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ABOUT ASTROLOGY.

Fallibility. To the Editor:-In your issue dated January 5, under the heading, "Consol-

ing Himself. Ernest S. Green Seeking to Palliate His Great Blunder. Does Astrology Foretell the Future?" Mr. Green goes into a long explanation relative to his predictions. Mr. Green, together with many other

practicing astrologers, myself among the number, made a mistake in predicting the result of the election of 1900. It was not in our deductions, but in the question as asked in the first instance, It is to be remembered that President

McKinley held the office, and so our question should have been, "Would he lose," not "would be be elected?" There is nothing in the figure for the ginning.

nomination to show loss, in fact that Jupiter was in the second house, is almost of itself positive testimony that he would retain his possessions and Years of study have convinced me that Astrology is not a science-is simply an art and that astrologers are

prone to make mistakes, this more especially when their sympathies influ- | Progress than liquid air is to-day. ence their judgment. This was particularly noticeable with the so-called great English Astrologers in connection with the war in South Africa. Horary astrology is the most useful branch of the art, its rules can be depended on, but those who practice it, like all else in this sphere are under varying astral influences, remarkably correct at times, woefully wrong at other times and this regardless of their mental attainments. for no matter how learned a man or woman may be, he or she will err in judgment when under adverse planetary influences. Astrologers should know and acknowledge this, and thus be honest with themselves and their J. W. SULLIVAN.

Escaping the Penalty.

You have doubtless noticed the many plans and ways of dodging the consequences of conduct; sometimes money must be paid, masses said, absolution pronounced, sometimes the innocent bird, beast or person is called on to suflaid, just so they go free. All sorts of speech by a magnetic orator or actor, vincingly indicated death." plans and schemes are devised. We ligar of vicarious atonement, of the void of magnetism. The magnetic "law of pardon;" the plan of salvation; "conditions of remission of sins,' 'etc., and between the Catholic and Protest- he certainly has and exercises. Elec-Now why not teach that our acts don't injure ourselves and distress others; that the full consequences of our acts are registered upon ourselves, and we ness. must meet them, atone for them, suffer their demands and gradually arise by our own efforts to higher and better states of life and happiness; but if we believe in pardon, absolution, miraculous conversion, death-bed repentance, and the like, in such case we will be indifferent to our conduct, for we can easily escape the consequences; but if we realized the inexorable law that our evil deeds register in our own souls and react on our welfare, and place us in a of the will. dark, unhappy condition, out of which we may not rise for months and years, such a doctrine should more strongly influence our life and conduct than the popular doctrines already spoken of. I must bear the consequence, then I will be careful to make the burden as light C. F. SHORT. as possible. New York.

Mary Ellen Lease's Views.

To the Editor:-It was my privilege to listen to the opening lecture for the Lease, before the Woman's Progressive | power in navigation. Union in Brooklyn, N. Y. She voiced, as it were, the religious needs of that age we are now entering, and emphasized more strongly than all else the need of a knowledge of the laws of our physical being and living in accordance

with those laws. Recognizing how much misery, unhappiness and wrong doing come from ignorance in regard to sex matters, she spoke plainly and strongly in relation thereto, even referring her audience to me was the fact of the article from the the dumb beasts as being cleaner and pen of this gifted Theosophist finding more faithful than many among the human family. She said that anyone who exhausts his vitality through ignorance or passion, commits a greater sin than one who does criminally wrong against another; and urged strongly that, we should be our own saviors, rather than cling to the Christian idea of a vicarious atonement for our sins. She spoke for an hour and a half, using notes for the latter part of the address; it being only the second time during twelve years of lecturing that she had done so, the first being before the Georgia legislature where her manuscript soon had to give way before the inspiration of the occasion.

When the address itself was completed, she offered to answer any questions the audience might desire to present. A woman made the statement that in the marriage relation woman was subject to man and often his dupe, and wanted to know what better system she could propose. She replied if women were subject and duped, men were contract; and that where man and wife cluding Methods and Instruments). often so as well; that marriage was a found, after reasonable trial, that it By E. D. Babbitt, M. D., LL. D. was impossible to live together in harmony, they owed it to themselves to separate, as much as any two joined in a business co-partnership—and this duty to themselves was greater than to father and mother, sister or brother,

husband or wife. W. J. CUSHING. Brooklyn, N. Y.

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

PSYCHICAL SCIENCE

The Milwaukee Sentinel for Decem-

ber 30 contains some very interesting suggestions as to the probable effects in the twentieth century of some of the forces now at work in the world. Men who have been active factors in the wonderful developments of the past are certainly well equipped to anticipate future results along the line of their work; and the discussion of these anticipations by these men, each in his own field, is well worthy of study. It is not breast my purpose to criticise them, for each ment. is admirable in its way; but to draw attention to some of nature's finer forces that may very possibly open the road to equally striking but entirely different results in the century now be-

A hundred years ago wind and water were the natural forces upon which man depended to supplant and replace the physical energy of animals and men. Sails had then replaced oars in navigawere grhaling grain and weaving cloth. human, and as such are fallible and Steam and electricity were then proba- digitalis Miss Schafer's heart again be-

There is a group of still finer forces than these, that it is entirely within reason to predict will in the next hundred years revolutionize more than one department of human activity. Looked upon in the "dark ages," as we characterize the times in the past which are synagogue of science and largely mixed class of forces involved in hypnotism, animal magnetism, telepathy, clairvoyrecognized as subjects worthy of sciadapted to control and direct the forces | kept a secret. expected among the probabilities of the tainly look for remarkable develop. thought her dead. ments in the direct action of mind over compared with its delivery by one de- INDIANA WOMAN RETURNS TO speaker may not be able to explain his power over his audience, but the power molecular vibration; and it has been

It is not my purpose to argue or to discuss details. I merely suggest that the nineteenth century was pre-eminently the mechanical age, and that the limit of mechanical progress appears likely soon to be reached in the limit of the ability of the materials at its service to bear the strain; and that the new century is quite likely to witness strange developments in the use to be made of nature's finer forces by the direct action

that at some future date we may be able to carry apparatus on our persons which will enable us to communicate with other persons similarly equipped anywhere on the earth. I would go a miles from Brazil. He is prosperous be true, was a Spiritualist with a reserstep further, and ask if it may not be and, well known in this part of the vation. In a letter to me, dated May tant friends by the use of our natural time and death had been expected, as faculties? It is easy to cast ridicule on she was weakened by a fever. the suggestion; but it would be difficult to assail it with keeper sarcasm than

G. A. MARSHALL. Darlington, Wis.

Read Mr. Leadbeater's Address with Interest.

To the Editor:- I read with much interest an article by Chas. W. Leadbeater, on "Some Misconceptions About Death," but of far greater interest to so cordial an endorsement by the publisher of one of the greatest organs of Spiritualism. This is as it should be, for progress, united we stand! I am not nominally a member of any specific body of thinkers. I am a philosopher. and in my work have often been called the "Missing Link" between Spiritualism and Theosophy. I know of no better way of showing my fraternal fellowship than by inclosing the price of a year's subscription. With the most cordial good wishes at the dawn of the new century for my up-to-date brother and his splendid herald of Brotherhood, The Progressive Thinker. Sincerely

ONFA, Teacher of Uranian Philosophy. San Francisco, Cal.

"Mansill's 1901 Almanac of Planetary Meteorology. Almanac makers' and Weather Forecasters' Guide." By Richard Mansill. Price 25 cents. For sale at this office.

"Human Culture and Cure. Pari First. The Philosophy of Cure. 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.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investiga- from her?' Now he thinks I may not meetings interesting and instructive, tions into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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

LOOK OUT!

While Alive !

for the funeral.

an undertaker's assistant, was preparing the body for burial. He took up the limp arms to fold them on the breast, but dropped them in amaze-He was sure he felt a tremor run

astonished Miss Schafer sat up in bed. Her eyes opened. "What do you mean?" she gasped, and then sank back into a coma, seem-

through the bouy. As he stood there

ingly as dead as before. The startled Faber rushed from the house and returned with Dr. U. S. Ward of 1808 Lexington avenue. Hearing that Miss Schafer had revived once tion; and waterfalls and windmills in- from the coma, Dr. Ward resorted to hestead treadmills and human hands role measures to restore heart action. After a free use of nitroglycerin and bly less considered as factors in future | gan to beat, and again she sat up and | I have investigated the phenomena

"What do you mean?" AGAIN AND AGAIN LIKE ONE DEAD.

This was on Wednesday afternoon. young woman, keeping her heart in acreason of our ignorance concerning and again she sank into a coma, from them; in later times cast out of the which she was with difficulty aroused. When finally restored she was so weak with imposture and charlatanism; the she could not be questioned as to her

Miss Schafer on Thursday was reher case attracted so much attention entific investigation. The power of that she was removed to a private hisman over nature by mechanical means | pital, the location of which has been

of steam and electricity has been won- | She and her sister, Miss Elizabeth derfully displayed in the recent past; Schafer, are teachers in the public we may well ask whether a more direct | schools. Miss Schafer was ill of chronic application of the power of mind over gastritis. The nursing during the day matter is not possible, and even to be was left to her old father. It was on Wednesday when she sank into a coma, near future. If not this, we may cer. from which he could not arouse her, and

"In all my experience," Undertaker fer that the guilty may escape, and lit- mind. We know the different effect on Faber said, "I have never before seen tle they care on whom the penalty is an audience of the delivery of the same anyone whose appearance more con-

LIFE.

Pronounced dead by her family physiclan, mourned over by her husband ant there is but little if any choice. tricity is considered to be a form of and others of the family, laid out in her burial robes awaiting the hour for interdistress the Delty as much as they suggested that the energy of the human ment, Mrs. Cyrus Taylor, of Brazil, Ind., will works by setting up vibrations in came back to life and is well on the way to complete recovery.

substance of more than molecular fine-It was a dramatic and weird scene diums. Until some such action as this when the woman so near to the grave opened her eyes upon the room of mourning. Surrounding her were a number of neighbors, women who had known her for years, with tears in their | vouched for by the church government eyes, recounting her good qualities. There was a quiver of the lip and Mrs. Taylor's eyelids twitched, then were some spiritualistic gathering where the raised, and she looked into the faces of only test of ability was the power to

For a moment all were too startled to move, then one woman shouted with joy and members of the household Mr. Edwin Reynolds well suggests rushed to the room. A physician was summoned and restoratives adminis-

the west part of the county, seven possible to dispense with mechanical state. Mrs. Taylor, who is about 40 | 30, 1900, he said: apparatus, and communicate with dis- vears of age, had been sick for some

was aimed in the press of a century ago | it is claimed that she realized her connew year and century, of that remark- at those who were then trying to find dition for some time before she could they do not seem to know anything exably eloquent woman. Mary Ellen methods for using steam as a motive make known to her relatives that she cept what is already in our minds." was alive. She knew she was thought to be dead, and that active preparations | Baconian, but sent to me to read and were being made for her burial, and she feared she would be buried while

"Mediumship and Its Laws," by was unfulfilled. Hudson Tuttle. Of this book Prof. George Walrond, of

Denver, says:

"I have read this book very carefully from beginning to end, and am glad to say that it is one of the best written and most practical works on mediumship I bave ever read.

"Its views and instructions concur with my own experience, which goes back over a period of nearly forty years.

"Every branch of the subject has been treated in the most exhaustive manner, and with a liberal spirit. "It must meet with a very large sale when once its contents become gen-

erally known." Hester M. Poole, who has contributed to the Spiritual and reformatory journals, and to prominent literary journals, says:

"I have read it delightedly, and thank the writer for putting this most importlic that sadly needs just what it sunof minds upon one another, both those

"He who dies rich, dies disgraced."-Andrew Carnegie in the "Gospel of life. wealth."

WORDS OF WARNING.

A Frank Admission as to Its Progress in the Twentieth Don't Bury Your Friends Spiritualists Themselves to The American Medical Un- The Opening of New Century The Fruit of Medical Tyr-

Miss Louise Schafer, of 140 East One | To the Editor:-Regarding the article Hundred and Twelfth street, New in your last issue, copied from the York, was to all appearances dead. Cleveland Sun, in reference to the Father and sister were making plans ing mediums to take out licenses for same, who is to blame for this concep-In an adjoining room, Frank Faber, tion of spiritual manifestations by the public but Spiritualists themselves? So much fraud and fakelsm are tolerated by them that they cannot blame the public in classing all of it in the same list. It requires very fine discrimination on the part of investigators to determine the false from the true in most circles, and when such sleight-of-hand performers as Rogers can so easily imi-tate the usual dark scance manifestations and deceive a committee of intelligent people, appointed especially to learn how the trick is done, how is the ordinary honest investigator to determine what is true and what is false? It seems to be nobody's business in the Spiritualistic ranks to make any effort to root out the frauds and protect the good name of their cause and raise it to members against unjust suits for mal- building they were now about to open. the highest standard.

this religion, but it will never make the contribute to a fund to send a repreadvance among intelligent high-mindconfidently believe, until investigators All night Dr. Ward worked with the are protected from, and its ranks purged of, the frauds and moral degen-(as has been well said) dear to us by tion by artificial respiration. Again erates, who, by their brazenness and possible possession of some little power. prey upon a gullible public without a protest from Spiritualists.

It must be admitted that the majority of investigators are prompted, by the most earnest desire to obtain convincance, et cetera, are now beginning to be moved to the Presbyterian Hospital, but ing proof that their departed ones can communicate with them, and give them the comfort that is depicd them by a religion based on faith alone; and when they are aware that trickery has been resorted to, it shakes not pnly their belief in the entire religion, but outrages their feelings as well.

If Spiritualists wish to bring their religion up to the grade of respectability of the present-day churches, they must make it widely known that those teachers of the phenomena, who have the endorsement of the Spiritualists as a religious body, have given sixtsfactory eve idence of their ability to occupy the position as leaders, both by the knowledge of the laws of the phenomena as well as a good moralicuaracter, and thus enable people, who wish to investigate to feel that they are not compromising themselves by associating with a class of pretenders who would not be tolerated in any other educational or religious field. This should be done in justice to the cause, as well as to uplift moral meis taken, Spiritualists can rest assured that the churches will not suffer from the inroads of Spiritualism, as they know the integrity of the minister is and they are not taking as many chances as they would by attending

draw a crowd. G. KELLEY. Chicago, Ill.

Ignatius Donnelly a Spiritualist The late Hon. Ignatius Donnelly, whose discovery of an intricate cipher Taylor is a farmer, whose place is in | in the Shakspeare Folio of 1623 was certified by eminent mathematicians to

"I have been very much interested in experiments with the so-called 'spirits,' but I cannot find any truth in Mrs. Taylor is too weak yet to talk | them; they would lie' the legs off an much about her unusual experience, but | iron pot; there is something there, but it is too deceitful for practical use, and

In a later letter addressed to another forward, he said that he received a spirit message telling him that on the 7th of June he would receive \$21,000; but the time passed and the prediction

When he was in England in 1888, he was thdust out of bed one night violently by an occult power. Thinking it might be the spirit of William Shakspeare, he went back to bed defying him to do it again; but the performance was not repeated.

W. H. BURR.

Important from Wisconsin. The Wisconsin State Spiritualist Association has arranged a series of mass meetings during February. They will be held at Madison. 10th. 5 and 6; La Crosse, Feb. 8, 9 and 10. West Superior,

Feb. 12, 13 and 14.

The speakers for these dates are Mrs. C. L. Stewart, State President, and Moses Hull, pastor of the First Spiritual Church, of Buffalo, N. Y. Mr. Max Hoffmann will give his demonstrations of spirit return in test work at all meetings. There will be three sessions ant and useful publication before a pub. at Madison, five at La Crosse and West Superior, holding afternoon sessions the plies. There is so much mysticism, so last day at Madison, and the last two

much inaccuracy concerning the action | days at La Crosse and West Superior. The meetings will be held in the Uniin the body and the discarnate, that I tarian Church at Madison, in Traveling have long desired that some one, prop- | Man's Hall at La Crosse, and in the erly experienced should do just this Congregational church at West Supething. To my mind nothing ever written | rior. Rates of \$1,25 to \$1.50 per day has filled the gap before. As far as I have been secured at the Esperson Hohave examined this is incomparable, so I tel at La Crosse, and the arrangements reasonable, and covering so much for the other cities, will be announced ground. I have procured another and later. The Mona Ladles' Quartette will sent to a brother-a deacon of the Con- | furnish music at Madison and excellent gregational church—who, upon the de-instrumental music has been engaged parture of his beloved wife, now in- at the other points, in fact every arquires: 'Is it possible that I can hear | rangement has been made to make the | It chanced that these men, in their be so "off the track" as he used to think. and it is to be hoped that Spiritualists | From earth and its conflicts, all died If I were rich, would send it broadcast." and thinking people will take adand know more of the philosophy of A.A. MCINTYRE Secretary W. S. S. A.

MEDICAL LAWS.

The State Board of Health and the American Medical Union will both be represented at Springfield, Ill., during The crape was ordered for the door, Washington authorities classing Spirit the session of the legislature. The Friends and relatives had been notified. | ualistic seances as shows, and compell- | state has announced its purpose to get the medical law amended so as to exclude mental scientists and all other healers who do not give drugs, from the right to practice, and also to give them the power to refuse licenses to physicians of the irregular schools. They have issued a letter to the regular allopaths, in which they say:
"We have discovered that the irregulars are making every effort to organize their lik for the introduction of vicious legislation and the upsetting of existing

legislation. We must meet this with energy and prevent the success of any such measures." need for the organization of a league to after having had their place of meeting cers to go to his room which they secure such amendments to the present | shifted about from one building to anmedical act as the regulars may deem proper; to promote the material inter-

for some years, and have seen enough | paring to meet the issue thus presented, | one. It would be free for all kinds of | ing to Millers Falls he had made his to convince me that there is a truth to by asking its members and friends to debate, but more especially for the dis- home with an uncle and aunt, Mr. and sentative to Springfield to defeat the be free for every social and reform Edward and Harriet N. Reed. The fued people that so many Spiritualists so efforts of the board, and secure amendments to the law that will make it still citizens of Wellington might desire to day, at the home of Mr. Merritt, Rev. more liberal and just. That is one of get up something of a truly charitable D. A. Hudson officiating, and the burial the objects of the Union, as the following clause of the constitution shows:

"The objects of this organization are: First, to promote fraternal sympathy and practical co-operation among physicians of all schools with a view to general progress in medicine. Second, to protect the natural and legal rights of its members from oppressive and unjust statutes in the various states and to secure the repeal of all medical statof laws which shall be liberal and just, and therefore in accord with the fundamental principles of our republic."

to full membership, and persons of good character who are not physicians, who sympathize with the objects of the Union may become associate members. It already has a large membership. and quite a number of associate memforty professors in the medical colleges of the different schools are active mem-

Physicians of all schools are admitted

hers of it. In an editorial article endorsing the objects of the Union, the Chicago Chronicle said:

"Now that there is a strong movement among the doctors themselves against the continuance of the State Board of Health as an examining board, it is not unlikely that the State Legislature will repeal the medical practice act and leave the doctors where they belong-on an equality with other competitive callings. That is the just and equitable proposition.

"As the matter now stands, physicians constitute a privileged class-a card-a certificate from the State Board courts will not maintain it, but legal proceedings are tedious and expensive and few non-union doctors can hope to properties. prosecute a successful fight for their

I am sure that the readers of The Progressive Thinker sympathize with the principles of this non-sectarian organization, and I hope that many of them will become members. The member- John and Peter, and Robert, and Paul, ship fee for both classes is one dollar. God in his wisdom created them all.

Secretary A. M. U. 875 Jackson Blvd., Chicago, Ill.

THE CHEMISTRY OF CHARACTER

John and Peter, and Robert, and Paul, God in his wisdom created them all. John was a statesman, and Peter a Born by one law through all Nature the slave. Robert a preacher, and Paul-was, a knave.

Evil or good, as the case might be, White, or colored, or bond, or free-John and Peter, and Robert, and Paul, God in his wisdom created them all. Out of earth's elements, mingled with

Out of life's compounds of glory and shame. Fashioned and shaped by no will of their own. And helplessly into life's history

thrown: Born by the law that compels men to Born to conditions they could not fore-

John and Peter, and Robert, and Paul. God in his wisdom created them all. John was the head and the heart of his

Peter was made 'neath life's burdens to | And Paul may be blest with a holler And never once dreamed that his soul | Than the passions of man had allowed was his own. Robert great glory and honor received, For zealously preaching what no one

and great.

While Paul, of the pleasures of sin took his fill. And gave up his life to the service of ill.

passing away .. the same day. vantage of these opportunities to learn John was mourned through the length and the breadth of the land-Peter fell 'neath the lash in a merciless

FROM NEW ZEALAND.

According to the New Zealand Times, the Spiritualists of Wellington are prospering to an extraordinary degree. A

service to celebrate the opening of the | Farms, Sunday afternoon, about 5 New Century Hall, which has been o'clock. erected in Kent Terrace, was held by the Wellington Association of Spiritualists, on the evening of December 12. The hall, which accommodates about 250 persons, was fully occupied. The president, Mr. W. McLean, in an introductory address, said they . were met together for the purpose of opening the new building, and dedicating it to the service of the spirit friends in the spirit world. Spiritualists had been at

work in this city for the past eighteen years, and during that time they had been vouchsafed ample proof and demonstration that there was a life beyond The letter further says that there is the grave. The members of the society other, at last came to the conclusion that it was time for them to build a ball ests of the profession and protect the for themselves. The result was the Its platform, he desired to inform those The American Medical Union is pre- present, would be an open one, a free for a time at Yonkers, N. Y. Since comcussion of the occult sciences. It would Mrs. Merritt. He was a son of the late work. Upon every occasion that the neral was held at 1 o'clock Christmas character, they would find that the platform of the New Century Hall would be free and open to them for the purpose. Continuing, Mr. McLean said: "We want also to tell you that having for gard for individual rights and personal eighteen years been investigating this liberty. Edwin C. Reed was well subject, we have come to the conclu- known, especially to the campers in sion, and, indeed, to the knowledge that | Michigan. His psychic powers were God has not shut off communication be unquestionable, and his practice of the tween the world of spirits and the healing art more successful than most world of matter. We believe, and many | physicians. No patient of his uttered utes based on the principles of despotic of us know, that Spiritualism will be complaint. From these he received only paternalism, and secure the enactment | the religion of the future. We see many | praise and gratitude. His accusers were signs in that direction; we see progress | the doctors, who have succeeded in havto that end all over the world. Spirit- ing laws passed in all the states, mak-

ualism has no creed, but let me say that | ing it a crime to prescribe for the sick, I believe that all Spiritualists agree in even a cup of herb tea! If these docthe belief in a Supreme Power, which | tors were always successful; if they we call God. It may be that there are were certain in their treatment, or were differences as to who He is, and where not wholly at sea in their practice, He is, and what form He takes, but we there might be an excuse for their forcbelieve there is a Supreme Power. Spir- ing themselves on the people to the exitualists also believe in the Christ prin- clusion of those less well informed. pers, including prominent physicians of cible, and that it has been and is in the But they have no such certainty, and the different states. In Chicago over world for all time. We believe in the it is strange how they can look each principles taught by Christ; and that other in the face without laughing. being the case we have scarcely any other form of belief. We investigate all | arrested? He had attempted to allevisciences and all subjects, and we are ate human suffering. He had graduprepared to receive truth from what- ated under the instruction of Dr. J. R. ever source it may come. I now ask | Buchanan, and hence was not ignorant. you to join in dedicating this building to He was well educated otherwise, of the purpose which I have just men- pleasing address and manners. Yet the tioned, namely, the investigation of sub- doctors demanded his condemnation as jects relating to Spiritualism, of sub- a malefactor. They demanded his jects relating to truth, of subjects which | blood and received it; and yet these doc-

by Mr. McLean on the Advent, Progress | ning to end. It is entirely different and Mission of Modern Spiritualism. ing, and an orchestra of eleven perform- hence. Their vivisection, inoculations, sort of professional trades union, with ers, under Mr. C. King, played selec- experiments in hospitals on the poor, the State Board of Health acting as tions from Mendelssohn and Mozart in experiments with antitoxins and virus a walking delegate. But whereas the an excellent manner. Mrs. Moore sang on confiding patients, form chapters of ordinary trades unions can not avoid "The Holy City." Miss Godber was at horror which if described would be the competition of non-union labor the the planoforte, and Mrs. W. McLean at turned from with logthing. medical trades union has matters so ar- the organ. A trance address was given ranged that no man may practice medi- by Mr. W. Ruff, a gentleman passing cine in Illinois unless he have a working | through Wellington on his way from Denedin to New Plymouth. The rosof Health. It is true that this delega- trum was decorated with white flowers. body is unconstitutional and that the the president by a little girl. The hall, tentiary! which is neatly painted inside, is lighted by electricity, and has good acoustic

Robert died with the praise of the Lord on his tongue-

While Paul was convicted of murder. and hung.

Men said of the statesman, "How noble and brave!" But of Peter, alas!-"he was only a

slave." Of Robert, "'Tis well with his soul-it is well." While Paul they consigned to the torments of hell.

same. What made them differ? and who was to blame?

John and Peter, and Robert, and Paul, God in his wisdom created them all. Out in that region of infinite light, Where the soul of the black man is pure as the white-

Out where the spirit, through sorrow made wise, No longer resorts to deception and lies-Out where the flesh can no longer con-The freedom and faith of the God-given - soul-

Who shall determine what change may befall John, and Peter, and Robert and Paul John may in wisdom and goodness in-

crease-Peter rejoices in an infinite peace-Lord Was trusted and honored, was noble Are more in the spirit, and less in the

word-

birth him on earth. John and Peter, and Robert, and Paul. God in his wisdom created them all. -Lizzie Doten, in Poems of Progress.

"Longley's Beautiful Bongs." Fourteen beautiful, soul-inspiring songs. with music, by C. Payson Longley. Price by mail, 15 cents. For sale at

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

A MARTYR.

Millers Falls, December 24.-Edwin C. Reed, 41, recently a resident of Millers Falls, committed suicide at Northfield

Reed was appointed station agent on the New London and Northern railroad in July. He seems to have increased his income by the practice of medicine outside the state, by the correspondence method. Complaints were made, and Major McKay, of Northampton, investi-gated the case. Mr. Reed was in receipt of a heavy mail, and appears to have

done a profitable business. The officers were about to serve a summons for him to appear before the medical board, on the charge of practicing medicine without a diploma, the penalty being \$500 or imprisonment for one year. He asked permission of offigranted.

Soon after the report of a revolver was heard and the officers at once proceeded to investigate as to the cause and found that Reed had taken his life. Reed was born in Boston but lived was at the Millers Falls cemetery.

This item appeals to all Spiritualists, and everyone else who has the least re-

What had Mr. Reed done that he was we consider relate to the betterment of tors-so exercised for the good of the dear people-pursue a system of prac-An address was subsequently given | tice which is an experiment from beginfrom what it was fifteen years ago, and Hymns were sung during the even- will be entirely different fifteen years

They have formed a trust the most stringent in its conditions, and tyrannical in its application. With other trusts it is possible for opposing companies to start, but here, to oppose is tion of judicial powers to an executive and a choice bouquet was handed to to be fined and sentenced to the peni-

The allopathic doctors have control of the trust and there is no appeal from

its infamous tyranny. Edwin Reed is a martyr. His high spirit would not brook the prison cell, and he escaped from the minions of the law, leaving those helpless ones whom he had labored for years to support, without aid or comfort.

How long will the people endure such infamous tyranny? HUDSON TUTTLE.

MID-WINTER FANTASY.

From my open window Comes the fragrance wafted sunshine, And odors sweet from a cloudless clime Breathes enchantment on all I see. While the birdling's mellow minstrelsy Calls up dreams of spring-like days, When in youth I sang God's praise.

Fresh as June days, where roses rare Bud and bloom, and drowsy bees Sip their nectar while summer breathes A charm o'er mountain, vale and sky Where hidden mysteries slumberous lie. Here mid-winter summer skies

Here our winter days are green and

Where geraniums, endless bloom of pink and red. Wear jaunty caps on every head. And bud and bloom on leaf and vine Wear the seal of God's sunshine.

Are warmly tinted with richest dyes,

Silently I trace on this sunlit coast In garden walks a living ghost; The specter forms of those I know. Now in the land of ice and snow, And with my thoughts on wings depart

Robert may learn that the truths of the To greet them with warm lips and heart. BISHOP A. BEALS. Summerland, Cal.

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

THE NEMESIS OF GHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE

BY HON. A. B. RICHMOND,

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

CHAPTER VIII .- Continued.

hall, and presently a man of gigantic proportions was seen out. But for some moments his defiant yell was heard as approaching the platform. He wore a hunting shirt and he shouted: "Woe unto ye hypocrites; woe unto ye blind leggins of buckskin; from his shoulder was hung a powder guides who are leading this people to their destruction;" horn and a bullet pouch; a small ax and a large kmfe were and then he was heard no more. suspended from a belt around his waist. In his hand he ming from the edge of a storm cloud.

him, there was a hum in the crowded room, and the escape the observation of persons who might suspect him mingling of many whispering voices like the sound of a of being a government agent to assist in enforcing the wind among the branches of a forest in Winter. He odious tax law. The General introduced him to his seemed a specter of the woods, an embodiment of the wife and daughter, the latter a beautiful girl of seventeen

peopled its silent depths.

passed along, he reached the speaker's stand, and stepping the daughter of the Earl of Douglass: upon the platform turned slowly around towards the audience and placing the breech of his rifle on the floor by his side he rested his left hand upon its muzzle, which was on a level with his shoulder. For a moment he looked over the astonished audience with a look so wild and piercing that in an instant all was hushed by the magnetism of his glance, while a chill like that of a cold wind fell upon those who saw him, and the silence of the grave is not more profound than that which ensued for a moanent as he looked over the crowded room. At last raising his hand with an imposing gesture he stretched it towards the audience and in a voice that sounded like the rumbling of distant thunder, said:

"'O! generation of vipers, who hath warned you to fice from the wrath to come!'

"Would ye defy the Lord of Hosts when through the lips of one in whom was the wisdom of God He said:
"'Look not upon the wine when it is red in the cup, for

at last it biteth like a serpent and stingeth like an adder." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'

"Who hath woe? Who hath sprrow? They that tarry

long at the wine.' Woe unto ye hypocrites who bluspheme the name of the Lord. Woe unto ye wolves in sheep's clothing who deceive the people. Woe unto ye false teachers, for saith

"The leaders of this people cause them to err; and they that are led by them are destroyed."

The sword of the Lord is in the hand of his archangel who commands the hosts of Heaven, and shall full upon this people, and their land shall be soaked in blood. The streams shall be turned into pitch and the dust thereof into brimstone."

Then turning to the Rev. Moses, and pointing at him with an outstretched arm that quivered like an aspen with the frenzy of his emotions, he continued;

"Oh! thou false shepherd that would deliver to the wolves the lambs thy master bath given thee to keep. You pretend to be a leader in Israel, and behold you are leading your flock down to destruction. Your lips are full of lies, and your heart with corruption. The poison of the asp is on your tongue, while you pretend to be a steward of the Lord. But verily, the time shall come when you shall render an account of your stewardship, when the graves of the drunkards shall open and their inmates come forth and be thy accusers and testify against Munson since his defiant departure from the meeting, and thee! Then shall you say to the mountains and the rocks: Fall on me and hide me from the face of Him that sitteth on the throne and from the wrath of God forever!'

"Once I had a wife I loved. Dear little children played around my knee. I had plenty, and might have been happy in my home in the East by the ocean shore; but 1 learned to love drink from just such examples and teachings as you are setting before this people. At last it became my master and robbed me of nearly all my property. Strong drink is the only enemy I ever had that I was afraid of, and could not resist. I fled to the wilderness for safety. I tried to escape from the fiend-a depraved appetite-and could only do so when I was far away from the brews of Hell, sold by the avarioe of men. In the woods where I was safe from my great enemy, I built me a home. There I lived with my family in peace and plenty, but the accursed savages murdered my wife and children, and now I am a wanderer with no one to love or to welcome me. The foxes have holes, the birds of the air have nests, but I have not where to lay my head. I was made an outcast by that curse of a Christian land, whiskey! It drove me from the settlements to the woods where the Indian's murdered every one dear to me, and while I live I will fight the demon strong drink, and wreak my vengeance on the accursed race. This is now wreak my vengeance on the accursed race. This is now my only mission, the only object for which I endure life and the burden of recollections of what I once was-what I might have been, and what I am now. And, oh, God! he cried in frenzied tones as he raised his hand and turned his face upward, 'Let me not die until my mission is fulfilled, and the vengeance Thou hast ordained me to execute is complete."

He paused a moment, and fhen turning to the people he said: "I am commissioned by God and the President of the United States to help execute the laws. I have been through the woods counting the stills, and shall report them at Washington, and if you dare to disobey the law and take up arms against the Government, you shall be driven from the country like a pack of howling wolves as ye are; and the Lord of Hosts will destroy you as He did

the army of Sennacherib." Here he was interrupted by a cry from the audience:

"A spy! a spy! Give him a coat of tar and feathers!" burning houses of the settlers will darken the heavens; 1795. aroused the barbarous passions of the savages by supplythe Spring shall come with the horrors of savage barbarwill hide their cowardly faces in shame and confusion. before the wind."

then encouraged by the shout of "A spy! a spy! Down After the applause that followed the fervid appeal to his rifle around his head they fell back beyond the reach arms of the Rev. Moses had somewhat subsided, there was of his arm, as step by step he passed through them until an unusual stir in the audience near the entrance to the he reached the door and disappeared in the darkness with-

The next day after Judge Hall reached Pittsburgh he carried a long, heavy, double barreled rifle of the largest visited General John Neville, who received him with corcaliber. His face was bronzed by exposure, and brown as diality. He had been informed by letter from Washingthe fallen leaf of Autumn; his deep set, piercing eyes ton that the Judge would visit him and also the mission gleamed from under his shaggy brows like flashes of light-] on which he came. The general insisted that Judge Hall should make his house his home as long as his business As he approached the speaker's stand with noiseless detained him at Pittsburgh. He informed him that it fread, his tall form towering above those that surrounded would be much safer for him to do so as he would thereby dread spirits with which the superstitions of the day had years of age. She was above the medium height, beauti-peopled its silent depths. fully formed, with a face that indicated intelligence as Pushing the crowd aside with no gentle hand as he well as an affectionate nature. As Walter Scott says of

> "Her kindness and her worth to spy You need but gaze in Ellen's eye.

The Judge was charmed with both the General and his wife, while the armor of his bachelorhood was pierced by the glances from the bright dark eyes of the daughter; and he was easily persuaded to accept the invitation of the father, reinforced as it was by the earnest cordiality of the mother, and the approving glance of the daughter.

Judge Hall informed General Neville fully of his mission and what was expected of him by the government at Washington. He found the advice of the General invaluable to him in the investigations he was to make and report from time to time; and in a few days he became a favorite of Mrs. Neville, while Nellie received him with the innocent confidence of an old acquaintance.

"Verily," whispered the Judge to himself one evening as he returned from a stroll with Nellie along the banks of the "beautiful river," "verily this is likely to be a very pleasant campaign, if I only escape without a wound; fact I seriously doubt. But I am a soldier, and I will take the chances of the battlefield, and if I can only inflict wound for wound on mine adversary, I will never retreat until I have won a victory, and then 'to the victor belongs the spoils of buttle.' I never appreciated the good old axiom as fully as I do at present. But then, as Ahah, King of Israel, said to the King of Syria: 'Let not him that girdeth on his harness boast himself, as he that putteth it off.' Perchance I may be defeated, and if I am will carry the scars of the battle to the end of life; but if I win I will wear the myrtle wreath of victory with pride and a thankfulness."

"I think," continued the Judge in soliloquy, "that I will remain here through the Winter, and join the army of Gen. Wayne in the Spring; by that time I am in hopes that this lawless insurrection will be obscured in the confliet with the western tribes, and those I love may need the assistance of my feeble arm to protect them. I will stay here until fate decides my future for weal or woe."

Judge Hall had attended the public meeting described, as an indifferent spectator, and when he saw that Daniel Bradford was called to preside as chairman, he felt thankful to Munson for his timely advice and warning; and as week after week passed he became more and more impressed with the magnitude of the danger to the government from both the insubordination of the citizens, and the certainty of an Indian outbreak. He had not seen he continued to wonder how he became aware of his secret mission, as well as the treachery of Bradford. "Munson is a noble ruin," said he to himself, "and I hardly know whether I respect or pity him most. His fealty to the government shows the integrity of his heart, while his bravery in time of danger proves him to be a hero. While my legal instincts condemn him, my pity acquits him. I cannot but acknowledge that if Nellic Neville should be murdered by the Indians, that the allotted period of human life would seem to me to be too short to fill the measure of my desire to avenge her death. But why attempt to smoothe it over with words of softening import? Why not acknowledge at once and be honest to myself? Why not call it revenge in its broadest and most unchristian sense? Yes, I would feel like Munson, that I could devote my whole life to the one purpose of revenging her death. And yet I wonder if I am really in love? It looks like it. If I am capable of making a diagnosis of my own case I have all the symptoms of the disease that first manifested itself in the beautiful garden before man had sinned. In my heart I do not, I cannot blame the "Nemesis of Chautauqua Lake." And let my verdict be so recorded. His killing the Indians laid to his charge is "excusable homicide."

CHAPTER IX.

"The death shot hissing from afar, The shock, the shout, the groan of war, Reverberates along that vale, More suited to the shepherd's tale; Though few in numbers, theirs the strife, That neither spares nor speaks of life." -Byron's Giaour.

"Oh! how this spring of love resembleth The uncertain glory of an April day; Which now shows all the beauty of the sun, And by and by a cloud takes all away." Shakspeare's Two Gentleman of Verona.

The spring of 1793, as Munson predicted, found all the western tribes of Indians on the war path. Sev-The incensed people rushed towards the platform and eral ineffectual efforts to establish peace with them had would have seized him and executed their threat, but been made with only temporary results. The Wyanclubbing his rifle and swinging it around his head he dottes, Delawares, Shawnees, Miamese, Mingoes, Pottashouted in maniacal tones: "The vengeance of the Most wattamies, Ottawas and other tribes, under the influence High is hanging like the sword of Damocles over the of the English in Canada were combined in a general on-lieads of this wicked people. When the Spring comes slaught on the settlers of our frontiers. A final treaty of the Indian tribes will be on the war-path; the smoke of peace was not consummated until the 22d of December, General Anthony Wayne was in command of the their blood will stain the streams of the land as the waters. United States forces, and in 1793 was with his army in of Egypt were turned to blood when Aaron stretched Western Ohio. The whole country west of the Allegheny forth his rod as God commanded him. You have mountains was in a state of constant alarm, although the principal fighting between the Indians and Wayne's army occurred on the banks of the Maumee river. To add to ing them with the poison of your stills, and the hellish occurred on the banks of the Maumee river. To add to brews you have made therefrom. Verily have ye sown this dangerous condition of affairs at the North, Spain the wind and ye shall reap the whirlwind. And when had long been fearful and jealous of the western colonists and now attempted to sow discord between the Southities, I will be with the army of Wayne in your defense, ern Indians and the Americans; and yet amid all this while the craven leaders of this unlawful insurrection complication of dangers to our government, the whiskey insurrectionists of Western Pennsylvania continued And you dare to threaten me because I will sustain the their nefarious attempts to resist the tax law, and pergovernment in the collection of this tax? You fools; I sisted in their rebellious and lawless conduct until Sepcare not for your threats. Look out for the sword of the tember, 1794, when President Washington called out the Lord and of Gideon. Against my power you are as chaff militia of Pennsylvania, New Jersey, Maryland and Virginia into the field under the command of General Ham the forest with no one to nurse him with tender care; but

ish country on the Southern Mississippi, while others country but less notorious secured their safety in of her emotions. the more sequestered settlements of the "far west," and "Silly fool!" al when our army marched to Pittsburgh—to use the words of an add historian—"Not a dog wagged his tongue against the army, which marched to Pittsburgh and took up then quarters there."—[Wilkenson's Recollections. Western Annals 701.].

And thus ended the nefarious whiskey insurrection, but not until it had cost the government \$669,992.34 [Western Annals, page 701], an amount that at that time with the sparse taxable inhabitants of the country would be equivalent for three times that amount to-day.

Although the above statement is not a part of our story, yet it is connected with the times and incidents thereof; and here I ask my reader to pause and think of the difference in public sentiment then and now, when as I have said intoxicating liquor is a contraband article; its sale controlled by our courts, and licenses to sell it only granted to a favored few who have some political influence, and possess an unblemished good moral character, and are of undoubted temperate habits. (?) Only think how Christian civilization has advanced since the days of the Rev. Moses Higinbottom.

It is not necessary to the completion of our story that we relate the incidents of the battles of the Army of Gen. Wayne with the Indians in Western Ohio. They are familiar to the students of the history of this country, and consist in narrations of terrible scenes of murder and outrage perpetrated by the savages on the frontier settlements, as well as of the unyielding courage of the soldiers and backwoodsmen of the army of the States. Judge Hall joined the forces of Wayne in the spring of 1793, holding a Major's commission on the staff of the General. He was in a number of battles, and acquitted himself with a bravery that received the commendation of his commander in his reports to Washington. In the month of the mountain kalmia to the descending fructification of July there was a very severe engagement between the the lily of the plain, all nature bows submissively to this combined forces of the allied tribes and the army of Gen. Wayne, in which the Indians were driven from the field after great slaughter.

In this battle Judge Hall had his left arm shattered with a musket ball, and was ordered to the rear by Wayne himself. Judge Hall hesitated to obey, when Gen. Wayne said in a peremptory tone:

"Maj. Hall, I order you to the rear to receive the attention of the surgeon; no hesitation, my young friend; obey my order or I will put you under arrest for disobedience. attempt to reverse one of nature's laws. so he bowed in Your life is too valuable to those who sent you here, to be risked, wounded as you are. Now go, and take with you all the strength of his ardent nature, and he determined Books you may order, Price \$1.80. my sincere regard for your bravery on the battle-field. I to transplant this forest flower to the cultivated gardens will remember you in my reports to the War Department." Then with a fervent grasp of his hand he left Maj. Hall and joined the men in front, who were pursuing the Indian's now in full retreat, towards the Maumee

As Judge Hall passed over the recent field of battle be saw the ground thickly strewn with the bodies of both Indians and soldiers who had been killed or wounded in the forenoon of that day.

As he was passing through a clump of underwood, he was shocked to see the body of old Joe Smiley who had received dimusket ball in his head. He stooped down and | dertake the journey for several months, or until my arm | THINKER, which is always one dollar. took the lifeless hand of the old hunter in his own to see if life was extinct. It was cold and rigid in death. While he stood by the side of the body of his old contestant of the shapting match, he saw his familiar old acquaintance, "Red-skin Extarminator," lying by the side of stock broken at the breech, showing that the old man had been killed in a desperate conflict with some of the Indians who lay dead around him.

Judge Hall passed on a few steps when he heard a groan of pain's Turning towards the sound he was still more shocked when he saw the form of Munson, who had received a mortal wound, but was yet fully conscious of all hat had occurred. ... A few, feet from him lay the body of giant warrior who had been shot and scalped. As the nose its final result. They will convalesce before long Judge sprang towards Monson, he exclaimed: "My God; and then, like many of my patients, wonder that they my poor friend, are you hadly wounded?" and he stooned to raise him from the ground. _.

Munson opened his dying eyes and recognizing Judge Hall, said, "Let me lie where I am. My wound is fatal, and I feel the approach of death; but see, Judge, my mission is ended," and with dying energy he raised his left hand in which he grasped a recking bloody scalp. "Yonder," he continued, "lies the body of Ga-wa-no-das. and this is his scalp. I shot him as he was running to-wards the body of old Joe Smiley whom he had just killed road to my home in the East. A portion of the road I and this is his scalp. I shot him as he was running toand was about to scalp. While I was scalping him I re- must travel on horseback is rough and dangerous; much ceived a bullet from yonder bunch of bushes. It is my of the way only an Indian trail through the wilderness, death warrant, Judge, but I am willing to die, for the last | with unbridged streams to ford and often no competent of the marauding band who murdered my family has died by my hands. The promise the Most High has so it. Now, do you think it safe for me to venture to travel often made to me in my lonely wanderings in the silent | for several months yet?" woods has been fulfilled. This scalp is the last trophy of my undying hatred of the accursed race. Judge, please raise my head a little. I have something to say to you if my strength floes not fail."

The Judge knelt by his side, and raising his head from the ground, laid it in his lap, and placing his canteen to the lips of his dying friend, told him to drink, but in vain. The movement of Munson seemed to cause an internal hemorrhage, and he closed his eyes as if in the last extremity, while the pallor of death spread over his face. He lay for some time thus supported by Judge Hall, when suddenly opening his eyes he gazed upward with a look of ecstasy, and in a voice more distinctly audible than before, he saids!

"Judge Hall, I know the spirits of the dead do sometimes return to earth. See! See! There is my mother, and my wife, and my little boy Harry. It is no illusion, Judge; I see them as plainly as I ever did in my life. Don't you see them, too? They smile at me and seem to beckon me to come to them. But I don't see Helen, my little pet; she must be in the angel world. Why, oh! why, don't she come with mother and Mary and Harry to accompany me to my spirit home?"

His voice here sank to a whisper, as he said: "Yes, yes, darlings, Lam coming; I'm com-ing," and his eyes closed never to open again on earthly scenes. His heart beat once more, and then was still forever. He had solved the great mystery, and the cloud over his disordered brain Judge, I will call again in two or three days." vanished before the sunlight of God's infinite justice and

"Though your sine be as scarlet, they shall be as white snow." as snow.

The Judge hastened to the surgeon's tent, where after having his shattened arm put in splints and bandages, accompanied by two of the attendant soldiers, he returned to the place where he had seen the bodies of old Joe Smiley and Murson. Under the outspreading branches of a venerable tak he had a grave dug wide and deep; then laying the hodies of the two old comrades side by side, and covering them with laurel boughs, the grave was filled, and its place marked by a large granite boulder. The broken rifle of Smiley had been placed in the arms of the old hunter, when his body was laid in its last resting-place. And thus dust was returned to dust, to sleep until that day when the Great Commander above shall call the roll of those who will enjoy His presence forever.

A few days after the battle, and burial of the two old comrades in arms, Judge Hall, with the aid of a "forest guide," returned to the home of Gen. Neville. The Gencral had not yet returned from the campaign in the West, but it is needless to say that a most cordial welcome was extended to the Judge. When Nellie saw his arm in a sling, her beautiful eyes were moistened with an emotion she tried to conceal, but could not. How truly said the sage who was well acquainted with the springs of human conduct: "It is hard to feign love where it is not, but still harded to conneal it where it is." Poor Nellie tried to conceal her jey at the return of Judge Hall, and her grief that he had been severely wounded, and had suffered in: The people paused in terror before him for a moment; ilton. In the meantime Bradford and a few others who all in vain; nature would not be controlled by woman's

had been prominent in the insurrection fled to the Bran feeble will, and bursting into tears, she hastily left the room to conceal her mortification at her want of control

"Silly fool!" she ejaculated to herself after she had closed the door behind her. "What will he think of me? But I will show him that I am no maudlin school-girl whose sickly sentimentality makes her the sport of her companions and the vanity of men." Then hastily bathing her eyes, she caroled forth a verse of an old hymn, her sweet tones reaching the listening ear of Judge Hall, who, accustomed to see and hear witnesses in court try to conceal their interest in the issue being tried, smiled a grave judicial smile at the utter failure of the witness in the present case to manifest her indifference to the cause then being argued in the hearts of both.

While cynics and pseudo philosophers are wont to sneer

at what in common parlance is called the "tender passion," and while it may be true as Ralph Waldo Emerson says, that "All mankind loves a lover," yet are there many wiseacres in this world who profess to think that love is a silly sentimentality belonging especially to the callow period of youth and inexperience. But it is not so; the feeling of love between the sexes has received a judicial recognition in the courts of Pennsylvania, and a decision that it actually exists, and is in accordance with a law of nature and must be acknowledged and respected by mankind. In the case the Commonwealth vs. Stauffer, reported in the 10th Barr. 353 State Reports of Pennsylvania, Lewis, P. J., in speaking of love says; "It is a fundamental law of existence. It is the blessing which tempered with mercy the justice of expulsion from Paradise. it was impressed upon the human creation by a beneficent Providence. Not man alone but the whole animal and vegetable kingdom are under an imperious necessity to obey its mandates. From the lord of the forest to the monster of the deep; from the subtlety of the serpent to the innocence of the dove; from the elastic embrace of primeval law. Even the flowers which perfume the air with their fragrance, and decorate the forest and fields with their hues are but curtains to the nuptial bed."

Now, Judge Hall was a lawyer, and was of course ac quainted with the principles enunciated in the opinion of Judge Lewis, although that decision was not made for over fifty years after the incidents narrated; yet the principle is as old as humanity, and has been recognized dur-ing all historic period. Judge Hall was not inclined to obedience to its mandates, and loved Nellie Neville with

of his eastern home.

"But time is as necessary to conduct a campaign of love to a successful issue as it is that of war with the savages,' said Judge Hall to that patient listener, himself, "and I must have time. But what excuse can I have for remaining here long enough to be successful? I think I will | \$2.35. consult that good old surgeon, Dr. Rich, as to the danger to my shattered arm, of a long journey on horseback through this new country, a portion of which is only traversed by Indian trails, with many unbridged streams to when they send in their yearly subbe crossed. I don't think it would be safe for me to unis completely healed, and besides, that infernal whiskey insurrection is not settled yet, and I may be needed here until it is ended."

Immediately on the arrival of Judge Hall, Dr. Rich, an old and experienced surgeon had been sent for to redress the dead body of its owner. Its barrel was empty and its his wounded arm, and the Judge had hardly finished his cogitations on the subject of his probable detention at Pittsburgh until he was completely convalescent, when for 25 cents. the doctor was announced. He had become acquainted with the Judge when he first came to Pittsburgh, and had frequently seep him strolling along the banks of the Allegheny river in company with Miss Neville, at which time he was wont to smile significantly and observe to himself "It is not very difficult to diagnose that case, or prog-

were ever sick "

ture, Judge, and requires the most careful treatment, or

it may result in necessary amputation. It will be weeks

The old doctor examined the shattered arm, shook his head, and after splinting and dressing it in a most scientific manner, he said: "It is a compound comminuted frac-

or months before it will be completely well." A smile of satisfaction gleamed over the face of Judge medical attendance to be secured, should my wound need

"No! no! my young friend, you must not think of starting on your road home until late in the Autumn, or perhaps not even before Spring. You must be contented with your present quarters until you are able to travel without danger to your wounded arm. I will speak to Mrs. Neville and to the General on his return from this campaign, which will be in a few days, and will represent to him the danger of traveling too soon in your case, and he will cordially agree with me, and insist upon your remaining here where you can be properly nursed and cared for."

"I thank you, Doctor; and now your fee, how much is it? I am willing to be generous, for your skill and attention deserve it." The Doctor named the usual fee in such cases at that time, when Judge Hall remarked: "It is not enough, Doctor," and he laid double the amount on the table. The Doctor shoved one-half of it back, and smiling significantly, said: "Judge, never try to bribe the medical profession; they are above it, you know, and I am really sincere when I say that you will be detained here for weeks, or perhaps months, before you will be able to these works, and which extended over travel with safety to yourself. But I am very glad you seem so willing to be detained, it will hasten your recovery. Usually patients are very restive and anxious to be able to resume their occupation as soon as possible, but | trotyping the pages, and making them you seem so resigned to the circumstances that surround you that I prognosticate a speedy recovery. Good-bve.

When the doctor left the room the Judge remarked to himself: "Poor Munson told me once that I would make a poor gambler, as I manifested my feelings too plainly. I must be careful in the future."

(To be continued.)

SWEET THOUGHTS.

Sweet thoughts of friends, they come and go, Like sweetest music, soft and low, Whose strains move kindly thoughts within, And soul-content and gladness win. Sweet thoughts, sweet thoughts, they come and go, Like soul-world joys in overflow.

Sweet thoughts of loved ones come and go, In waves that bear affection's glow: Almost their forms to us appear, Almost their voices sweet we hear. Sweet thoughts, sweet thoughts, etc.

Sweet thoughts of angels come and go, And often we their presence know; We sense their love, their voices hear, And joy that angels e'er are near, Sweet thoughts, sweet thoughts, etc.

Sweet thoughts, sweet thoughts, they come and go,.
Like soul-world joys in oversow; Like soul of music in our gars, Sent forth from higher heavenly spheres. Sweet thoughts, sweet thoughts, etc. JAMES C. UNDERHILL. Hammond, Ind.

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No Experience

Required.

NO CAPITAL.

Dreamland.

HAVE ORIGINATED THEM?

There is a woman in Los Angeles who | trouble!" dreams strange dreams. They are not sleeps, for the dreams of this Los Angeles woman always come true. supernatural vision went out when elec- looked into the well. She said no. tricity and steam came in. Neverthe-

less, the inexplicable occurs. Science will have naught to do with visions. Wiser than even the wise scientist, then, is he who can account for the visions that come in the night to Mrs. Sarah Garrity, of Los Angeles. During a recent heavy rainstorm that A Narrative of Actual Exvisited that city Mrs. Mary St. Clair

stepped out into her yard. That was the last seen of her alive.

work near by or was visiting her sister, of the same. Mrs. Garrity, of 811 Mesnager street. A few years ago (I can give date and For ten days he made no further effort names of all parties concerned) our

board top, the side walls projecting We finished our work and were to leave above the ground about two feet.

connection between that and his wife's to be in a railroad wreck to-morrow. disappearance disturbed him.

On the tenth night after Mrs. St. Clair's disappearance her sister, Mrs. Garrity, had a dream. She saw her sis-She had not heard that Mrs. St. Clair side, midway." was missing, but so vivid and real did her dream vision seem that she could ter, and was in the wreck-never got a not dismiss it from her mind.

The next morning she went to St. Clair and told him of her dream. It was mained perfectly cool during all the exnot until that moment that the cave-in at the side of the well assumed any significance to his mind. He turned white at the suggestion that it brought. Quitting work at once, he called at the police station for help. An officer was detailed and went to the place. The board top was removed from the well. but nothing could be seen in the dark hole. A break was seen in the east side of the wall, where the cave-in of earth had broken through the rotten planking. A rope was brought and St. Clair was All of which I can affirm under oath; found its reaction in the opposite mislowered into the black pit. He came to and this is my 60th birthday, and too the surface pale and trembling. He had late for me to write sensations, or wish

The Coroner was notified, also the Chief of Police. A hook-and-ladder company was sent for, and the long fire ladders were used to reach the bottom of the well. A fireman volunteered to go down. He descended but a few feet, when the odors below drove him back. Then it devolved upon the husband of the dead woman to go into the well for employment in an effort on his part to the second time. The earth she had carried with her in her fall, and that which the rains washed in, had almost covered the body of the unfortunate woman, which was with great difficulty extri-

For an hour St. Clair remained in the well working over the dead. When he was drawn to the surface again he was covered with green slime and wet with clammy perspiration. On his face was that was too much for his reason. He motioned for the men to pull, then fell in a dead faint. He had been through an ordeal that few could have endured.

In olden times Mrs. Garrity would have been called a witch. In reality a fraction of the arguments and proofs | neous conviction of righteous and unshe is a kindly, motherly old lady who that he had in preparation. A written cannot account for her peculiar powers discussion would obviate all this and Holy Creator, upon whom the creature of prescience. She claims that every afford the disputants every desired opmisfortune that ever befell her family was foreseen by her in dreams. Before

had just married and left her parental on the spirits. home. One night she dreamed she saw Mr. Jamieson claims that he has dis- from the awakened and conscious spirhorse on the other bank, covered with eral, more scientific. mud and riderless. The following week | Well, that settles it, in so far as to rising sun upon the darkened earth. she received a letter telling of her give Mr. J.'s ideas of "spiritual," "libfather's death by drowning while ford- eral," and above all, of "scientific" ing a stream near their home.

foretold in a dream. She was sleeping ten debate. with her first baby, a girl, beside her. This was on an afternoon of a hot summer day. She saw her mother, who was dead, come to her and clutch her by the arm, crying: "Wake up, daughter, your baby is dying!" She sprang up quickly Is something the whole world is seeking and looked anxiously at the sleeping baby, but the little one seemed perfectly well. The next day at one o'clock the child.was dead.

Six months ago one of Mrs. Garrity's To hope in our childish waysons-she has eight-met with an acci- For this same priceless treasure dent. He was up the coast with a rail- We are hoping for to-day. road crew and she did not know just where. She saw him, in a dream, go over a cliff with a team of horses. The next day she began sending out inquiries for him. When she found him he was in a hospital suffering from a It is such a precious fewelfractured skull, caused by an encounter with a struggling horse.

On the night of her sister's death she dreamed she was burying someone For happiness in its truest sense alive. In her dream she wept and was Is only found within, horrorstruck, but something compelled And in giving it to others her to continue. Then she thought she would get assistance, but found that no one would help. Finally, Mr. St. Clair, There is so much in a cheery way her sister's husband, dug the grave for As we pass each other by; her. Mrs. Garrity carried the coffin in We can all of us be happy her arms and placed it in the grave. Every night after that until her sister's body was found she had distress-

ing dreams. Sometimes she would have to rise and walk up and down the 2. An occult library in itself, a textveranda to drive away her depression. book of esoteric knowledge as taught darkness of despair, feeling that his She said her sister was constantly in by Adepts of Hermetic Philosophy, sins had reproduced him, and separated hre mind and told her family a number Price \$2 per volume. For sale at this him from holiness and happiness, as 25 cents. Big Bible Stories, cloth 50 of times that she must see her, for she office.

was impressed that she (her sister) was in dire distress. Her family laughed at her and so it was passed over. On the tenth night she dreamed she saw her Spirits' Experience in lying in the well and her sister called to her: "Sister, come and take me out. I've been lying here long enough."

At daybreak Mrs. Garrity called her SPIRIT FRIENDS INDUCED HER family and told them she must at once DREAMS, OR WHAT COULD find her sister. "Mary has been with me all night," she said. "I must go and see her. She is in some terrible

At Mrs. St. Clair's home she found no like the dreams of other women, mere one. When she went to the husband's vagaries of a mind that mirrors fan- working place, he joined her in a visit tastic impressions while the body to the police station. There they asked what made her think her sister was in the well. Her answer was that she ness of genial friendship, plainly show-It has been said that the power of knew it! They then asked if she had

Then came the gruesome find in the dark waters.—San Francisco Examiner.

ACCIDENT FORETOLD.

perience.

She lived with her husband, Edward | To the Editor:-I would like very the psychological experience of "get-St, Clair, in a small house in the out- much to see (and believe it would be skirts of the city. They had eaten sup- beneficial to the cause of which we feel per together and then spent the evening so proud) a column or so each week of playing cards. When St. Clair went to The Progressive Thinker devoted to actbed Mrs. St. Clair went into the yard. ual experiences of those who can truth-She did not come back, but her husband | fully affirm to some act of their life or did not miss her until the next morning. experiences whereby they have wit-Even then he thought nothing of her nessed the phenomena of spirit return, absence, as she had been in the habit of and the effect such phenomena had imgoing away to work or to visit friends pressed upon their senses. Such statewithout informing him of her inten- ments would be beneficial in a great tions. He noticed that none of her many ways, and would arouse investiclothing was taken from the room, and gation from the skeptical and even reasoned that she could not be gone far. church members who are not entirely He made a few inquiries in the satisfied and want something more tanneighborhood, but no one had seen her. gible than faith in the beauties of the Then he concluded that she had taken other world, with a personal knowledge

to find the missing woman, but went business called us to a town in Illinois about his own tasks, believing that she to do some work which required about would return, as she had many times two weeks. While there we became ac- must "get religion," and then keep it seems to prefer faithless Agnosticism, All this time his wife's body lay at were Spiritualists-man and wife. Mrs. the bottom of an old, disused well, not - was a clairvoyant, and a good one, too, as the sequel will prove. We spent This well is forty-three feet deep and pleasantly several evenings with them, was securely covered with a heavy and witnessed many beautiful truths. the next morning. Before doing so, The morning after the heavy rains St. however, we went to bid our good Clair noticed that at one side of the well friends good-bye. The lady became ena small cave-in had occurred. But no tranced and said to me: "You are going

I replied immediately, "I will not go." "Yes." says the control, "go, and do as I tell you, and you will not get hurt. and can save life." The control conter lying at the bottom of the old well. tined: "Take the hind car, and right

> I followed the instructions to the letscratch-saved the life of a two-yearold child, and put out the fire, and recitement of the wounded and those around me in the car to the contrary. The train was making about 85 miles an hour. The accident was caused by

broken ties letting the track spread. Our car rolled over and turned bottom Can anyone tell why I had the positive assurance of a wreck which I should be in, at least 15 hours in ad-vance of the wreck, upon any other hy-surprise either that such "getting re-

pothesis except through spirit return? to deceive anyone. Iconium, Ia. W. R. CLIFFORD.

Wants a Written Debate.

The trouble with Mr. Jamieson seems to be that Spiritualists do not appear to be anxious to furnish him profitable show them that they are mistaken in lished in The Progressive Thinker, and Bible story to faithless Rationalism. also, if desirable, in some papers representing Mr. Jamleson's views?

.A written discussion would thus reach many more investigators than an oral one, and would give the disputants | Briefly, then, "the other boy" realized a the look of a man who had faced a sight opportunity to present their views in

The only unsatisfactory thing about the Hull-Covert debate (which was merely a report of a time-limited oral discussion) was the fact that Mr. Hull did not have time to present more than

she has a dream of that nature she is reasons which led him from Spiritual- and his countless mercies and blessings. Just write a check for one hundred or invariably overcome with intense decism to Materialism, he gave good proof. This knowledge of dependence and actions are more dollars; send to Mr. J. C. Bump, ression. Sometimes this continues for of spirit control, but nothing in opposi- countability was not taught the boy by days, as in the case of her sister's death. tion, so far as I can now remember, ex- the precept of men, nor from the Bible glorious cause where it belongs, and The first vivid dream she remembers cept that he had not been afforded an story, but was as a springing fountain let our glorious cause take a start here came to her thirty-four years ago. She opportunity to try chemicals and scales in his heart. Its inborn effect was an that will never stop. I am only to re-

home, on horseback, fording a covered that Christian Science is more it, which could not be repressed, for it Then, suddenly, she saw the spiritual than Spiritualism; more lib- was as spontaneous and unbidden as

thought. Her second bereavement was also But let us if possible have that writ-J. R. DOYLE. Evansville, Ind.

HAPPINESS.

In every clime and land-All are reaching for it, With eager outstretched hand.

We begin in early childhood,

We do not have time to be happy In our struggle for worldly things: When we get ready to grasp it, We find it has taken wings. Many hunt the wide world o'er,

It may be at their door. It comes back ten fold again.

Forgetting all the time

If we will only try. -Virginia Curtiss Smith.

"The Light of Egypt." Volumes 1 and

By Amos Faithful, the Other

thus oblige him, and your friend, T. A. BLAND.

a thrilling little story of youthful expe-

riences, written out of the open sincerity of his kind and honest heart, and it so calls forth my sympathetic friendship for him, that I shall write the counter experience in the like franking the different complexion of religious nostic.

The other boy, mentioned in the reports of him, the opposite is true in ception in a sad misconception of the Amos has, therefore, been: beneficent God and loving Father, who is love and rich in mercy; then it had no better support than the equally sad mistake that his salvation depended upon himself and his own efforts; that he must go to work and placate an angry

because Timothy first loved him. Thus this "orthodox" religion of the schools made a bad impression on the reflecting consciousness of young Timothy, causing him to hate the "orthodox" God, rather than love him, leading him to regard the divinely amiable and pitying Father of mercles, the God of grace and salvation and life and goodness, as opening heavens would around him a monstrous and wrathful tyrant, who shine with beams of sacred bliss, and the black and bottomless pit, unless the him more than all else, the chiefest crouching and begging Timothy would go down upon his suppliant knees at gether lovely; then his friend of old dox" meeting, and , with the "orthodox" preacher and brethren to help him, they might thus in this "orthodox" fashion change their angry "orthodox" God into the God of love and salvation. This would indeed be a very remarkable psychological and hypnotic "spell," but t would be the creature hypnotizing the Creator. No wonder that the thoughtful Timothy became "soured" and nonhypnotized in passing through such a religious experience as this was, which he so pathetically relates in the story of

take of Agnosticism. "Everybody knew that Timothy had ried to get religion, and had failed, and the gossips said that he had become an Infidel." It is very touching to read his sad account of this trial, and failure. He was sincere in it, but the failure was a condemnation of such "getting religion," and sadly showed that the Lord was not in it, and had not begun the good work in poor Timothy.

ligion," as this experience of his was,

The popular "orthodox religion" and their belief and knowledge. If a debate | notion of God, as brought out in the is desirable, why would it not be more | plaintive story of Timothy Trueheart's satisfactory in every way if arrange- | religious experience, has-turned many ments could be made to have it pub- another honest soul away from the true

The gentle reader and kind critic will now want to know something of the boy Amos, how it was and is with him, after having heard the story of Timothy. deep and abiding soul-consciousness that his mental and intelligent being had an infinitely intelligent and omnipotent Author, eternal, almighty and holy, in whom "we live, and move, and have our being." Then, at once, there sprung up in the boy's soul the spontaceasing obligation to the beneficent and is ever dependent—the sacred obligation of filial reverence, love and praise, for In Mr. Jamieson's explanation of the all the countless handiworks of God. the warming beams of light from the became the vital breath in the soul of the good work along.

this youth, then in his teens; and through all his years, even to old age. it has continued, because God is the same. Simultaneously with this soul consciousness there sprang up a deep consciousness of sinfulness in the light of the Holy One, and hence of guilty accountability, which produced in the heart of Amos a godly sorrow for his sins, with a loathing of sin and self, and deep repentance toward the merciful Author of his being, who had ever been good to his recreant creature. There loomed up in the soul of the boy the solemn realization of eternal destination, and that without holiness no man can see the Lord in happiness, for he is infinitely holy; therefore the irresistible pleading of his sorrowful soul was for Divine mercy and pardon. Indeed, this former cheerful-hearted boy stoutly resolved that he would banish all such solemn reflections far from him, and again be a thoughtless comrade with his giddy young friends, and put the thought of God and eternity off until old age; but futile were his efforts to do this. Then Amos the more earnestly sought to make an atonement or satisfaction for all his past sinfulness of life and nature, by reformation and fervent devotion to the God of his being, only

cannot bring forth good fruit. Finally, this hapless youth lost the delusive hope of ever raising himself out of his sinful life and up into a higher and better life, and yielded to the one justly condemned and rejected, cents.

to miserably fail again; for his sinful

being was like the corrupt tree, which

RELIGIOUS EXPERIENCE like the barren fig-tree in the Gospel. It was thus that Amos Faithful first met his quandom friend, Timothy // Trueheart, as fellow-students of the Healing Art, and was drawn to him in fraternal feeling and sympathetic friendship, as abiding as life. Yet Amos found no soul-cure in the Materia Medica, and for To the Editor:-Some weeks ago you him there was "no balm in Gilead, and printed a story which I wrote giving my no physician there," though he sought early religious experience, and some solace and relief in this earnest preparreference to the religious experiences of ation and consecration of life to allevia college friend of mine , whose name | ate the ills of his suffering fellows. For I did not give. That friend has sent now Amos had turned away from me his side of the story, and asked that | churches and creeds, where he had it be printed in your paper under the found no help or relief, and come to above title. I sincerely hope you will this Mecca, as a last resort, as the imgive his story a place in your paper and | potent man in the Gospel had gone to the renowned angelic pool in Jerusalem, as his last hope.

There "Jesus of Nazareth" found him, and as the good Physician, spoke the My friend has kindly favored me with | health-giving word of power and pardon and peace, and sent him home rejoicing. In a similar case Jesus also found the despairing Amos, to whom he made himself known as the perfection of the law of God for righteousness to every one that believeth in him, according to his own precious words: "For New, Quick Process. Easily and Quickly every one that believeth in him, ac-God so loved the world, that he gave experience written by a sincere Chris- his only begotten Son; that Whosoever tian, from that written by a sincere Ag- | believeth in him should not perish, but have everlasting life."

The unbelieving Amos Faithful was charming story, Amos Faithful, was now peacefully reconciled in Christ to taught from childhood by his godly pa- the Father Almighty, who is love, and rents to revere the Almighty Creator his long-troubled soul found rest, in and to read the Bible as containing the happy fulfillment of the word of Jesus, oracles of God and truth; but he was | who said, "Come unto me, all ye that not taught to try to get religion, but labor and are heavy laden, and I will only to be moral, truthful, honest and give you rest." This was real and civil. So far from the lad Amos having | true. Quite unlike the disappointing hypnotic experience of his friend Timoting religion," as the story innocently thy, therefore, for this faith in Jesus, "the resurrection and the life" has been his experience, and religion got him; as abiding as the sun, and as steadfast therefore, for this good reason, it keeps as the polar star. So the word of the him, even down to old age, and com- precious Christ, saying, "And whosoforts him as well. In this was the hon- ever liveth and believth in me, shall est mistake of Timothy relative to what | never die," has been a living experihe calls "orthodox" religion, in which | ence in the life of Amos Faithful. To he lost the little confidence or belief him the word of Jesus, saying, "I am that he in his childhood had in it. Nor the good Shepherd; the good Shepherd is this a great wonder, from his own giveth his life for the sheep," is a most statement of what he was taught to be- | blessed truth and reality, just as is this lieve was the orthodox religion of the other saying of his, "I am the way, the Christ of God; for the early religious | truth, and the life; no man cometh unto experience of my friend Timothy, as the Father, but by me." The life-long graphically told in his story, had its in- experience and cherished sentiment of

"Nothing in my hand I bring.

Simply to Thy cross I cling." But now in all good will and fraternal kindness to the friend of his youth, who Amos Faithful would say, Peace b with you, Timothy Trueheart, my and vengeful God, and so turn him friend; "And if it seem evil unto you to away from his wrath and cause the serve the Lord, choose you whom ye Holy One to love the good boy Timothy, | will serve; but as for me and my house, we will serve the Lord." It is a blessed service, the service born of faith, the faith which worketh by love, and purifles the heart. Could Timothy know the victory of this faith, which overcometh the world, and the comfort of this love. which gives rest to the soul, he would be glad to be thus hypnotized, for the would send the poor culprit down to the Christ of the Gospel; would be to among ten thousand, and the one altothe "mourner's bench" in the "ortho- would say, Hail, thou blessed of the Lord! and would rejoice with him.

To the Spiritualists of Wis-

Long has there been a need for a State Society to place the cause in a position to put Spiritualism before the public as it should be, and organize societies. Now there is one, well officered and ready and anxious to do a work. It is to hold mass meetings in different parts of the state, and among the places picked out are Madison, La Crosse and West Superior. The one in La Crosse is to be held Feb. 8, 9 and 10. A good hall has been secured, and everything done that could be.

I have been serving the cause here for this month, and have been able to work up the meetings.

Now what do you suppose we want? Why, nothing more than for you good people living in the state, to put on your Sunday clothes, take your wife with you, and just spend three days at La Crosse. Go to Madison and West Superior, those of you who live in that section of the country. We want in these places a large attendance of our people throughout the state. I have made arrangements with the Esperson Hotel in La Crosse to make rates of \$1.25 per day. This hotel is centrally located, corner Third and Pearl streets, first-

class in every particular. Talent will be presented that will more than repay for all the time and

There is another thing we desire; we want the Spiritualists of the state to become members of the society. Send your name and one dollar to Mr. A. A. McIntyre, Junction, Wis., and inspire these workers with the help so essential. You who are blessed with means, just write a check for one hundred or 220 Mason street, and help to place this uprising of homage and supplication | main in La Crosse three Sundays, owing to the fact of going to Lake Helen, Fla. I desire to be home a little time before I go so far away. I much regret my inability to attend any of these meetings held in the state, but I want So prayer, confession and adoration all of the friends to wake up and help

G. H. BROOKS. Wheaton, Ill.

LIFE.

Is life but the dreary burden That the world's so oft proclaimed? Is it so with misery clouded? Is it so with trouble framed? Are the sorrows that enwrap it So unceasingly prolonged? 32 Are the joys so overshadowed E By the cares with which it's thronged?

Oh! so many curse the troubles! That hang o'er the path of life, Heeding not the joys unceasing, Mingled with the pleasures rife; Looking only for the shidows. That come willingly if sought; Passing happiness unheeding, it Weeping 'cause they found it not. Mourning, sorrowing, complaining;

.Passing joys with downcast eyes; Hearing not life's joyous music, Heeding but the mourner's cries: Ever borrowers of trouble. They find naught but toll and strife: Seeing but the clouds of sorrow, In the sweet sunshine of life.

Life is filled with joy, dear brothers: Joys we do not realize, Look for them, instead of sorrow; And life's blessings more we'll prize. Then let's change sorrow for sunshine, Trouble for those joys so sweet. Joys that make this life worth living, And existence so complete. Van Wert, O. TRALL ENGLE.

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to make a profit out of you? Remember your employer will only pay you a salary as long as he makes a profit out of your labor.

Why not go in business for yourself, reap all the profits and get a standing in your community?

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lutely free how to conduct it.

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Write Today to GRAY & CO., Plating Works, 887 Miami Bldg., Cincinnati, Ohio. Above firm is thoroughly reliable and will do just as they agree. The outfits are just as represented and do fine plating, and after investigation we consider this one of the best paying businesses we have yet heard of.—RDITOR Cincinnati Christian Standard.

Lessons Learned in Life's Experience.

up a little leastet the other day, and hunter, the man has caught a glimpse reach the heights of conquest over self somewhat unthinkingly perusing it, I of that "Vast white bird of truth," and and selfish desires; then and only then, childhood days, the fall and annihila- on, in the upward search, until he finds command, "Thou shalt have no other tion of Dagon, the much vaunted God | himself blindly groping in a maze of | Gods before me.' of the Philistines, when brought face to | theory and contradictory statements. face with the "Ark of the Lord," and at | Step by step he wades through these, once there opened before my mental but fails to find that which appeals to vision a field for speculation and for him as a solution to the problem, until thought.

ple, upon whose construction no labor process of idol worship begins. had been spared, he himself being made no doubt of the choicest material and fashioned by the most perfect handicraft of man. Round him clustered the a mighty nation; before him the knee had been bent in adoring worship, for he symbolized the spiritual aspiration of the people. His protection had been blessing their hope in times of peace. To them he was the embodiment of all power, all might, all wisdom, all love. Babes were taught to lisp his name. Young men sought his power and might, and old men died breathing the name of Dagon the mighty God.

And now before a plain, simple box of wood and gold, the emblem of the religion of their enemies, behold Dagon fallen and shattered, the embodiment of a principle lying wrecked and broken; his head the seat of wisdom, his hands the symbol of power, both gone. What a pitiable picture of blighted hopes, of misplaced confidences! What a sense sion of his followers! We can almost with contempt perhaps at such evi- leaving only in its place the beautiful are to be found in any community. dence of weakness.

useful adjuncts to a life of usefulness | "Dagon is fallen, is fallen." periences of life.

I pictured to myself again the sturdy | found(?) the olive branch upon which to

of argument which to him is unassailable.

it; his spiritual progression is en- does not exist—for principles can be detwined around it; it becomes his life, duced only from facts. his all. But by and by he is compelled Again, you make the illogical demand he lives on the mount of exaltation and for him heaven is already gained.

But when he least expects it, he zag across his path runs the wall of adverse conditions, of practical experience tering ram of truth at hand? Conmemories with which he in his idolatry | . Now, come on and cross-examine But can we afford to smile? Who of had invested it. Where are the beau- them to your heart's content, or employ us that have passed many milestones in Itiful principles of truth and justice, of an attorney to do so. If I fail in my the journey of life, but have seen dream love and brotherly kindness, which proof, I am either a falsifier, a dupe or after dream, idol after idol, vanish, have so often thrilled his soul with a fool; and I do not propose to stand leaving in its place but the debris of lofty aspirations? Where the evidence before the public as either. After this. shattered hopes and bitter disappoint- of "self conquest" and "self abnega- I will ask you to show the "scientific" ments, and from our heart of hearts | tion" so loudly proclaimed as the founthe bitter cry has come, "Dagon is dation stones of his beautiful "truth?" fallen, is fallen!" Someone has said, Vanished, all vanished, giving place to "All men are dreamers;" and while at treachery, jealousy, selfishness and first we may feel disposed to quarrel shame. Is it any wonder, as once more with the writer, the more closely we he contemplates the debris of shattered look into life as it is, the more are we hopes, and finds himself again buffeting ready not only to endorse this senti- with the waves in an ocean of doubt ment, but also to feel that in this very and uncertainty, that in agony and despower to dream, lies one of the most pair the bitter cry should escape him.

and progression. The child dreams of Sometimes we permit a personality to youth; the youth builds his castle of enshrine itself within the Holy of manhood; the man still dreams on-his | Holles of our souls-father, mother, | ities in Reference to the Dead:" "Death business, his aims, his aspirations, his husband, wife, or friend; around such from a Vibratory Force;" "The Day expectations, are his Utopia. The poet an one we build a temple of adoration After Death Beautifully Illustrated:" dreams, and gives to the world the and worship. We permit them to per- "Sensations of the Dying;" "A Birth lofty thought and soul-inspiring sentimente our lives, and willingly yield our- Out of Dark Conditions;" "After Death ment. The artist weaves his picture in | selves as slaves to our affections. Was | Experiences of an Avaricious Man;" "A the imagination long before it is trans- not this the spirit which rent from Special Visit to the Spirit World;" ferred to canvas. The mother dreams David of old the bitter cry, "Oh Abfor her child, the lover for the object of salom, Absalom, my son Absalom. his affections. From the cradle to the would to God I had died instead of Itarian Spirit;" "The Impressive Testigrave the future is enshrouded in the thee." Was it not this same spirit of mony of an Exalted Spirit;" "Indicaglamour of fancy and unreality, and it | idol worship that gave to the world that | tions of the Process of Dving:" "The Idis only when the conflict is over, and we beautiful typical picture of friendship iosyncrasies of Death;" "Life and Death take a retrospective glance at the steps | of Jonathan, and David, or of Ruth and we have trodden, in the lights and Naomi? And yet within even this cup shadows of experience, that we see how of human happiness, sacred as it is little of practicality there has been in there may lurk the canker worm of disour plars, how visionary we have for- appointment. The child may bring mulated our principles, and how dream- you sorrow; the friend may prove false lly we have gone forward to their ex-land fail you in your hour of need, and ecution, the inevitable result being that the hand so dearly beloved may send at through and by means of full form visour Utopian dreams have melted away | dagger through the heart from which | ible materializations, at seances of a before the steru realities and ex- again the despairing cry is wrung, certain Psychic Research Society, "Dagon is fallen, is fallen."

But not alone in the material world | Sad indeed would it be for the human are we apt to build our temples and en- race, were this the only end of idol 507 pp. octavo. For sale at the office of shrine our idols. Within the human soul | worship; but few lives would be able to | The Progressive Thinker. Price \$2. In childhood and youth this may be sooner or later the rift in the cloud is Paper, 50 cours. For sale at this office,

easily satisfied by education and en- sure to come, and happy indeed is that vironment, but as the mind expands spirit, who through and behind the and comes to know that away and be-I shadow, can perceive the path that youd there stretches out a realm of leads upward and onward to the realm thought into which it has not entered, of spiritual growth and unfoldment. It at once it becomes possessed with the is then that these experiences in life, longing to penetrate within the veil, and these shadows and disappointments, solve for itself these great spiritual these shattered idols, are seen to be the To the Editor:-Accidentally picking | mysteries. Like Olive Schreiner's | steps up which we must climb, ere we saw it was the old Bible story of our for him there is no more rest, but on, shall we fully understand the Divine

CAROLINE CATLIN.

at last the soul is touched, and he has Open Letter to W. F. Jamieson. W. F. Jamieson:-In a late issue of old idol enshrined within a costly tem- rest his weary spirit, and at once the The Progressive Thinker, you have made some statements that demand at-The new light which has broken in tention. In calling upon Spiritualists upon him must be the truth, the whole to discuss the fact of spirit return and truth, and it is enshrined within the communion with earth's inhabitants, temple of his soul. He invests it with you place yourself in the position of an hopes, confidences and expectations of every virtue; he builds around it a wall illogical disputant. You deny the fact. and then call on those who affirm it to For him it is the beacon light which not a fact; therefore, it has no signifibeckens to victory. His life is moulded cance. You are calling on some one to their incentive in times of war, his by it; his thoughts are centered upon discuss a principle which you declare

to meet the stern realities of human ex- to discuss a fact. A fact is not a thing persence, and for a time this har- to be discussed; it is to be proved. A monizes beautifully with his spiritual fact either is, or is not, and affirming or environments. There is no clash, no denying it does not affect its verity. I feathers are ruffled. The truth which have affirmed a fact in the columns of he possesses fits so perfectly into every | The Progressive Thinker. You deny it. relation of life that for the time being Now the burden of proof comes on me. I affirm that spirits, that is, men and women who have once lived on earth, have come in full form materializations, comes to a sharp turn in the road, zig- actually known to be the persons, and clearly identified as such, and they have conversed with me and with othof helpless hopelessness! What an through which he has to hew his way. ers. I propose to prove this statement aching empty void would take posses- What matters it? Has he not the bat- after the manner of obtaining proof in hear the cry of agony as it escaped | fidently he places it in position, but | vits, but by depositions, which being their lips, "Dagon is fallen, is fallen." | alas! only to find that at the supreme | supported by the sworn testimony of It was a vanished dream, and we smile | moment of his need it crumbles away | witnesses as respectable and credible as

evidence of so-called Christian science. E. J. SCHELLHOUS. Spring Hill, Kans.

OLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Orlgin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius:" "Odd-"Fragrance at a Child's Death Bea;" "The Varied Experiences of a Human-Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. 'In fact this volume is a mine of valuable infor-

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits known as the Aber Intellectual Circle, the medium being William W. Aber.

is implanted the desire to solve for rise above its disappointments and soar "A Few Words About the Devil, and itself the problem of its own existence. again into the realm of hope; but Other Essays." By Charles Bradlaugh,

Becoming Liberalized.

revolution. It must be remembered the

great Reformation inaugurated by

Luther and his compeers, every one of

them, were Catholics. They bolted that

they built up the new faith along the

grafted on the Christian faith, and this

ending torture for the wicked were all

parts of the ancient faith. The holidays

and festal days were the same. Bap-

tism, blood redemption, salvation by

faith, and even hymns and prayers re-

cited by Pagan priests were made to do

service, while statues of the lesser gods

were made to appear as saints, and

Pagan temples were converted into

tions or the customs of their class re-

main in them, But many very vigorous

minds, who demand clearly cut ideas,

* Out of all the parishes of Massa-

fault of the fathers, but of the church,

of the vagueness of its theology, and its

desire to consecrate themselves to such

The church cannot awake to the truth

Thousands Instead of a Hundred.

years." He said no person of promi-

discussion, but on looking over "Rag-

narok, the Age of Fire and Gravel," by

Hon. Ignatius Donnelley, recently de-

ceased, who was no mean geologist, as

is evidenced by his numerous publica-

tions, on page 431 of the work men-

"Thousands of millions of years our

planet has been revolving on its axis

We greatly question if there is any

exaggeration in that assertion. Indeed

we begin to suspicion there never was

a beginning, nor a time when life in

some of its human forms did not exist

The subject is worthy of profound

Genuinely Orthodox.

An evangelist the other day at In-

dianapolis met with a lot of fellow

address somewhat along the lines of

hought by the student of Nature.

and whirling around the sun."

Somebody took serious objection to a

Entered at Chicago Postoffice as second-class matter.

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two hundred million dollars worth of

property, sparing neither places of

thought it a singular display of protec-

ive care on the part of divine Provi-

A little later came the Johnstown

flood, its awful waste of life and prop-

erty, with the destitution, wretched-

ness and heartaches which always fol-

low these great calamities. And though,

then grown to womanhood, the great

tears would involuntarily well in her

eyes and the chest heave as her sym-

Poor Carrie had read of the earth's

opening and swallowing the great city

of Lisbon and 60,000 inhabitants in

1755; of the earthquake in Caracas,

Venezuela, in 1812, when 12,000 citizens

perished; and was quite familiar with

descriptions of numberless displays of

ulmighty power as recorded in history.

Fortunately for her peace of mind

death relieved her from the great shock

which must have been hers had she sur-

Which the most reasonable, the belief

that all those untoward events with

such wreckage of life and wealth, are

the products of changeless law inherent

in matter, or the wise purpose of In-

finite Goodness whose motives we can-

Though assured by the Lord himself,

as in Isalah 45:7, that he makes peace

and creates evil," yet somehow the

most zealous believer finds some way

to explain "holy writ," and satisfy his

who produces the terrible turmoil to

which the world is subject. Language

cannot be more explicit, nor the asser-

tion more positive, that all the misery

destruction of Sodom and Gomorrah-

yet theologians manage to place the re-

sponsibility on the victim, instead of on

Revival Meetings Now In Order.

best, and the evangelist is in his glory.

He has an abundant stock of old wares

goodness, and a burning hell to frighten

those who cannot be gained by the

other process. If real manhood, worthy

actions, love of his fellows, and true

worth were the outcome of these so-

called revivals all but the dissolute

would gladly encourage them, even if

not accepting the creed they teach; but

is it not a fact that hypocrites are the

general product of these protracted

efforts to gain converts for the Lord,

otherwise, to swell membership in the

the Lord's anointed, with special claims

on the rewards promised, they become

arrogant, overbearing, tyrannical, and

demean themselves as the superiors of

those not favored with saving grace.

Teaching that God is storing up wrath

against the unredeemed, they seem to

imagine it their duty to anticipate his

judgments, and bestow a share of the

forthcoming displeasure on the ingrate

before he throws off the robes of mor-

During the entire period while the

Inquisition was regnant, those outside

the church, as those inside who did not

rigidly observe the demands of the

priests, were treated as persons under

God's frown, with no rights only to be

disciplined, tortured, or burned. And

awaiting them in another life. Protest-

ants caught and have acted upon the

spirit, if they did not observe the letter

We have maintained in these col-

umns, and still insist, that belief in

church dogmas is not of itself a virtue,

Oh, the Missionaries,

When the Chinese Minister Wu was

late in New York he visited the Lotus

Club. Mr. Carnegie was there, made a

"One day when Minister Wu was in

China a nobleman, with tears in his

was trying to teach religion to Chinese

when his own people were eating one

another. Confucius teaches no matter

in what form worship may be offered,

and no matter to what God, if it is hon-

estly offered it will reach the Supreme

Mr. C. may be counted among the

Very Indiscreet.

Baptist church at Rochelle, Ill., has just

been tried by a church council on

charges of a delicate nature, and found

guilty of "flagrant indiscretions and

conduct unbecoming a Christian min-

ister." Among those "indiscretions" it

seems he who taught others to be good,

left his charge to hold a revival meeting

in another locality, and, without ac-

quainting his wife or the church board,

took a dear sister of the church with

Between moral indiscretions and

Millennial Glory.

We have frequent assurances from

the pulpit that the period of millennial

even at the door. Then men shall learn

war no more and peace shall every-

where prevail. The fact that the Chris-

tian powers of Europe have a standing

lence and bloodshed is not yet ended.

lapse of faith, many churches expe-

rience severe trials with their clergy.

him to play on the organ.

Rev. E. H. Baker, late pastor of the

the mother church taught them.

and should not be cited as such.

short speech, and said:

Mr. Carnegie inquired:

Being."

world's thinkers.

the earth, or burnt the cities.

vived the Galveston horror.

of that destructive "act of God."

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SATURDAY, JANUARY 26, 1901,

The New Heaven and the New Earth As set forth in the Daily Tribune, Ex-Senator Edmunds recently deprecated own mind that it is not God after all the growing concentration of wealth in this country as a grave social menace. Ex-Mayor Hewitt followed with strictures upon the indifference of persons in this life flows directly from the hand of wealth to the glaring ills of our so- of God, whether in deluging a world, or cial life, and with a declaration that if present day cities were to be regarded as the best environment which modern would prefer to see them stricken as were Sodom and Gomorrah, and their inhabitants returned to their native soil.

Over against these utterances may be cited another just made by Henry D. Lloyd. "Early in this century," he deciares, "a well-known citizen of Boston will perfect his invention for the conversion of carbon cold directly into electricity without the use of fire." he having "already made a laboratory success of this." The "industrial revolution" wrought by steam "will be but a summer shower to that following" this success. By the ownership of the patents "a score of men will become the masters of society," and a "social revolution" will accordingly be provoked. In the improved social organization following "power will flow in every house and shop as freely as water" now flows, and "the new rapid transit" will make it "possible for cities to be 400 or 500 miles in diameter," the farthest point still being "within an hour of the center." Not only will the "smoke nuisance in cities" then "be abolished," but "so will the cities themselves," and "the population will be educated back to their old home-the soil."

Aside from the precise outlines of this broad prediction it is entirely reasonable to expect that the mechanical inventions of this country will be even more potent in their influence upon social development and organization than were those of the nineteenth century. It is also reasonable to suspect that such inventions will include some method for developing and distributing power which will reverse the centralizing influence of steam upon popula-

The gradual disappearance of our crowded cities will result in establishing a new and better earth, and to that extent will be instrumental in making "heaven" a better place.

All Protestants Are Doomed. "Christ established but one religion. He decreed damnation to all who refuse

to follow him."

The above quotation is from the "Catholic Truth," a church organ that echoes the Pope, is of course authoritative, and can be relied upon. You Presbyterians, Baptists, Methodists-all who countenance any other faith than Catholicism-are doomed to damnation, and there is no avoiding it but by deserting your old faith and embracing Cath- had gained control of her son, and was you. Your belief in the efficacy of the atonement won't save you. Though you feast daily on the body and blood of Jesus, unless you fully accent "the one religion" he taught, you are but "sounding brass or a tinkling cymbal," and you will go to hell. Do you hear that? whose uncestors had been civilized

Such is really the priestly declaration.

And Still They Come. Now the statement is made that the Salvation Army is to have another rival. It is to be known as Christian Comrades, with headquarters in New York. The movement is led by former officers of the Salvationists, and they already claim a membership of 7,000. The object of the new society is declared to be the salvation of souls along the original lines of the older society, and to bring the members in closer touch with orthodox churches.

A society void of cant and clap-trap, conducted along humanitarian lines, with a view to its elevation-not humiliation and degradation-is still needed. "Serve God less and man more" should be its motto. Such an organization will spring into being some day and sweep the others from the course.

A New Industry

The Nashville American says a person near Reading, Pa., has started a possum farm, and is growing the little joker as a steady industry.

Now that is commendable. Anything glory, predicted by prophets, is nigh, is preferable to falsifying the character of the Great Father, charging him with being outwitted by the Devil, and pop--ulating hell with his children he could not influence for good. The jack-rabbit army of 14,000,000, and that our Chriscraze furnishes a new industry just i finn President is calling for an enlargefitted for those who have spent most of | ment of our own army to 100,000, intheir lives in depicting the miseries of | dicates that the Devil's reign of viothe damned.

SPIRIT POWER EXEMPLIFIED. An Dusafe World. "Mamma, I don't think this is a very safe world to live in," said a little girl

with choked utterance, the tears streaming down her face, having just listened to the reading of an account of the great earthquake, volcanic eruption and tidal wave which overwhelmed the island of Java and destroyed near 100,000 of its inhabitants, in August of 1883. Like other children she had been taught God was a loving parent, caring

for all his creatures, and allowing none possessor? Is it possible for the soul of a prima donna to she could sing. That little girl had been told of the the answer as set forth in the Chicago Inter Ocean. i Mile. Litta looked down at her sister, who was sobbing. great Chicago fire in October, 1872, These are the questions troubling Chicago musicians. which left one hundred and twenty-five thousand people homeless; which de-

Mlle. Litta's sweet voice, hushed years ago by death, is heard again. The exquisitely limpid notes, the broad songs. The money she sent to Bloomington placed the ever, agreeing with the old Roman Pastroyed several hundred lives, and some compass, the rare middle register, are reproduced. Even family in comfortable circumstances. The second the little mannerisms that marred her work now and then daughter, Jessie, went on the stage, and as she sang and learning nor of worship, and she are repeated. The voice now belongs to a woman who danced unusually well she also succeeded, but her success never could sing a note before the prima donna's death; was in no measure equal to that of her sister. The fatherit has taken possession of Emma von Ellsner, a favorite continued his musical work. The youngest daughter, sister of the dead singer. Of course, musicians declare Emma, could do nothing in music. In speaking she had that they are not superstitious, that they do not believe in a pleasant voice, but she could not sing. When she tried what Spiritualists call obsession, and that they would not the attempt was always a failure. try to explain what is a phenomenal resemblance. They pronounce the voices identical, and then shrug their shoulders. Two or three who tried to teach Miss von Ellsner and discovered that she had neither ear nor voice that it was possible for any singer to gain-Mlle. Litta say that the case is the most remarkable in the history of died. Her body was taken back to Bloomington and the pathetic nature went out to the victims

Mlle. Litta was the daughter of Don von Ellsner, a songs followed it to the grave. and Emma. Von Ellsner was a man of great talent, but life of Emma von Ellsner. One day as she went about he could not make money. Music was his passion, and her household duties, she started to hum an air. Then he cared nothing for business. For years he had charge she tried to sing. Her voice rose sweet and strong from of the Bloomington Band, and while under his direction a throat out of which everybody had said no music could that organization won many prizes in musical contests. come, and the voice was the same as that with which Mlle. At the school to which he sent his daughters the teachers Litta had won fame and money. In register it was discovered that Marie, the eldest, had a remarkable voice, identical. The girl reached the same notes that had Von Ellsner encouraged its cultivation. He helped been possible to her oldest sister, and she failed on those Marie with her music lessons, and she made rapid prog- that her sister had been unable to sing. ress. One day a Chicago music teacher, who was spend- Members of the family were astonished. They sough less than he loved his children, economized for years so trained at all. that his daughter might have the best masters. He was Persons close to the family began to remember the love repaid for all his self-sacrifice, for Marie was a hard and sympathy that had united the two sisters. They regreat singer. Before making her debut she chose the had always exercised over the youngest. They reminded stage name of Mlle. Litta.

DEBUT OF MLLE. LITTA.

place on the concert stage. Possessed of rare beauty and them no satisfaction. No similar case was on record, nor destroying its cities—as in the reported a charming personality, she had a fine stage presence, and did the memory of the oldest musician among them hold when she sang she bewitched her audiences. On the night one. There was nothing to do with so great a gift, they progress can provide for human life, he him who produced the evil and flooded of her debut her father and two sisters were overjoyed by said, except to improve it as much as possible. So the her success. Von Ellsner was jubilant and Jessie dreamed girl was given to teachers and then was sent abroad. She of similar triumphs for herself. Emma was moved by studied in Italy and Germany and now she is back singing the glorious voice. Tears rolled down her cheeks and she just as Mlle. Litta sang twenty years ago. felt keenly her own lack of musical ability. Of all her family she alone was without talent.

night before she left Bloomington for her European trip possible that Mile. Litta has bequeathed her gift of song? churches? Claiming after conversion a large number of old friends gathered at the house of the Has her soul taken possession of her sister? Can a deand induction into some church to be singer's aunt, Mrs. Richardson. There was a lawn sur- parted spirit use a material body as an instrument of exrounding the residence in Front street, and a great growd pression? No one can answer the questions. It should assembled upon it. The whole town took a personal in- be enough, perhaps, to accept with rejoicing that a voice of this earth for a hundred million

denominations are in the throes of a GIRL WITHOUT MUSICAL TRAINING SUD- about to try her fortune in the world stood at an open | mighty change, almost amounting to a DENLY IMITATES SINGER-METHOD AND window and sang all her childhood songs, which were dear TONES OF FAMOUS BLOOMINGTON VOCALIST to her friends and relatives. At last, when midnight was ARE RIPRODUCED BY EMMA VON ELLSNER. near, she sang very slowly, "Home, Sweet Home." As the people out on the lawn left she turned her head away church because of its corruption; but Can a dying woman bequeath her gift of song to and began to weep. Emma went to her. She thanked another? Can a great voice survive the passing of its first her for the song and said wistfully that she wished that

transmigrate to another body? These are questions and "But I never can sing," she said. "I have no voice."

"You will have a voice like mine some day," she said. It is twenty years since Mlle. Litta sang her farewell ported to be. They found so much, how-

PRIMA DONNA'S EARLY DEATH.

In her early fame—when her success promised her all crowds that had been touched by the singer's farewell

musician of Bloomington, Ill. She had two sisters, Jessie After the death of her sister there was a change in the

ing his vacation in Bloomington, heard the girl sing! He an explanation from teachers of music and from mubecame very enthusiastic, and he urged that every possible sicians. No one could give a reason for the sudden gift advantage be given for the training of what he called a bestowed upon the girl. The voice had not been trained phenomenal voice. Von Ellsner, who loved music only into a semblance of Mlle. Litta's, because it had not been

worker, and she made the most of her chance to become a called the great influence that the eldest of the three girls one another that Mile. Litta had sung beautifully from her earliest childhood and that her sister had had a singing voice only since the prima donna's death. Then they closely connected with practical life, | call into the fold the best that dare The first appearance of Mile. Litta won for her a first were more mystified than ever. Histories of music gave are being left or becoming unchurched. think for themselves. There is a clear-

FULFILLMENT OF THE PROPHECY.

After several successful tours through the United Emma von Ellsner remembers the words her sister slight power to inspire men with the on hand, a heaven to bribe sinners into States, Mile. Litta went abroad. Her fame was soon spoke to her that night when the lawn was crowded with almost world-wide. She received more for one appear- men and women who listened to the singing. She reance than her father earned in a year. Adulation did not members that on that night her sister told her one day turn her head, and her first thoughts were always of her she too would have a voice. The fame of Jessie von family in Bloomington. She provided handsomely for Ellsner, a fame which was expected to be great although. those who had made her career possible. In Europe the not to equal that of the sister who called herself Mile. young American conquered all obstacles. Her voice drew Litta, is a thing of the past. The youngest sister, the girl which they are incapable of compreimmense audiences. Her triumphs were wonderful. with no experience and little training, has come into the hending. Always keep in mind: "He Just before going abroad Mile. Litta uttered what possession of the voice that made Mile. Litta famous. No proved to be a prophecy concerning her sister, the little one now tries to explain the phenomenon. The case is Emma, with whom she was in closest sympathy... The one that puzzles even the student of psychology. Is it

terest in Marie von Ellsner. The young woman who was once lost to the musical world has been given back.

. Hears a Spirit Voice.

After abstaining from food for twenty-four days, says the Chicago street, the coal dealer, who asserts that to Ellefson while he was lying awake these in anticipation of severe penalties place, he says, that the first order came, saying in part: accompanied by a brilliant light. During the interval Ellefson had slept each night in the place, and he says invisible sustenance was given him nightly that enabled him to go forth each morning with renewed strength. On Sunday evening at 9 o'clock, as the man lay on the cot in the office, he says a bright glow appeared in the center of the room, which slowly spread until it permeated every corner of the place. The voice, which spoke in silvery cadence, and unlike any tone he had

grew stronger as it continued, although eyes, came to him and said he and wife every syllable rang in the strained ears had been up all night, she suffering from grief and worry. A missionary of the listening man. He was told that he had proved equal | God-to account for it. olicism, if this Catholic organ is correct. | teaching him to despise his ancestors, | to the trying ordeal imposed on him and that he was at liberty to go to his defile his family, and do other things repugnant to self-respecting Chinese." food as he felt capable of devouring. "Who has been doing this thing? Dr. The message was hardly completed be-Harper has been doing it. He was there fore Ellefson had started for his home

> in that city with eight servants, and he at 269 Noble street. Many people who had been watching unable to see the curious glow described by the man, although his hurried exit had been plainly visible.

When seen on Saturday Ellefson was emaciated by the long vigil and fast. He had told his friends that each night a strange feeling likened to a current of electricity had came to him, and that his hunger had been allayed: During the last days of the fast he had become

move about. Ellefson refused to discuss his fast or the message, and after the completion of a long meal retired.

Heathen Converts.

Said the London Missionary Society. in its Report for 1896, page 113, and substantially repeated in its Report for 1900, page 186:

"Our people [that is, converts,] are gathered together from the lower castes." On page 143 it says: "A very large proportion of those who profess themselves Christians and are baptized, are so very ignorant great care and patience are required to make them intelligently acquainted with the fundamental truths of Christianity."

It is doubtless true that conversions to an unreasonable faith are more easily made among the low caste people than among the more learned; but is it surprising that the higher castes, the educated classes, look down with contempt on these degraded wretches who arrogate to themselves superiority over their fellows because they are special favorites of Heaven?

Cosmic Law in Civic Life.

the civic life of Chicago by the Rev. B. Tribune, O. M. Eilefson, 222 West Erie A. White in his sermon in the Stewart lessons in gambling. In other words, Avenue Universalist Church. He ad- know the divine laws of social wellon December 20 he was commanded by vocated the teaching of this subject to being and then obey them. Nothing a voice to abstain from food, was told pupils in city schools, making room for else under heaven can give us a clean, by the same voice that the fast could the study by omitting some things now wholesome, moral, civic life."-Chicago be broken. The second message came in the curriculum. He began by contrasting the ancient and modern theoin his coal office. It was in the same ries of how the universe is regulated,

"Two ancient conceptions of the in the columns of the Chicago Journal management of the world and the on the 12th inst.: affairs of men have prevailed. One | Hagerstown, Md., Jan. 10.-Editor of ever heard, began in a whisper, that

to the mental law of our nature.

"In society the same is imperative, An aggregation of human beings called society is subject to certain physical and moral laws. These cannot be prosper and persistently ignore or vioso weak that he scarcely was able to late the inherent and inviolable social populace generally profess to do, laws by which it exists. The problems of civic life cannot be solved by mere piety, prayer meetings, or sermonic imprecations to They dave their place. The uncorrupted and undishonored. It canobeyed.

"Chicago needs, most of all an education in the divine laws which govern some things from our present public school curriculum and substitute a course in civic laws. Teach the evils of bad drainage, of filthy streets, of business dishonesty, of impure water, of "Astral Worship." By J. H. Hill, M. corrupt politics, of greed. Teach the D. For sale at this office. Price, \$1.

eyils of the small gambling machines Laws of the universe were applied to now to be found in nearly every small shop where school children go for their candles and where they take their first

"Christianity" In China.

The following stinging letter appeared

that the world was subject to chance, the Chicago Journal:-Under the headwith no order and no ordering force at | ing. "Wanted, Christianity in China," the heart of things. This is obsolete. you recently commented on the extreme The other was that the gods or God di- brutality of the so-called Christian rects things according to varying armies there and rightly said that "the moods. Modern science has displaced behavior of ruffian European soldiery both of these theories by the doctrine of in China has set back the cause of law. Everything happens as the result! Christianity in that country a hundred of a natural cause and happens with years," because "no Chinaman now livuniformity. The world of nature and ing will view it with any sentiment society, as well as the individual takes save detestation and horror; so that the on superior forms by inherent forces work of missionaries hereafter will be acting according to uniform laws. It is lost upon them." Brutally executing, no longer maintained that law settles as a scapegoat, the soldier who, in loythe matter of final cause. An orderly ally obeying his superior's orders to world demands, as under no other con- "let no foreigner pass," shot Baron von. ception, an intelligent force—that is, Ketteler as he was passing, and then hanging his ghastly, decapitated head "Practically this doctrine of growth in 'the 'street, may impress the whole damn business." according to law and not by magic is "heathens" with the "dignity" of rehome and indulge in as much earthly revising all our theories and practices tributive justice, but it is more likely to and showed the cleric was educated in in the cultivation of life. If the growth excite disgust and revenge. In looting an orthodox pulpit. of the body is by uniform law, then we villages, killing families of officials, must live according to that law or suf- and committing other outrages south of fer for its infringement. A man cannot Sochlenfu, in direct violation of Field ruin his body by dissipation and then Marshal Count von Waldersee's specific the outside of the little place had been get a sudden exemption from the re- promise to not send an expedition south sults by 'getting, religion.' Mind being of Sochlenfu, the Chinese are given a subject to law in its development, it is "Christian" example to point to in jus-

demanded of us that we live according tification of reciprocal infamy on their part. Shooting Christianity into the Chinese with Krupp guns seems a more forcible than consistent way of teaching them to "turn the unsmitten cheek," "forgive broken with impunity. No city can seventy times seven," and "love their enemies," as the European nobility and though professing to follow Christ, who taught these doctrines. To loot, outrage, and butcher the helpless noncombatants while peace negotiations are primal thing is a knowledge of the in- pending actually degrades these barbarherent social laws, laws superior to any ous Europeans to the very lowest made by men, impérative, inexorable. depths of brutality, and arouses in the They cannot be bribed or subsidized, victors a bloodthirstiness that will react They will not 'ease up' to please Dem. on them in times of peace through mulocrat or Republican. A city cannot dis- tiplied crimes when this idolized but regard the simplest laws of health and brutalized soldiery disbands and reescape contagion of It cannot scout the turns home. To have army chaplains simplest laws of honesty and remain daily ask God, in Christ's words, to "forgive their trespasses as they fornot dally with vice or legalize evil- give those of others" (by mercilessly making institutions and not suffer a butchering helpless beings "made in hisdeterioration in the whole moral life of own image") seems the height of mockthe community. A city cannot maintain ery and blasphemy. Yet, so hardened places for breeding crime, for harboring or afraid of losing their jobs are the the vicious, for tempting the unsuspect- clergy, that comparatively few see anying, and hope to escape the curse and thing wrong, or protest against the incalamity of moral and social laws dis- consistency and brutality. On the contrary, many incline to applaud, in revenge for lost missionaries, who' were primarily largely responsible for the insocial evolution in great cities. Omit surrection. Why not "do unto others as we wish them to do unto us?" Yours, for consistency. Justice and peace.

D. WEBSTER GROH.

Price, 25 cents.

HOPEFUL SIGNS. And still the evidence comes from the

press, the people, the pulpit and the pew, that the Protestant churches of all Spiritualism Is Marching On.

> To the Editor:-I saw in a late editorial that your subscriptions for one day were larger than ever before. This I consider a hopeful sign for the future Once more I send my greetings and

best wishes to all the Spiritualists in

the United States. Once more I call old lines, discarding only its vices, their attention to the Spiritual press, and our duty to sustain it in order to never stopping to call in question the help along the great work we love so genuineness of its early teaching. dearly, and in time will take the place They took it for granted that the early of all the old orthodox teachings, drive faith was pure, and just what it purthe Devil out of hell, and banish all the false gods out of the heavenly kingdom. When we take time to think of what Spiritualism is accomplishing, it is a ganism, they thought it had been ensurprise to the wisest in the land. It has reached all parts of the world and they sought to eliminate. As they procommands the attention of all pations. gressed with their work and became We are, however, the only people that live on the earth who have the full better versed in ancient mythology they knowledge of future existence and the found if all borrowed from the old sysbeauty and grandeur attending it. Betem was eliminated nothing would reing so well posted is it not our duty to spread the truth as fast as we are able Not only the one God idea, but sons, to do it? In order to accomplish this virgin born, an immortal life, fields great end we must support the Spirit. ual press by doing all in our power to Elysian and Tartarian darkness and gloom, rewards for the good, and un-

increase its circulation. The Editor of The Progressive Thinker has taken the initiatory steps to bring about this great reformation, and with the help of new subscribers the work will be accomplished.

I make special mention of The Proressive Thinker because it gives us the argest paper, with the most reading matter, and has the most talented writers to support it. Besides, the seven premium books are furnished at such a churches, and vestal virgins were trans- | small price that only a few are not able to pay for them. One dollar and Only those whose researches have led | twenty-five cents pays for the paper one them into the teachings of the deep past | year and a beautiful book of about 400 have any idea of the extent of harmony pages. With all these inducements held between the old religious and the new. out, the future of Spiritualism never But we wander from our purpose. was brighter. It is the only well organ-The Christian Register has just pub- ized reformatory movement that is now lished a leading editorial entitled "La- | before the people, and its future is full borers for the Harvest." We own to a | of life and energy. Orthodox theology surprise as we read it, as we presume is falling behind at a rapid rate; there will be the case with the reader. We are more preachers than there are places for them to fill. The least tal-"The whole Protestant church is be- ented in the land make very good pulpit coming liberalized and of very dubious preachers. The best among them are opinion on religious matters. Those who getting their eyes open and beginning can be held in the folds by old associato think for themselves.

The Spiritual wave that commenced fifty-two years ago, has not yet reached its zenith; the full force of its power entirely disengaged from authority and has not yet arrived. The future will two in each year of the divinity schools, | Christians are able to do, for the reason represented by the young men who are that they have angel eyes to assist studying for the Episcopal ministry. It them. The angels make no boasting of would appear that fathers who are their displays, but use the best gifts churchmen are not doing what they they can find; even the poorest in the should to lead the minds of their sons land are chosen to do the best there is to the ministry. It is not, however, the | to be done.

This is the beginning of the new year, and I am prompted to say that the outlook for Spiritualism was never brighter; but much depends upon the support we give our editors in their arduous labor to advance our holy cause.

too soon, that it has outlived its useful-Read the following statement clipped ness. It needs to be reconstructed along from the secular press, made by a New new lines, in the interest of mortality York clergyman, regarding immorality and for its uplifting, instead of glorifyamong girls, and then ask yourselves if ing the unknown forces of Nature Christianity is not falling below par: "In a lecture before the Congrega-

tional Club, Rev. C. H. Mead, of New serves God best who serves humanity York, made a startling statement regarding the immorality of young girls in New York. Sunday Schools give too much attention to preparing their members for the life to come instead of for this in which the young are constantly suggestion in these editorial columns' beset with pitfalls. In New York City while ago, wherein we had said; this is especially true. From a friend of mine, Rev. Furry, who is engaged in "Doubtless man has been an occupant mission work on the East Side, I have learned that there are at present more than 300 young girls, excellent Chrisnence had hinted at such an extravatians, of tender age who are living with gant idea, and that it was simply pre-Chinamen. Twelve of this number are posterous, or words to that effect. We daughters of clergymen.' do not wish to revive an unprofitable

Oh! ye heathens, why do you not call home your Chinamen from Christian America, and save them from the total depravity they are drifting into. By all means call them home before it is too

DR. WM. CLEVELAND, Minneapolis, Minn.

Ghost In a Coal Mine.

The Salt Lake Tribune, with evident sincerity, publishes a most remarkable ghost story, which comes from Price, Utah. The account sets forth that in connection with the impending strike on this earth, germs from which all the of coal miners at Scofield and Winter multitudinous forms of being liave de-Quarters, which General Manager Sharp of the Pleasant Valley Coal Company is now on the ground trying to settle, there is a story told which is very likely at the bottom of the whole trouble and which is hard to think men would believe in this, the twentieth cen-

elergymen to plan an attack on Satan in On the first day of May last there his strongholds. After listening to an was an explosion in the Winter Quarters mine and 200 lives were at the time modern thought, he gained the floor to lost, besides a number were crippled reply, during which, being thoroughly and maimed for life. Ever since, by imbued with the Holy Spirit, he said: "To quote Kipling, I am sick of this reason of the great shaking up in the mine from the blast, numbers of men have been injured by falling debris and rock, and for weeks there was hardly a day that some one was not brought down the hill injured to a more or less

The miners, who are foreigners, have come to the conclusion that the property is haunted, inhabited by a ghost. Several of them have heard strange and unusual noises, and those favored with a keener vision than their fellow workmen, have actually seen a headless man walking about the mine, and according to their statements have accosted the ghost and addressed it of he.

At other times the headless man would get aboard the coal cars to which mules and horses are worked, and ride with the driver to the mouth of the tunnel, when he would mysteriously vanish and again reappear in the mine. Many supposedly intelligent men have claimed this, and some twenty-five or forty have thrown up their jobs in consequence.

These same people and others have seen mysterious lights in the graveyard on the side of the hill where many of the vetims of the explosion of May are buried, and all efforts to ferret out the cause have been fruitless, though close investigation has been made by reputable citizens of the camp. These lights are always followed by a death, so it is alleged by others than the miners who might be disciples of the supernatural. Tombstones where the light appeared have been blanketed but the light remains clear to the vision of those who watch from town. The ghost of the mine is known among the workmen as

"Sandy McGovern." A foreigner from the camp lately visited a clairvoyant in Salt Lake City, and this woman on reading his hand, so it is alleged, told him where he was from; recited the details of the accident and informed him the one of May was noth-W. P. Phelon. For sale at this office. ing in comparison to the one that was

to occur at some future time.

churches have made large enrollment of members, but have achieved small success in regeneration of the human heart. He says the churches have enthroned war and commercialism which are more than destructive to manhood and dangerous to morals and spirituality than were the gladiators in the arenas of Pagan Rome. All of which is cordially indorsed by The Progressive Thinker.

Indorsed.

Rev. Mr. Malcom, a Congregationalist

of Cleveland, complains that the

Facts and a Hope. During 1900 Mr. Carnegie gave away

\$4,000,000.—News Item. And yet not one dollar was given to enlarge the area of bigotry, nor for founding schools in which superstition is principally taught. We hope the laborers in his employ will be permitted to share in his wealth.

Condensed Golden Rule. An Indian from New Mexico lately

visiting in Denver, was asked of his religion. He replied: "I do no harm to those who do not harm me." Laconic, and, well interpreted, it covers the whole question, and falls little short of Confucius: "Do not to others that you do not want others to do to you."

Mansill's Almanac for 1901, is now ready for delivery. It is certainly very valuable. Price 25 cents.

"Love-Sex-Immortality." By Dr.

Unbo Shall Roll Us Away the Stone?" A Sermon Delivered by Moses Buil, In the Spiritual Temple, Bustalo, On Sunday Wight, Boxember

Ladies and Gentlemen:—I take for my text this even-culties that the common mere English student cannot ing the words of the women who went early one Sunday realize. While I do not claim to be a scholar, I have And that a rose may breathe its breath Something must die." morning to the sepulchre to embalm the remains of their studied this matter enough to see the almost impossibility He further said: When our friends are taken from us, if a great stone is friend Jesus. On their way to the sepulchre the thought of avoiding mistakes. The most of the Old Testament, occurred to them that a great stone had been rolled to and some of the New, was written in either the Hebrew the mouth of the tomb where the body of their friend and language, or its neighbor language the Aramaic. When not literally rolled to the mouth of the sepulchre, there is

brother had been laid.

roll us away the stone?"

There are several stones to be rolled away from the

has led many honest Christians to the conclusion that us our English Bible had to overcome. Jesus was crucified on Friday afternoon; that he was in Hebrew scholars said there were Hebrew words sushis grave three days and three nights, and yet he was out ceptible of as many as fourteen different meanings, all on of it so early on Sunday morning—when it was yet so account of there being no vowels. They go on to say that dark that his most intimate friends did not know him. in translating we were at times guided almost wholly by One of them, when she saw him, supposed it was the gard-conjecture. It is doubted, however, that the book of ener, and said to him, "If thou hast borne him hence tell John, from which I have quoted, was written in Hebrew. are among the most intelligent, and the most honest peome where thou hast laid him. and I will take him away." It was, perhaps, written in purer Greek than either of the Apparently they have never seen the contradiction—that other gospels. one but three. The poet said:

"That three can be one and one only three Is an idea that puzzles me; But 'tis said, in the Father, Son and Holy Ghost, Are three at least, and one at most."

urday was the regular weekly Sabbath; but it must be remembered that the Jews had many Sabbaths beside the regular weekly Sabbath. The meaning of the word Sabbath was rest, and every Jewish holiday was called a Sabbath. Sometimes an entire new document was written over a sabbath sabbath.

With us Sunday has come to be a regular weekly Sabmorial Sabbath; no one can be compelled to work on other manuscripts; or after they were separated to get either of them except in cases of necessity. The Fourth each just where it belonged. of July. Thanksgiving day, the first Monday of Septem-The Sabbath before which Jesus was crucified was the tors have testified. Hebrew Passover Sabbath—the fourteenth day of the first that year; there were therefore two Sabbaths following each other without a day between them. That Sabbath day." See Jno. xix., 31. The term, "high day," signified not be broken, and again, the scripture saith, they shall that it was not their common weekly Sabbath, but a Sablook on him whom they have pierced." bath which celebrated some great event. The greatest reading Matt. xxvi., 2.

When this is understood there is little difficulty in explaining the length of time that Jesus' body was supposed is a quez-"on which we are by no means bound to answer; rolled away from those who are in a "darkness that can he felt," I will try to roll some of them away.

The explanation, said to have been given by Philo one that was ever made. It was handed out as the well the spices, as the manner of the Jews is to bury." understood explanation among the Jews of this time, and will harmonize with this view better than any other.

ulchre, nigh at hand in order to get him buried before the forms us he provided for the occasion. He leaves the old The theologian does not know. "On the subject of im-Sabbath, which began at the setting of the sun. Then in clothes in which Jesus was first buried and takes the body mortality," said Bishop Foster, "we know absolutely the night Joseph went secretly to Pilate and begged the to his own new tomb. he buried the body of Jesus.

have been rolled away. All Bible students know that all been rolled away. All Bible students know that all been rolled away. The trouble was, they guarded the wrong tomb. Find-be Jewish Sabbaths began at the setting of the sun—not line the morning, nor yet at midnight. For proof of this, ing Jesus' burial clothes there, and Jesus' body gone, it lam, England, in talking to the Church Congress on the subject of Spiritualism, said: was nigh at hand, because the Sabbath drew on." John part of my discourse. leaves us to infer that Joseph assisted in this burial, but this burial, Joseph goes to Pilate secretly and by night, and begged the body and took it and deposited it in his shall roll us away the stone?" These wamen are not the Thus it is that Materialists are inimical to Spiritualism, it has in millions of cases beside my own, proved itself the

Let it be remembered that there are many difficulties in bringing our Bible out of the original languages-diffi-

it is considered that these languages were written without They are reported in Mark xvi. 3, as saying: "Who shall vowels you can understand something of the hardship of getting it just right.

Supposing our English language was thus written and minds of theologians before they can get at the real sub- in a letter to a member of this audience I were to put in ject to which this text opens. The world has thoroughly the letters b r d, you would be compelled to be guided misunderstood the death and resurrection of Jesus, and wholly by the connection to find out what I meant. these misunderstandings have led it into "outer darkness" B R D might be bride; it might be bird, board, bored, on the subject of their own death to this world and birth boured, broad, or bread. Now when it is considered that every other word must run the same gauntlet you get a A carcless and not very thorough reading of the Bible faint idea of just one of the difficulties the men who gave

lesus could by any possibility be crucified on Friday But there are other difficulties to overcome. They had afternoon and then lie the specified time in the grave, and no paper in those days. They had to write on parchment, then be out before Monday morning. If days and nights vellum, or papyrus. This parchment or vellum was made came then only as fast as they do now, even a miracle could not make this true. This can only be reconciled by that kind of mathematics which makes three one and few of us would write as much as we do now, if we had to pay as much as from one to five dollars per sheet for our paper. When we did write we would use all our paper; that is, we would get as much on it as possible. Now that is just what the writers of the Bible did. They would what he was writing about." write on a sheet one way, then they would turn it and write across the first writing; then after that it was not It is true that Jesus was killed on the day before the uncommon to write diagonally across both of the former educated Christian men and women—and by the way, an It is true that Jesus was killed on the land with the day commonly called Sat- writings. These were called palimpsestic writings. Now increasing number—deny that the Bible teaches that man

piece of old manuscript. All of these converged to make it difficult to sever and rightly place manuscripts of our Beside that, the thirtieth of May is a legal me-Bible, and correctly arrange it, or to sever them from

This was also the cause of many interpolations in our ber, and Christmas are also legal holidays or Sabbaths. Bible. So Dr. Adam Clarke and other great commenta-

Now, if, when you go home you will get your Bibles month. It is supposed that that Sabbath came on Friday and turn to the nineteenth chapter of John, you will find it reading straight enough until you come to verse thirtysix, which reads as follows: "For these things were done, before which Jesus was crucified was, John says, "an high that the scriptures should be fulfilled, a bone of him shall

· Now skip verses thirty-eight to forty, and read verses event in their history was their deliverance out of Egypt; forty-one and forty-two, which continues the unbroken this was celebrated by their Passover Sabbath. It was at discourse as follows: "Now in the place where he was this time that Jesus was killed. This can be proved by crucified there was a garden, and in the garden a new sep-

to have been in the grave. But the body of Jesus was right there could be no life right hand corner. If this number corevidently not in the sepulchre at the time the women see how nicely they come in. They say: "And after this scopes so powerful that they demonstrate that each drop in the future for man. Death was an eternal sleep, and went there early Sunday morning. Where was it? This Joseph of Arimathea, being a disciple of Jesus, but of water in the most stagnant pool is in itself a world peo- the best we could do for ourselves was to become well secretly for fear of the Jews, besought Pilate that he pled with organized and intelligent beings who in imbut as there seems to be, not one stone, but many, to be might take away the body of Jesus; and Pilate gave him mense armies march out into the deadly arena to settle leave. He came therefore and took the body of Jesus. their difficulties in bloody combat; but science has not me in his grasp; I had no power to free myself. to Jesus by night, and brought a mixture of myrrh and part of man out as an objective reality. The result is Judeas, a Hellenistic Jew, only about twenty-five years aloes, about an hundred pound weight. Then took they that scientific men are either materialistic or agnostic younger than Jesus, seems to me to be the only rational the body of Jesus, and wound it in linen clothes with Science has not yet rolled away the stone.

This arranging and explanation of the circumstances Lassure you that the narrative related by the evangelists harmonizes the scripture and allows Joseph to go to Pilate "secretly" and "by night," and beg the body of His position was, that Jesus was buried in the sep- Jesus and wrap it in burial robes which the evangelist in- we only move from one source of uncertainty to another.

body of Jesus and took it to his own tomb, which was at Matthew informs us in chapter xxvii., 62, that it was only a matter of faith. Arimathea, about eight miles from Jerusalem, and there not until the next day that the Jews went to Pilate and got the guard which guarded the empty tomb. The that in a conversation with any fair and honorable clergy-forgotten nor ceased to love me; that they were still as turning to them. Just think of the Now let us see if the New Testament can be har- guard was placed there and watched the tomb until Sun-

when you get home, open your Bibles and turn and read was natural for them to suppose that he had risen. This subject of Spiritualism, said:

own new tomb, which was at Arimathea and not at only ones who have asked this question. It has been because to prove Spiritualism is true is to put a final ex- "chief corner stone." Jerusalem. I think our Bible was written to be read just asked in every age and nation of earth. That which is tinguisher on all these doctrines." called death is as old as life.

> "Life evermore is fed by death In earth and sea and sky,

something of equal weight rolled over our hearts. Love involuntarily asks the question, what has become of them? All that we saw of them is in the grave; is that all there is of them? Is man nothing but flesh and blood and breath? Is he a banch of cells and nothing more? This is a question in which all are interested; nor are we merely interested for our friends; we do not ask it simply for them, but for ourselves. The stone that makes our hearts heavy to-day will weigh other hearts down when we leave this mundane sphere. Who shall roll it away? The power which does that work, be it religion or science, confers the greatest possible boon to humanity.

TRY THE BIBLE.

It was once supposed that the Bible rolled this stone away, but this is not the case. Even if the Bible did positively assert man's immortality, people do not place the Almighty God for the blessed change that he confidence in the inerrancy of that book that they once wrought in his heart and mind, by Spiritualism. did; and these people who question and doubt the most

When such men find a text on which to base an inferunder other conditions, they, after reading it over and ranks of society." over, will say: "Yes, that reads so; I wonder how this writer found it out? He was not in an age of scientific investigation, as I am; I wish I had evidence that he knew

Again, if one text seems to assert man's immortality another denies it. This is so palpable that many good

Bible writers wrote as much when inspired by doubt as at other times. If once they gave us reason to hope, at another time they told us: "The dead know not anything, them is forgotten. Also their love and their hatred, and away. The evidence that these concussions came from neither have they any more a reward; for the memory of their envy is now perished; neither have they any more a those whom we thought dead, was evidence that we were portion forever in anything that is done under the sun." See Ecc. ix., 5. If they chance to find a text which leads them to infer, contrary to all that is known of science, that the bodies placed in the tomb will some day be reanimated, they find another which says: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." Job vii., 9.

Thus, the more the Bible is studied the more do its readers become convinced that notwithstanding all its girl-wife and my good mother had gone to the beyond. efforts, the stone is still there.

WHAT HAS SCIENCE DONE?

exact knowledge. It professes to have no knowledge on woman can give to man. Over and over I said: Can such crucified there was a garden, and in the garden a new sepulchre, wherein never was man laid. There they laid Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

the question on which we are scrking light. Science takes pure and sweet love dier. The stone over my heart was more than I could roll away. I sought the light of the more than I could roll away. I sought the light of the look of physical things—nothing else. It invents, makes ology, but it was the blind leading the blind. Death was and uses telescopes with which to survey the fields of loogy, but it was the blind leading the blind. Death was ology, but it was the plane of the Progressive Thinker, to me the greatest of all enemies; I got so far that I could sprinted at the top of the first page. And there came also Nicodemus, which at the first came yet invented the instrument which brings the spiritual

DOES MODERN THEOLOGY ROLL THE STONE

If we turn from the scientist to the modern theologian

7. onized with this theory; if so, an immense stone will day morning before they found out that the body was I will make him deny the immortality of man, or confess they had ever been; that mother was mother still, with the our subscribers for \$2.35. After paying man, which shall not exceed twenty minutes in duration. his doubts on the question, or go to ancient or modern same interest in me she had manifested since the day I the postage of these seven books, and Spiritualism to prove it. Dr. Lightfoot, Bishop of Durwas born; that wife had taken a vow upon herself that she we Late left is \$1.50. You can readily

> Christianisms of this age of Godless thought. * * * arisen friends. Whatever Spiritualism is, it is not Materialism, which is Spiritualism is the stone which the builders rejected; Progressive Thinker, if not so already, We now come to the question asked in the text, "Who at present the great danger the Church has to face, the one religion condemned and abused by all others, but and obtain the books we announce.

Spiritualism is now undoubtedly exercising a potent in-) fluence upon the religious belief of thousands

"Those who are following Spiritualism as a means and not as an end, contend warmly that it furnishes illustraitons and rational proofs, such as can be gained in no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many Secularists and Materialists from Skepticism to

he says: "It has made me a Christian. I humbly and fervently thank God, it has removed all of my doubts." I vently thank God, it has removed all of my doubts."

could quote abundant instances of conversion from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name, it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind, by Spiritualism.

"When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have

That you may judge of the value of this Great Distance of the control of the control of the control of the property of the control of the property of the control of the control of the property of the control of the control of the control of the control of the property of the control of the control

are among the most intelligent, and the most honest people in the world. They are the readers, the thinkers, the giant intelligences of all countries. They search for evidences as for hidden treasures—as a drowning man countries at a straw they grasp for everything on which to Appealing as it does to the veryings of the sould follow the world with a movement which is every day extended.

Appealing as it does to the veryings of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail free, only asking that when cured yourself, we will send you one Large Case by mail for yourself, we will send you one Large Case by mail for yourself, we will send you one Large Case by mail for yourself, we will send you one Large Case by mail for yourself, we will send you one Large Case by mail for yourself, we will send you one Large Case by ma ple in the world. They are the readers, the thinkers, the giant intelligences of all countries. They search for evibe brushed aside with indifference or contempt; but catches at a straw they grasp for everything on which to Appealing, as it does to the yearnings of the soul, especially in times of bereavement, for sense evidence of the continuity of life after physical dissolution, belief in Modern Spiritualism continues rapidly to increase in all ranks of society."

In these two quotations we seem to have all that is necessary; they not only acknowledge that the churches are not able to rell away the continues of the continues of the continues rapidly to increase in all that is necessary; they not only acknowledge that the churches are not able to rell away the continues of the continuity of life after physical dissolution, belief in the U. S. suffering with First, Epilepsy or Falling Sick-ranks of society."

NESS to send for one of my large-sized 16-ounce bottles FREE. DR. F. E. GRANT, Dept. 33, Kansas City, Mo. ence that man does not die, but leaves the body for a life Modern Spiritualism continues rapidly to increase in all

necessary; they not only acknowledge that the churches are not able to roll away the stone, but they think that Spiritualism has come to roll the stone even from church senulchres.

HAS SPIRITUALISM ROLLED AWAY THE

that could save, rappings were heard in the residence of street raps could be interpreted the stone began to roll away. The evidence that these concussions came from the residence of those when we the residence of away. The evidence that these concussions came from the residence of these when we the residence of away. The evidence that these concussions came from the residence of the residence mistaken-they were not dead; nor were they in some distant clime engaged in either singing or cursing.

When a boy, I myself was driven from the orthodox thought to the more consistent one of materialism. There I remained, and that doctrine I preached for twelve years. But materialistic ideas like those of orthodoxy do not fit those who are mourning the loss of their nearest and dearest friends. I never felt this misfit until my beautiful This was the first time that I could not bear to think that death strikes our friends out of existence. I longed for the love of the mother who brought me into this world, If appeal be taken from the Bible to science, science and devoted much of her life trying to make a man of me. confesses its inability to roll the stone away. Science is And for that of the sweet girl who gave me all that the question on which we are sceking light. Science takes pure and sweet love die? The stone over my hearf was trained animals—to make our coffins and shrouds, as the silkworm weaves his cocoon and dies. Giant despair held

> mother and angel wife came to me—they came together the tag of your wrapper. It was while I was in that condition that that sainted and presented unmistakable evidence of their conscious existence-and happiness; they proved to me that death, with them at least, had been but a birth into a higher sphere; that the so-called dead are not dead, but they are

"Like the stars by day, Withdrawn from mortal eyes, Yet holding unperceived their way Through the unclouded skies."

The stone was rolled away and I was happier than I one dollar Spiritualist paper. Not only had ever been before. I was not only happy to know that, but it introduced the Divine Plan I am willing to here unhesitatingly risk the assertion that they lived, but to know also that they had neither much interested in my developing a royal manhood as Seven Premium Books being sent out to would never rest until she had brought to me the com- see that we are furnishing them for panion I needed to help me do the work she had intended less, by far, than the actual cost to us. panion I needed to help me do the work she had intended lies, by the lin accordance in her feeble way to help me do. From that day to this with The Divine Plan, in order to assist Lev. xxiii., 32. Well, when Jesus was supposed to be opinion may have been confirmed by the various mandall the actions described in the Bible. This must end this work in accordance with The Divine Plan, in order to assist a lead, John says they buried him "in a sepulchre which ifestations described in the Bible. This must end this wield against Positivism, and Secularism and all the artism are along the research of the presence o

That you, dear hearers, especially you who have heavy Here we have a confession from one high in the church, hearts may find the comfort and consolation in Spiritualthat Spiritualism is needed to roll away the stone, ism that it has vouchsafed to me for nearly two score of At this same Congress, Rev. Canon Wilberforce said: golden years, is my honest and earnest prayer.

In the Spiritual Temple, Buftalo, P.,

On Sunday Might, Movember 11, 1900.

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In corroboration of this statement may be appended the remarkable statement of S. C. Hall, the founder and editor of the Art Journal. As for the use of Spiritualism, that the the extraordinary record of 1,200 to 1 neys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the

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expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to

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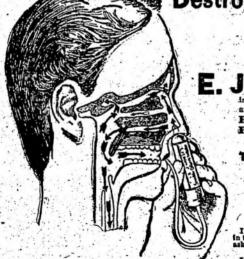
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Your truly,
WM. GHAPPLE, Vendalia, Mich.

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Mrs. Eddy flatly defiled.
Dr. Peebles' testimony should stand Address, E. J. WORST, 424 Main Street, ASHLAND, OHIO.

GOOD WORDS FROM H. W. B. MYRIGK.

The last Progressive Thinker is superb. The Thursday afternoon, and nursing la grippe as faithfully as circumstances permitted. I arrived in Albany, N. Y., Saturday, January 12, and was met attendary, January 12, and was met a The last Progressive Thinker is superb. The "Unseen World" by Mr. Leadbeater is magnifithanks for publishing it.

The East and the West.

Two eminent ministers of the Gospel will step to the front next week in The Progressive of gental companionship and social harmony and cheer. Thinker, and have something interesting and suggestive to say. The one who lives in the East, care and comforts that cheered me at Dr. Holmes, has a superb intellect, and he shows up the shortcomings of his own home nest, while the meantime I had been wrestling with in grippe, and jostled by the rush and jam of strangers, all eager to get the one who lives in the West, Elder W. H. B.

the Averill househould in Lynn, but in the meantime I had been wrestling with in grippe, and jostled by the rush and jam of strangers, all eager to get the best place, each caring only for self, and the contrast when I arrived at the Doty home was impressive. Myrick, is a man with a mind enriched with At 2 p. m. Sunday, I thought I was native genius and comprehensive researches, and addence greeted me, whom I hoped he will illuminate "The Word of God," in a man- to interest from 45 to 55 minutes. But after 10 minutes' talk I was obliged to ner that will startle you. In the mean time, our on my feet.
A second trial convinced me that I readers should endeavor to extend the circulation of The Progressive Thinker, the largest Spiritualist paper by far on Earth to-day, and combining those rare qualities, cheapness and now to have the grip, or small-pox, and excellence.

"Buddhism and its Christian Critics." "Lisbeth. A Story of Two Worlds." ning opposition to me at home, and she By Dr. Paul Carus. An excellent study By Carrie E. S. Twing. Richly imbued has a physician to help her in the race, of Buddhism; compact yet compacted with the philosophy of Spiritualism. and bids fair to get there ahead of medice. Paper, 50 cents. Cloth, \$1.25. Price St. For sale at this office. Here I met Harry Dalton, whose fa-

From Lyman C. Howe.

After speaking Wednesday evening, January 9, at Cadet Hall, in Lynn, and serving at the funeral of J. H. Bubler, E. A. Doty, and conducted to his hospitable home and cared for as if at When sick and weary, cold and desolate, wandering among strangers with no one to express a generous feel ing or manifest interest in one's trials or sufferings, it appeals to grateful emo-tions with double force, to be ushered into a cozy, quiet room, and receive all the care and comfort that love can bestow, and realize the warm benedictions

left the hospitable home, and kindly the Averili bousehould in Lynn, but in

nearly master of la grippe, and a fine

must walt a week, and so after due explanation, a meeting was announced for 2 p. m., next Sunday, the 30th.

Let no one imagine from this episode that I am faid on the shelf for any length of time. It is only fashionable I could not let the opportunity pass without taking a hand in the popular game. Meanwhile Mrs. Howe is run-

ngainst a million witnesses like Mrs. Eddy, who denies everything that she two years ago, and is now ministering to the Trojans, preaching to the souls and practicing on the bodies of the sick. Brother Doty is trying an experiment

in Albany, hoping to resurrect some of the old life and create some new, and possible establish a society.

DR. J. M. PEEBLES,

Some weeks ago I received a letter from the Northwest asking for evidence, if any, that this notable woman ever posed as a Spiritual medium. waited a little to collect testimony and the letter got mislaid, and I have not been able to recall the name or address of the writer. Hence I take this method to say to my questioner, that it is currently reported in New England that she at one time give sittings as a Spir-itual medium; and just before I left Lynn I was informed that there were people in that city who knew her in that role. But I did not have fime to hunt them up, after I heard of it; and now I can refer to only one; but that one is well and widely known and his testimony ought to be enough. But Mrs Eddy flatly denies she was ever a Spir itualist, or posed asia medium. Hence, I would like to hears from an score of more who are willing to testify to the

facts. DR. J.M. PEEBLES, of Battle Creek, Mich., says he knew her as a Spiritualist and medium, and had a sitting with her about forty years ago. If he is not mistaken in the per sonage, that ought to settle it with Spiritualists: but it will not make much impression upon Mrs. Eddy's wor

But why should Mrs. Eddy's denial be received as evidence? She teaches people to deny the plainest facts in na-ture, and human experience. She denies that there is, or ever was, any sickness, or pain in the world! How easy for her to deny any other facts as real as small-pox, cancer, or an amputate limb, known to millions of sane, sens ble people as stubborn facts, but by

and bids fair to get there ahead of me. Mrs. Eddy flatly denied.

Here I met Harry Dalton, whose fa
Dr. Peebles' testimony

.. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions best subserved thereby. Many of the sentiments uttered in an article may be that is no reason why they should be into the waste basket. suppressed; yet we wish it distinctly Dr. G. A. Hinton wr understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the con-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 paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line Atem is cut down to ten lines, and ten lines to two lines, as occasion may re- readers such an intellectual ffeast." quire. Every item sent to us for publication, should contain the full name and eddress of the writer. We desire to know the source of every item that ap- Good lectures and tests at 3 and 8 p. m. pears. This rule will be strictly adhered to.

Mediums for physical manifestations, | Chicago. such as materializing, slate-writing, Camp. Mich., with a view of engage | nue, Sunday at 2:30 and 730 p. m. called for the purpose of mapping out retary, 266 21st street, Detroit, Mich,

er have made him famous throughout of spirit return." both continents, will give a seance at the Great Southern theater, Sunday night, Jan. 6, at which he will produce a variety of tests that will fully demonstrate the methods employed by Professor Taylor, Bishop, Dr. Arnold and other mediums whose achievements in in the course of his peregrinations has its and the spectators exchanged. In all his work Mr. Carpenter courts the tricks performed by Dr. Carpenter are such as bring Spiritualism into disrepute before the masses.

The Chicago Chronicle says: "Jacob an old-time resident of Fordham, N. Y., of age." died this morning at the Fordham hospital just thirteen hours after he had been stricken while playing a game of fell to his hand the 'suit of death,' and though the old man never believed there was any prophecy in cards the peculiar circumstances just before he was stricken must have impressed him."

I. O. Brown writes from Wheaton, avenue, St. Paul, Minn., just finished a course of four lectures here, Jan. 11 Meetings were largely attended and intense interest manifested. Mr. Erwood is a perfect gentleman in every sense of the word, and brings sunshine into every society and home into which he

C. F. Short writes from New York: "Brother Francis-that is what they all call you. I take The Progressive Thinker. I think it one of the wongreat contributors."

Frank T. Ripley has the last two Sundays in January and the Sundays of February and March open for 'engage-Address him in care of P. O. Box 79, street, Fitchburg, Mass. Oxford, Ohio, He has just closed a successful engagement for the First Spirit ual Church, Columbus, Ohio.

The prayer was answered as related

by the Enquirer of Cincinnati, Ohio, in a dispatch from Kokomo, Ind.: "Twenty-six years ago Isaac and Martin Sipe, brothers, parted at the grave of their sister, wife of S. T. Montgomery, a pioneer newspaper man of this city. Each of the young brothers went his -way, leaving no address behind. The death of the sister affected them strangely bound them to bome and relatives. After years of roaming, Isaac, the elder, settled at Melville, near Hamilton, Ohlo, and Martin established himself at Wilishire, Ohio, neither in the meantime or since having heard of the other. This week, it is alleged, both had a vision of death in the family, and a strange Kokomo and visit the grave of their sister. Both yielded to the strange pressure and boarded the cars for this city. They arrived here at the same hour yesterday and met at the house of a third brother, John Sipe, who was dying, The Kokomo brother, a leading contractor and builder, who has been sick for several weeks, prayed that he might see his wandering kinsmen before death called him away. The prayers were answered. Although the visiting brothers entered the death chamber together they did not know each other, but the dying man recognized both and made known the mutual relationship. Mr. Sipe can last but a few hours, and

Rev. Dr. Otoman Zaradusht-Hanish, to take these teachings.

Take due notice, that all items for 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 Corlleying that the cause of truth can be respondent writes so and so, without giving the full name and address of the writer. The items of those who do not | Wisconsin. Would like to hear from the diametrically opposed to his belief, yet | comply with this request will be cast

Dr. G. A. Hinton writes: "The Southern Iowa Spiritualist Association will | Minn." hold a midwinter meeting in Clingman Hall, in Oskaloosa, Iowa, Jan. 25, 26 and 27. Mr. and Mrs. G. W. Kates, of Minneapolis, Minn., also Mrs. Josie K. Folsom, of Springfield, Mo., are engaged as speakers and mediums. The outlook is good for a full house, and a genuine feast of spiritual manifestations is anticipated."

Dr. A. M. G. Wheeler, lecturer and platform tests, and phenomenal medium, is open for engagements. His adwritten plainly with ink on white dress is 718 Jackson street, Louisvine,

> Mrs. S. L. Woodard writes: "I, think The Progressive Thinker grows better each year; indeed it is a shining light dispelling the darkness of cold creeds and the skept cism of the Agnostic. May its light never grow less." J. F. Morgan writes: "The lecture on

> 'The Unseen World,' by Mr. Leadbeater, is fine. I am glad to see you give your The South Chicago True Spiritualists Society holds meetings every Sunday at Fink's Hall, 9140 Commercial avenue.

Everybody welcome. Chas F. Johnson, secretary 8828 Buffalo avenue, South Christian Spiritualists will hold servtrumpet, telegraphy, etc., please correlices at Van Buren Opera House, Hall B, spond with secretary of Island Lake at Madison street and California ave-

ment for season of 1901. An early reply Mrs. Hamilton Gill and Chas. J. Barnes is solicited, as a directors' meeting is will lecture and give spirit messages. T. H. Hartley writes: "Memorial serprogramme, Address A. G. Brown, Sec- vices in memory of Bro, Benno Lewy, one of the trustees of the First Spiritual The following comes from Mareus, Church, were held at their hall last Iowa: "William Mitchell, sexton of the Sunday evening. A good audience, incemetery, thinks his house is haunted, cluding a large number of near rela-Wife died some weeks ago and left him tives and friends of Bro. Lewy, were with three children. She was laid to present and were loud in their praise of rest in the old cemetery. That night | the eloquence and consoling words ut- | July, 1899, while dressing the wounded the owner of the house says he made | tered by the pastor, Mrs. Georgia | several attempts to keep his lamp Gladys Cooley, in her memorial address. lighted, but it would mysteriously go It was, as they informed the writer, a out. He left the house and yows he will service which will long be remembered and reverenced by them and all in at-The Columbus (Ohio) Journal says: tendance. Mrs. Cooley closed the ser-"Dr. Joseph J. Carpenter, whose re- vices by giving a number of spirit mes-

> test mediums should be passing through home, and with them our spirit friend. Mt. Vernon. Ill., will stop and call on At a circle Dr. Shattuck received a A. T. Levick they will receive a hearty | spirit message from J. A. Cuppy and welcome, entertainment and courteous Dr. Briggs, telling him there was no treatment if nothing more.

the occult science have completely baf- ing: "I have no doubt but what the cure clay and bind the limb in it. We fled scientific explanation. Mr. Carpen- spirit of the wife called him, and was obeyed and wrapped the limb on alterter has been an extensive traveler, and present with him." "Edward Ecklet, a | nate days for a few weeks, and as a recarpenter employed at Fort Howard, sult, strength was restored to the exappeared before the royalty of England, the new fortification at North Point. the leading officials of the Russian gov- whose custom it had been to come to Camp, and many who will read this arernment, and been subjected to the se- his home in Baltimore each Saturday | ticle will remember meeting him there." verest tests by the scientific world. In | night, returning to the fort on Monday the program mapped out for Sunday | for the week's work, was awakened last | the society at Smithton, Pa., Brother night Mr. Carpenter will give his open Thursday night by hearing someone George P. Colby stopped off at that seance, in which tables are elevated to calling him. Finding, upon investiga- place on his return from Cleveland, O. mid-air, flowers passed by unseen tion, that everybody in the house was to his home in Florida. He expected to hands and messages between the spir- asleep, the fear that all was not well at remain one week, but such was the inhome selzed him and he returned to the | terest he stirred up at that place, that city instead of waiting until Saturday | four weeks elapsed before he could go closest investigation." Genuine spirit | night. Breaking down the door and en- on his way. He delivered three public manifestations, rarely, if ever occur in tering the house, he discovered his wife lectures each week, and met with the a theater, with a howling audience. The lying dead in bed, having retired last society nearly every off evening in spenight, neighbors assert, in her usual cial circles, besides giving private readgood health. Mr. Ecklet notified the ings through the day. His lectures police and the Coroner is investigating, were of a high order. 'Seneca,' the. but it is thought that death was due to ever present control in his private work. Cole, a wealthy real estate dealer and heart failure. Mrs. Ecklet was 63 years | gave some remarkable tests and talks.

M. St. Omer Briggs writes from Detroit, Mich.: "You will no doubt hear of the funeral of Mrs. Vernon Wild- readings have been excellent. pinochle at the Roosevelt club. There blood. While her remains lay in the undertakers office awaiting removal to ings in LeRoy, Minn., January 22 and Canada, she was with us at our meeting | 23; at the Central Iowa mid-winter last evening and gave a beautiful message to those who had been so kind to Lyle, Minn., 28 to 31 and Kenyon, Febsevere affliction. Her spirit being too Minn.: "Will J. Erwood, of 87 Summit | weak to control, her message was given through Starlight's assistance."

Mrs. J. W. Kenyon lectured and gave tests in Milford, Mass., the Sundays of January. The audiences have been large and intelligent. The tests have induced many to accept the beautiful truths of Spiritualism. Mrs. Kenyon served the Mariboro Society January 9; was re-engaged to serve them February 12 and 26. She holds public test circles for-tests each week, Wednesday and Thursday evenings, in Worcester, ders of the age and world. You have | Mass., and Friday evening in Fitchburg., Mass. Quite a goodly number are being developed in her circle with various phases of mediumship. Mrs. Kenyon has dates open in April, May ments to speak and give platform tests. and June. Address her at 95 North

The Englewood Spiritual Union will give a masquerade ball Wednesday evening, January 23, at Hopkins' hall, 528 West Sixty-third street. Appropriate prizes will be given, good music will be furnished, and a thoroughly good time is assured. Cards, for those who do not care to dance. General admis-

sion, 25 cents; children, 15 cents. Harry A. Davis writes: "In company with my father, it was our pleasure to visit several points in the westand they went out into the world as | ern part of Nebraska. Our trip was not rovers, severing forever the tles that as extended as we had wished to make it on account of urgent duties at home. Everywhere we found a few earnest self-sacrificing souls who are ever ready to lend a helping hand to our just and noble cause. All meetings were well attended and the interest we helped to arouse was more than equivalent to our expectations. The Spiritforce admonished them to come back to ualists of Franklin hold meetings regularly every; Sunday afternoon. The meetings are always open to discussion form test medium of the highest type. on any religious topic. We have taken for our motto Matt. xvi, 17-18: 'And these signs shall follow them that believe. They shall lay hands on the sick and they shall recover." People who labors incessantly for the cause. Vicewish treatment for disease receive it president, Brother Frank, is an earnest free of charge at these meetings. We and hard worker. Brother/Fred Lendch are open for engagements to hold meet- is treasurer, and is one who never ings, etc., with societies or where there may be only a few Spiritualists. Terms very reasonable. Address me at Frank-

We have received the following: "Mr. and Mrs. Frank Slade will welcome you | and 24. H. D. Barrett, president N. S. at the marriage reception of their A., will attend; also Mrs. Clara L. the brothers, called here by a strange | daughter, Florence Annie Simmons, to | Stewart, of Wisconsin, and Mrs. Mar- has made so many conscientious men premonition, will remain for the fu- Mr. John Thomas Pine, of Traverse City, Wednesday evening, February 6, at 7 o'clock, at the residence, 715 Nine- local workers of the twin cities will of El-Khorman, Persia, is forming teenth street, Bay City, Mich. At home take part. Three connecting halls have Owing to the abuse of the legislative classes in health and breath culture on after March first. 715 Nineteenth street, been engaged, and a good time is exthe North, South and West Sides. He Bay City, Mich." The ceremony will pected. gives twelve lessons, one each week, be performed by a Spiritualist minister, free of charge. All he asks is for the | and it will be the first Spiritualist wedstudent to attend each lesson, and | ding in Bay City. We congratulate the further instructions. I would any one happy course rul hope their future gation. Spiritualism is no longer a de- is little less than a confession that rep- the basis of science. For sale at this Price, Cloth, \$1.50. For sale at this may be always bright.

23, at the parlors of Prof. Grupp, 46 wasted in discussing a demonstrated such work. They set personal rights South Ada street, this city. Competent scientific fact, to that of an unbiased and constitutional safeguards at decritics pronounce the production one of investigation, when he will learn that flance. unusual literary merit and deep interest. Admission, 25 cents.

Will J. Erwood writes: "Will you kindly say in the survey column that I am serving the Minnesota State Spiritualist Association in Minneapolis, Sundays during January and would like to hear from societies and localities in the Northwest who desire mid-week meetings. I am also open for engagements for Sunday meetings with societies in Iowa, Nebraska, Minnesota and friends of truth in those sections in the interest of our common cause. Address me at 87 Summit avenue, St. Paul.

The many friends of Isa Wilson Kaynor will be pleased to learn that herself and daughter have recovered from their late severe illness. Mrs. Kaynor is demonstrating before the Englewood Spiritual Union that she has lost none of her powers as a very excellent medium. Clara L. Stewart writes: Please state

in your next issue, Max Hoffmann being the officially appointed missionary for the Wisconsin State Spiritualist Association, all money paid to him will be receipted for, and will be turned over to the secretary. I should have so stated In my article last week, but omitted it."

E. Davis writes from Sycamore, Ill. "Several years ago there was a flourishing Spiritualist Society here. Do not the Spiritualists ever send out any of their workers or mediums, to keep the work up as other churches do? I think If an effort was made a good work could be accomplished here."

Mr. Chas J. Barnes, the well-known physical and test medium, is visiting his sister, Mrs, Hamilton Gill, at 82 Oakley Boulevard Chicago, Friends desiring to see Mr. Barnes for private readings or make arrangements for trumpet circles, can see him at above address. A special development and test circle will be given at same address every Wednesday evening at 8 p. m.,

at which both mediums will give tests. Clara F. Camp writes from Independence, Iowa: "In June 1864, my husband was wounded by a rebel ball which passed through the shoulder blade and lodged somewhere in the right side, In October 1896, while prostrated by serious illness, his physician, Dr. D. P. Shattuck, who is clairvoyant, told him | B. F. Sliter, who read a poem." that he saw a surgeon working over shoulder I discovered a foreign substance near the surface, and Dr. Shattuck was summoned and removed the ball, being controlled meantime by the spirit surgeon, whom we have since learned is Dr. Briggs, whose earth home was in Michigan. From that time his markable manifestations of spirit pow- sages, which were convincing evidence sufferings were less severe, but his limbs remained helpless. In Feb. 1900, If any genuine and strictly honest Mr. and Mrs. Buchanan came to our need for Mr. Camp sitting around in J. W. Dennis sends the following, say- | that condition, and that we should protent that he was able to attend Clinton

Joseph Smith writes: "By request of Spiritualist writes that Mrs. Moore is creating considerable interest in

G. W. Kates and wife will hold meetmeetings in Oskaloosa, 25, 26 and 27; comfort and console her in her long and | runry 1. Address them, 58 Royalston avenue. Minneapolis, Minn.

Waterloo, Iowa. Her psychometric

Professor W. S. Barrett, in a lecture at Dunham College of Science, on the work of the Psychical Research Society, mentions as having been members, the names of Lord Tennyson, John Ruskin, W. E. Gladstone, A. J. Balfour, Gerald Balfour, Sir Wm. Crookes, Alfred R. Wallace, and Prof. Lombroso. It is conceded that the investigations pursued by this society has led to the borderland of Spiritualism, and many of the members have become pronounced in that belief.

Mrs. Emma Blake, of Grand Rapids, Mich., writes from Louisville, Ky .: " came here the 1st of December, 1900, to serve the People's Spiritual Church, After the month was up I was prevailed on to stay an indefinite time. I had the pleasure on January 10 of attending an anniversary at the home of Brother and Sister Doll, the good old stand-bys of the church. Supper being over, those that could remain were royally entertained with a trumpet seance by Mrs. Mary Mann, of 827 Eighth street. She gave every one present a square piece of white paper and when the seance was about half over she requested them to throw them in the center of the circle, and when the circle closed and the scattered papers gathered up, there were as many as fifteen faces on them. all of which were recognized by people present. There were three of four trumpets speaking most of the time and every one present received from one to four messages. The trumpet in one instance was carried ten feet away from the circle into another room in which were seated an old couple who were invalids. Their son took the trumpet in the room and talked loud and clear to them. Mrs. Mann is a trumpet and plat-Sunday evening the annual election of officers of this society took place, the first being Brother Speed, president of the society, for the term of his life. He shirks any duty. The last but not least

is the secretary, W. C. Mann." The State Spiritualists Association meetings in St. Paul, February, 22, 23

J. Guiwits writes: "What alls Brother Jamieson, anyway? He seems more anxious for discussion than for investi- unwise remeny, for obvious reasons. It batable question. It is as much an es- resentative government is a failure; and office. Price 6 cents.

the rostrum is no longer needed for the discussion pro and con of the philoso- er will be arraigned and condemned phy of Spiritualism, which is now the The statute converts meritorious acts one leading factor in the spreading of into crime, and transforms worthy citthe light and the truth."

communication to, The Progressive come of republicanism in the United Thinker, the name of W. V. Nicum States. Such is the civilization which should have been mentioned among the opens upon the twentieth century. At Spiritualistic workers of this city, and | the end of the nineteenth hundred one who helped to make the meeting of | years, the penal legislation is little bet-New Year's evening a success. I had made reference to this brother in the original copy written for the paper, and as it was omitted in the article as it appeared, I must have overlooked it when copied the same. The social of which I made mention in my recent communication, managed by a committee of gentlemen, was a great success, and the brothers of the Y. P. S. I. have immortalized their names. The Helping Hand, assisted by the Children's Progressive Lyceum will give a social to be called a 'Valentine Party,' Wednesday evening, Feb. 13. The Lyceum will give a literary and musical entertainment, including the play of 'The Little Women.' The Helping Hand will hold an apron sale, and serve supper from dainty boxes, with coffee, etc. The circulars announcing the Spiritualist Training School are ready for distribution. Those who are interested in the School write to me at 72 York street, Buffalo, B. F. Sliter writes: "It is the custom

of Mr. and Mrs. John Lindsey, of this city, Grand Rapids, Mich., to hold an anniversary of the coming to Mrs. Lindgirl control. Agreeable to that custom, the evening of Jan. 17, found about thirty of their friends assembled in their parlors on Fourth street. It was a most happy and enjoyable occasion. Sweet Briar entertained with improunique messages. Mr. Lindsey was at his best with reminiscence and wholesome counsel. After a substantial collation had been enjoyed, a circle was formed, and the independent voices

metric readings from articles and writ- which came out in a few minutes most ten questions, giving thirty readings in exquisitely painted. There were roses, one hour last Sunday evening, the 13th inst. All were recognized by the own-Mrs. Marian Carpenter, of Detroit, for the month of February."

W. V. Nicum writes from Buffalo, N. Y .: "I have been lecturing for the Buffalo Spiritual Church the past two Sundays to large and appreclative audiences. This society is in a prosperous condition, due largely, perhaps, to the ernest efforts of its president. Mr. Chase, Mrs. Chase the wife of the president, follows each lecture with clear-cut tests, which are creating considerable interest. The First Spiritual Church, also, of Buffalo, under the able ministrations of Moses and Mattle Hull, is in a prosperous condition. The subject of Mr. Hull's lecture Sunday evening was 'The Much, Needed Revival, which, I am told, greated much interest and enthusiasm."

H. F. Dickey writes: "I read your paper with great interest. I had almost concluded that death ended all, but my atheistic views weakened after being induced by friends in whom I reposed confidence to investigate Spiritualism. I know that I have conversed with my little girl who passed to spirit land some three years ago. In these interviews with my darling I recognized her voice, besides she talked to me of matters connected, with her life while here in the physical body, in every instance leading the conversation."

ODIOUS LAWS.

An Eastern Professor Has Something to Say.

To the Editor:-I wish to say a word of honor for the judge and jurymen of Quincy, for their righteous acts, as described by your correspondent, Isaac S. Lee. It is refreshing in these days of slavish subserviency, to find men superior to the current wickedness of the times. Dr. Franz Bacher has won a triumph that helps to confirm one in the belief in Almighty God, because it is a triumph of justice over iniquity framed into a law. We have every right to ex-

A physician of your state, a man whom I have known for over forty years told me that he was one of the number that helped get up the first of the medical statutes, and that some of the conferences over it were held at his house. The purpose was to create a salaried office for Dr. John H. Rauch. There was no notion whatever, no purphysicians, or to "elevate the standard." It is not the first time in history that a little opening cut into a dam resulted in

bursung the whole open and deluging a whole region. In my poyhood the attempt was made to restrict or suppress paper currency, and have gold and silver coinage the sole medium for business. In conformity with this policy the legislature of New York passed a law making it a misdemennor to offer for circulation a bank note under the denomination of five dollars. The people of the state irked fearfully at the great inconvenience occasioned. But Massachusetts, always sagacious in such matters, had banks in plenty, and small bills in profusion. Individuals undertook the venture of circulating small notes in New York. The people sjoyfully accepted them. On one occasion one of the men was arrested; He had a trial by jury, cause for action." ...

The principal purpose of legislation, however, is to make business for lawyers. The public welfare bears an insignificant part. This persecution of family. Dr. Bacher is a forcible illustration. It would be a matter of great importance if somebody would compile a list of the penal statutes and indicate the offences that were described. I think it would be discovered that a large proof Minnesota will hold mid-winter portion were not crimes or things wrong or immoral in themselves, but were simply acts set forth as crimes by legislation. It is such work as this that tha E. Root, of Michigan. G. W. Kates | have little respect for the statutes, and and wife, state missionaries, with the even feel that it was righteous to disre-

gard them. function, it is a notorious fact that the people of a majority of the states have voted for blennial instead of annual sesslons of their legislatures. It was an

A dramatic reading by Rev. J. O. M. tablished fact as anything else coming | it really meant that a session of a legis-Hewitt, of "Cora, or the Christian within the domain of physics; and all lature was a species of public calamity. Martyr—a tale of the time of Nero," the good broker that to do to convince Such statutes as the one that Dr. Bachwill be given on the evening of January himself of its truth is to apply the forces or is hounded by, are the result of 23, at the parlors of Prof. Grupp, 46 wasted in discussing a demonstrated such work. They set personal rights

> I presume that in the end, Dr. Bachizens into law-breakers, when they have Mattle E. Hull writes: "In my recent | done no wrong. Such is the present outter than it was at the beginning. Fifty years ago it was better because then the people demanded it; but men slept, and an enemy came and sowed tares.

But the common people of Quincy have exhibited a sense of justice superior to that of lawyers, physicians and legislatures. For this much, let us rejoice. Money buys legislation, but conscience rules true men. ALEXANDER WILDER.

Campbell Bros. at Syracuse, N. Y. To the Editor:-It has been the desire of Dr. Butterfield, myself and also many of the prominent Spiritualists in our city, to secure the services of the Campbell Brothers, the well-known psychies for phenomena, so after personal visits to Buffalo, N. Y., where they are at present staying, we succeeded in getting them to come and give us two of their public seances. The seances were held at Dr. Butterfield's had, on the evenings of January 6 and January 8.

The Campbell Brothers arrived in our city Saturday evening, it being the first sey, of Sweet Briar, her little Indian | time they had ever set foot in Syracuse. At 9 o'clock the same night a reception was tendered them at the hall, during which many nice and appropriate speeches of welcome to our city were made by Dr. Butterfield, Mrs. Cowan, myself and others, after which the vised song and music, and some very Campbell Brothers made appropriate replies. On Sunday evening the hall was packed to its utmost, the admission being 50 cents and \$1 per ticket, The cabinet was erected in full sight

of the audience. A typewriter was Ladies' Aid, Dr. Hinkley, Mrs. Skeels, menced to tremble, then to write faster Mrs. O'Dell, Mrs and Miss Tandler, and and faster. Many messages came in this way. Then pencils were passed doves, scenes, etc., finished in a most artistic manner. One lady who reer or writer. She will be succeeded by ceived a slate to which there was no name attached, wished to know from whom it came. The elder Mr. Campbell placed the slate on the lady's head, requesting the forces to write the name beneath the flowers. Immediately all present heard the writing, which writing was compared by members of the family after they reached home with some of the writing of the sister in spirit who had signed her name on the slate, and found perfect. These manifestations were produced in a brilliantly lighted hall, and in full view of the audience.

> There were many messages for those present, and many beautiful paintings; in fact it was one of the most satisfactory sennces ever held in our city. On Tuesday evening another seance

> was held similar to the first, but with more various manifestations, the messages'coming very fast. At the close of the last seance there

was a standing vote of thanks by the entire audience given to the Campbell Brothers, and short addresses were made commending them, by Dr. Butter- TO THE PLANET MARS field, Dr. Reilley and many others. They leave Buffalo, N. Y., the last of this month to hold seances in the following cities: Geneva, Cleveland, and Toledo, Ohio., and Detroit, Mich., returning to then New York City and many other

Our society is steadily growing and meeting with great success. We have good audiences, and the thinking people are aroused in our city.

deeply interested; so with the help of such mediums and our Spiritual papers, we hope to make Syracuse a great center for Spiritualism. MRS. LIZZIE BREWER.

Syracuse, N. Y.

OUR PREMIUMS.

There are many Spiritualists who

know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonder- grand spiritual thought. An idea not find in all the libraries of the world | therein: as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost \$1.10. Paper one year \$1.00. The three volumes of the Encyclopedia of Death, and Life in the Spirit World (or any three of the premium books you may select), \$1.10. The paper one year and three premium books cost only \$2.10. The aggregate cost of the three and the verdict was significant: "No volumes of the Encyclopedia of Death, and Life in the Spirit World to the trade is \$4.50. At this price, these three books ought to be in every Spiritualist

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

not be read. If the request be made, lous, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

F. H. Carr-Addendum to his question on the Koran and Mohammedan-

The following letter from one of the most distinguished advocates of Mointerest, as it presents the claims of the ly inconceivable by the human mind. great prophet of that faith as held by those who have made it a life-long | tion? study. There was no intention in the answer to convey the idea that Mohammed wrote the Koran consecutiveum and his religion," it is shown at firmed the latter meaning. length how it was delivered during pe- Q. Is the distinction of sex preserved riods of ecstasy and written down by in spirit life? • some listener. No unprejudiced mind charming simplicity, his reliance on the time the distinction is preserved. But solves it completely. Telepathy or power which impelled him, his single- as it belongs to earth life, as a necessity | thought transference is now accepted ness of purpose, and comparatively of physical existence as the spirit adwith the times and his people the pure vances, the physical and psychical char- strated. If the will of God in the inmorality he advocated. He made no acteristics of sex disappear. claim to being a god-man, or son of god, as the founders of all other religious have done. He was a plain man, intensely human: Mr. Hudson Tuttle:

Dear Sir: T read The Progressive Thluker w' I much interest, and in the issue of P Tember 22. I have read that portion of jour reply to F. H. Carr, which relates to the Koran and, although a portion of it has evidently been omitted by the printer, it seems to me that you have the belief, concerning this book, which prevails among the masses of the Occident and which is erroneous. I am a Moslem and have devoted many years to the careful inand the teachings of Mohammed and fidence of the Koran.

This book did not exist during the life : of Mohammed, although some historians have written of his reading and writing it. He could neither read nor write. In fact the system of religious, social and civil laws to which his name has been given was not founded upon the Koran wholly or in part for it was formulated and established long: before the Koran was compiled. The: Koran in its present form was compiled during the Khalifate of Othman and consists of fragmentary writings gathered from various sources. These have never been considered by the learned Moslems, as perfectly accurate and authentic. The method of their compilation precluded this. While there are we may know somewhat of the univermany Moslems who hold it in the most profound veneration and superstition, as many Christians do the Bible, the more enlightened and educated do not consider it as the foundation of Islam. In other words it is a sacred book to some while to others it is no more so than the hadeeses or traditions. Mohammed was a teacher, and not a savfor. When he spoke in public or in private his utterances were usually taken down by one or more of his hearers for future reference and these memoranda were subject to the imperfections and misconceptions liable to occur where the words of any speaker are taken down in the course of a sermon or address. Several attempts were made to collect and compile these memoranda in book form during the Khalifate of Abu Behr, with more or less success. and it was because of the existence of these various compilations that Othman sand. Witness the confused, distracted O power divine; O wisdom wondrous; caused the present Koran to be compiled and all others destroyed. In my opinion the only really perfect record of | Dopulation. the Prophet's teachings ever made was that of Solman, the Persian, who was a man as well as a devout and earnest disciple of the Prophet. This record Solman took with him to India soon after the Prophet's death and, although it has been translated from Persian into English, it has never been printed.

The foregoing facts may be of use to you in replying to other enquirers and I give them to you for that purpose; not in the spirit of criticism of your reply to Mr. Carr. Yours respectfully, MOHAMMED ALEX R. WEBB.

T. K. Rodney: Q. Is there benefit physically or psychically, as is claimed, by deep breathing, as taught by those

A. Of the great benefits arising from deep breathing there can be no doubts. sion of every nir-cell, gives full and destruction of effete matter, pure blood, and high tension of vital force. To half fill the lungs, is like in effect to for, and fruit breathing bad air. The blood is not suf- abundantly. ficiently oxygenized and its waste matter remains unsecreted to change and become poisonous. But happily man's nostrils and the air-tubes are so condevice to breath correctly. All he has such system: to do is to inspire slowly as long as possible, holding the breath for a moment and then expelling it. Repenting the process rapidly for five or ten minutes. Then acquire the habits of breathing deeply by practice. Always, if possible, breathe through the nostrils, never through the mouth. The air taken through the mouth at once impinges on the delicate structure of the lungs, and being untempered, chills and is Power manifests to the finite underprovocative of congestion. When it standing by influx of its life essences in passes through the convolutions of the | Whole World Soul Communion. nostrils, however cold, it becomes re- | 6. Co-operation is admissible with-

before entering. There is not the least advantage in any breathing machine, except as it brings dollars into the pockets of the maker and seller.

The directions for correct breathing are simple and easily practiced. The body should be erect, shoulders thrown back, and the chest allowed to expand freely by light and loosely fitting garments. The air should be inhaled through the nostrils until no more can be drawn in,

Deep and measured breathing has a chines that are improvements on the Communion, cannot impede its progress. and yet we ask, "When did he become for, as we showed in a series of articles

and grown, producing wheat again?

ricultural writers, yet it is absolutely live thought, untrue. The vitality of some seeds when carefully preserved, may be as-

Simon Emery: Q. How was the earth brought into existence?

A. To answer this question fully would require volumes. The story is told in the Arcana of Nature, as that of spirit is given in the Philosophy of Spirit. It was evolved from nebulous reached the present. But this only ous Whole. But the invariable influgives the process, the sequence of ence and tendency for all will be, as events, by the laws of process immafinal causes. It cannot be said to have affections and bring all into unity of been created, it was evolved. It was hammedanism will be read with deep a growth during a length of time utter-Q. Is heaven a condition or a loca-

and peace, is said to be in heaven, and ly as a writer would produce a book. In again the abode of the blessed is called

A. An extended answer to this ques-

SOUL COMMUNION.

Views on Independent Educational Work.

To the Editor:-I trust to the broadly | cord, the message and power would sieclectic spirit of your journal to publish my views on independent spiritual ed-

neational work.

in; the season of "the full corn in the I will not ask space to consider, by an. able in carrying on the proposed indevestigation of the so-called Oriental re- ticipation, opposing views, nor shall I ligions. I have had unusual opportuni- engage to reply to them when they are forthcoming as needed. They are being ties to learn of the real history of Islam | presented-as they have been in your | developed for the work in Whole World journal, through much argumentation Soul Communion. They will not be feel competent to speak with much con- within the last two years. I simply ask you to present my views, to be endorsed

> ually disposed. This is to be the key-note of the New Spiritualism: God rules, and spirits minister. The conflict has been and now is

> or ignored, as the reader may be spirit-

Monotheistic Spiritualism. "Modern Spiritualism" is only the latest expression of the Spiritualism | zealous, a more disinterested missionthat is coeval with the race, and will ary spirit is demanded. The light continue, with varying expressions, should be carried, and through Soul

throughout the human destinies. From particulars we rise to comprehension of generals, by the units we may understand the aggregates. the basis of the above propositions, with Through the stages of growth of spirit ual systems that have become history sally governing law. All annaled special systems began polytheistically and advanced to monotheism, the line of advance being marked by moral, intellectual and material improvement. There is reason to believe the first Israelitish form was that of ancestor worship -individual spirits adored, feared and obeyed as very God-though from the Thy winds, O cruel month, proclaim the beginning the Jehovic Idea was struggling for expression. In the early immature stage they had no well-defined; autonomy-were straggling, wandering | Wild terror to each straying moss of tribes, internally discordant, and constantly menaced and sometimes enslaved from without. It was in the full development of the Jehovic idea, the conception of a One-God Providence, that they rose to the zenith of their spiritual and material greatness. Without this Divine Unifying Life Principle all bonds of union are as ropes of condition of the spirit worshipers of China, numbering a third of the earth's

The difference between Polythelstic Spiritualism and Monotheistic Spirit- | Perchance Eolus from his mighty highly educated and unusually able | ualism-between resting upon the authority of the spirit message, and having faith and trust in and being inspired by the Universal Life Principle, or God-is irreconcilable. All efforts to bring the two schools into unity by convention resolves have proven and always will prove futile. It can never be done. "What communion hath light with darkness?"

An independent system of educational work is now the only feasible method of carrying the truth of angel ministry to the millions who are in darkness regarding it, but whose reason and intuition assure them one Supreme will must run through and govern all. They are hungering for the truth, but cannot having apparatus to promote this ob- be reached under the existing methods. The call is for workers courageous enough to go into the field to work in line with the will of God, having faith To fill the lungs to the utmost exten- to leave the results with God. Entering the work in this spirit, God (or the Law) complete oxydization, which means the | will be with such workers-doing His work in their way, He will do their work in His way. They will be cared for, and fruit will follow, and follow

Of course there must be an intelligent plan of carrying on this independent ed. Joyfully her songsters will acclaim ucational work, but in no sense need it take the form of a creed. I submit the structed that he requires no patented following propositions as the basis of So may all tumult end in peace.

> 1. The human soul is Immortal. 2. Spiritual beings may and do come into the consciousness of human beings. 3. The spiritual condition and aspiration of the mortal determines what is

> spiritually revealed. 4. Only internal evidences can fully satisfy the spiritual nature of man. 5. There is an Infinite Power of Love and Wisdom, and this Supreme

lone, or any of them, and is invited. No Spiritualist will object to the first and second propositions; few to the third; few to the fourth, when fully understood and intelligently considered; but the fifth will meet criticism, and some will attack it as an attempt to es-

tablish a gigantic ecclesiasticism.

They who will be disposed to attack the tifth proposition are not ready for Soul Communion-to free their minds of that prejudice to new truths that comes from stubborn adherence to preremarkable psychic effect. It will allay conceived ideas; are not ready to join one or a few exceptions. But it is in befogged by the contrary teachings of fear, calm pervousness, and is one of in a universal invocation for the inflow universals we always find the deep Spiritualism, or, more properly speakthe best remedies for insomnia. It is so to humanity of light from the Univer- truths and God. We are in God, and ing, of cheap all may share its benefits, and sal Source of Light. But their opposi- yet we say-"Where is here in him laugh at the agents who would sell ma- tion, being outside the spirit of Soul we live and move and have our being, It is above and beyond the reach of factious opposition. Every system of spir- minds us of the curious little poem by and prominent mediums who unfolded Farmer: Q. Is it true that wheat itual teaching devised by man, down to one of our American philosophers who the modern spiritual philosophy were found in mummy cases in Egypt, and at the latest formulated, has been rent by least 3,000 years old, has been planted | schism, by internal discord. Soul Communion cannot be; it is a common bond A. The story started by some irre- of union for all, regardless, of creed, sponsible newspaper writer has gone caste and nationality, who desire to unthe rounds of the press, and has been fold and improve their spiritual natures. gravely quoted by some authoritive ag- It is as impartible as a simple, distinct-

By no ingenuity can this fifth proposition be tortured into a tenet of tonishingly prolonged, but wheat and faith, a conventionally imposed obligacorn are of the number that under the | tion on the conscience, like an article most favorable circumstances lose vi- subscribed to in a creed. It is simply The lark flew up in the morning bright, tality in a few years. The so-called the promise that truth shall be realized Egyptian wheat, mummy wheat, and to the inner consciousness of those who NOTICE.—No attention will be given Aztec corn, did not originate as claimed, will seek it in the true spirit of the call. And this was its song-"I see the light, anonymous letters. Full name and ad- and are valuable only to those who If this promise is fulfilled, there is no dress must be given, or the letters will | would profit by their sale to the credu- restriction upon free thought, no inhibi- But, flying and singing everywhere, tion of individual judgment.

Having now received the Light, having come into consciousness of the Disences, the happy possessor of the price | massive thought: less treasure is absolutely free of will to All are but parts of one stupendous search out his own way of coming and living in line with the Supreme Will, which he now knows in his soul runs Soul Communion is a Universal Accordnent in matter, and does not touch on ing Principle, to universalize the human thought, aspiration, life.

What floods of inpouring and outpourcording souls! Then, too, the power will externalize: Spiritualism will cease A. The word is indiscriminately used to be a confusion of heterogeneous eleto denote both. The mind in harmony ments, the philosopher in obscurity and the pretender and novice proclaiming No glass can reache from infinite to their fame from the house-tops; if will my lecture on the "Prophet as a medi- heaven. Frances E. Willard rightly af- become the recognized hope and glory of the world.

For those Christians who believe in Soul Communion is the only conceivby most people as scientifically demonauguration of a new order of life for humanity is to be promulged through a special messenger, how else can it be done than by the messenger delivering his message to the millions who may be ready to receive it collectively? This condition of collectivity in delivering and receiving the message is assured by Whole World Soul Communion-all in the communion spirit being of one acmultaneously electrify the whole mass -a world-wide pentecostal experience. "as the lightning cometh out of the

A New Spiritualism is being ushered east and shineth even unto the west." Demonstrators, through their special gifts, are to be considered as indispenspendent educational work, and will be workers of the class of Simon of old. The long neglected fields should receive first attention of the apostles of the New Spiritualism. These are the

villages and smaller towns. In all of them are hungry souls, though it might be no avowed Spiritualists, or but few. Heretofore the professional workers have only gone to them when special patronage was guaranteed. A more Communion will be, to every nook and corner of the land, everywhere establishing spiritual educational centers on "signs following." The time is ripe for a great Spiritualistic revival.

"O, where are the reapers?" Chicago, Ill. H. N. MAGUIRE.

THE OLD AND THE NEW Old and new, death and life, December, In dreary monotone, across the bare brown fields

coming storms. Desolate harbingers, whose unwelcome

sounds brought woodland fern. In sentinel rows the orchard trees thy

death cry scorned. With arms upraised, slow moving to thy stern command. Against a dull gray sky they stood, and, waiting, slept.

Yet is it ever so? Do pain and grief precede all just reward?

And ye, wild winds, Are e'en as breaths.

Has sent thee forth—yet shall old Nep-Hold thee back within his realms. Toss, uncontrolled, the dying leaves; Monn; for thy power is fleeting. And thou, wild, angry month, Shall yet lie low with all the past,

JANUARY. All silence. O'er earth, the fair young Has dropped his snowy mantle, gazing

He bids you sleep, O earth, and to all pain and grief be dumb. The lips of streams are still,

The forest trees are spellbound-No longer moan, As in the month gone past, For all the winds Obey the new born power. Is this then, death?

Nay. Sleep, and life for death and sleep are one. Mourn not. The icy chain will fall at Aye, through her awakened veins

Glad nature's heart will send her warn-The youthful ruler and his reign exali

to all the land. Who then can grieve when once His soul sees the mighty Purpose in all things?

Behold, with vision infinitely sure, Nature's eternal, unchangeable Law, in all things. Truth, the underlying reality in all, great and small, Universal good is life and death, undis-

MRS. MAY J. HEALY. Wilkes Barre, Pa.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND. HARBINGER OF LIGHT, MEL-

WE ARE APT TOLLOOK FOR GOD only in miracles, to see his goings only in great surprises, to find him only in pears a letter from Truthseeker, who is God manifest in the flesh?" It recondescended to a playful expression generally in accord, and only differed in of a sublime truth:

'Oh, where is the sea?" the fishes cried, through:

The wise ones speak of the infinite sea

Oh, who can tell us if such there be?"

I look o'er a world of beautiful things; In vain I have searched to find the air!" of the body on so large a subject-every

Pope's "Essay on Man" is even now vine by inbreathing the Divine life es. only beginning to be grasped, with its closest scrutiny and comparison, and

whole, Whose body Natures is, and God the fire-mist, and by a constant growth has | through and binds all in One Harmoni- | See, through this all this ocean, and culties to contend with which militate

against the influence of undiluted truth: this earth. matter quick, and bursting into First, the various idiosyucrasies of both birth: mediums and investigators, which pre-Above, how high progressive life may wents them seeing a truth in the same

below! ing inspiration must result to such ac- Vast chain of being! which from God and which closes, more or less com-Natures ethereal-human, angel, man; Beast, bird, fish, insect, what no eye

. can see.

This is the splendid fact of Incarnation. The Infinite creative Power seems to delight to fill every crevice with at for those still in the body with similar least experiments of form, to light the ideas, are naturally attracted towards can fail to admire the strength and in- tion was given in a previous number of able solution of the mystery as to how lamp of life in myriads of modes; and such who are seeking spiritual light, tegrity of character of Mohammed; his The Progressive Thinker. Briefly for a the mission is to be fulfilled; and it every one is a manifestation of the and teach them truth as they know it.

known to us is Man. Why? Only be- trines diametrically opposed to each cause, so far as we actually know, Man other. There is as much conflict of is the highest intelligence on the plane opinion on doctrinal subjects in the which at present is ours. As one of our spirit world or among the mass of bright teachers lately said: "It is plain spirits who communicate with mortals, why no sight on earth-no Sunset moun- as there is here, but naturally less distain-top or June of blossomed is so beau- pute as to matters of fact that become tiful and so inspiring as a house human apparent through the changed conface. It is because the Antelligence, ditions. The materialist has to realize morality, aspiration of the generations that man is a spirit and to alter his conare gathered into the faces of the latest ceptions of matter; the believer in a born and there are focussed by the literal heaven or hell, to discover that aspirations and endeavors of another he is in neither, and perhaps to wonthirty years of humin life. There is a der whether he is in purgatory. Our great truth in the Inchrnation doctrine. experience goes to show that the good God is dim in rock and flower and bird; living man or woman, who would by when most himself, he becomes human the world be termed irreligious, not flesh, and in human eyes we look most having been connected with any parclearly into the eyes of Gatt." "

This is not mere mysticist or poetry; progress in the spirit world, because, it is vital to any reasonable view of God unimpeded with creeds and dogmas, and his activity on our plane. Man has which are a dead weight and have to be emerged from lower hypes is How ! got aid of before the spirit can ascend to Surely not by accidenty Dvolution is higher althudes. only the creative method of God. Feeling our way back on the lines of Evolu-

to hear a Henvenly Friend And through thick vells to apprehend diums through whom the revelations A labor working to an end.

First the body was elaborated by in finite gradations; toils and adaptations. Then the great Economist worked at ually created man a fiving soul. The tremendous story, as we are now spelling it out, "shows us," as John Fiske says, "Man becoming more and more clearly the image of God, exercising creative attributes, transforming his physical environment, incarnating his thoughts in visible and tangible shapes all over the world, and extorting from the abysses of space the secrets of vanished ages. From lowly beginnings. without breach of continuity, and through the cumulative action of minute and inconspicuous causes, the resistless momentum of cosmic events has

tended toward such kind of consumma- help our less fortunate fellows, it mat-We may call that what we please; but it is essentially the process of Incarnation-the manifestation of the Divine Sinnett a much longer period, and very Spirit on the plane of Matter and Form, for far-reaching purposes, including the If we have to take this apparently reproduction of a race of self-conscious. discriminating and ultimately ethical and spiritual beings, culminating in the understand it and make preparations appearance of one who discovered the for it when we get to the other side, heavenly secret, and who could say: "Beloved, now are we the sons of God." We hold that this fine thought is per-

haps the very noblest, the very highest, yet reached upon this earth—that man liefs in reincarnation, elementaries, or is not an accident-that he is not an planetary life are congenial to the soluted bubble floating on the careless! stream of Time, formed by a trivial dis- have no desire to disturb them, but turbance of the stream and bursting be | where they distress individuals and arfore a breath of wind; but a veritable rest their progress, we would urge them manifestation of the Eternal Thought to read some of the basic works on the

An Earnest Voice from Maine. To the Editor:-Thet premium books which I ordered in the renewal of my subscription to your grand paper-The There's something in nature that's Progressive Thinker-promptly came to hand; and in these seven filcely bound volumes of over twenty-five hundred pages, I find an immensity of valuable But doubtless the nearest mankind ever information touching upotoithe materialism and occultism of manifithe amount | To naming what mortal man never can of which we might truthfully say, was hardly ever gathered together in the like number of pages, underever at so nominal a cost. Had I) received but even the 3d volume of the Encyclopedia of Death, and Life incthe Spirit World, I should have been more man satisfied and repaid for the money lavested. Al-

though I possessed several of the volumes before my last purbhase, yet I conceived the idea that one could hardly obtain anything more appropriate for a Christmas or NewsTear's gift to an interested friend in the occult mysteries of a future life, than one of these books. Your philanthropic work merits a great circulation of your noble paper, And silly religious that some think suband can but be the means of doing an immense amount of good to mankind.

WM. J. HAYNES.

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So. Norridgewock, Maine.

BOURNE, AUSTRALIA.

In our correspondence columns ap-

SPIRITUALISTIC MEDIUMS,

which appeared in this paper, the seers some minor details or in modes of expression. The central fact of Spiritualism, viz.: the continuity of sentient life As they swam the crystal clearness after the dissolution of the physical and the power of the disembodied ego "We've heard from of old of the ocean's to communicate with those still in the physical body, are to all Spiritualists in-And we long to look on the waters disputable, but the numerous theories and affirmations as to the nature of the after-death states are mystifying to many truthseekers besides the one who now writes to us for light on the sub-And sung and balanced on sunny ject. For us to authoritatively say who is right and who is wrong would be presumptuous, and of no real value to our Inquirer; we would not personally take the dictum of any one in the body or out theory or affirmation must be brought to the bar of reason, subjected to the adjudged its position on its merits. By this means alone can we arrive at approximately sound conclusions. In the reception of teachings from the spirit world, there are two sets of diffi-

light and through the same sense ave-Around, how wide! how deep extend nues, and secondly, bins (conscious or unconscious), which few are free from, pletely, their souls, to anything contrary to their predilections. "Divine truth cannot flow into minds that are unreceptive." Then again, in all the spheres pertaining to the birth world, are congeries of spirits still holding to beliefs that were dear to them in the body; they are drawn together by congeniality of idea, and having an affinity hidden life and power in the highest expression truthful men in the body teaching docticular church, makes the most rapid

'If our correspondent will refer to the

Spiritual Philosophy supplements to the Harbinger, he will find an harmonious accord, because the seers and mecame, were (from the evidences obtainable about them) free from religious predilections or bias; and, from the tone of their writings, inspired from a source above the planes pertaining to this world, hence free from earthly error. The teachings are not mythical, but rational and coherent, appealing to the unprejudiced mind with a sweet reasonableness, and opening to the vision a clear and practicable road to higher conditions. Bellef in any doctrine is no help to the traveler on this side, and we doubt very much if it will be on the other. All intelligent Spiritunlists are agreed that our condition immediately after death is determined by the use we make of our opportunities here, and if we try our best to cultivate and harmonize ourselves, at the same time losing no opportunity to ters little what our beliefs are with regard to later developments. Mrs. Harris gives us 700 years of spirit life. Mr. few expect to return under a century. trograde step to get forward, we shall probably be in a better condition to and it is wiser to concentrate our energies upon the attainment of the best conditions for the first important step in our upward progress. Wherever bemind and productive of happiness, we and the Eternal Life;—God, therefore, the cause of all, in all, the life of all, the destiny of all.

The destiny of all the life of all, the life of all, the destiny of all. strable to their reason.

INFINITE LOVE.

kindred to flame. The Planuer of earth and of planets above:

· name. Was calling it Infinite Love.

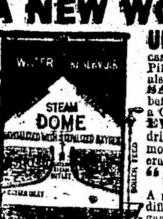
That its power is finite I'm forced to -confess. Else nothing like evil could be. But all would be perfect, yet neverthe-Though often pain's pathway my feet

· have to press,

Boundless Love is sufficient for me. For with Love at the helm there must come a time When nations will all be at peace. And poverty's pangs, and all manner of · crime.

And sorrow and suffering cease. H. A. SMITH.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is deddemonstrating a scientific basis of Spir- ual tone that characterizes all of Miss itualism. The book is commended to Judson's literary works. Price, cloth, all who love to study and think. For \$1; paper, 75 cents. For sale at this



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LIFE BEYOND DEATH

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

> BY MINOT J. SAVAGE, D. D. 8vo, Cloth, 342 Pages.

After a review of the beliefs held ir holds, as a provisional hypothesis, that worldliness" which it replaced, which lows: was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The periences in this line. Dr. Savage periences and Opinions.

the past concerning life beyond death, continued existence is demonstrated. Dr. Savage takes up the present condi- and that there have been at least some tions of belief and considers the agnos- from persons in the other life. The tic reaction from the extreme "other- chief contents of the volume are as for

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Science and Religion Make Peace.

You will hear one man speak of an

does, and the laws of its conduct, while it is the Oriental habit to see God and his will in everything that occurs. And naturally enough, those in this country who have adopted an Oriental religion of Lewis and Alice James of Volinia. fall into the Oriental habit of speaking Cass county, Mich., passed to spirit life, of God and his with rather than of the individual and the laws of his conduct. But the God of whom the Oriental speaks is an omnipresent God, a pantheistic God, a God who is all things, all things in him, and in whom all things move and have their being. To the Oriental the world is the selfdevelopment of God, a manifestation of | speaker, from the subject, "If a man God, and it therefore is explicable why die shall he live again?" Although a they should speak of all occurrences as | cold rain made the day, disagreeable, something that God does, crying out yet the church was filled beyond its when anything extraordinary takes seating capacity indicating a large cirplace, Great is Allah! But this habit cle of friends: which is explicable in the Oriental or panthelstic view of God, seems out of joint and most absurd in their Western imitators, whose God is a personal God out there on a throne in a local heaven of which St. Peter has the keys. The Western mind revolts at the idea of this God doing anything that is done, and,

rather than accept the idea, leaves God

altogether out of the calculation, giving

everything. We have already said in The Progressive Thinker that if the world were remanded back to original conditions we would have an ocean, say of divinity, filling all space. And that if the world then came back as it is, necessarily in one sense it is altogether divine and what is done in it is all the work of God. But by its properties as a world of individuality it is demarked from the Noumenon of which it is the phenomena, from the God of which it is the manifestation, and in this sense it is correct to speak of what the individual does and the laws of his conduct. So that it would seem that the Oriental habit of contemplating God in everything, and the Western scientific habit of giving exclusive attention to the individual, or things, and their relations. principles. Both, however, seem to base Being "peeping" out through all finite | them for their special proposition. beings and in everything they do. We, however, see God, as does the Oriental, in the thing itself, and not out yonder trude.

The real "conflict" between scientists and religionists is not as to which is most defensible—the exclusive contemplation of God, or the exclusive study of the individual-but as to whether what one calls the will of God and the other the laws of nature are invariable. Does God, does the individual, always do precisely the same thing under precisely the same circumstances. Science says yes; and we say amen, which must be great encouragement to Science(?). Hence Science says the waters of the sea never fell apart to allow the Jews to pass over and then came together to give Pharaoh and his hosts a passover also. No ax ever yet falled to go to the bottom when dropped into the water. No set of men ever yet had lungs stalwart enough to blow down cities with horns from afar, and if they had, no horn yet made, unless it was the horn of plenty, could have withstood the strain. And so on through the whole category of "miraculous" occurrences found in the biblical narrative. Science says either they never occurred or are susceptible of natural explanation: the will of God. The laws of nature are invariable. Moreover, Science says, if you want a thing work for it and along natural lines. You waste your breath in prayer nuless this work is prayer: for the plans of God no more tumble down now before a "blast" from a revival meeting ism. As its title denotes, it is a verithan did Jericho before the blast from

trumpets in the long ago. But the Jews, if allowed to tell their own yarn-magnifying the most trivial events into miraculous occurrences. May Collins. An address delivered bewere the chosen people of God, for fore the Ohio Liberal Society. For sale whom mighty things were done out of at this office. Price 10 cents. the ordinary, the purpose of which was to make them a great people. Well, all we can say for that is that it didn't pan | By Prof. W. M. Lockwood, lectures out. The Jew has been buffeted from upon physical, physiological and payone end of the world to the other. The chic science. Demonstrator of the mo-Babylonian, Persian, Grecian and Ro- lecular or spiritual hypothesis of naman Conquerors gobbled him up in ture. Scholarly, masterly, trenchant, by Mrs. W. Hilbert, pastor, assisted by Spiritualists. The volume is tastily midentally as they were passing, without Price 25 cents. For sale at this office. Mr. Bernhart. sidentally as they were passing, without Price 25 cents. For sale at this office.

even realising that they had "lunched."
If the Roman in his senith had claimed to be the chosen people of God we could see some sense in that.

Go out some clear, starry night and after looking over the firmament and considering that most of these are suns, centers of systems like our own, if you can then couple with all this the idea. can then couple with all this the idea of God taking such special interest in a handfull of Jews down in one corner of the earth as to explicitly tell one of their captains to march round by the mulberry trees and thus smite the enemy with a mighty smite, without luxuriating in a regular old-fashioned guffaw, then there is something wrong with your risibles and you should con-

sult a physician at once.

Even Mohammedans, I believe, are fatalists, believers in "destiny" or the unchangable "decrees" of God. You may say that this means the same as that the laws of nature are invariable. The world or concatination of things, whether controlled by the will of marches right along in blissful disregard of who or what is brushed aside, or of what pet plans of yours are over-

God seems to have treated the Jew with the same polite indifference. But this fact in nowise disconcerted the Jew, who went right along claiming the whole world was made for him especially, and for the balance of the race knocked out of him. The race is not much better. If a cataclysm left only one man doubtless he would claim that God made the whole world for him. Afton, Tenn. F. J. RIPLEY.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, December 24, Mr. Wm Williams, of Vicksburg, Mich. by Mrs. Lucy J. Williams, of Paw Paw,

Mrs. Ruth Gessler, of Breedsville, Mich., passed to higher life, Jan. 8, 1901. For years she was an earnest occurrence as something the individual worker for truth; mediumistic, and or thing does. You will hear another clearly saw and conversed with friends man of equal mental caliber speak of on the other side. She will be greatly the same occurrence as something God | missed by her many friends. She does. Indeed, it is the habit of Western leaves a husband and one brother. science to speak of what the individual | Funeral services held in M. E. Church, conducted by Mrs. Lucy J. Williams,

> Mrs. Emma Amelia, Swank, daughter Jan. 6. at her home in Volinia, leaving her companion, Daniel Swank, her father and mother, one sister and four brothers to mourn her loss. Deceased was in her thirty-second year, and had been a Spiritualist from her girlhood. The funeral address was delivered by Mr. H. L. Chapman, a local Spiritualist

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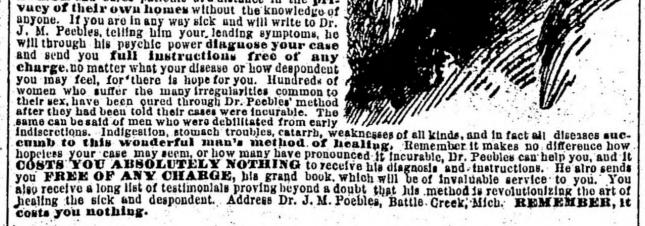
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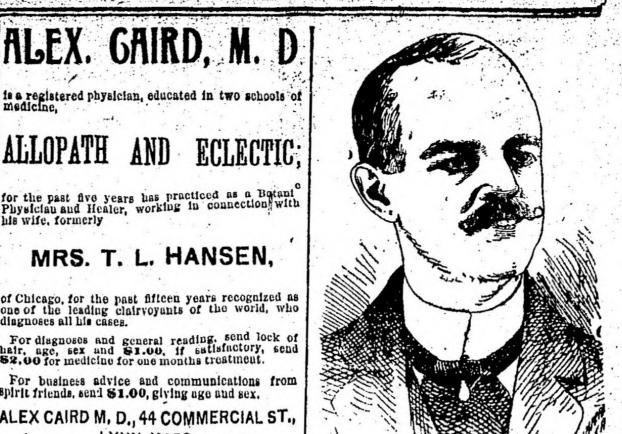
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