large space to the lunatic, but she declined. Mrs. Oliphant | consideration that the brain of man was died in Syria in 1886. Her husband, in- so much heavier than that of the ape, spired by her spirit, so he said, wrote a Haeckel, Darwin, Virchow, Asa Grey, book which he called "Scientific Re- Prof. Tyndall, one and all, and many money in the Fountain Grove Vineyard living whose counterparts, having died, ligion." Four years later he was mar- others, gave the honor to the brain. Poor, misguided men! How fatuous Harris' career at Santa Rosa was very not to observe that it was the thumb! similar to his Brocton experiences. He But no doubt these great men were ushad more revelations, and continued to ling their brains (a thing others might exercise his wonderful power over the well do) and so overlooked this wondermembers of the community. In 1888 ful "thumb" distinction. Harris shut himself up in what he Does anybody really live who can called his mountain retreat, and for doubt that if the ape had a man's brains

several years refused to allow propa- he could do about as well as man does? ganda to be carried on in his name. It is not a lack of "thumb" but lack of For weeks at a time he would not ex- brains that is the matter with the ape. change a word with even his most inti- I know a howling idiot. He has two mate friends. He remained in seclusion good thumbs, but he has not a good for nearly three years, and then issued brain. He is really worse off than the a message to his followers all over the lape. A thumb, even of the magical vaworld, in which he announced that he riety that so enraptures C. H. M., is of was no longer as other men were, either no earthly value without a man's brain physically or mentally. He said that he to direct it. Eliminate the brain and had been raised to a higher plane where the thumb might as well be a paw! all things were clear and where death! Moreover, I knew a man who had no was unknown. He said he was never thumb. He had, however a few advan-

going to die, because he had "overcome tages over the ape tribe. He made a universal racial tendency to physical living. He managed to dress himself deterioration and disease." This was | and to eat in a civilized way. Another fellow that we read of had no hands at Not long after Harris came out of his all-not a solitary finger-yet he manseclusion he married Jane Lee Waring, laged to write and to paint even, using who was then about 50 years old. His | his toes! On reflections I think possibly coming to New York was unheralded, it was brains enabled these men to get and he lived there for three years with- along. out the general public knowing of his But worse and more of it. He parades presence. He and his wife carried on the "development theory" by saying: the business of the wine company, and | "So man, finding how important it was there was nothing in his outward con- to develop a thumb, finally brought it duct to indicate that he had any pe- into existence." He did, so he did! He

RUMORS OF QUEER DOINGS.

The persons to whom the Fountain

Grove property is transferred by the

deed are Prince Nagasawa, Miss Nicho-

las, Miss Margaret Parting, Robert

Morris Hart, and Miss Elizabeth Hart.

The consideration named was \$40,000.

of the five who lives the longest. Miss

Parting is the daughter of a woman

who was in the community in 1891.

About that time Mrs. Chevallier,

pressed. Her objection to the com-

munity was on account of Harris' theo-

ries on marriage. She said that after

married people had lived in the com-

munity for some time Harris pretended

that their counterparts were embodied

in the person of some other member of

the community, and she did not think

Girls, Hairpins and Bishops.

Bishops' fingers during the laying on of

hands."-Christian World.

"Girls' hairpins frequently lacerate

A buil from the Pope ordering the

dear creatures to dispense with hair-

pins on days of consecration would

probably overcome the severe infliction

to which the man of God seems doomed

Tell the girls to let their hair hang loose

when about to receive a visit from the

Bishop. It is wrong to prick his fingers.

As Puck Secs It.

In an article on "Church and Society,

'Puck" accounts for the large attend-

"A woman in a church has an oppor-

which that individual would otherwise

never bestow upon her. The church also

offers cover for quiet reflection and ob-

servation, which are invaluable to the

"Church is held one day in the week

and is a place where women assemble

The Yankee Crank Outdone.

London has a copylst of the American

Rev. Sheldon, who edited a paper for a

whole week in Topeka as he imagined

Jesus would. The Loudon crank, Rev.

Parker, improved on the American, and

conducted his as God would were he a

journalist. A New York paper mention-

ing this new phase of journalism, says:

"We have some specimens of the

to think over their neighbors' sins and

society woman." Again it says:

Naughty paper, that Puck.

what they wear."

tunity to observe her social superior

ance of women on church ministrations,

this was nice.

thusly:

The property is finally to go to that one

culiarities. The fact that he was living | "brought it into existence." Must in New York became known through have had a brain to do that, that wonthe suicide of Mary Harris, the 16-year- | derful man who "brought into existold granddaughter of Mr. Harris, at the ence" a thumb. He can't do anything Fountain Grove Community in January of the kind now. He is most emphatically on the level of the ape now-a-days in that one respect at least. Seeing how important wings are, for instance, why don't man "bring them into existence?" Let C. H. M. double discount the "thumb" man by forthwith "bringing" wings into existence." Man needs wings just as much as thumbs but they fail to grow-not even a solitary pinfeather sprouting under the most favor-

> In the arena in Pagan Rome when gladiators fought in the ring, to make as Byron says, a "Roman holiday." it was the custom of the spectators when they desired the death of a fallen and vanguished victim, to show their desire by extending the hand and turning the thumb down. Now, for fear I might be charged with cruelly turning down my thumb on C. H. M. I pass on. I did not "bring it into existence" for that

able conditions.

Seriously, is it not about time to stop this "development" business? When it leads to such crudities as those presented by C. H. M. it is time to call a halt. And he is not more absurd than other devotees of that "evolutionary hypothesis." Several years ago I called down Prof. W. D. Gunning, in the "Index," for making a similar statement. ELD. H. W. B. MYRICK. Gentryville, Mo.

## Twentieth Century Club.

The united Spiritualists of Minneapolis and St. Paul, under auspices of the State Association, held a twentieth century watch-meeting in the Unitarian Church, Minneapolis, Monday night, December 31. G. W. Kates had charge of the arrangements. The meeting filled the large and elegant church, and a grand occasion resulted. From 8 to 10 p. m. the local speakers and mediums held a meeting, participated in by Mrs. Zaida B. Kates, Will J. Erwood. Mrs. Anna Shaft, Mr. and Mrs. C. D. Pruden, Mrs. J. P. Whitwell, Mrs. S. M. Lowell, Mrs. White and others. G. W. Kates acted as chairman. Recitations were given by Cecil Chadsey and Mr. Youngquist. Several vocal solos were rendered by members of the choir.

From 9:30 to 11:30 p. m. the young people danced in the basement room, except during an interim when lunch was served. At 11:30 p. m., and continued to nearly

12:50 a. m., a midnight service was held. "America" was sung by the assembly, Mrs. Laura G. Fixen, of Chicago, made a few remarks, and then Mrs. Kates gave a beautiful address of parting and greeting, as the dial indicated the last moments of the closing century and the first of the new. It was an inspiring and consecrating occasion. President J. S. Maxwell arrived during this scene and offered some earnest words for harmony and energy. A liberal collection was taken to aid the State work and a general hand-shaking ensued, with heart-felt good wishes to and by each person present.

It was an occasion long to be remembered, and marks the new epoch with renewed devotion and hope. SCRIBE.

delty's literary work in the Old Testament, and men bave had the experience "Gleanings from the Rostrum." of being sent to jail for depositing parts A. B. French. Cloth, \$1. For sale at H Lecture Delivered at

# "The Unseen World."

world is, as those who have done me the honor to attend istry are called atoms of oxygen, hydrogen, gold or silver, world full of its own kind of life. It has a flora and fauna means of photography we are able to become aware of the previous lectures are well aware, very much more precise platinum, etc. When they are so broken up we get back of its own, and among the inhabitants of these two stages existence of enormous universes which otherwise would be and definite than that which we usually receive from the to a series of atoms which are all identical, except that of the unknown world are the whole vast host of those far beyond our physical reach in any kind of way. So you religions of this time and place. We hold that there is an some are positive and some are negative, or as we might whom we call the dead. (
unseen world, that it is around us here and now, and not say, some male and some female.

| see that with regard to that question of sight there is no How does man become cognizant of this? As I said, definite limit beyond which human sight cannot go, above before even that also is conquered.

remained unknown to all, any more than many of the re- sonable distance of showing the possibility of the trans- senses will be to begin by considering the senses that we edge of sound, a tiny, needle-like cry like the squeak of a mote places of the earth have really remained unknown mutation theory of the alchemists, who stated that they have now. You will realize that all sensation is a matter mouse, only several octaves higher. It is on the very edge from the beginning of time until now. There are vast made lead or copper or other metals into gold or silver; of vibration. Heat, for example; what is that but a rate of the possibility of human hearing. You may be one of tracts of primeval forests still standing in, for example, the thing is not necessarily an impossibility if that theory of vibration? The light that you see; what is that, again? the people who can hear that or one of the people who South America, untouched by any recent exploration, un- be true, for by reducing the lead or copper to ultimate A rate of vibration, and there seem to be infinite numbers cannot; but whichever you may be, when you are out trodden by the foot of man for perhaps thousands of atoms and then making variations in the combinations of of possible rates of vibration; there is no limit that we can walking with your friends in the country in summer, you years; but long before that there were great races to whom those atoms they may be changed into different metals al- set, either above or below to the possibilities of variance will find some of them can hear this and others cannot. all that country was not unknown or untrodden, but, on together. The idea is not impossible, if we recognize this among these different rates of vibration. Now out of all This shows you, again, that there is no definite limit, that the contrary, to whom it was perfectly familiar, for whom theory which has been advanced as a theory by so many this infinite series of possibilities how many can possibly the human ear varies considerably in its power of respondit was a native land. Now, just in the same way this scientists, which is stated by occult chemistry to be a defi- reach us here on the physical plane? A very, very small ing to vibrations. "unknown world" is unknown only to us here and now; it | nite fact. was not unknown to the great races of old, not unseen by | We eventually get back, then, to the ultimate physical that it is only a very small set of groups out of the vast mass of vibrations, see what an

is nothing certainly to be known, and the whole affair is suppose we may call a kind of law of gravity of its own. once get a spectrum reproduced which is perhaps six times to respond to a larger set of vibrations.

the reality of this unseen world, and that there is no diffi- call it. culty in our way in accepting it. Unfortunately all that | We find, then, that above and beyond this physical atom most people know about it-or think they know-has we have another series of states of that finer kind of matbeen given to them by the religions, and the religions ter which corresponds very fairly to the degrees of mathave contrived to be so thoroughly unscientific in their ter down here, solid, liquid, gaseous and etheric. Again absolutely deaf. Then, again, there is the possibility of latanism or fraud as is so often supposed. The whole presentment of it that they have simply cast doubt and by pushing up the division far enough we have another thinking men; so that those among the orthodox who most | very same thing is true as of this; by further subdivision of thoroughly believe in the unseen world now, those who that astral atom we find ourselves in another still higher feel most certain that they know exactly what that unseen and still more refined world, still composed of matter, but world contains, and what will be the fate of man after of matter so very, very much higher that nothing that all. Now that should not be so. It should not be for except its capability of being subdivided into molecules gen rays. In fact, the whole secret of the Roentgen rays, Death," and I shall have to take it up in detail when I the most scientifically trained men ought to be best able ical which you know-or think you know-into some to grasp the evidence for the existence of this world, spiritual region of which you can form no reasonable or normally would be out of your reach. ought to be the foremost in upholding it as a truth.

this unseen world is cognized and about the constitution when you take them on this line. of the world itself, because those two subjects are very You are, of course, aware that a great part of even this get an abnormal person who has the X-ray sight by nature terrible suffering may come to mankind under certain Three Journeys closely connected and we cannot examine into one without physical world is not appreciable by our senses; that the and is able to see far more than others; but you can ob- conditions in the lower part of that astral plane, yet all also looking at the other.

after all only a question of temperature one way or the ually uses.

gases have been reduced to form even a solid slab. muted; so that you may have, let us say, hydrogen in an ter, the grey matter of the brain. stantly of an atom of oxygen, an atom of hy- which you receive in the brain through the senses has to of testimony which has collected, for any one who takes it be a less exalted type which confines itself only to one drogen, an atom of any of the sixty or seventy sub- go up through the various grades of matter before it the trouble to examine lifto the thing. I think that the or two upon whom it may be fully lavished, all these are stances which chemists call elements, the theory being reaches the real man, the soul, the ego within. that each of these elements has its atom, and an atom, as I do not care whether you believe it or not. The point I higher mental plane, whereas my own belief is that all can never bear its full result here on earth, because all our you may see from its Greek derivation, means that which want you to-get is the hypothesis in your mind, so as to thoughts and feelings which can be photographed must highest thoughts and feelings are and must be unrealized. cannot be cut or further subdivided. Occult science tells see that it is a reasonable one. When you understand have descended in their action at least as far as etheric down here, as we know perfectly well. None knows it you what many scientists have frequently suspected, that that hypothesis, at least, you will see that we are not matter on the physical plane; but the difference of his in- better than the artist who tries to realize them—the man all of these so-called elements are not in the true sense of claiming your faith in a miracle, but rather, your investi- terpretation from my own would in no way vitiate the fact or woman who paints a picture hoping thereby to convey the word elements at all; that is to say, that they can all be gation of a system, when we put before you the idea of that he has succeeded in photographing the invisible. to others what he or she has seen in a vision of that higher further subdivided; that what you call an atom of oxygen | these various planes or degrees of matter in Nature, mak- And that is not in the least a new idea. Any astronomer world; none knows better than such artist how utterly the or hydrogen is not an ultimate something, and therefore ing each a world in itself. certain circumstances be broken up into atoms. By car- us all the time, though unseen; we need only open the make any impression even through the strongest telescope make, falls infinitely short of the reality. rying on this breaking up process it is found that we ar- senses which correspond to these worlds, and then we shall upon the retina of the physical eye, will yet reproduce rive eventually at a series of definite physical atoms which be conscious of them, because each of them is full of life themselves on a photographic plate after long continued remain a vast force stored up, which can never be worked are all alike; that is to say, there is one substance at the exactly as is this physical world that we know. Just as exposure, the theory being that the constant repeated tapback of all substance, and it is simply the different combi- earth and air and water are always found to be full of va- ping of the vibrations of light from even that infinite dis-

Theosophical teaching on the subject of the unseen | nations of the ultimate atoms which give us what in chem- | rious forms of life, so is the astral world; so is the mental | tance will make its impression upon the plate, and so by |

were not there before. Undoubtedly we might make down here. The whole thing is precisely analogous. Now, with regard to these unseen worlds, they have not such changes as this, and so we see that we are within rea- Perhaps the easiest way to get some idea of these higher the sound of the squeak of the bat. That is a very razor

those among them who were more highly developed, the atom, and we find that it is an atom as far as the physical vibrations of exceeding rapidity which appear to your eyes enormous change would be produced if we were able to seers and the prophets and the teachers. On the contrary, you will find a good deal of information about this unseen world among the sacred writings of the various religions, and in many cases exactly what has been taught by Theorem and in many cases exactly what has been taught by Theorem and now, and especially among the followers of the religion which is predominant in this part of the world, that any uncertainty seems to have arise world. The consequence of all the internal state at ha at seers and the prophets and the teachers. On the contrary, plane is concerned; we cannot break it up any further and and are recognized by you as light. Anything which you respond at all. The etheric sight of which we sometimes regard to this unseen world. The consequence of all the ical? you will say. It can no longer be called physical be-vague thought and speech about it is that the world itself cause it has ceased to obey the laws which all physical may use. It is a very beautiful spectrum, but only a very enable you to see through material objects, to descry a key is supposed to be vague and dim and uncertain also. Peo- matter does obey down here. It is no longer apparently small one. Now, instead of putting there the white sheet inside a locked box, or to observe the bones of the human ple feel that because they individually know nothing for contractible by cold or expansible by heat. It no longer of paper which reflects to you what you see, suppose you body through the flesh. All such additional sight is A STORY OF TWO WORLDS. certain with regard to this unseen world, therefore there seems to obey the laws of gravity, although it has what I were to put the sensitive plate of a camera; you would at simply obtained in the way I have described, by being able

Now I am anxious, if it be possible, to put before you finer matter of this higher realm clearly before you; in absolutely blind to this greater spectrum, but nevertheless vibrations of physical matter and imagine yourself able to rechip imbued with the philosophy of spiritualism.

A work of unusual merit, full of interest, and vibrations of physical matter and imagine yourself able to rechip imbued with the philosophy of spiritualism.

For sale at this office. Price \$1. the Theosophical teaching on this subject and to try to fact, I might say it is impossible to put it fully; but I do it is there. show you that we have every reason for accepting that want you to get at least this idea, that the planes above |- Every scientist knows that there is an immense exten- vast field is open before you; another whole world is yours First, then, I should like to explain how this unseen in contradistinction to matter, something of which you the red end of the spectrum. world is absolutely a continuation of what is known, how can therefore know nothing whatever. You have only the senses (latent in all of us, though developed only in to suppose a finer subdivision of matter than that with few) by which the unknown world may be cognized, are which you are familiar, and a very much higher rate of simply in the first place a development of the senses which | vibration than any which you know, and you will realize you know. That may perhaps help you to understand something of the conditions of the astral plane, as we

thrown discredit upon the whole affair in the minds of atom, the atom of that world. Of that plane, then, the death, are usually precisely the most ignorant people of you predicate of matter down here would be true of that the ignorant, the bigoted to feel certain about these mat- and atoms. You see that the idea gears on to this plane, ters. On the contrary, the most highly intelligent and that you are not suddenly obliged to leap from the physdistinct conception. It is true these other realms are un-Let me first say something about the senses by which seen, but they are not, therefore at all incomprehensible limited, they have their definite bounds beyond which we orthodox idea of heaven and hell; or they are rather the tag of your wrapper.

whole of the etheric part of the world is to us as though it serve variations for yourself without going as far as that. suffering of any sort that comes to him will not be of a You are quite aware that we may have matter in differ- were not, except for the fact that it carries vibrations for I hardly suppose that you would get much result with punitive nature but of a purgative nature. Suffering will ent conditions. You are also no doubt aware that matter us; we never see that the ether which carries the vibration your bi-sulphide carbon prism, but if you get a spectro- always and all the way through be intended to benefit the Or Travels in the Pacific Islands. may be made to change its condition by variations of pres- of light to our eyes though we may demonstrate its neces- scope that has an arrangement of a series of prisms, its man. It will be part of the scheme which has for its obsure and of temperature. You know that we have down sity as a hypothesis to explain what we find. Just in the spectrum instead of being an inch or an inch and a half ject the evolution of the man; not some endless, meaning-

other; that just as what is ordinarily water may become In the action of thought, for example, the thought first subjects who can see a great deal further at both ends of ter have pierced your skin, and have produced the ice at a lower temperature, and may become steam at a shows itself to a clairvoyant as a vibration in the matter the spectrum. higher one, so every solid which we know might become of the mental plane. So that we are constantly making You might think that it is only a question of keenness iquid or might become gaseous, given proper conditions; wery liquid may be made solid or gaseous, every gas wery liquid may be made solid or gaseous, every gas night be liquefied and even solidified. You know how if it is ease have been reduced to form even a solid slab.

Treature: the that is only a question of keenness of the matter of these higher planes, even though of sight, but it is not that in the least; it is a question of sight, but it is not that in the least; it is a question of sight which is able to respond to a different series of from outside, but merely and absolutely the result unconscious of it, and have no idea of how we do these things or even what we are doing. Every it is a question of the least; it is a question of sight, but it is not that in the least; it is a question of sight which is able to respond to a different series of from outside, but merely and absolutely the result unconscious of it, and have no idea of how we do these things or even what we are doing. Every it is a question of sight, but it is not that in the least; it is a question of sight, but it is not that in the least; it is a question of sight, but it is not that in the least; it is a question of sight which is able to respond to a different series of from outside, but merely and absolutely the result unconscious of it, and have no idea of how we do these things or even what we are doing. Every it is a question of constillations. Systems. Some use of the matter of these higher planes, even though the least; it is a question of constillations. Of sight, but it is not that in the least; it is a question of sight, but it is not that in the least; it is a question of constillations. Systems. Some use of the matter of these higher planes of constellations. Bystems. Some use of the matter of these higher planes of constellations. Bystems. Some use of the matter of these higher planes of constellations. Bystems. Some use of the matter of these higher planes of constellations. Bystems. Some use of the matter of theset; Form liquid or might become gaseous, given proper conditions; some use of the matter of these higher planes, even though of sight, but it is not that in the least; it is a question of fering which follows evil is not a punishment imposed every liquid may be made solid or gaseous, every gas we are quite unconscious of it, and have no idea of how sight which is able to respond to a different series of might be liquefied and even solidified. You know how we do these things or even what we are doing. Every vibrations, and of two people the keenness of whose sight an unvarying law of what the man himself has done; and air itself has been liquefied, and how some of the other time that we think we set in motion a vibration on this is absolutely equal, you may find that one could exercise it | 80 all the suffering that comes to him is part of a great this way be changed from one condition to another, either that mental matter into astral matter, sets up similar vi- on this capacity; but when you find a person who can see astral world corresponds very much more to purgatory by pressure or heat. Occult chemistry shows us an brations in that, and through the astral matter it connects a great deal further at both ends of this spectrum, then other and higher condition than the gaseous, into which down into the physical plane and affects first the etheric you have some one who is partially clairvoyant, who can also all substances known to us can be translated or trans- matter, and only then, after that, the denser physical mat- respond to more vibrations; and that is the secret of seeing corresponds to that idea in the least. Although there is

etheric condition as well as gaseous; that you may have gold So every time we think we go through a much longer entities, quantities of objects about us which do not reflect or silver or any other element either as a solid, a liquid or process than we really know; just as every time we feel rays of light that we can see, but which do reflect these a gas under sufficient heat, and that you may carry the anything we go through a process of which we think noth- other rays of rates of vibration which we do not see; conthing further and reduce it to these other higher states, ing, of which we are absolutely ignorant, in most cases. sequently some of such things can be photographed to a condition of matter which we call etheric; that we are We touch some substance and we feel it is hot, and we though our eyes cannot see them. You all know that able to do so simply because that which science postulates draw away our hands instantaneously from it. Now we spirit photographs have been taken, although there is a as ether is found by occult chemistry to be not a homoge- perhaps do not realize—unless we happen to have studied very great deal of skepticism in connection with them beneous body but simply another state of matter, not itself the thing scientifically—that it is not our hand which cause, as is well known to any photographer, such a thing make a clean start in the next birth so as to evolve into a new kind of substance, but simply any kind of matter feels that, but our brain. The nerves of the fingers sim- can very easily be produced by a slight preliminary exaround us metals which are normally solid but can be the withdrawal of the hand or the dropping of some obchanged into the liquefied or the gaseous condition, so we ject which is hot is done in response to a return tale. There are ways in which it can be done;
around us metals which are normally solid but can be the withdrawal of the hand or the dropping of some obnevertheless, although they can be counterfeited by fraud,
again, of the man's actions, but of the higher and nobler postage to cents. For sale at this office. have a large number of elements or substances which are graphic message from the brain. The nerves communi- been absolutely shown, and it is clearly obvious that that set in motion during his world life finds its full result. In The Bridge Between Two Worlds. normally etheric-which are ordinarily in that condition, cate the idea of intense heat to the brain; the brain at easily might be so it is merely a scientific question of the but by special treatment of some sort can be brought to a once telegraphs back, drop the thing, let it go; and the Baraduc, of Paris, seem to show the possibility of photo- amount of energy poured out, for the law of the conservagaseous condition. There is nothing at all impossible or hand obeys. Now that process seems an instantaneous graphing thought." When last I was there he showed me tion of energy holds good in all these planes just as it does unreasonable about that. You may see that it might thing; but it is not so; it has a definite duration which a large series of philographs in which he claimed to have down here. A man's intensity of feeling for some very easily be so, and that there is nothing in science to con- can be measured scientifically; the rate of its motion is succeeded in reproducing emotions and thoughts. He high idea, the intensity of the affection which he pours tradict it. Indeed, ether is an absolutely necessary hy- perfectly well defined and known to physiologists. Just had experimented in a regular scientific way to a very con- out, whether it be in devotion upon his deity, or merely in the street of the intensity of the anceston which he pour tradict it. Indeed, ether is an absolutely necessary hy- perfectly well defined and known to physiologists. Just had experimented in a regular scientific way to a very con- out, whether it be in devotion upon his deity, or merely in the intensity of the anceston which he pour tradiction is succeeded in the product of the intensity of the anceston which he pour tradictions and thoughts. He had experimented in a regular scientific way to a very con- out, whether it be in devotion upon his deity, or merely in the intensity of the anceston which he pour tradictions and thoughts. He had experimented in a regular scientific way to a very con- out, whether it be in devotion upon his deity, or merely in the intensity of the anceston which he pour tradiction is succeeded in the physical part of the intensity of the anceston which he pour tradictions are the intensity of the anceston which he pour tradictions are the intensity of the anceston which he pour tradictions are the intensity of the anceston which he pour tradictions are the intensity of the anceston which he pour tradictions are the intensity of the anceston which he produce the intensity of the anceston which he pour tradictions are the intensity of the anceston which he produce the intensity of the anceston which he pour tradictions are the intensity of the anceston which he pour tradictions are the intensity of the anceston which he produce the intensity of the anceston which he produce the intensity of the anceston which he produce the intensity of the anceston which he had a continuous tradiction which he had a continuous tradiction which he had a continuous tradiction which had a continuous tradiction whit is the intensity of the anceston which had a continuous tradict pothesis; it is only the idea that it is a state of matter in- in the same way, thought appears to be an instantaneous siderable extent, and although as yet he had not fully tab- love upon those around him, whether it be an exalted type stead of a substance that is in any way new in what I am process; but it is not. Every thought has to go through ulated his results, get he has issued one or two books upon of love which includes all, which is impersonal and arises suggesting. In the ordinary sciences they speak con- the stages which I have described. Every impression the subject with illustrations. And there it is, the mass above mere elements of personality down here, or whether

Chicago, Sunday Evening,

Movember 18, 1900, by

far away from us, and that it remains unseen simply be- If that be so—and remember it is not only taught by oc- by the development of the senses corresponding to them. or below. cause most of us have not yet developed the senses by cult science but it is strongly suspected by many scientific That implies and it is true—that man has within him- With regard to hearing, the same thing is true. We do which it can be perceived; that for those who have de- men-then there is as yet no direct stumbling block be- self matter of all these finer degrees; that man has not, not all hear equally, and again I do not mean by that that veloped these senses the world is not unseen and not un- fore you. That being so, we shall at once see all sorts only a physical body, but that he has also within him that some of us have better hearing than others, but that some known, but is entirely within reach, and can be explored of new possibilities in chemistry. If it be true that all higher etheric type of physical matter, and astral matter of us hear sounds which the others could under no circumknown, but is entirely within reach, and can be explored and investigated as may be desired, just precisely as any country here on earth might be. Vast parts of the world's tion of raising them to a sufficient temperature or getting. If it be true that all higher etheric type of physical matter, and astral matter of us hear sounds which the others could under no circum-substances have the same basis and that it is only a question of which is his thought. There are various vibratory surface remained unknown for hundreds, even thousands them into a particular state to prove this, then at once we prepared to accept that as a hypothesis, then you will also sounds caused by machinery which may be carried to such of years, until explorers were found who took the trouble see that a change is a possibility; that we might break up see that a vibration of matter of one of these finer planes a rate as to become inaudible; they may gradually become and had the necessary qualifications to investigate them. an element and then in the reuniting we might join the could communicate itself to the corresponding matter in less and less audible and pass beyond the stage of audi-Even now there remain parts of our world's surface of particles differently, so that absolutely we might change the man and could reach the ego within him through that bility, not because they have ceased, but because the note which very little is known. The North Pole lies still be- one of our elements into another, leaving out perhaps in vehicle, just as vibrations of physical matter are conveyed has been raised too far for the human ear to follow it yond the reach of man, though it may not be very long some combinations one thing, and including some that to the senses of the man through his physical organism The pleasantest test I know of-which anyone can apply

number indeed. Perhaps you may never have thought of If, then, we are capable of responding only to certain

It is very difficult indeed to put the conception of the the length of the other one that you saw. Your eye is Now carry that a little farther; go beyond the mere

teaching and understanding that this world, though at this physical follow naturally from it and fit in with it and sion of the spectrum at the violet end—you can obtain for the winning, and you see the things of a material plane present unseen to many, is by no means unreal, but it is in are not abruptly divided and entirely different, so that photographs by actinic rays at the ultra-violet end, still, but on a higher level. You see in this, although every way as actual as this which we can all touch and see you need not do violence to your understanding by sup- though you cannot see them, and by other experiments it there may be much which is unfamiliar, there is nothing posing an interpretation of something so spiritual as to be can be shown that there are heat rays extending beyond which is obviously impossible. It all leads on stage by

> to very slow vibrations, you will find there is a certain step by step from this world with which we are so familiar. number of exceedingly slow vibrations, so slow as to affect | There is nothing irrational about the conception. You the heavy matter of the atmosphere, which strikes upon the tympanum of your ear and appear to you as a sound. There may be and there must be an infinity of sounds, great religions of the East, that it is possible for man to which are too high or too low for the human ear to re- sense this unknown world and tell you all about it, may spond to them, and to all such sounds, of which there very possibly be quite a reasonable one instead of being a must be millions and millions, of course the human ear is grotesque and absurd suggestion savoring only of charproving that different rates of vibration exist. If there be thing may be and is perfectly scientific, perfectly vibrations so slow, that they reach the ear and appear to us reasonable. as sound, and other exceedingly rapid ones appear as light, When by the use of such faculties man is able to exwhere are all the others? Assuredly there are vibrations amine this unseen world what does he find with regard to ent issue of The Progressive Thinker. of all intermediate rates. You can get them as electrical it? That question I have to some extent answered in the as printed at the top of the first page. phenomena of various kands; you get them as the Roent- lectures which I have been giving on "The Other Side of right hand corner. If this number coror the X-ray is simply bringing within the capacity of come to speak of "After Death States." Broadly, in order expired, and you are requested to renew your eye, within the field of that sense of your vision a that the scheme in outline at any rate may be before you, your subscription. This number at the few more rays, a few of the finer rates of vibration, which let me say that we find this unseen world divided into two vanced each week, showing the number

so much more. There may be and there are quantities of will tell you that millions of stars are photographed which expression of that thought fails, how the very best that

C. W. Leadbeater.

in the summer months if you are living in the country, is

respond to the vibrations of astral matter; at once another stage from the faculties which we already know and use If you come down to the other end of this great gamut, and the world of matter of which they are built all follows

stages, the astral world and the mental, and these two cor- of Progressive Thinkers issued up to At any rate, you will say, these known faculties are respond (not quite accurately, but in a general way,) to the date. Keep watch of the number on cannot go. That is another mistake. Now and then you heaven and purgatory; because although it is true that tists that all substances can, under proper variation of temperature and pressure, exist in all these conditions. There are still, I think, a few substances which chemists have not succeeded in reducing from one state to another; but the theory universally held by scientists is that it is after all only a question of temperature one way or the state of the same of your friends can see further at one and a question of temperature one way or the state of paper and get your friends and number of them, to gives to every man exactly that which he has deserved; not state of paper exactly how far they can see light, how far the red extends, at one end, or how far the violet extends at the other, you will be surprised to find that some of your friends can see further at one and a question of temperature one way or the state of paper exactly how far they can see light, how far the red extends, at one end, or how far the violet extends at the other, you will be surprised to find that some of your friends can see further at one and any a question of temperature one way or the state of paper exactly how far they can see light, how far the red extends, at one end, or how far the violet extends at the other, you will be surprised to find that some of your friends can see further at one and any and a question of temperature one way or the state of paper exactly how far they can see gives to every man exactly that which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice, a law which he has deserved; not steady working out of a great law of justice some further at the other. You may come upon some rapidity with which the vibrations from the burning matvarious disintegrations which have taken place. It is simply a natural result, and just in the same way the sufthan to the ordinary and most blasphemous idea of hell. There is nothing in the whole universe, happily, which eased mind and disordered imagination of the mediaeval monk, yet there may be individual cases of suffering of a very terrible character; but even that suffering, terrible the best this part that th though it may be, is the best thing for the man, because only in that way can he get rid of the desire which has come upon him, the evil which he has allowed to grow within him; only by that means can he cast this off and other and higher levels.

names by which he ticketed those things were in many spiritual forces at their different stages and of their differthat that is an element which cannot be further reduced; I want you to get this idea at least clearly in your mind. cases inaccurate. He speaks of them as belonging to the ent degrees, and all represent energy poured out, which in fact, not an atom at all, but a molecule which can under Where are these worlds? They are here round about you can never see; many of which are far too faint ever to they can do, the most satisfactory reproduction that they

All that being so, all these higher ideals and aspirations

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(Continued on page 7.)

## .. GENERAL SURVEY ..

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

that is no reason why they should be into the waste basket. suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

ITEMS.—Bear in mind that items for mingled with passing events of an unthe General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be An hour was passed in harmony and incrowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and | made luminous by their presence. At address of the writer. We desire to twelve o'clock a fine lunch, with coffee, know the source of every item that appears. This rule will be strictly adhered to.

J. F. Morgan, chairman, writes: "On the 20th of December, the Prentice Mulford Auto Society met in 912 Masonic Temple, and listened to a very interesting lecture on "The Power of Thought and Science of Breath,' delivered by Rev. Dr. Otoman Zoradusht Harish, of Persia, from the Temple of El-Karman. There were about fifty members present, and eleven new mem-

J. W. Dennis writes from Buffalo, N. Y.: "The Old Bunalo Spiritual Church Society can now be rated as one of the most healthy, most flourishing, and best conducted societies in Buffalo. President E. J. Chase, by his hard work has brought this society up to its present condition, with the aid of his wife as a platform test medium. J. W. Dennis and others are lecturing upon their

A. L. Drumm is trying to start a Spir-Itualist society at Sparta, Ill. We hope his efforts will prove successful. Persistent work will win in the end. He has several prominent men who will as-

The New York World has the following from Lexington, Ky .: "'I may be writing to a dead man,' wrote Capt. R. H. Fitzbugh, as he began a letter to his son, Hunter Fitzhugh, who for a year past has been in Alaska as a civil engineer. A friend in California had written a daughter of Capt. Fitzhugh that a San Francisco paper contained an account of Hunter Fitzhugh's death. Joyed by the audience. The lecture The disquieting effect of this news was taken away by a letter from the son of more recent date than the newspaper report, breathing hope and happy prospects. He wrote that he was in the best of health, had decided to prospect for himself and had located several claims which he thought would prove valuable. 'I am coming home a bonanza king,' he said. It was this letter which prompted the felicitous response from Capt. Fitzhugh, beginning with the words which were to be prophetic. Two hours later his prediction was to be verified. In a telegram from Dawson City, dated December 20, which had been delayed on account of coming by ship to Seattle, the Alaska Commercial Company wired that Fitzhugh had been killed in an avalanche and that fuller details would follow by letter. From joy the entire family was thrown into the deepest distress and the mother and sister are prostrated."

Mrs. Addie Cooper writes from Syracuse, N. Y .: "I lost my husband thirteen years since, and have had a desire ever since to have a better understanding of the spirit world. I was a member of the Baptist Church until last spring, when I attended the convention held here. Since August 1 I have been attending meetings held by Mrs. Mary C. Von Kougler and joined her develop- | terial association of all the churches are ing class."

The annual meeting of the Englewood

Spiritual Union for the election of officers was held in Hopkins' Hall, 528 West Sixty-third street. December 30. Mrs. S. M. Harrington; vice-presidents, Mrs. G. H. Brooks and Mrs. C. Wise; secretary. Mrs. M. Baker: treasurer, Mrs. M. D. Philp. The utmost harmony prevailed, and after the election all adof the hall.

Mr. Francis, from expressing my appreciation for your most excellent paper, especially the practical editorials, which I can get nowhere else."

Mrs. L. J. Ovlatt Vaughn writes: "I am at Danville, Ill., serving the Light of Truth society. I have open dates for lectures and platform tests, for January and February, and wish to make engagements for camp-meetings. Terms million street, Danville, Ill."

Mrs. Joseph Engle writes: "I received your seven remarkable premium books yesterday, and I am well pleased with them. I am a medium, and clairvoyant. I have always been a believer in Spiritualism. I was lucky in becoming a reader of The Progressive Thinker."

The veteran worker, Mrs. F. A. Logan, writes that she desires the address of Miss Susie Smith, a materializing medium, 19 years of age. Miss Smith's grandmother is also anxious to hear from her. She is associated with Mrs. Logan in her work at Los Angeles. If any one can impart the desired information, address Mrs. Logan as follows: 844 South Hill street, Los Angeles, Cal. G. H. Brooks was in the city last week on his way to La Crosse, Wis., to ow thrown by some mysterious reflex of fill an engagement.

Geo. Heffner writes: "One cannot help feeling a genuine pleasure at the success your efforts have attained as a publinher of interesting and instructive literature, and it is but due you that we express our appreciation of your work. The Progressive Thinker is THE Spiritual paper.

CONTRIBUTORS.-Each contributor | Take due notice; that all items for is alone responsible for any assertions this page must be accompanied by the or statements he may make. The editor | full name and address of the writer. - It allows this freedom of expression, be- will not do to say that Secretary or Corlieving that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the giving the full name and address of the sentiments uttered in an article may be writer. The items of those who do not diametrically opposed to his belief, yet comply with this request will be cast

J. F. Morgan writes: "On the 31st of January, at 209 Masonic Temple, the Prentice Mulford Auto Life Society will give a free lecture, by Mrs. Annie Rix Militz. Subject: 'Prosperity, or the Secret of Success from a Scientific Standpoint."

Geo. Friend writes from Toledo, Ohio: "Nineteen of the friends of W. F. Travis, of 244 Linden street, assembled Monday evening, Dec. 31, in their parlors to participate in an event of a lifetime. The principal features of the occasion being the ushering in of a new year, a new century, and a new and better hope. Unlike the 'solemn mass,' some time was passed in merriment written as well as written history. At

eleven o'clock the assemblage formed themselves in a circle and began in reality by singing selected spiritual songs. vocation in which the guides caused their presence to be known in various ways; also the departed loved ones come to their own, and the room was was served to all. Next in order, after lunch, were messages and tests by Mrs. James Newton, who is becoming of a native named Victor Pere and widely known in this vicinity as a fine message-bearing medium. Mr. Willard Taylor, of No. 809 City Park avenue., who is known in this vicinity as a healer, gave a treatment to the sick daughter of Mr. and Mrs. Travis, which will, no doubt, effect a cure from the way it was administered. The friends then departed for their homes, each feeling that it was good to be there."

Robert Bayles writes: "Mediums contemplating coming to Harvey, Ill., will find a welcome at my place. I have two good sized rooms which can be thrown into one if required, for circles,

etc., free of charge to the right kind." W. W. Wood writes from Texas: "I have been intensely gratified and satisfied by the reading of your three volumes of The Encyclopedia of Death. No price could get them from me if no more were to be had, because their contents are beyond price."

J. W. Wray, prominent in the work at Fort Worth, Texas, was in the city last

A. R. McDonald writes from Toronto. Canada: "The Toronto Spiritualist Association held the first public Spiritualist watchnight services ever held in the so-called city of churches, in St. George's Hall, attended by over two hundred. The Rev. B. F. Austin gave a humorous lecture on 'Only a Woman,' which was witty and very laughable. The Reverend Doctor surpassed himself, and the lecture was very much enwas followed by intermission for social enjoyment, and promenade, during which time an exhibition of phenomena in shape of photos, spirit paintings and written slates was shown, notably among the photos was the well-known guide (Dr. Sharp,) of Mrs. Wreidt, of Detroit. The Doctor's kindly face was looked upon with pleasure. A musical and literary programme was then carried out, and the evening entertainment was closed with an address by the Rev. Victor Wyldes, our present pastor, on the Closing of the 19th and Opening of the 20th Century. At the sound of midnight, with the first stroke of Big Ben, the new six-ton bell, one of a set of chimes being installed in our new three-million-dollar city hall, the audience arose and sang Auld Lang Syne with the usual hand-shaking and congratulations for the new year. Spiritualism is growing fast in Toronto. Four years ago less than twenty-five people were all you could count upon for any meeting, but last Sunday the St. George Hall, with a seating capacity of 400, was crowded to the doors, with four other advertised meetings being held at the same time, two of which had equally as large seating capacity as our hall, and not withstanding the police authorities, prompted by the minishounding the mediums, one of whom was fined the modest sum of \$200 for so-called fortune-telling, but the good

work goes on." A A. McIntyre writes from Junction, and resulted as follows: President, T. | Wis.: "A happy and prosperous New S. Russell; vice-president, M. D. Philp; Year to you and The Progressive secretary, S. W. Irvin; assistant secre- Thinker. May the years to come find tary, S. M. Martin; treasurer, Mrs. you always improving as you have in Mary Crochonour; trustees, Messrs. the past. Below is a resume of the act as chairman." Collins, Rilea and Dominy. Mrs. S. G. work in our state this week. President Mosher and Miss Eva Smith were Clara L. Stewart of the State Associaelected as assistant vice-presidents. I tion spent last week in West Superior For the Ladies' Auxiliary: President, and gave two interesting meetings. Mayor F. S. Parker, of that city has tendered us an invitation to hold a mass meeting there in February and steps are being taken in the same line at Madison and La Crosse. We shall probjourned to the dining hall to partake of ably have Moses Hull for one of the a very liberal basket lunch and general principal speakers and the dates will good social time, while in the evening likely be from the 5th to the 14th of the audience taxed the seating capacity | the month. Mrs. Georgia Gladys Cooley held services in Fond du Lac last Sun-H. M. Closz writes: "I cannot refrain, day evening and was greeted with good audiences. She has a class in psychic culture there. Max Hoffman was in Milwaukee last week and will doubtless be retained there for January by Unity Society."

The San Francisco Call says: "Denver Colo., Dec. 20.-The strange influence with which Mrs. J. G. Warner led pretty Miss Lizzie Clarkson from the home of her father, Rev. J. F. Clarkson, reasonable. Address me at 109 S. Ver- in Topeka, Kans., to make her a despised menial in Mrs. Warner's home in Denver, and lately in San Francisco, seems to have extended to the Rev. Charles H. Cook, who was until recently rector of Epiphany Episcopal Mission in this city."

> The Chicago Chronicle says: "At Clear Greek, ten miles north of Greenup, Ill., the people are much aroused over the morning appearance of the shadow of a cross on the church front. · A big revival was in progress when the shadow was discovered. For six mornings large crowds gathered to view the phenomenon. On the seventh day it ceased to appear. As no trees or, so far as may be seen, any other substance stands between the church and the rising sun, no one has been able to solve the mystery. It was, no doubt, a shadlight, but the superstitious insist that it has a meaning and that 'something is going to happen."

F. E. Irvine, secretary, writes: "Mr. and Mrs. G. W. Kates will lecture and give spirit messages the Sundays in January, for the St. Paul (Minn.) Spirit- mainder of the night elsewhere. The ual Alliance, at Odd Fellows' Hall, Wa- next day they moved away, leaving basha and Fifth streets."

Will Geo. E. Cramer, of Chicago, send his street number to this office, and

T. H. Hartley writes: "The First

Spiritual Church, Oakland Hall, corner Ellis and Oakwood avenues, held its annual election of officers at its hall last Sunday, December 30, 1900, when the following were duly elected to serve for the year 1901: President, Mr. L. H. Brewster; vice-president, Mr. Anderson; treasurer, Mrs. Dr. H. A. Cross; financial secretary, Mrs. F. Jaycox; secretary, T. H. Hartley. The following were appointed by the president as members of the board of trustees: Mrs. O. B. Wilson, Mrs. A. C. Huntoon, D. H. Boger, J. J. Graft, James Christy, Byron D. Stillman and C. M. Newton. Following the election an address was delivered by Rev. J. O. M. Hewitt, enitled, 'Spiritualism; Its Relation to the Past and to the Present, as a Religious Cult.' The gentleman is a new but most earnest and sincere worker in the cause, and is entitled to worthy praise for his eloquent lecture."

Mrs. A. E. Sheets writes: "Kindly state that Mrs. A. E. Sheets has entered the Reed City (Michigan) Sanitarium for an indefinite time. All mail should be sent to her there. She cannot, unless greatly benefited, fill any camp engagements, but will reply to correspondents as soon as possible."

Mrs. Georgia Gladys Cooley has returned from a two weeks' trip in Wisconsin, and will be pleased to have her patrons and friends know she is at home at 98 Thirtieth street, Chicago, Ill.

The Chicago Chronicle has the following from Washington, D. C.: "News has been received at the war department of a peculiarly murder in the Philippines, the circumstances of which were developed at the trial of six natives before a military commission at Capiz, Panay, P. I. It appears from the testlmony that two of the prisoners were responsible for the death of the wife of one of their neighbors. With seven or eight other men they went to the house forcibly took him and his wife to the Panay river, where they bound their hands behind them and told them that their last day had come. The woman was struck with a bolo and her dead body thrown into the river. Her husband witnessed her murder and anticiwere sentenced to be hanged, but General MacArthur mitigated the sentence in each case to confinement at hard labor for twenty years.

J. W. Dennis, 120 Normal avenue, Buffalo, N. Y., writes that he will give all the information obtainable in regard to the Pan-American Exposition, or in regard to all mediums, seances, circles or meetings, in and about Buffalo, to any Spiritualist who will enclose ten cents to defray expenses for postage, car fare, etc.

The Spiritualists of Belfast, Me., and vicinity, held meetings in Memorial Hall, with addresses by H. D. Barrett, president of the National Spiritualist Association. He gave in plain, conservative language a statement of the belief of the Spiritualists, and presented arguments in its favor. The evening meeting was largely attended, and at its close a society called the Belfast Spiritualist Association was organized, with thirty members and the following officers: President, A. E. Clark; vicepresident, Mrs. J. A. Monteflore; secretary, Orrin J. Dickey; treasurer, Mrs. G. W. Benson; trustees, Collins McCarty, A. E. Clark, Mrs. Lydia A. Hatch, The next meeting will be with Mrs. Benson, on Spring street, Tuesday evening Jap-

The Ladies' Auxiliary of the Englewood Spiritual Union will hold a social and card party, Thursday evening, January 10. A cordial invitation is extended to all. Come to the regular meeting in the afternoon, stay to supper and enjoy the evening. Hopkins' Hall, 528 W. 63d street. Transfer at 63d street, and get off at Eggleston avenue.

Thos. J. Haynes writes from Grand Rapids, Mich.: "Mr. and Mrs. Carpenter, of Detroit, have been with the society for the past nine Sundays. We had excellent meetings. Mrs. Carpenter conducted funeral services in the Baptist church of Casnovia while here. It had such a good effect on the people that they had her come over again and hold services in the church. The church was well filled, many of whom were orthodox. This only goes to prove that people are growing everywhere. Our society here took out a charter a few weeks since, so now we are an auxiliary to the State Association. Mr. Tisdale comes to us next Sunday. He continues with us four months. Suffice to lightened. Our society now meets in a nice church. Briggs Park camp will open this season on June 30, and close July 28. Our speakers have not all been secured, but Dr. Spinney will open camp for us. Mr. E. E. Carpenter will

The Lewiston (Maine) Journal says: "A deal has been consummated whereby the First Maine State Spiritualist Camp-Meeting Association came into the possession of the grounds which the association has occupied for the past twenty-three years at Etna. About 114 cottages are located upon the grounds and it is proposed to put a surveyor at work in the spring and lay out lots in the grove south of the present enclosure where the cottages are located. Many would have built cottages here during the past few years, but for the uncertainty as to whether the association was to purchase the grounds or to go elsewhere to locate. It is probable that 25 cottages or more will be built next year, and that Etna camp will enter upon a new era of prosperity such as it has not enjoyed for some time."

R. J. Williams writes from Denver, Colo.: "You are deserving of something more than praise for the liberal' and generous manner you are serving your renders. The Denver Spiritualist Association has started out on the right track at last by renting a neat and commodious hall in the Gettysburg building, and having regular meetings under look and hope for grand results."

the able management of Mrs. Dr. Cory. Much interest is manifested, and we all The Indianapolis Daily News has the following from Danville, Ind .: "The little village of Pecksburg is the possessor of a ghost. There is an old house in village, built in the 50s, which was long occupied by Aunt Hannah Pickett. She was a querulous old woman, who lived alone for many years, jealously guarding her few possessions. She died two years ago, kindly cared for by relatives to the last. A few days ago the old home was rented to a young married man, who at once took possession with his family. The first night the family heard strange noises, and were terrified by seeing a white light stream across the room. This was followed by balls of fire, shooting in every direction. Not knowing what might follow, - the family rushed out and spent the rethe ghost undisturbed."

collection of old books bound together, the result of a few people speculating upon a future existence and the history of other people as they lived; but it is regarded by many as a book that

came from heaven and written by God." A. Markley writes from Topeka, Kansas: "We have ligen enjoying splendid meetings here with Rev. Charles L. Ainsworth, of Indiana as our leader. His lectures, have drawn crowded houses, and his test work has been conhave given us excellent results. We re- | telling jokes and stories, and the older gret to say that they must go to other | folks would tell of their experiences fields demanding their attention."

Kleineau. Each brought with them presents useful and practical, and Mr. Thompson, with a pleasant little speech presented an envelope containing a generous amount of money to be utilized by the teachers and leaders of ion of esteem and good will touches a responsive chord of appreciation, and we say, a thousand thanks, kind The Chicago American has the fol-

lowing from London, Eng.: "The death of Lady Churchill has caused an alarmeffect on Her Majesty's nervous system with a statement that she had not suffered in health from the shock. Private reports say that Christmas at Osborne celed, and the Queen's condition of Blake that she could not respond as overpowering grief filled the house she wanted to. No more than through with gloom. The Queen regards it as an evil omen that the last Christmas of up and congratulates her, on her sucthe century should bring the angel of cess and the good she has done while in death under her own roof. This is the first death in the house with the Queen her Indian Guide, Star Light. Then since that of the Prince Consort. Lady Churchill was the Queen's eldest and closest companion and they lived in rooms. What gave the Queen a particular shock was the knowledge that pating similar treatment sprang into Lady Churchill died within a few feet the river, and notwithstanding his arms of her, separated only by the thickness were pinioned, managed to reach the of a wall. Numerous recent tragedies, opposite shore. According to the wit- such as the death's of the Duke of Edinnesses the motive for the crime was a burg, Prince Christian Victor and sev- gressive Thinker, three cheers for the superstitious belief that the murdered eral particularly respected old friends woman was a witch. The two men added to this latest one have had a tell- three cheers for Mrs. Emma Blake and ing effect on the Queen. Superstitious people are prophesying many gloomy for all the good we can do. Then the events in the royal family and tell of a ghost in the Tower of London, Christmas evening. An officer in the Constable's Tower where Mary, Queen of Scots was imprisohed heard a long wail from the top of the tower. Search was instituted and the wail was heard three times, also footsteps. This is believed to be the reappearance of the unfortunate Mary's ghost,

Mrs. Catherine McFarlin writes from Winona, Minn.: "I wish to announce myself open to engagements again, starting the New Year. I have been long detained at home on account of the illness of my daughter, but I am glad to thing was going on on the outside to atsay she is recovering her health again, tract people elsewhere, because the city and therefore I would be glad to corre- of Brotherly Love and Wm. Penn had spond with any society in need of a an elaborate celebration in full blast; speaker or teacher of spiritual truth. I feel certain I can furnish satisfactory reference from societies in good standing where Ishave filled engagements in

of Spiritualists."

Mrs E. A. Hayes writes: "I note in The Progressive Thinker an article by W. F. Jamieson in which he asks if Spiritualists realize the large numbers of Christian Scientists, who are capthat judging from my own experience in the past five years, there is little danger of any captives being taken. I comso-called Mental Christian Divine Science, also Theosophy, that I might not be unduly biased by my well-founded belief of twenty years' study of Modern and Ancient Spiritualism. I ceased taking or reading any of its literature. I failed to discern in any of the aforesaid | festations given there through Wm. cults any truths in advance of those placed before the thinking multitude by the advocates of Spiritualism. I am am in harmony with all progressive ideas, and am therefore reading my own papers again, and more in love with the clearly and forcibly expressed truths contained in its columns than in former years. I see no progression in mentality devoid of Spirituality.'

J. M. and M. T. Allen write from Springfield, Mo.: "Our friends will be pleased to learn that our South Side Spiritualist Society and Children's Progressive Lyceum were highly entertained on Christmas night at the home of Brother and Sister E. R. Huxley, by Santa Claus and his assistants. Old Santa had provided a fine large hemlock tree, decorated it beautifully and loaded it down with presents for old and young-not one was overlooked or forgotten, but all were remembered with presents of various kinds. Among the presents received by ourselves was a lovely large oil painting, handsomely | engagements with local societies anyframed, and presented to us by Santa | where for season of 1901 and 1902. Claus in behalf of our society and lyceum. We were never more surprised, since it was all done with previous knowledge to us. It now adorns our seance room and lends an added influence | there in care of Box 82. to our home.'

The Toledo (Ohio) Times says: "Oscar A. Edgerly, of Lynn. Mass., last night closed an engagement of four weeks with the Independent Association of Spiritualists, and delivered an address in Grand Army Hall, on the significance of Spiritualism at the close of the nineteenth century and the dawn of the twentieth century. In the afternoon he had spoken to an attentive audience on Spiritualism from a religious and scientific standpoint, and the lecture of the evening was a natural continuation. referred to the last Christian Sabbath of the century, and of the lessons from the events of the last hundred years. He claimed that these events had been dominated by spiritual influences in all walks of life, scientific, commercial, political and social. He pointed to the repressing influences of the church and courts at the close of the eighteenth century, and to the influence of western civilization in opening up the closely-locked intelligence of the eastern countries, with advantage to them and the west and to the whole world. He showed that! there had been an interchange of thought, a reciprocity of intelligence and a conservation of the good, leading to a higher philanthropy. He attributed the advance to the influence of hosts of spirits acting through the medium of dwellers on this earth and upon the other planets, all ministers of Providence, in carrying on a divine purpose, for the blessing of humanity. He named inventors, philosophers and statesmen as being influenced by spirit intelligences, and predicted a back to Indiana where they will spend great future through the American nation in breaking down human prejudices which oppose the good spirit influences, and bringing about the sovereignty of the people throughout the world. He predicted that in the twen-

F. W. Savage Writes: "The Bible is a and bloodshed in overcoming avarice and selfishness; but that in the end there will come a community of nations and a universal people." Memorial services will be held at the First Spiritual Church, Sunday even-

Bena Lewy, who departed from this

address by Mrs. Georgia Gladys Cooley.

"The People's Spiritual Church, celebrated the incoming of the new cenvincing. He has lately been joined in tury in a most glorious manner. About the work by Miss. Edith Edwards, a sixty took a hand in manipulating the well-known inspirational musician and paste boards in progressive euchre, test worker. Their combined efforts while the rest enjoyed themselves in and doings in their younger days, while G. F. Perkins writes: "Mrs. Perkins | the good ladies of the Ladies Aid and myself were agreeably surprised at | were preparing the goodles for the inour regular circle Friday evening, Dec. | ner man. At 11 o'clock the gong 21, by a large delegation from the sounded for the close of the euchre North Side, headed by Mr. and Mrs. when some eight or ten handsome prizes were turned over to the lucky ones. Supper was announced, and all took seats, then the president, Mr. Geo. Heinsohn, made a motion that we all arise and bow our heads in humble submission in honor of those missing the North Side meeting. This express- from our midst, and who have gone to the world not made by hands. This was a solemn affair, but all paid respect to the departed, and many cheeks were wet from tears that trickled slowly down, and seemed to look around and say: 'Yes, we were once with you, but have flown to a better and brighter neat little speech, presented Mrs. Emma Blake, our medium, with a solid gold charm, beautifully engraved with a rose, the initials of the donor, Mrs. our midst, and on the truthfulness of every one was given an opportunity to do justice to the inner man. At the hour of midnight when the new century personal intimacy. They spent most of | broke in, everyone wished everybody the day together and slept in adjoining all the good they could think of. The People's Spiritual church, of Louisville, her guide Star Light, and three cheers party began to bundle up, for it was awfully cold, and made a start for

good we can. The members all join the writer in wishing all Spiritualists a happy and prosperous New Year." N. F. Ravlin writes: "The First Association of Spiritualists of Philadelphia observed watch-night in the most approved Spiritualistic fashion. Everybut still, a fine audience assembled and remained to the close. The exercises consisted of songs and dances, recitations and speeches, and social pasthe past. I am respectfully ordained times. At midnight, a hymn composed and a member of the National Society by Dr. Ravlin for the occasion, was sung by the audience, led by Prof. Bacon. Recitations were given by Prof. Rutter and his charming daughter, of Atlantic City; also by members of the Young People's Sunflower Club, and the Lyceum. Addresses were delivered tured from our ranks? I wish to say by the president, Capt, F. J. Keffer, and by Dr. Ravlin. Humorous songs by Prof. Bacon. Altogether a most enjoyable time was had, and the New Year, menced about five years ago to study and the new century were successfully inaugurated. The First Association is bound to be at the front, and of course it had to take a hand in inducting these youthful sovereigns in office."

bill of fare, but it is too lengthy and

good, and would make many feel bad

and wishing they had been there, and

that is something we do not want to do.

As we have stated we want to do all the

T. N. Bovee writes from Whitewater, Wis., speaking favorably of spirit mani-Nye Means. Mrs. Lee Norie Claman writes: "I

have just returned from Oklahoma City, Ok., where I have been visiting my grandma. I will be here in Fort Wayne for the First Society, through January. I will be pleased to hear from friends." A. E. Hillis of Santa Barbara, Cal. writes: "I have received your six beau-

tiful premium books. Such new ideas of knowledge and truth of which earth life has no counterpart." Dr. Dean Clarke is now located at No 7 Winthrop street, Roxbury, Mass.,

where he can be addressed for engagements. . R. D. Delap thinks a good materializing medium would be well received at New Troy, Mich.; also a speaker and

test medium would meet with a warm reception there. G. W. Kates and wife will serve the St. Paul, Minn., Alliance during January and February. They are making Address them 58 Royalston avenue,

Minneapolis, Minn. E. J. Bowtell has removed from Providence to Olneyville, R. I. Address him

Mrs. Freddie Leland writes: "The little girl by the name of Gypsie Livingston, wrote to you about her dream. She dreamed she saw herself dead in the coffin three different times. She died soon after she received your letter concerning the dream."

Mrs. A. S. Winchester, prominent as a trance and test medium in San Francisco, Cal., is now located in this city at No. 382 South Paulina street, where she will be glad to meet those who are with the 'Geneva Medium,' Helene seeking light from the spirit world. S. A. Sherman writes from Steven's of that in the afternoon. Mr. Edgerly | Point, Wis., that the Spiritualists there | and of an inhabitant of the planet are having a course of lectures from several ancient spirits through the mediumship of Mr. Nurcey. Max Hoffman gave tests.

> W. E. Bonney can be addressed for engagements at 1115 North Campbell street, Springfield, Mo. He is capable of doing an excellent work for Spirit-

> ualism. Will C. Hodge writes: "As the 'Cali fornia Philosopher,' Mr. Charles Dawbarn, in his highly suggestive and philosophical articles has reached the conclusion that no spirit has ever really come back, shall, in common with many of your readers await with intense interest a review by Sar'gis, as suggested in your issue of January 5, and hope he will not defer the matter too long, as we are anxious to hear what so gifted a writer as Sar-gis has to say regarding Mr. Dawbarn's conclu-

E. W. Sprague and wife, missionaries for the N. S. A., are now on their way some time in missionary work. They therein: desire the addresses of leading Spiritualists in every community in the state.

The Process of Dying; Light and scal Phenomena, ad infinitum.

The topics treated receive a handling that is distinctly terse, yet popular. The atyle of the author throughout is epigrammatic—compact with clear througho tieth century there will be much war | needed or where a society may be or-

MEMBERS OF PROF. R. E. DUT-TON'S HEALING CIRCLE DUPLI-OATING THE MIRACLES OF CHRIST EVERY DAY.

ing, January 13, in memory of Brother Send for pamphlet containing testimonials from all parts of the country. Everything elaimed by Prof. Dutton is substantlated by students everywhere. Get their testimonials and write to NO MONEY ASKED. Success not attained by students of any other work. Many testify to INSTANplane, December 26, 1900. Memorial TANKOUS CURES. Valuable helps and suggestions from students to assist you in mastering the lessons, neatly bound in a book issued by the "Healing Circle," and containing methods of combating all J. L. Frank, of Louisville, Ky., writes:

ANYONE CAN BE A HYPONOTIST . . . . .

, . . . . SEND FOR LESSONS AND TESTIMONIALS

post-Hypuotize themselves for future events, and swaken at any set time, day or night. Under Self-Hypuotize themselves for future events, and swaken at any set time, day or night. Under Self-Hypuotic Control have Clairvoyant vision and read accurately the thoughts of friends and enemies alike. Under this control they give absent transment and Hypnotize the hardest subjects. Highly educated students, who have examined works of all other teachers, teatify that none compare with my Lessons, and all attribute their success to the study of my Complete Mail Course. This offer of \$1,000 open to the world.

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FIVE COMPLETE LESSONS sent on trial-subject to examination-for 100 silver. Students are enabled accomplish these Lessons. Anyone can induce this sleep in himself at first trial, control his dreams, read minds of those about him, solve hard questions and remember all when awake. These Instructions will be found more complete than others for which you must pay \$5.00, and but for the enormous sales could not be put on the market at this ridiculously low figure. So confident am I that they will give satisfaction in all I claim for them that I will mail them to the skeptical for approval and the dime can be sent after examination. I also hold myself ready to refund money to the disatisfied on request. I have made this offer constantly for years and have yet the first complaint to receive. You will never have another opportunity to get these five Lessons, including Mental Vision, Self-Hypnotic Healing, control of the Sub-Conscious Mind, Post-Hypnotic Suggestion, and Hypnotic Control, for any such price. Five Complete Lessons and large pamphlet of testiing shock to the Queen, though the official court circular tries to minimize the seated, when Mr. Speed arose and in a seated, when Mr. Speed arose are seated, when Mr. S

Address PROF. R. E. DUTTON, Dep't 3, McCook, Neb.

## was a day of awful depression. The plans for the celebration were canceled, and the Oneen's condition of Blake that she could not respond as

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

The above question is comprehensively answered, and stated that the same courtesjes be extended to the people's friend, The Progressive Thinker, of Chicago, Everybody shouted in loud, Chicago, Everybody shouted in loud, clear tones, three cheers for The Pro- and Cultivation." It is now ready for delivery.

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ganized. Friends of our cause, please respond at once, and address 745 High street, Alliance, Ohio, until January 10; then Lorain, O., until further notice. Mail will always reach them at their home address, 618 Newland avenue, Jamestown, N. Y. Do not miss this grand opportunity to do something for the cause. Write at once.

Mr. and Mrs. G. F. Perkins, 884 West Madison street, desire to thank the many kind friends for the generous donations of useful and valuable articles with money and good wishes, that have been presented during the holidays. The watch meeting, New Year's eve, was one of harmonious and good will demonstrations throughout. the many attendants were Mr. and Mrs. Geo. Congdon, of Elgin, Ill., and Mrs. Minnie Geyer and daughter, from Dubuque, Iowa. 1901 begins its career

November and December I served the For sale at this office. Spiritual Association of 1325 Columbia Ave., Philadelphia, Pa., conducted by C. H. Barry. I am now in New York, and I will conduct my sittings as I have done for many years. I will give private sittings daily at my home, free, ties wishing my services, can address me at 302 West 52d street, New York."

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thinkables," "First Lessons in Reality," taking what you can afford to give to and "A Tour Through the Zodiac." help me to defray my expenses. Socie- This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this

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I. METAPHYSICAL PHENOMENA. IL PHYSICAL PHENOMENA. CONTENTS. PART I .- METAPHYSICAL PHENOMENA

PART I.—METAPHYSICAL PHENOMENA.
Chap. 1, Philosophy of Phenomena; 2, Metaphysical Philosophy; 3, Heat; 4, Functional Phenomena; 6, Man; 5, Objective and Subjective Phenomena; 7, "Who by searching can find God?" 8, Hyperbole Metaphysical; 9, "To the Unknown God, Whom ye Ignorantly Worhip;" 10, "The Father is greater than I," 11, True and Spurious Gods; 12, "I am the Resurrection and the Life;" 13, An Imaginary God and some of His Exploits; 14, "He is Free whom the Truth hath made free;" 15, All Animates Originate from Eggs; 16, Trance Phenomenon; 17, Philosophy of Healing; 18, Worship of Delty; 19, Sense and Nonsente Intermixed; 20, Plurality and Tri-unity of God 21, Vagaries; 22, Misapprehension; 23, What is Sin? 24. Suns, Planets and Satellites of the Universe; 25, Reginning without Ending; 28, Design or Accident. ginning without Ending; 25, Design or Accident. Which? 27, Chance versus Law; 28, Summary. PART II,-PHYSICAL PHENOMENA.

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The Colored Man.

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This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a bost 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 in-The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Q. Do you think death by electricity

more humane than by hanging?

A. Capital punishment is legal murder in which the whole community participates, and its support is mainly found in the Bible. If it is to be maintained the form should be the most terrorizing that can be devised, for pro-fessedly its purpose is to deter others by fear. It is illogical to claim that capital punishment is necessary to create fear, and then devise the most humane form, a "lethean chamber," or anesthetics. To any one acquainted with the effects of electric shock, electrocution is the most appalling. When it was first suggested that electricity take the hangman's place the inventor who has done most to solve its mysteries, protested in the name of science and humanity. It was futile, for the law-maker of cheap fame would startle the world with an innovation, claiming less cruelty and more mercy, and the newspapers teemed with descriptions of the appar-atus designed to kill the culprit by a discharge of lightning. It was horrible reading, and not leading to humane

It may be stated in the beginning the electric shock unless producing instantaneous death, is accompanied with terrible pain. There is no certainty of sudden death unless the charge has great intensity, far more than is usually estimated.

Death by hanging, according to the testimony of those who have been resuscitated, is not painful, and is probably, the least so of any method by which capital punishment can be in

It is not the pain, which must be un der any plan short in duration, which has so much terror; it. is its anticipation: the agony and fear of the final execution. This must be far greater with a new method, the results of which are uncertain and the details revolting. The chair in which the condemned is bound; the metallic cap placed on the head cap or the sponge placed on the extremity of the spine, present horrible pictures to the imagination. All is ranged to send a current through the great nerve trunk which will disorganize every cell, and a spasm cut the thread of life. The cruel preparation is ling closed a thousandfold more dreadful to the waiting victim because of its mystery.

There is one hopeful sign in this change to what is supposed to be a more humane method, that is the awakening distrust in capital punishment, and the repugnance judge and jury have to con-vict.

W. P. C.: A. Your only hope of re-covery is an entire change of environ-ment, and this at once. One should no more be unjust to self than to others.

C. E. Sanders: Q. Why cannot storms and other changes of weather be predicted? I have noticed that some of the planets are in conjunction when storms occur, and why cannot astronomers or astrologers draw maps of the

paths of storms?

A. The changes of weather cannot be predicted because so many unknown elements enter into the problem. The Chief of the Weather Bureau, with a knowledge of the conditions which prevail from Manitoba to Florida; from Maine to California, having the whole continent under his eyes, is enabled to closely guess the continuance of present weather or of changes. If he sees a storm center in the Northwest and the reports show the direction it is moving, and its velocity, he can calculate when it will reach a given point, but this cal-culation, however carefully made, may bevitiated by the storm by some un known influence being turned in anothtensity and disappear. The planets by their distance exert little, if any, induence on the earth's surface and the stars none whatever. The sun and moon have a very great influence. They cause tides in the atmosphere as they do'in the ocean, and these are correlated with currents known as winds. Wherever there is a broad area of country heated to a higher degree than surrounding parts, there will be winds blowing toward it, and these modifying the tidal currents adding to the difficulty of solution. To give a map of approaching storms has been the aim of the Weather Bureau, and it has partially succeeded, but it cannot absolutely predict the weather beyond a few hours. On the Great Lakes the weather hours. On the Great Lakes the weather signals are of greatest service to navigation, and although not always correct, the exceptions are so few, that ship-masters do not dare unleed them. Of storms coming from the ocean, they cannot be known until they approach the coast.

It is probable that the most disturb-

ing cause affecting the weather, is the changes on the sun. Sun-spots at once are revealed by magnetic disturbances and are at the source of violent atmos-pheric changes. These cannot be predicted, nor has this intricate relation

been in any way approached.

Weather prophets have one and all gained their reputation by making general predictions, but not one dare hazard on a given day and locality a month or a week ahead. That any accurate forecast can be drawn from the planets is not presumable when the infinitely greater disturbing influences of the sun greater disturbing influences of the sun and moon are not to be precieted with any certainly. That there will be change of weather at the clear of the scarcely read it without spiritual profit.

The clear of the sun all who we uld gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit.

Price St. For sale at the office.

confirmed by observation. Whatever the influence of the "quartering" of the moon may be, it is not constant, and is

The method of the Weather Bureau is the only true and available one for predicting what the weather for to-morrow

E. J. Mullen: Q. One preacher asserts that Robert G. Ingersoll died professing Christianity. Is this true?

A. It was prophesied long ago that

the clergy would, after his death, claim Ingersoll's repentance. This was a con-clusion justified by experience, and ye it is difficult to conceive of the dense ig-norance and unscrupulous bigotry which so soon would dare make the as sertion. It is what the great iconoclass called an "orthodox lie," but started by some four-corners' preacher, will go or and on and be repeated by those who know it is false, as the story of Thomas Paine's death, repeatedly shown to have been a concection of religious malice; yet serves the ministers as stock in

J. M. Rossiter: Q. Can our spirit friends tell us. with certainty what phase of mediumship we shall develop before we commence sitting?

A. Not with certainty. They can only draw a more or less correct inference. Often their positive assertion, made through some medium, may be exceedingly detrimental, for it fixes the attention on some phase which is unat-tainable and thereby the way is barred to one that is.

J. M. H.: Q. Before the spirit leaves the body, and lies in a comatose state for hours or days, is it conscious of its surroundings, or where is the spirit or mind all that time?

A. The spirit is not necessarily about the ball had been expensely about the spirit or mind all that time?

sent from the body because unconscious as it sometimes is during such state Which approach even so near to death be mistaken for it. Often the mind is endowed with extraordinary activity. It is fully cognizant of its surroundings, and appalled with the danger of living burlal. When unconscious, it is in a state resembling sleep, a condition essential for recuperation of the vital forces.

T. Packard: Q. Is there a universal language in the spirit-world? or is there

a variety of languages?

A. While spirits convey thoughts to each other in the lan-guages they employed in earth life, there is a universal method of transmitting thought which is direct, and is faintly exemplified by telepathy or thought transference. This is the means usually employed, and by it all spiritual beings may understand each other as though speaking one common language.

### Watch Meeting.

The Spiritual Society, meeting at 46 Ada street, held a very enjoyable watch meeting, Dec. 31 and Jan. 1, commencing at 9 p. m. The rooms were filled with congenial souls, and everything seemed harmonious. The exerclses began by singing a hymn written for the occasion by Hon. H. N. Maguire, then a short address, in which the Judge was as usual, eloquent; then another song written by J. C. Underhill, whose little gems of poetry have so often graced the pages of The Progress-ive Thinker; and after the song, our good brother was called out by the repeated, and not to be ignored demands of the audience, and in a few but wellhosen words expressed his appreciation of their flattering encores. Songs and short addresses by Mrs. De Wolf, Dr. Hewitt and Mrs. Grupp filled the time until eleven, when the program was changed, and tests and readings by Mrs. Weaver, Mrs. Gifford, Mrs. Pierce and Prof. Grupp filled the hour, and when the clock sounded "low twelve," all present rose to their feet and sang "America." The New Year congratulations over, the ladies served refreshments, after which there was dancing and readings until after three o'clock of Tuesday morning, when with many wishes of "Happy New Year," the meet-

### ODE TO 1900.

The year is passing, passing away, 'Mid the snowings of a wintry day; And it is meet that it should go, Finding prepared its shroud of snow. The time has come for summing up Its gain or loss; full is its cup!
And we, as well, would note our gain If gain is ours, from joy or pain, That year has wrought within the soul, That we may sense our being-all. "A time for mem'ry, and for tears;" One wrote, as he took note of years, And change of date upon the page, And new beginnings of his age. But we would tell of love and grace That year did bring, and soul-lit face; Aye, we would tell of strength divine-Of inward toys where face did shine With the bright luster Love doth give; Of the fresh hopes where Faith did live, A human faith in Heaven's power; A staff to us in weary hour.

And we would sing of providence,
Our proof of Life's Omnipotence! Tis true, the year has to us brought Full many a theme for anxious thought, And oft the path seemed hard to climb, But reached we not the height sublime? Our soul of Love, our soul of Grace, Was it not lifted in the place That seemed at first too hard to bear And with the trials found we not And with the trials found we not.
The "present Helper," on the spot?
So, then, Good-bye Old Year, Good-bye
Our memory does not breathe a sigh;
We do not curse thee for our ill—
We bless instead for thy good will! 1901.

And now, New Year, extend thy Land. That we may grasp. We with thee

stand Upon the threshold of "the New."
From mountain peak, behold, we view
The rising sun of earth's new time,
And we will work in faith sublime, To make thy year transcend all "pasts, With a new glory, one that casts Its heavenly light, as seen by Seer, In Vision's picture, of each new year! We pray God's blessing—thou and we-That what Seer saw, so mote it be! Chicago, Ill. J. O. M. HEWITT.

"Arcana of Spiritualism: A Manual o Spiritual Science and Philosophy." By Hudson Tuttic. A. spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price \$1.50. For sale at this

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"The Gospe of Buddha, According to Old Record.' Told by Paul Carus This book is reartily commended to students of the science of religions, and to

### "THE UNSEEN WORLD."

... (Continued from Fifth page.)

out on the physical plane or during physical life. It is after death and it is at the second of those stages that it is possible for all these forces to work themselves out: And so there comes to be a higher unseen world of transcendant beauty and unimaginable splendor which has been called the Heaven-World. Attempts have been made to picture it by all religions, but they have all fallen miserably short of the truth. You have passages imaging heaven as containing gates of pearl and streets of gold and seas of fire mingled with glass, and trees which bear welve manner of fruits, and jewelry and precious stones of various sorts; all clumsy endeavors representing the nighest and best that the imagination of the writer could attain. You will find the very same thing in the Oriental manuscripts, the same trees of gold with fruits of various kinds, of precious stones, all grotesque and impossible, yet nevertheless genuine endeavors of the early writers to mage something beautiful or grand that they had seen.

We, in our day, should draw a different picture of the Heaven-World. It would be something far more refined, more intellectual and on a higher level altogether, more highly spiritual, for those who understand what spirituality means, but still our efforts, although to us they might be so much more satisfactory, would equally fall short of the reality of the grand truth behind. So it remains true as it was written long ago: "Eye hath not seen, nor ear hath heard, neither has it entered into the heart of man to conceive the things which God hath prepared for them that love him." But there is a happy difference; it is not only for a faithful few, not only for those that love him, but for all; for surely all must love him as far as they know him. Still, there is no limitation. This heaven-world is the haven-world for all who can reach it.

We should say that instead of some men being consigned to heaven and some to hell, on the contrary, every man must pass through both the states which are typified by those names. Every man must pass through the astral plane on his way to the heaven-world. Every man at the end of his astral life will attain that heaven-world, unless he be a person so entirely elementary, so entirely degraded as never yet to have had any unselfish thought or feeling. If that be so, then indeed there can be no heaven-world for him, because all these selfish desires and feelings belong exclusively to the astral plane and they will find their result there on that plane. There are those who have scarcely anything which is unselfish in their nature; such people also will reap the reward of whatever good they have done, not in that heaven-world, but at a lower level in the higher part of the astral plane. As was said long ago about those who prayed in public places in order that they might be seen of men: "Verily, I say unto you, they have their reward." As it is with those of high ideals, who do not get all that they desire here, so it is with those whose ideals are selfish; they have their reward also, after death, in the higher part of the astral world, they will gain their result; they will find themselves surrounded by that which they desired; but they will miss the higher things which they have not desired, because as yet they are not raised to that level; still, all will be happy in their own way and at their own time. The selfish will doubtless suffer much on the way to that stage, but there will be something even for them, something for all. So you see that this is a less confined idea than that of the orthodox religions. We go somewhat further, and we are enabled to do so because the whole scheme is a scientific scheme, because there is no question of a favoritism that will consign some people to heaven and shut others out of it.

All this is no surmise; it is simply real truth-truth based upon careful observation, and capable of being verified by those who have eyes to see upon these higherplanes. Nor is this heaven-world a mere land of dreams; it is full of the most vivid reality. Indeed it is the ward objects of scientific study. plane of the Divine mind, which responds to whatever call is made upon it. So if a man has an immense wealth of the grandest aspirations, he draws down a corresponding outpouring from above, but if a man, on the other hand, has only just a little grain or two of anything unselfish within his nature, even that little grain still brings forth its appropriate result. There is no question of one entering in and the other being shut out, but each gains just all are not equally happy, nor all happy in the same way, but every individual is happy to the fullest extent of his but every individual is happy to the fullest extent of his capacity for happiness. The only thing which prevents him from going further is that he is unable to grasp any more. Each vessel is filled to the utmost; though some vessels are small and some are large, yet they are all filled to their respective capacities.

We must, I think, admit that this is a far more reasonable theory than that held by the orthodox faiths. My intention to-day has been not so much to give you details as to the conditions of the worlds beyond the grave, as to show you they are all part of the same world; to show you there is no sudden break of any kind, but that everything is reasonable, coherent and graded all the way through. As to their place, I have told you that these worlds are about us here. But, you will say, how can that be? How is it possible, the space around us being filled with matter,

that other matter, however fine, can exist? I do not think it will be difficult for us to realize how this may be. It is a well known scientific fact, that even in the hardest substances on earth no two atoms ever touch one another; always every atom has its field of action and vibration; every molecule has its field of vibration, however small; consequently there is also space between, under any possible circumstances. Every physical atom is floating in an astral sea, a sea of astral matter surrounding it, interpenetrating every interstice of this physical matter. These same laws explain another phenomenon of which you have heard-the passage of matter through matter at Spiritualistic seances. That also is done simply by the method which I have described. Matter either in the physical etheric condition or in the astral condition can pass with perfect ease through physical matter exactly as though it were not there, by reason of this interpenetration, so that the whole thing which seemed so difficult becomes quite simple if you can only grasp that

One more word of caution with regard to this unseen world. Do not imagine that these various stages or. divisions of matter here are lying above one another like the shelves of a bookcase. Realize that interpenctration is perfect within, around and about every physical object. It is already known that ether interpenetrates most physical substances. I should like, if I could, to make clear to you the exceeding naturalness of the whole of this, and to guard you against the various possibilities of error which come from supposing that everything beyond the physical is not natural but supernatural. It is not so at all. It is superphysical if you like, but not supernatural. The whole scheme is one scheme and the same laws run through it all. It is true that there is a certain furtherphysical earth of ours, you have first a ball of solid matter; it is surrounded by water to a great extent. Above that you get the air, because it is surrounded by this atmosphere; but these three conditions of matter alike are interpenetrated by astral matter, only there is this difference, the astral matter being so much more fine rises further from the surface of the earth than the atmosphere does. Suppose it were possible for anyone to penetrate beyond the atmosphere of our earth, he might still for a time be within the astral plane, because the astral plane extends further than does the physical atmosphere; so in that sense it is true, the astral plane rises higher. Not that it does not exist here and now, but its extension is higher, and consequently it makes a larger sphere than the earth.

The same thing is true of the mental plane; you have finer matter; round about it is interpenetrating all the astral and physical matter, and also extending further shall be a gospel, though we can from the world than does the astral plane. On the other with our lips.—Robert Collyer.

hand, when we pass beyond the mental plane, and reach the Buddhi, there is no division there. The same is true, probably to a still greater and wider extent of other and ligher realms, but of those we have no time to speak at present. They are beyond the scope of this lecture. Thoson who wish to understand the higher planes, who wish toget some idea of them in detail should study our Pheosophical literature. I should recommend them to take 150 of our Theosophical Manuals, the 5th and the oth, the Astral Plane and the Devachanic Plane. 'If they take these two and carefully study them, they will grasp all we'll present know of these unseen worlds, and I can assure them that they also will find, as the rest of us have found, that the whole of this scheme is so logical, so coberent and easy to grasp that there will be nothing re-Hellant about it, that no mental gymnastics will be required, no perilous leaps over weak spots where the ground of reason is not firm, but a steadily graded ascent from one stage to another; for we do no violence to the convictions of any man. They will find that this system of teaching which we put before them is full of the same reasonableness in every direction; that it is in fact an apotheosis of common sense, as is all occultism of which I know anything. If you find some pretended occultism, so-called, which makes violent demands on your faith, which suggests all sorts of curious, unnatural performances, then at once you have strong reason to suspect that occultism, to feel that it is not of the true kind. In every case that can possibly arise man must apply his reason and common sense. I do not say that there is nothing except reason that can aid you. I'am very well aware that there is a spiritual certainty which comes from behind, about which it is impossible to reason; but please remember that that comes only from previous knowledge. The man who arrives at that definite intuitive certainty has known this fact beforehand at some time, or something like it; and consequently the real man, the soul, the ego above knows the thought, and he is able to impress upon the brain the idea that he knows it, although he may not be in the least able to impress all the reasons or arguments that brought him to the certainty of that knowledge. Truly there is something higher than reason, yet reason is our guide here and now, and assuredly any scheme which asks you to do violence to your reason is a scheme which you should put aside and investigate very carefully before you accept any single fragment from such a source. But we make a special point in all that we say in emphasizing the fact that blind faith of any kind is a fetter which binds man back in the spiritual race. On the contrary, he must throw aside blind faith; he must learn that no particular scheme is an infallible one; that truth is progressive, that steadily we are learning more and more; that he cannot, therefore, be bound down by revelation in his knowledge of these matters.

"Theosophy has no dogma to offer you, no faith once for all delivered to the saints. We have a certain block of knowledge to lay before you for your examination. We tell you quite frankly and freely that it is ever increasing; that if you want to follow our thoughts you must get the latest editions of our books, not the early ones, because in the interval between any two editions always new facts have been discovered, new suggestions have been brought in, and more and more facts are included as time goes on. So we are constantly widening out our belief. Those who object to that have failed to grasp the condition of the problem. I know there are those who do so object, who would like to have some religion given them which they could learn and accept once for all as they used to accept other religions. We cannot give them this because the religion we are teaching is scientific and is approached from a scientific standpoint. This is the mission of Theosophical work, to bring these two great lines of thought together, to show there need be no conflict between relegion and science. On the contrary, science is the hand-Haid of religion and religion is the highest of all possible

Thatias the Theosophical teaching on the subject. If you will take it and follow it surely your experience will be the same as ours, and you will find year after year it will grow more interesting and more fascinating to you, giving you more and more satisfaction for your reason as well as more perfect fulfillment and realization of your higher aspirations. Take it up and examine it, and I believe that you will never regret it; that you will find ocwhat he is capable of gaining. That is the essence of the casion to the end of your lives to be thankful that you heaven-world. Every man there is happy, but necessarily came in to a lecture such as this and first heard of the

### TWO VIEWS.

He signed o'er wintry scenes and said, "The sun is hid, the skies are lead, The world is cold and dark and dead, And I am weary of it all." With hopeful eyes she smiling told How leaden skies were lined with gold, And blossoms waited 'neath the mold, Fair Spring's sweet resurrection call.

"Alas!" said he, "fair fickle May That brings the apple blossom spray,
And cherry-bloom bears both away,
Sad type of youthful hopes soon slain." "And yet," said she, "departing spring Removes the bloom that fruit may cling, Sweet type of hopes that dying bring Fair virtue's fruits and golden grain."

"June's roses all have thorns," he cried. "The fairest flower is barbed with pride, To-morrow will the rose have died, And naught but thorns remain for me." "How sweet," said she, "the thorn-bush grows So fair a blossom as a rose,

The thorn from recollection goes, The rose blooms on in memory." With autumn winds he sighed in grief,

"The life of beauty is so brief. The hectic flush upon the leaf Shall fade in gloom and earth forget." She plucked a bit of red and gold, Who knows, next spring we may behold Its glory in a violet."

ho His world was filled with dust and doom, a. And yawning graves and cypress gloom, edBecause his cynic soul had room For only death's philosophy. Her world was arched with summer skies,

And filled with flowers and glad surprise, 111 - 18 Because life smiled through all disguise, And death to her had ceased to be. o Chesnut, Ill. CALLA HARCOURT.

extension of these planes. If you are dealing with this 30 Few men are so clever as to know all the mischief they do.—Rechefoucauld.

Heithat thinks he can afford to be negligent is not far from being poor .- Johnson. The mind itself must, like other things, sometimes be upbent; or else it will be either weakened or broken .- Sir

One solitary philosopher may be great, virtuous, and happy in the midst of poverty, but not a whole nation.—

A few rash words will set a family, a neighborhood, nation, by the ears; they have often done so. Half the lawsuits and half the wars have been brought about by the tongue. James Bolton.

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Keesport, three of the great manufacturing centres of this country. I saw thousands of men and boys standing

about the streets with no place to go.

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is a magnificent big building known as

the Carnegie Library. It was closed.

Carnegie's so-called philanthropy, that

"I entered a church. It was a mag-

nificent big stone structure. My appear-

ance elicited some attention, for I was

dressed in the only clothes I have-my brown overalls, jumper and sweater,

Aside from that curiosity which my ap-

"I was seated in the rear of the

church, where I was separated from

the well-dressed worshipers in the front

pews. No person noticed me when the

person had an interest. The sermon

was series of hair-splitting legal opin-

ions concerning something in the

creed, and it failed to interest me. I

to listen to such dry theological discus-

sions. I could readily see why working-

FAR FROM PLAN OF NAZARENE

preached by graduates of the fish nets

and buttressed and built up by a tent-

maker. The men of the building trades,

of the fields and factories, of the mines

and the fish nets, where are they to-

day? This is their religion. It is a re-

ligion of sympathy, of assistance, of

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ances who read of her change to spirit

realms will feel glad that she is now re-

leased from her severe suffering of the

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ous distress. She will now meet her

twin sister, Eva, who passed to spirit

life twenty-three years before; also her

father and other sisters and brothers

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Ind., Dec. 19, after a brief, illness of

lung fever, aged 66 years. The de-

ceased was a well-known lady, having.

resided here for the past eleven years,

moving here from Quincy. Micha

where the greater part of her life was

spent. Funeral services were con-

ducted at the house by Rev. Henry

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L. McNutt, late pastor of the Fourth Presbyterian Church of Indianapolis. It is formed after two years' work by him as a common laborer in mills and factories. He is studying the labor to-day among the wise and the mighty, mediums invited. All are welcome. question and the great economical problems from the standpoint of the man who makes \$1.50 a day on which to support his family. In order that he may fully place himself in the position of the laboring man he has given up his pulpit and has gone to work at manual labor. For the past six weeks he has been engaged in trundling a barrow loaded with brass castings and doing other hard work about the shops of the Westinghouse Air Brake Company, in Wilmerding, Allegheny county Pennsylvania. He has finished his studies of the situation in that so-called model town. and has arrived at the conclusion that for the time being, with my family, one Cooley, followed by literary and muinstead of being a model town it is a of and one with the world's wage-work- sical program; also offerings from other species of capitalistic despotism.

Mr. McNutt is a Princeton College student and a graduate of the Northwestern University. He is a man of extended education, and is now taking what he calls a "post-graduate" course in the workshops of this country. He of ten lines will be charged at the rate o'clock. The ladies bring refreshments; has adopted no ism, and he declares for of fifteen cents per line. About seven no plan of reformation. He is convinced that there is something wrong somewhere, but he is not ready to present a remedy. As a pastor of the Presbyterian church in Indianapolis he was avowed Spiritualist for 52 years; but well known throughout the States of an adopted daughter he and his wife come. Indiana and Illinois, and is a lecturer | took when an infant but a few days old. for the Chautauqua Association, of raised and educated as their own child, Pontiac, Ili. He is going to leave Wil- leaving their property to her, positively merding in a week or two, and will refused to accord him a spiritual fuspend a couple of weeks in the Pennsylvania coke fields, after which he will | clergyman to officiate, although her go to New York City to study the sweat | husband and his mother pleaded with shop question and other phases of the tears in their eyes for a Spiritualist, labor problem in the great metropolis. From New York he intends to go to New England and study the situation there, after which he will make a tour of Europe and then go to New Zealand. Wherever he goes he will work as a la- nue., Chicago, Ill., December 26, 1900, borer and study the great economic | Mrs. L. E. Topliff. She was known to a questions now agitating thinking minds from the standpoint of the man who whose love and respect she had. Her o'clock. eats his bread in the sweat of his face. DRESSES LIKE A WORKINGMAN.

Mr. McNutt has the appearance of a workingman. He dresses in brown overalls and jumper, and wherever he goes passes for a common laborer. He has been enabled to see the inside of things. by the general willingness "to put him down as a nobody," as he expresses it, and has discovered, he believes, that the reason the workingman does not go to church is because there is little about the average church to attract the man who works in the shop for ten hours a day and six days a week.

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"I am not certain whether I shall ever return to the pulpit regularly," he said to a question on this subject, "but if I do I think I have learned some things that will be of benefit to me. One thing is certain, if I should return to the pulpit I shall not attempt to preach heaven and hell to my congregation. I am not going to be afraid to speak my mind in the pulpit on any question, for I have learned that I can make my living by manual labor if necessary, and at this office. in that respect I am independent. I have an idea that the working people of this country are more interested in the affairs which concern them in this life than in a future state about which few men think except when about to make their final reckoning. I believe the rying the principles of evolution into struggle should be to help men to better new fields. Cloth, \$2. For sale at this lives here, physically, morally and intellectually. That accomplished, the Divne Power who rules over us will take care of our futures without our

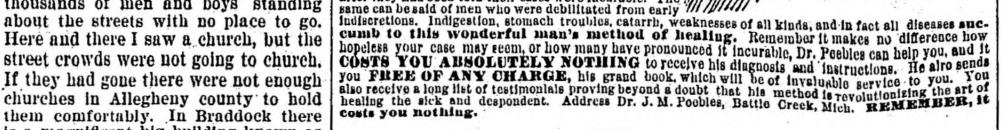
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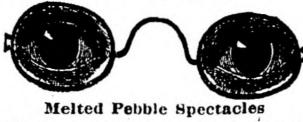
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