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

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THE SPIRITUAL MAN.

of Soul.

As Spiritualists make a special business of discovering and discussing spiritual phenomena, it "behooveth" them to give critical attention to their lines of procedure, making sure of a right start and of pursuing the best methods. It has been more or less the habit of

philosophy in the ages to chip the spirit-ual man up into blocks and, as if spread out on a table, to say this block is mind, that, soul; here is conscience, there con-sciousness; over on that corner is love, on this opposite corner is lated, and so on throughout the category. No habit has been more conducive to confusion in the study and discussion of spiritual phenomena, and therefore no habit should the Spiritualist be more careful not to fall into. This line of procedure gives no better idea of the whole or well-rounded spiritual man whole or well-rounded spiritual man than a being from some other planet would have of the physical man if we chipped him up and laid him out on a table in the same disjointed fashion.

and at the same time demark themselves from these publicans and sinextensive with the brain and nerve sys- make the millions of Chinese good are destructive to whatever lies in its tem, and the brain and nerve system is | Christians?" or shall we select as our | track; yet it teaches a wise lesson. A therefore the Spiritual man has the dinand II., whose armies devastated reach, yet it leaves a clearer and purer

man and speak of it as the whole and murder are innumerable. particular characteristic into heaven it unburied. making the predicate stand for the And the only excuse for this is that the characteristic of the Spiritual man called soul is his most valuable characteristic, the one to which first atten- | day. tion will be directed by the heavenly host on his arrival, and the one which more than any other will determine his standing in that country and with that

people. Then, what is the Soul? ever heard, and perhaps the best possible definition, is that given by the vulgar or unlearned when they say of a mean, grasping, wholly selfish and unfeeling man that he has no "soul," and of the opposite character that he has a large or great soul. No matter whether a man is rich or poor, in high society or scure, at the top or at the bottom in any other way, if he has a "soul" we love him and at least are not afraid to associate with him; while the opposite our disgust. If that is the "judgment" here, assuredly it will be the judgment in heaven where the secrets of the heart are made known, or where the different characteristics of the spiritual man stand out as clearly as the physical nose in this life. And in "Heaven," -where perhaps there is a more "enlight- | reward. ened" judgment, and where "public sentiment" will make itself unmistakably felt, the man without a soul will have the alternative of either calling ists a little fatherly advice, but got on the mountains to bide him from view or of departing into an "other" but he stands or falls, is saved or lost, according as he has or has not a soul, as the unlearned define that characteristic of the spiritual man.

If you prefer, it can be said that it is God in each location, who pronounces judgment, God as in the individual. aries know what that is. Three thou-But in heaven it will be pre-eminently the "Judgment," for the man without a soul will know without saying what tain terms certain meaning and we are the others think of him and will then old fogy enough to believe that should have a correct judgment of himself. Then what must we do to be saved?

Simply cultivate a soul, give the spiritual man that characteristic which lives | dividual think apparatus quite a differup to the brotherhood of man, whether | ent meaning for those terms. It is wonit acknowledges the Fatherhood of God | derful. Some seem to confound conor not. But we are inclined to believe science with consciousness and of it is God, the Noumenon, the Infinite Being, the "Father" of all finite Being | before half done. Others will have it who has furnished us both the seed and soil for the growth of a soul. The individual is necessarily more or less selfish: selfish as to himself, his family and country; but if you push that sort of thing too far you are lost world without end-the "Savior," revival meetings, church attendance, contribution of shekels, and the observance of the Sabbath to the contrary notwith-

Too frequently getting religion by the church route makes good church members rather than good citizens. It were better to have a soul outside the church than to be without one in it. We once had occasion to say of a neighbor who had "got" religion, that it was fortunate he had not got two religions and that absolutely there would be no living with him if he had got three. Hav- memory serves him with a word as ing made sure of his soul in the ortho- good .- Emerson. dox way, he seemed to turn himself

standing.

loose in every other way. Well, we started out to give Spiritual- I homet.

WANTED! WANTED!!

What is the Best Definition Orthodox Christianity in Thoughts on the Ultimate of Progressive Spiritualism, or

Christianity, so sadly needed by Euro- freedom is only attainable. Again, it has been the habit of re- other good leader is Pope Sixtus IX., things to their normal condition.

might be excused, but as an actual fact, | tageous to follow the expeditious meth- | the result of natural forces. which is preposterous. This is specially ods of Charles IX, and his mother, who

ance of the spiritual man is left. But | China and elsewhere is not more Chris- | as to results and but echo the voice of | the spiritual paramount in our religion | we are at a loss when we attempt to | tignity, but more Humanity; more of | eternal unity in the nature of things. conceive of how an attribute without the practical application of the Golden ridicule at this point is to insist that ence still fresh in our minds, we also they use the term soul figuratively, note that Russian subjects of the Christian Czar, who dare to breathe the Spiritual man of which it is predicated. | name of Liberty, are transported to a living death in the Siberian mines, and the soldiers of this ruler have just massacred 5,000 defenseless Chinese in one

The female peasantry of Europe in performing some of the laborious tasks for royalty are threatend and jeered by idle soldiers. Only a little while ago the prostitutes of certain cities were re- is the inevitable result. The best definition of soul we have quired to partake of the eucharist before being licensed. The persecution of Jews, Mormons and other smaller sects is regarded as a matter of course. Slavery, physical and mental, is a notorlous fact. The reports of murder, intemperance and prostitution, flood the newspapers, and in the 20th century the foremost Christian nations of the earth low, wise or otherwise, renowned or ob- | are engaged in wars to subdue Chris-

Does such a record jestify the asser tion that we need more Christianity? Tolstoi says: "I am convinced that the character has our contempt even when original causes of all the woeful disorself-interest constrains us to conceal | ders from which we suffer is the erroneous religious conceptions which we receive from our education." Then let us stop teaching that the vilest sinner can be saved by belief on the Lord Jesus Christ; but let us teach our responsibility to our fellow-man and that justice and humanity will bring its own HARRIET M. CLOSZ. Webster City, Iowa.

switched off until doubtless the Editor is already out of all sorts of patience place where there is weeping, wailing and thinks we should wind out by adcial position and learning in this life articles. (My Lord, two young ladies will then and there avail him nothing, have just departed who wanted a long contribution toward buying lights for the church. Why not look on high?) Whether the contribution be long or short, we think the writer should use terms in the sense which long usage has sanctioned. The standard dictionsand years of philosophical and religious discussion has attached to cersettle the matter. Yet certain correspondents do not hesitate to bob up at any time and evolve from their own incourse feel to be altogether confounded that we have an objective mind, which is a contradiction in the nature of things. Philosophy, however, has two kinds, objective and subjective; knowledge of the Ego, or I, and of the Non Ego, or external world. One known in consciousness the other in the perceptive way. And the fact that a man must study his own physical nature in the perceptive way, and cannot do it in the conscious way, has always been the clearest possible proof to me that the Ego or spiritual man is quite apart from the physical man. Afton, Tenn. F. J. RIPLEY.

> A great man quotes bravely, and will not draw on his invention when his

The link of the scholar is more sacred than the blood of the martyr.-Ma-

SPIRITUAL GROWTH.

Man's Unfoldment

antidote is administered.

The majority of Europeans in China are Christians, and most of the soldiers being are ever impelling him onward against them.

and upward toward the true goal of In the year 1 vocation in the soldiers has natural inheritance.

dared to hint that he was not a devoted | ceaseless in its endeavor to lead human-

country peopled with heretics." An settled; it is an attempt to adjust Davis.

more of the attributes of the Spiritual and whose victims of robbery, torture | sweet perfume because there is a prin- | the blessings from the efforts of its ciple in nature that permits it. The ex-

true of that attribute or mode of ac- sang hymns of praise and thanksgiving ena in the vast domain of nature; hence come. tivity of the spiritual man which is to their God while the bodies of the 10,- nothing can occur in the physical termed the "Soul," and religion seems | 000 betrayed and murdered victims of | world without an adequate cause. to think if they can manage to get this | Saint Bartholomew's Eve, were still | Things are so corelated that there can be no break in the chain of evolution.

a substance in which to inhere, a predi- Rule taught by the old sage. Confucius. physical, is equally true in the realm of cate without the thing of which it is | Since the establishment of Christianity | the spiritual. All energies are psychic, | between the mortal and immortal predicated, would manage to get on in by the murderer and political reprobate, are spiritual. It is the soul that sees, heaven or in any other country. It | Constantine, we have been coerced by | the soul that hears, the soul that feels. would have the appearance of some- church and state, by priest and mili- There are no physical sensations; all thing the bottom had dropped out of, tary, and have signally failed to bring sensations are spiritual. When the ego or that had fell through itself. The about a humane adjustment of affairs. leaves the body at the change called only chance for the church to escape | With the report of the Peace Confer- | death, the bodily functions are intact, but are inoperative; the propelling ual force. It is the source from whence | their daily bread. all phenomena proceed. Withdraw this world; chaos would reign supreme.

evils are laid bare, treachery in every beacon for the weary, a regenerating believed that a slight tax upon the pubdepartment of human activity is un- symbol for the transgressor, and an up more normal and rational standard.

The thinker comes when there is a de- | to this end. mand for him. He is the herald of loftier aims and higher ideals. The their acceptance.

who cherishes fear is not emancipatedfree man has risen above the realm of | done in the Christian church. the sensuous and lives in the realm of eternal harmony and is at one with the divine energies of the universe. His fulgence, and every expression in thought and deed is in accord with the | rapidly approaching: when t this end demands of rectitude.

short of this can satisfy the soul's aspiand demands, it will receive.

best welfare can only be secured in this to assist in this worthy purpose, and always contended that knowledge is of proof against the seductive influences of temptation. Intuitively he will spurn the wrong, by whomsoever it may be suggested. The aims he holds, the methods he employs, and the objects he pursues are in line with what is vital and essential in the nature of things, and success, grand and glorious cannot but crown his efforts. All that is inspiring in the celestial

> realms are at his command, and he becomes a co-worker with nature's yerities. What a glorious inheritance for our common humanity. We can now but dimly perceive the soul's capabilities for growth; rising higher and still higher towards its native home, and emancipated from all that retard its progress, it ever presses onward and upward towards the infinite all, yet can never reach the ultimate in wisdom and

THE CLOSING SEAL.

the Evolution of the Medium.

In the year 1893 a medium plying her vocation in the District of Columbia are Christians, and most of the soldiers of the allied armies have been taught its precepts, and any adherent of the faith would be promptly and grossly insulted were we to insinuate that he was not a good Christian.

The bloodthirsty Emperor William would immediately imprison for "Lese Majesty" anyone in his domain who dared to hint that he was not a devoted in the police court shall was maliciously persecuted by being dragged into a court of lay, and there would in the District of Columbia was maliciously persecuted by being dragged into a court of lay, and there workings of the soul, Silently, yet surely it guides man toward the haven of eternal harmony with universal tendencies.

In our present undeveloped condition we may not be able to see, or compression of the United States through the medium of the Spiritualist press, urging the formation of a national organization to court shall be subject to the penalty prescribed in Section 12 of this Act."

The bloodthirsty Emperor William we may not be able to see, or compression for "Lese head to hint that he was not a devoted of the united States through the formation of a national organization of the court till the first paid. To adopt a more successful method, follower of Christ. Is it his brand of ity along the path there the highest tion, and in the columns of the daily This measure is similar to the one peans in China? Is it the brand of the | Nature is intent on revealing the fair treatment of the medium in ques- Mayer, last year succeeded in having sleep of death. ners, it strikes us that Spiritualists Duchess Vladimir, who demands that highest and best in every department of tion, and combatted the prejudiced eliminated from the bill for the revision should speak of the "Spiritual Man" as | "not a Chinaman be left alive while her domain. What seem disastrous in opinions of those in authority. The of the tax laws for this District; it is up the unit or whole, of which conscience, there is a Russian to kill him?" or is the physical world are necessary to a Spiritualists of the country-may their for consideration again, and we are, consciousness, soul and the like are but | it the kind represented by Bishop Cran- | higher growth and better conditions for | praise endure for eternity-responded, the attributes, characteristics or modes ston, who says: "It is worth any cost in what comes after. A volcano is a ter- and the noblest and best organization the House, doing our best to again have which you think would be more fitting of activity. This Spiritual man is co- money or bloodshed if we can only rific force in nature; its ashes and lava of all time was called into existence. The inspiration of the movement placed at its head a man pre-eminently fitted co-extensive with the whole body, standard-bearer the pious prince Fer- tornado destroys everything within its for the task before him, a task that demanded titanic strength of purpose, the same form and proportions as the central Europe and sacrifieed 12,000,000 atmosphere in its wake. Upheavals in inspired eloquence of Cleero, and the ington, with friends of influence, are physical man, whether it be in the flesh lives? He said: "Better a desert than a nature imply that things are not fully psychic force of an Andrew Jackson

It is true much was accomplished. ligion time out of mind to take one or | who established the Holy Inquisition, | A flower blooms and sends forth its | The mediums of to-day are enjoying | bear too heavily upon them. This bill | The man who has a welf-rounded and founders: but, in the estimation of the the District of Columbia to prescribe li- in his attitude, optimistic in his outlook, shootin' match; not figuratively, which | Or perhaps it would be more advan- quisite blush on the cheek of a peach is | writer, there remains as the fruition of | cense fees and make regulations for | will get all the good out of life which their labors the placing of the closing governing the same, and to fix penal- Omnipotence has put into it, and so be Causation is the basis of all phenom- | seal, which shall endure for all time to | ties for non-compliance, in the practice | as happy as human nature permits, but

> Commercialism is the element that is to-day dragging down the purity and thwarting the spiritual purpose of Spiritualism. Then let us, in the name of and in our organization. The primary And what is true in the realm of the intent of the exhibition of spirit force. aside from establishing communication worlds, is the regeneration of manbetween the spiritual and sensual forces of life the necessity of physical existence, and in the disorganized state of Spiritualism previous to the formation of the National Association our me-

> soul or spirit force and we have a dead | a change of sentiment respecting spirit phenomena. The medium is no longer But when properly utilized it be- looked down upon as something comes a mighty power for good. It diabolical or inferior—the laws of the generates a rhythmic order in the do- District of Columbia to the contrary. main of nature, and universal harmony notwithstanding—but the great deine reformer is born into this world, so- | tion, and, resultantly, with local sociecial, political and religious institutions | ties; in other words, the sending forth are stirred from centre to circumfer- of the medium as a missionary. Let ence. The tide of materialism is this object be accomplished, and our checked, the absurd and irrational in cause will stand established before the masked, a clearer light is shed along the lifting standard for the unfortunate, human pathway and the entire trend of | May that day be close at hand, and may thought modified and elevated to a the blessings of the higher spirit forces rest on all those who shape their efforts

To carry out this project, the first and false conceptions that were cherished, most important step to take would be leading men into the dismal swamps of the establishment of a fund. It is negation and blind materialism are clearly evident that it our mediums torn asunder, and a revelation in har- were withdrawn from the public in a mony with absolute truth is urged upon | body and attached to the National Association, a fund necessary for their This divine messenger voicing the maintenance would be quickly obtainarealities of the spirit world, and in the ble, as no medium could be secured exhighest degree adapted to the needs of | cept through a local association existhumanity, may be, and usually is bit- ing under the charter of the National or | We were put here on this blessed earth terly opposed, and even crucified in one governing body, or, independently, of form or another, yet he vigorously the National Association itself. But, maintains his ground till so-called as a preliminary step, I suggest that a death summons him to a higher sphere | fund be raised by the issuing of certifi- | We may often fall short of our wishes of existence. When a man is possessed cates. I firmly believe, however, that and gnashing of teeth. His wealth, 80- vising that all contributors write short of lofty ideals the stake and fagot have with the mediums of the country under But there will be comfort in thinking the control of the National Association, Fear is a cowardly inheritance; he and its spiritual purpose made known, While some may rise to the highest many wealthy people would contribute he is a slave to his environments. The to the cause voluntarily, just as is now

> I do not say it in any disparagement but with the commercial aspect of Spiritualism destroyed, a new sentiwhole being is radiant with a divine ef- ment would be created, greatly favorable to the cause. In fact, the day is must be established. The hostility of Can man ever attain to this high alti- sentiment is so greatras a consequence tude in the ages to come? I think the of the commercialism of Spiritualism consensus of the best thought of to-day | that we may well be concerned for our is, that it is attainable, and nothing | welfare and standing in a community. It rests with the mediums to consent

> rations. And what the soul yearns for, to co-operate with the National Association. It is a sacred duty they owe to This thought is inspiring to well-do- themselves and to their helpers, after ing and right-living. Our highest and I the long years of labor in their behalf. way. All good is the result of living a present new conditions to the world. true life. No evil can befall him who is and by so doing greate respect for themselves and for those who have their welfare and interests at heart, as

well as for the cause-itself: OSCAR W. HUMPHREY. Washington, D. C.

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract.—Isaac Dis-

We Germans fear God, but nothing else in the world.—Bismarek. I am not yet so lost in lest cography as to forget that words are the daughters of earth and that things are the sons of heaven.-Samuel Johnson.

For one swallow does not make achieve.-Michael Angelo. spring, nor yet one fine day.-Aristotle knowledge. DAVID WILLIAMS. you what you are Savaring

FROM THE N. S. A.

Legislation Concerning Me- As Viewed by the Editor of As diums in the District.

To the Editor:—In an editorial in the Chicago Daily Journal, the writer recounts the details of the execution of Baron Von Ketteler's murderer, and in seeking to show the futility of such savagery, he protests in the name of Christianity against the inhuman acts perpetrated upon the people of the poor old empire. He says: "A little Christianity is sadly needed among the Europeans in China."

What imagination so vivid, or vision so keen, as to comprehend the ultimate of man's spiritual growth and unfoldment. No pen can describe the possibilities that inhere in a human organism. In the light of the progress made in the past ten years by Spiritualism, it seems almost incredible that a recent attempt should have been made in the capital city of the nation to enforce a practically prohibitive tax against the mediums of that locality.

To the Editor:—It may be of interest to you and your readers to learn that to you and your readers to learn that the value of interest to the nation to the nation to enforce a practically prohibitive tax against the mediums of that locality.

To the Editor:—It may be of interest to you and your readers to learn that the value of its nation to give the nation to enforce a practically prohibitive tax against the mediums of that locality.

Yet it is true, and were it not that the strong arm of the National Association are follows, "That clairvoyants, soothsay-values by values every name of the National in the post that the post that the to you and your readers to the nation to the nation to enforce a practically prohibitive tax against the mediums of that locality.

Yet it is true, and were it not that the strong arm of the National in the post that a recent attempt should have been made in the to you and your readers to the N.S. A., through the activities of its treasurer and secretary, is busy this seems almost incredible that a recent attempt should have been made in the to you and your readers to you and your readers to you and your readers to the the N.S. A., through the activities o To the Editor:—It may be of interest to you and your readers to learn that the N. S. A., through the activities of its treasurer and secretary, is busy this winter in seeking to secure justice to mediums in the District of Columbia, as old empire. He says: "A little Christianity is sadly needed among the Europeans in China."

When one has been bitten by a venomous reptile, one does not seek a second infliction to cure the first, but an antidote is administered.

The majority of Europeans in China and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the true goal of the contest and upward toward the contest and upward t guilty of a misdemeanor, and upon conviction thereof in the police court shall

press of Washington he exposed the un- | which the N. S. A. treasurer, Mr. T. J. | which begins after the waking from the with the aid of some of the members of cause you are not in the environment

> Another House bill-number 13,667relating to the licensing of mediums to hold seances, is also under consideration, and the N. S. A. officers at Washseeking to have this bill passed, that healthy, large, wholesome and generous taxation will not be a menace to the | character, to which every change of cirgood work of our mediums here, or is to authorize the Commissioners of of trades, professions, and so forth.

disposed to be just, will regulate the God, and all these things shall be license fee of mediums in this District added unto you. It is the kingdom does not matter how far behind the bal- No. Mr. Editor, what is needed in The principles of nature are ever true God and the higher spirit forces, make so that it will not prove a burden to which rises to supreme importance, and them. At present the circles of medi- "all these things" are the logical result ums, where admission fee is taken, are of it. To search for happiness without held as "exhibitions for gain," and as first searching for righteousness resuch, the mediums are taxed ten dol- minds one of the traveler who sees the lars per week for holding them. One mirage of an oasis in the desert and medium in this city, has been paying thinks to lie on its green grass and kind. There exists as an intermediary that exorbitant tax this season, while drink at its fountain, when in fact he waiting for the matter to be properly | will die of thirst before he gets there. settled. We hope to have the bill as Your life is not a failure because you mentioned, passed, that the Commis- are doomed to hard work and constant sloners can act upon the subject, as we struggle with adversity. Hard work is are assured that the license will be re- the normal necessity of spiritual force having been withdrawn. The diums were, and are now, compelled to duced from five hundred to twenty-five growth. The man who can afford to be force that animates and moves the rely on the receipts obtained at the door or thirty dollars a year. The question indolent may excite your envy, but he physical in man, or in nature, is a spirit- of a public hall or private dwelling for | may be asked, why have any tax, why | ought not to be your ideal. Toil is dinot have the law impinging upon the | vine. "My father worketh hitherto, In the past ten years there has grown | rights of mediums to hold circles with- and I work." He who goes to his daily out taxation repealed? The answer is task with cheerfulness makes his life two fold: We find that we cannot get a prayer and a plessing. The carpenter Congress to treat the question as that or mason who puts his soul into his laof involving the rights of individuals | bor and forces each day to add to his concerning their religion, as Congress skill is as truly a contributor to the does not deal with religious matters; world's wealth, to its dignity, to its sideratum now is a closer coalition of therefore we must take the matter on So, when a great thinker and genu- the medium with the National Associa- the ground of professional work, and the law is that professional people shall be taxed for conducting their business for gain. Therefore it is conceded much | If, on the contrary, he lives in the narbetter to have the tax brought down to rowest possible circle, but is helpful, a reasonable figure, that will not bear religious thought is exposed, social world as a bright and shining light-a heavily upon any medium. It is also of his character fills the very air which lic seances of mediums will do a great | fluence goes forth from his straitened deal towards keeping traveling mounte- circumstances which is as grateful as banks, who pretend mediumship, but the perfume of flowers. He is like whose seances are really shows "for gain," away from the District. We are using our influence for the greatest good to the greatest number, for we fice. There is nothing grander than fillcan see that it is better to get the Com- ing a small place in a large way, nothmissioners and Congress on the side of what we claim to be justice, than it is with a generous heart and a helping to so antagonize them that no conces- hand. sion will be made.

MARY T. LONGLEY. Washington, D. C. Sec'y. N. S. A.

OUR BEST.

Not merely space to fill. But we were meant for something, To make of ourselves all we will. To carry out the plan, "We did the best we can."

mount. Of merited success and fame, We look on in happy pride. And loudly cheer their honored name Yet he who fought and failed, Could we his struggles scan-

Might find, though he lost the goal, "He did the best he can." We meet a tottering drunkard, And turn in loathing and fear. Yet some time, some where, if we only knew.

His pathway was bright and clear.

A single misstep may have caused A break in his life's great plan. We may look on and censure, "Though he did the best he can." The shores of life are covered

With human wrecks to-day, Each one telling its heart's story, Of trying to win in the fray; How disaster upon disaster Swept them at every hand-They went down before it.

"Each doing the best they can." Every heart knoweth its sorrow. We may hide from the world if w

But in the hours of silence The old ache is there still. Could we know each other's hear

All over this broad land, We might use more charity, knowing "Each does the best he can." -Virginia Curtiss Smith.

The hand that follows intellect can It is better to be, unborn, than un-Tell me what you eat and I will tell I taught, for ignorance is the root of misfortune.-Plato.

SUCCESS--FAILURE.

the New York Herald.

While we look not at the things which are seen, but at the things which are not seen .- II. Corinthians, iv:18. It is very necessary to define failure and success before you attribute the one or the other to yourself. It is barely possible that a man who has utterly failed may regard his life as a success. cess, or that one may think he has

failed when, in point of fact, he has

The experiences through which we pass on the way from cradle to heaven are simply so many opportunities. If we use them and make the best and most of them we achieve our highest mission, while if they slip by us un-improved we lack the growth, the de-velopment which they were intended to produce. Life in its earthly aspect, if looked upon from the vantage ground of religion, is the school in which the soul gets acquainted with itself, makes an appraisement of its own powers, discovers its destiny stretching far beyond prepares itself for its real career,

It is a duty to search for happiness wherever it may be found, and it is a positive crime to fret and worry beto your capacity. Happiness, however, is simply incidental to an honest purpose, an unfaltering faith, the consequence of harmony between your will and God's commands, while the real end of living is the formation of a cumstances may be made to contribute. well-balanced character, who is kindly the happiness is a side issue, and the If this latter bill is passed, we are character which makes it possible is the sure that the Commissioners, who seem | main point. Seek first the kingdom of grandeur as the prophet of old who sac-

rificed his life to the truth and then If one lives for himself alone he fails. warm-hearted, kindly, the magnetism his neighbors breathe and a subtle insunshine in a dark corner; he is like the echo of music in a wild waste; he is God's minister without the robes of ofing nobler than to live your little life Your life is not a failure because

there is sorrow and trouble in it. The night is needed as well as the day and the storm as well as the clear blue sky. found heaven and peace. Sorrows rust the chain that binds us to earth and set the soul free. It is a strange fact that eyes when filled with tears will see a downward dip, but with bereavement we learn to soar. The grave grows eloquent of immorfality and the muffled heart dreams of reunion. God's hand is heavy, but His love is never dim.

Instead, therefore, of finding fault change your attitude toward them. Do your Duty wherever you are placed; make your years a temple in which your soul worships and finds peace and contentment. Life will be brighter when your heart is lighter, and the burand Christ bear it together. GEORGE H. HEPWORTH.

Chiefly, the mold of a man's fortune is in his own hands.—Bacon. Example is a dangerous lure: where

the wasp got through the gnat sticks fast.—La Fontaine. O beloved Pan, and all ye other gods of this place, grant me to become beau-

tiful in the inner man .- Socrates. The time is ripe for confining the operation of the human mind hereafter to the simple content of observed facts.-

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

The story of the miraculous conception, the ascent of Christ into heaven, the temptation, the opening of his grave by an angel, etc., was taken bodily from the religion of the Buddhists.—E. W. Howe.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.-Bain.

A NEW RITUAL.

Illustrated at Detroit,

SPIRITUALISTS DIFFER IN METH-ODS AND PRACTICES AS MUCH AS THE CHURCHES DO.

Spiritualists differ; they believe dif-ferently; they act differently. Each one is a law and a prophet unto himself, as illustrated in the following from the Detroit Tribune:

Last evening was the occasion of the first use of the new spiritual ritual that has been prepared by Dr. C. W. Burrows for the weekly meetings that are held in the little hall adjoining his of-fice, 132 Michigan avenue. Dr. Bur-rows also appeared for the first time wearing the robes of his office as minis-ter of the congregation. He was yested in black, with a silver cord worn grace-fully as a helt and thrown lessely over fully as a belt and thrown loosely over the shoulder. The ritual was printed on substantial cardboard, one side bearing a collection of songs to be used by the congregation, while on the reverse side was the ritual which was followed last

There are three selections for responsive reading in the ritual, and one of these used last night started as follows: Minister-"I am one with infinite life.

Reople-"I am life." It then went on in order as follows:

"I am filled with God." "I am one with God."

"I am filled with the love of God." "I am love."

"All is good; there is no evil." "I am love and love is infinite." "Love is law."

"Love is my law: I am law." "What love prompts I do." "All my thoughts are prompted by

"Love feeds, clothes and shelters me." "Love will ever care for me." "Love thus casts out fear."

"In love I am fearless." "In love I speak and act without After the reading Dr. Burrows deliv-

ered a brief sermon on "I am filled with God." He declared that it is stupid for the secularists to pay big salaries to ministers to tell the people things that they have been born and bred to. He said that the practices of the Christian religion have divorced God from man. "It has made a divinity of God," he asserted; "and a humanity of man, condition that does not exist. Some of the people say the spirits we see are devils. Well, we have a devilish good time with them, then. I tell you that the delusions of religion have no exist ence except in the driveling minds of

Thus it is that Spiritualists differdiffer widely on things earthly and on things divine. One wants a ritual, another abhors it, the differentiations increasing in proportion to the augmentation of numbers to our ranks. No two societies act in exactly the same channel, hence there will be great diversity of thought in our ranks, one denying what another says, and building up a cult of his own. But this matters but little if each one stands upon a solid foundation of morality, virtue, honesty and purity of thought. A ritual even denying all that the good Dr. Burrows presents in his, would do no harm if actuated by an exalted morality and honesty of purpose. To me, however, all rituals are a complete waste of words'and time-useless in all respects. In the onward march of evolution the saint and the thief stand equal chance, and both must of necessity reap equal advantage.

Medical Freedom.

Therapeutics covers a vast neid for research, and in our judgment there should be freedom of thought and unrestricted inquiry into the many systems of cure which are now extant, medical autocracy to the contrary notwithstanding. The people and the Many a man has lost a dear one and | broad-minded physicians of any school whatsoever are not the parties who are asking their legislators to pass iniquitous medical laws. Any system that would try to debar others is narrow and more than eyes that brim with laughter. | bigoted in the extreme. We would not With good fortune only our wings take | object to a law that did not give a monopoly of practice to the toxic drug doctors, but would allow each practitioner of his respective system to stand on his own merits, let the actual results and the people determine who are and who are not safe physicians. A knowlwith Providence, put yourself into har- edge of the therapeutical value of the mony with Providence. You may not | fine forces of nature, sunlight, electricchange your surroundings, but you can ity, magnetism, nerve force, mental force, psychic force, etc., opens up an unlimited field for study and investigation. It has been demonstrated in thousands of instances where patients were healed after the skill of the best drug Eoctor had completely failed. An unden will be more easily borne when you derstanding of the basic principles of things would enable the medical physician to treat more on scientific principles and would make him less prejudiced toward his professional rival. Dr. Titus Counselor of the Court at Dresden has remarked that "Three-fourths of mankind are killed by medicines and prescriptions." The intelligent public are learning through Ralstonism and other valuable sources how to heal themselves of most diseases, and do not favor the iron-clad- double-lined medical laws proposed by the Vanderburg County Medical Society, and feel that they have a right to ask their representatives of the legislature (by petition or otherwise) to vote against any and all bills, which if put into law would be inimical to their sacred and constitutional rights. Look out for many more petitions similar to the one sent to the Hon. Walter A. Legeman, as they are circulating all over Hoosierdom like snow-flakes. How will Mr. Legeman vote? He introduced a petition opposing any further medical legislation and also introduced the medi-

To see what is right and not to do it

is want of courage.—Confucius.

J. W. RUMINER, D. M., M. D.

cal bill now pending at Indianapolis.

THE NEMESIS OF GHAUTAUQUA LAKE:

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 X .- Continued.

In the early part of October Judge Hall and Nellie were married. They had taken those solemn vows that mean so much or so little in the history of mankind, that result in infinite happiness or infinite misery. It was said by some unsophisticated observer of human life that dreams? This high cliff and broad expanse of water and "marriages are made in Heaven," but to an old lawyer yonder beach of sand with this wide circle of forest. I who has been engaged in nearly one hundred divorce cases, the connubial tie looks like a very frail and sublunary affair. Emerson in his "Representative Men" propounds the following interrogatory:

"Is not marriage an open question when it is alleged from the beginning of the world that such as are in the scape would from under a passing cloud of morning mist. institution wish to get out, and such as are out wish to get in?" I leave my readers to answer this from their experiences. And while Dean Swift said, "The reason why so flames; I can see the band of cruel savages that surrounded world we were to be separated, I would not take eternal appointed to an important office in the administration of few marriages are happy is because young ladies spend it. I can almost hear their fearful war cry. Here they life as a gift. Heaven would not be Heaven if you were the government, which he filled with honor for a number their time in making nets, not in making cages." I do not fully agree with him. There may be some truth in his remark, but my experience as an old lawyer leads me to believe that there are twenty improvident, worthless and drunken husbands to one reprehensible or guilty to play. Yes, there I saw him murdered by a savage war-

A few days after their marriage the Judge and his beautiful wife started on their journey East, and after undergoing the usual fatigues and vicissitudes of travel through a sparsely settled country, in a week's time they arrived at the home of Jonas Birch the road was familiar to Judge our home was burned two little birds built a nest there

"There is the house, Nellie," said the Judge, one beautiful morning in October, "and there is the good Dolly there, had left their nest, my brother and I went down to herself, attending to her domestic duties of assisting the lake shore yonder at the end of the cliff, where you Jonas in doing the chores. Nellie, you must captivate her as you do all with whom you come in contact."

As the Judge and his wife rode up to the gate and instinct, and hastily adjusting her apron and dress as well now, Frank! There is the hole in the rock where the as the circumstances would permit, came forward to meet them, and after answering the greeting of the Judge with an old-style courtesy, she invited them to "light down" what is there." and come in and rest.

"Mrs. Birch," said Judge Hall, "have you forgotten me?" She looked at him a moment, when a smile of recognition illumined her pleasant countenance, and she ex- hair which had resisted decay.

Munson kill the Injun, and who my Jonas helped to break out of jail at Mayville. Oh! but Jonas will be glad to see open-eyed astonishment at the strange lady and gentle. rock. The testimony of ten thousand witnesses could not of the fature. man, "run and tell your daddy to come home right off. There is some one here he will be glad to see." The boy and sit down on this rock, darling, and I will tell you all." disappeared in a nearby field, while the Judge and Nellie entered the house of Dolly. I say of Dolly-for it was particularly her kingdom, and no one dured to dispute her decrees within its hospitable walls.

Jonas came in and greeted the Judge, who introduced him to his wife. It was evident that Jonas was as well pleased as his wife at the visit of his old acquaintance of the jail and canoe.

"Your hoss is all right, Judge, only a legtle older than when you left him here. The constables from the Inlet watched my stables for two weeks arter you had gone, as surroundings, for the denouement to come. I knew your clus as a cat watches a rat hole," . Here the two men left father well, so did Jonas Birch. I traveled with him as the house and went to the stable to look at the Judge's my guide to Pittsburgh. He was a noble man, well eduhorse, when Jonas continued his narration:

"General Baird came here the next day arter you had put out their lights on the lake, and he cross-questioned Dolly and I about you. Now Judge, Dolly is a good Christian woman if there ever was one. She is a fullblown Methodis', but, Judge, you oughter heerd her stretch the truth 'till she almost broke it. She told the General that she heerd you say you was going East to get goods to trade with the Injuns, and she looked so honest lichen, Wa-na-tau, the Indian who murdered your brother, that the General believed her and give up follerin you down the river. If they had overtook you there would have bin bloody work, fer Bill Munson is a terror I tell you, and fears nothing but the Lord he worships, and who, he thinks, commands him to spend the balance of Jonas Birch and another man came up with the surveyor, his life in killing the red skins. I do wonder where Bill General Baird, and arrested me for the killing of the Inand old Joe Smiley is now? They jined the army of old 'Mad Anthony,' and I haven't heerd from them since."

"Jonas," said the Judge, "Ill tell you all about them to-morrow. I saw them both in the last battle with the Indians on the Maumee. Now I wish to hire you for all day to-morrow. I desire to take my wife down to the bluff on the lake shore at Munson's clearing. I wish to ling, and consummated the happiness of my life. The show her the place where Wa-na-tau was killed, but don't double-barreled rifle you saw in my room was your fathsay a word about it until we get there.

with you and pilot you through the woods. We'll start promised to tell you and explain the remark of Mrs. airly, Judge, as it may take the best part of the day to go, and back."

That night when the Judge and his wife retired to the "spare room" that was the particular pride and care of Dolly, Nellie turned to her husband, with a serious face killing many in time of peace." and said:

eyou were the person who helped some one to kill an In- father for what he did, nor would I have censured him if dian, and whom her Jonas helped to break out of jail? he had obliterated the whole race of savages from off the I cannot get it out of my mind. What did she mean, face of the earth. If I were a man under similar circum-Frank?"

"Nellie, you did not know that I was a 'jail bird,' once accused of a crime, and that I made my escape with the 'chip from the old block,' or more properly speaking, 'a assistance of Jonas Birch and another man who released rose from the parent stem.' As I told you, your father

me from prison. Did I never tell you the story, darling?" died in my arms; I buried him by the side of his tried and do not believe that you ever were guilty of a crime; but I a beautiful oak, on the battle-field where he fell. I placed love you so dearly, so devotedly, that her words almost a large bowlder at the head of their grave, and sometime

husband, that you are keeping secret from me?"

of when I tell you the story as I will to-morrow. You saw the spirit forms of his mother, your mother and little know I once told you that I had a case of circumstantial Harry hovering over him, and he wondered why he did evidence that I was investigating; so, darling, rest easy not see you. He said you must be in the angel world, until to-morrow and you shall know all. I wish to take and wondered that you did not come to him with them. you down to the lake shore and will show you the most His last words were: 'Yes, darlings, I am coming to you', magnificent lake and land view you ever beheld, one that and his lips were silent forever." I am confident will interest you more than anything that "My darling husband," said Nellie amid her tears, has ever happened in your innocent life; so, Nellie, dear, "don't you believe that he saw their spirits? You say he

good Dolly Birch." Nellie was forced to be content, yet her loving heart lieved I, too, was dead; then why did he not think he saw did not beat as calmly as did her husband's by her side. me, if it was only imagination? It must have been be-She had a vague presentiment that something unusual cause I was not there, and grandmother and mother and was to happen the next day, and some of her early fearful brother were. Frank, I know you are more learned and dreams disturbed her wonted repose.

back, accompanied by Jonas Birch on foot, started to world so far off that they cannot come? Surely, if all wards Munson's clearing. They reached the open field human affections survive death, is it not probable that our where Wa-na-tau was shot, before noon. It was a beauti- loving Father above, who is in himself the very personaful morning, and the lake gleamed before them like a lion of infinite love-if His omniscient power could reach mirror of glass. When they reached the open clearing so far would and does permit our loved ones to return to where the cabin of Munson had stood, Judge Hall us in times of our greatest suffering and need? You watched intensely and expectantly the features of his wife. know, Frank; that the Apostle said: There is a natural As the broad expanse of lake and forest met her eye she body and a spiritual body, and why may not our spiritual

expression, then she exclaimed in excited tones:

"My dreams! My dreams! My horrible dreams! The come back to me like vivid realities." Then trembling like an aspen; she continued:

"Oh, Frank! Frank! what does this mean? Have I ever been here before, or have I seen this place in my never saw a lake before! and yet this spot seems to be familiar to me. Can it possibly be a dream? No, no, it is no dream, it is a reality. I have been here before. Yes! yes! I remember it all! Here was the home of my childhood. It comes as clear to my memory now as a land-"Yonder where you see that pile of half-decayed brands stood our house-my early home. I remember it in murdered my father, mother, grandmother and my dear little brother Harry. Yonder where you see that pile of half-burned logs overgrown with weeds, stood our barn. And there, Frank, by that big rock, my brother and I used

that Father and Mother Neville told me was all a dream. "But it was no dream. It is as real as this lake and for the prize he held in his loving embrace, landscape. Dear Frank, on the other side of that big Mayville at the head of Chautauqua Lake. From there to rock, is a cavity, and I remember that the Spring before and laid five little white eggs in it. Yes, and now I remember that after the dear little birds that were hatched see that beach of sand, and Harry found five little white stones shaped like bird's eggs, and we put them in the vacant nest." Then springing from her horse she ran benest was. It is now partly filled with sand, and a bunch of grass has taken root there; pull out the grass and see

rior. I remember, I ran into yonder clump of bushes

where a giant Indian caught me and led me into captivity,

Judge Hall hastily did as she requested, and putting his hand into the hole withdrew it with five white pebbles, and the fragments of a bird's nest made of bristles and

"Here they are, Nellie," he said in exultant tones; "I "Bless my soul! if it ain't the gentleman who helped have found my circumstantial evidence which no court or jury could disbelieve. None but yourself and the Infinite mind' could have known of these five white pebbles Billy," she said to a young lad who was looking in and that decayed bird's nest being in the crevice of that be more conclusive. I have long suspected this—come Nellie seized the five pebbles with an eager grasp, and pressing them to her lips burst into a flood of tears, while the eyes of brave and honest Jonas Birch were overflowing with the evidence of his sympathy and astonishment.

Nellie and her husband seated themselves on the rock, while Jonas stood by an eager listener; he would have retired out of hearing, but Judge Hall requested him to

"Dear Nellie," said the Judge, "it is as I have long suspected, and I only waited the present moment, with its cated and a true Christian. He died in my arms on the last battle-field on the banks of the Maumee river. After the murder of his family by the Indians, his mind at times became 'warped and wrung;' he was not always himself, but he devoted his whole life to his insatiable revenge. He followed the murderous band that had destroyed his home; they all or nearly all fell by his hand. Yonder where you see that apple tree covered with moss and fell, shot by your father from yonder woods.

"Here he related to me his tale of woe and suffering, then he disappeared in the forest. I threw the body of the Indian over the cliff yonder into the lake; just then dian in time of peace. I was taken to Mayville and put in a log jail, when your father and Jonas, my friend here. came at night and released me. Your father took me down Lake Chautauqua in a canoc, and, as I said, guided me to Pittsburgh, from whence my guardian spirit directed me to General John Neville's where I met you, my darer's; he named it 'Nemesis' after the avenging Goddess of "You can't hire me, Judge; but I will be glad to go mythology. Such in brief, my dear wife, is the story I Birch. In the future I will go more into the details. Nellie, your father was a noble man, but unfortunate circumstances somewhat unsettled his mind, and he is not to be blamed for his undying hatred of the Indians and his

"My dear husband," said Nellie, who had listened with "Dear Frank, what did Mrs. Birch mean when she said breathless attention to the narration, "I do not blame my stances, I would have done as he did."

"Nellie," said the Judge, "I always thought you were a "Oh, Frank! Frank! don't torture me, I beg of you. I trusted friend, old Joe Smiley, in a soldier's grave under caused my heart to cease its beating. What is it, my dear in the future, my dear wife, we will make a pilgrimage to the spot and see that a proper monument is erected there. "It's nothing, Nellie, but what you will surely approve A few moments before he died he imagined or thought he

rest easy, and lose no sleep because of the idle words of 'imagined or thought' he did. But what made him think so unless he actually saw them? Poor, dear father bewiser than I, but tell me, is it impossible for the spirits of The next morning Judge Hall and Nellie on horse- our friends to return to us sometimes, or is the future

ciples after His death. Then it cannot be impossible for do? My dear Frank, if I were to die I could not be happy laughed heartily at her discomfiture. in Heaven one day if I knew I could not sometimes re-

turn to you on this earth to comfort you." "Poor, dear Nellie," said the Judge, but he looked more like a child than a judge, as he answered with tearful emotions, gyou are as near an angel now as you ever can be. You have made me cry like a child, darling, at the logic | taught me." and conclusion of your argument and ____

but rather, that you wept like a man. There is a great Mayvule, and from there hast, as the young time the emotions of childhood and maturity. proposed to continue their journey immediately on the exmanhood. Frank, do you think so, darling? Frank, do you think that our Divine Master, who said to his disciples, of the inmates of the house, "what shall I do with Mun-'Love one another as I have loved you,' would in the fu- son's things down at his cabin? He made me promise ture world separate two souls who loved each other in this | that if he was killed in a fight with the Injuns, I would world, just because one of them had broken one of God's | take all them scalps and bury them by that stone on the commandments that the other had kept? I don't be- cliff where his little boy was tomahawked, and I am lieve it. Will father and mother be separated in the spirit | bound to do it; but what about the rest of his things?" land because he in the frenzy of his great grief and love broke the commandment that says, "Thou shalt not kill?" Dear Frank, how has the world kept all of God's com-

mandments?": 1. "Wliy, Nellie, darling," said Frank, his eyes yet wet with the tears he could not restrain, "you are a theologian ability: but ---

"Oh, my dear husband," said Nellie without waiting to feigned regret and even tears, by Dolly and Nellie. hear the result of the disjunctive conjunction, "do not jest on so solemn an occasion, and in this place, but hear not with me."

"Dear wife," said Frank, "we are commanded not to first magnitude in the society of the Capitol. worship idols in this world; but if you do not stop I shall break that injunction into comminuted fragments," and regardless of the presence of honest Jonas, who had alternately smiled and blubbered at the scene, he clasped her in his arms while the unrestrained flood of an overflowing heart poured forth in thankfulness to the giver of all good

"Judge," said Jonas, in hesitating tones, "we had better be startin' for hum purty soon. You know it is a long, rough road, and I am afraid Dolly will be uneasy if we don't get there by sun-down."

"You are right, Jonas," said the Judge, "we were forgetting the passage of time in this, the most eventful day of my life, and I forgot that you had a sympathising and affectionate wife, as well as myself."

The Judge and his wife mounted their horses and in sadness turned from the spot and entered the road. Nelstopped, Dolly, after smoothing her hair, with true female hind the stone, followed by her husband. "There it is lie paused a moment and looked with tearful eyes on the scene of her childhood for the last time; then with her husband passed in a thoughtful mood along the trail or path they had that morning followed on their way to Munson's cleaning.

> What a change does the events of a few fleeting hours often make in the fears, hopes, aspirations and loves of the travelers on life's wearisome highway. But yesterday we did not know the existence of a person who from today willdexercise a governing influence over our lives. We did not know of a past event that will henceforth mold and control our future destiny for weal or woe. How slight may be the object or incident whose effect will be felt not offly while we live, but through all the generations

"The pebble in the streamlet, scant / Has changed the course of many a river, A dew-drop on a baby plant of Has warped the giant oak forever."

Our party of excursionists reach the hospitable home of Jones Bircho just as the sunlight had faded into twilight. They were met by Dolly, who welcomed their return with gentine pleasure. After they had partaken of a suppen, that their hunger and Dolly's skill made most enjoyable; and after Jonas had done his chores, and all were seated around a clean hearth and a bright fire, which the cool Autumn evening rendered very acceptable, Judge Hall proceeded to relate to the astonished Dolly the events of the day and all the incidents we have related to our readers. It was near midnight when the story was completed, and much of it was as new to Jonas and Nellie as it was to Dolly, who, with dilated tearful eyes, listened with absorbing interest to every detail. When it was finished, the impulsive Dolly went to Nellie and throwing her arms around her neck, kissed her fervently, then going into the "spare room," she returned with a large family Bible, and placing it in Nellie's lap, asked her to rend the CXLVIII Psalm, which Nellie did with feeling and fervor. Then she and Frank joined their educated voices in singing an old, time-honored hymn. This completed the magnetic effect on Dolly, who

"Judge, I do feel as if I must pray to God for His good-Let us kneel in humble gratitude to Him who guards us all in the time of danger, and who has caid that even a sparrow does not fall without His knowing it."

All knelt and Dolly uttered a prayer, which for simple unadorned eloquence and fervor would put to shame many a studied orison delivered from the sacred desk, or read from a gilded prayer-book not for the Divine ear alone, but for the approving criticism of a congregation.

Then all retired for the night; Jonas and Dolly "with heard, and Frank and Nellie in heartfelt thankfulness at the events of the day.

In the morning while all were seated at the breakfast table, Judge Hall said: "Jonas, I wish you and Dolly would go with my wife and I to Mayville; I wish to transact some business that may require your presence." Jonas and Dolly looked surprised, but readily consented.

"You know," Jonas," said the Judge, "that it is a clearly established fact that my wife is the only heir-at-law of William Munson, and of course she is now the sole owner of all the land here formerly owned by her father. Nellie and I have talked the matter over and she wishes to present this tract of land to your wife, Dolly, to repay her for her kindness to us both, and more particularly to pay her for the saucer of fresh butter she sent down to the retreat of her father the morning after you and he had broken the law in releasing a suspected murderer from the jail at Mayville. And we will go there to-day and execute the following story told about him by the Chicago Inter a deed to Her for the land; and Jonas, if you will accom- Ocean is true: One day several years ago a Chicago minmodate me by taking your wife with us, I will give you ister of the Chadband type called on him and applied for my horse that you have cared for so faithfully during my help for a poor woman in his parish whom he had found

his emotions, "I den't want nothing to pay me for what I have done; but if you wish to give Dolly a farm I'll be goll durned if I ain't willin,' fer she deserves all she can git in this world."31

"Jonas! Jonas!" said Dolly in a reproving tone, "don't swear, or the land, will come to no good to me." "I beg pardin, Judge," said Jonas in a repentant tone, "but a fellow can't always govern his tongue when he's excited-now; can he?"

"No, no, Jonas," replied the smiling Judge, "we learn that in our courts, where even the lawyers in the excitement of debate do not always control their tongues as they should."

a court one't as a witness, and I only wondered that the freely offered without money and without price. I could the Spirit World, or The Next World Inlawyers controlled their fists-I couldn't a done it; for not therefore conscientiously give her the money. To when the court was out and I met the lawyer that cross- satisfy my conscience I must therefore return it."

talk that way to a Judge?"

This shot told with tremendous effect. Dolly colored spirits to return, and don't you believe that they can and to the roots of her hair, while the Judge and his wife

"Mrs. Hall," said Dolly gravely, "don't you ever love and pet your husband too much, or you will make him as provokin' as Jonas there."

"I'll be careful, Dolly; I'll take warning by your experience. Remember, Frank, the lesson Mrs. Birch has

Here Jonas and Judge Hall went out to the stable to "No, no, Frank, do not say that you cried like a child, see that the horses were made ready for their excursion to

"Judge," said Jonas, as soon as they were out of hearing

"They are all yours except his Bible and books; take care of them Jonas until sometime in the future I can send for them."

Two hours afterward found Frank and Nellie and Jonas and Dolly at the office of a magistrate in Mayville. The deed was executed and a bill of sale for all the personal efas well as a lawyer; you argue your cause with admirable fects of Munson delivered to Jonas. Judge Hall and his wife parted with their humble but true friends with un-

Without any incidents worthy of record, Judge Hall and his wife reached Washington in November, and setme. If you and I were to die to-day and in the spirit | tled down in their permanent home. The Judge was soon of years, while his beautiful wife reigned as star of the

CHAPTER XI.

"All the world's a stage, And all men and women merely players; They have their exits and their entrances; And one man in his time plays many parts." Shakspeare's "As You Like It."

"That struts and frets his hour upon the stage, And then is heard no more."

Shakspeare's "Macbeth."

The pen of the novelist, like the "wishing cap of Fortunatus," can annihilate time and space. It also possesses his inexhaustible purse of gold, with which wealth and its attendants, fame and happiness, can be most generously bestowed on the favored few of the "dramatis personae" of its creation. Sir Edward Bulwer Lytton has truly said that "The pen is mightier than the sword." Alike the weapon of history, philosophy, science, religion and art, it guides and controls the destinies of nations as well as individuals. Under its sway how silent is the march of the army of thought. It is not accompanied by the panoply of war. It needs not the armor of ancient knighthood to protect it from assault. "It's tread is as noiseless as an infant's breath; its force is like that of the warrior panoplied in steel."

our last chapter. Judge Hall and Nellie have but recently returned from a tour of the Eastern continent, where the Judge held an important position in a foreign mission. They were now seated in the sitting-room of their palatial residence in Washington City. The mature beauty of Nellie is even more striking than was that | for 25 cents. of her young maidenhood. The Judge was occupied with his evening paper, while Nellie sat in silent reverie. Her thoughts wandered back to her childhood; and in the phantasmagoria of memory she saw her early home on the shore of Do-sho-wah Te-car-ne-o-di [Do-sho-wah Te-carne-o-di: Lake Eric; Seneca]. Even the soft flow of the Indian dialect had come back to her reviving recollection, as she had heard it from the lips of her father. As time Offered at Far Less Than had elapsed, one after another of the incidents of her early life became more and more vivid. She distinctly saw in memory her burning home; she heard the Indian war-whoop and the shricks of her mother and grandmother amid the flames. She saw her little brother struck down by the tomahawk of Wa-na-tau, and the stalwart form of her father as with his axe he fought with desperation the murderous savages that surrounded him. She saw all the horrors of that awful night as clearly as if they were passing before her on the shifting scenes of a painted panorama. Tears dimmed her beautiful eyes as she pressed a bracelet, on her wrist, to her quivering lips. The jewel was of unique construction, the work of a Florentine artist. It appeared to be formed of five white pebbles, beautifully polished and set in a filigree of gold, alternating with rubies and emeralds. It had frequently attracted the attention of the fashionable ladies of Washington society, who wondered at its curious form, and the unknown jewels that composed its settings.

While Nellie and her husband sat in that silent, happy communion with each other, so common to a decade of connubial felicity, they were interrupted by a servant who placed the evening mail on the table before them. Nellie picked up the letters one by one to distribute them between herself and her husband, who was so busily engaged with his paper that he seemed indifferent to the letters | mlum books for \$2.35, the order must be from constituents, that Nellie placed in a formidable pile accompanied with a year's subscription before him. She found only one directed to herself The superscription was somewhat rude and the postmark was Mayville, N. Y. Nellie looked at the rude missive for a moment in surprise; then a smile of glad expectancy illuminated her features, and breaking the seal, she exclaimed:

"Oh, Frank, here is a letter to me from dear Dolly

"Read it to me, Nellie," said the Judge, immediately losing all interest in the speech of a noted member of Congress he had been reading. "Read it to me, dear; we have not heard from our old friends since we returned from Europe, and I am anxious to hear from them." (Concluded next week.)

Armour and the Recreant Minister.

There was some good in the late Philip D. Armour if in poverty and destitution in the most trying hour of "Judge Hall," said Jonas, who could hardly speak for | childbirth. He was supplied with a sum ample for immediate needs and requested to see that the poor creature received necessary comforts with the least possible delay. Mr. Armour's ability to shunt his thoughts quickly was one of his traits. This matter was speedily forgotten. Imagine his surprise when Chadband returned the next day and said: "I have brought your money back, Mr. Ar-

"What does that mean?"

"My dear brother," said Chadband, "I am sorry to say | One Thousand Clubs Wanted that when I applied to you yesterday my information as to this case for Christian charity had been received only by hearsay. I have since investigated personally and discovered that the poor woman in childbirth is unmarried "I don't wonder at that, Judge," said Jonas; "I'tended and living in sin. She has not sought salvation that is

questioned me I had hard work to keep my fists in my Mr. Armour's indignation was aroused. He dismissed pockets."

Chadband curtly. Then he sent a special messenger to re"For shame, Jonas," said Dolly; "ain't you ashamed to lieve the unfortunate woman and make her unhappy lot as easy as circumstances would permit. "Above all," he "No, Dolly," replied Jonas, "I aint ashamed to tell the said, in recalling this case, "a minister of the gospel of truth at all times, even if I had to tell a constable that the | Christ should have been the first to show mercy to this man he was a huntiff arter had gone East to buy goods to fallen one, and if she was in sin and the slough of despond, paused, looked bewildered for a moment, pressed her hand body come from, as well as go to, our Heavenly home, if trade with the Indians, when I knew that him and Bill he should have been the first to reach forth a hand to lift to her forehead, looked again with a keen, thoughtful our Lord will permit it? Surely He returned to His dis. Munson was goin' down the river to Pittsburgh." her out and start her on the right road."

KEEP

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will be our main Premium until further notice, and it is the only book sent out to our subscribers for 25 cents, which is far less than actual cost to us. The price of each one of the other six Premium Books when ordered alone is 50 cents. Any two of the other six Premium Books you may select, are sent out for 90 cents. Note the prices carefully when ra-

Bear In Mind That There is only one book that is sent out for 25 cents, and that is Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Don't substitute any other book for that one, for it will NOT be sent to you. Any other single book ordered is

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will find that all we have left us for those seven books is only \$1.50.

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Hypnotizing Various Animals.

mals are the newest wonder. Professor on with other tricks. This produces a Max -Verworn, an eminent scientist great impression upon spectators, who here, has been making an exhaustive are not less excited to wonderment may not be subjected to the "mesmeric" hand. ditions being most remarkable.

Since very early times, and certainly been observed in the past, they have designate matter and spirit as two seppoem written out. I give it to you as for hundreds of years, it has been been misunderstood. Naturally, they arate and contrasting forces, and sees, read, without so much as the change known that some animals, if held in ab- suggest the notion of magic, or else it instead, in matter a manifestation of normal positions would behave queerly. Was supposed that the creature was spirit. Thus the spiritual significance The most familiar instance was that of the hen, which, as has often been obby a mysterious and metaphysical recognize this significance as it may The Progressive Thinker. Please let it served, may be reduced to a state of power. In the case of the hen, her burn through the hieroglyphic of ma- follow these remarks. helplessness by holding her beak to the imagination was supposed to be at terial shows,' is the responsibility as ground and drawing from the end of it work, the bird mistaking the chalk a straight chalk line of some length.

under such circumstances mistook the limbs was attributed to fright, which, chalk line for a string, to the end of when severe enough, will paralyze the which she supposed herself tied, and so muscles temporarily. made no attempt to move, but it has EXPLANATION IS VERY SIMPLE. been proved by Professor Verworn that this notion was a mistake, inasmuch as he is able to hypnotize the fowl without using any chalk line, accomplishing the purpose by simply laying the hen in a of effort to get upon the feet. The atticertain posture upon a table.

this experiment with the hen may be normal position. There is, apparently, ed in the evolution of spirit. successfully reproduced with many a suspension of will, the lion or guinea for example, is skillfully grasped and ceases to operate recovery is immediate ing day by day, and year by year, as he perchance, conviction ran counter to ergetic efforts to recover its normal lasts there is not enough stimulus from lives in the spirit, which is to live in ling spirit in formulating that declaraposition. Being restrained, however, it within, seemingly, to release the animal justice and truth and generosity and tion of human rights that recognizes the is interested. A postal card will bring it. Write to-day will soon cease to resist, and will be from the abnormal attitude. Its mus- love; to live in intellectual develop- freedom of conscience in religious mataway and the creature will lie stiff and | Certain kinds of animals resist the less and less a spirit in proportion as he is maligned, even to-day, for exemplimotionless, except perhaps for a slight influence much more markedly than lives the life of the senses, and finds his fying in his life, the true spirit and the wiggling of the legs.

normal positions.

remained open usually, and uncon- attempt .- Denver Times. sciousness lasted for a period of five or ten minutes, or sometimes longer. A quick movement in front of the eyes, or a high squeaky noise would restore them almost instantly at any time, care being required to avoid any such dis- By turbance while manipulating the animals. Recovery was always very sudden, the creature jumping upon its feet and becoming once again its own guinea pig, so to speak, except for a through detective work done by a stiffness in the hind legs that was apt woman in a dream is involved in the to remain for a little while, a vestige, arrest to-day at Ogden, Utah, of Rev. evidently, of the abnormal condition.

CROCODILES AND FROGS. Young crocodiles and alligators while like dead saurians. This was ac- her \$3,000, her own money. complished even with large ones, but | The missing clergyman, whose movewith the other hand. After a while it would give up trying to bite and to get locating the man. upon its legs, and, the hands being slowly withdrawn, would remain perfeetly stiff and quiet for an hour or

for a while afterward. though they succumbed after a while, which to base such a belief. remaining so for twenty or thirty min- through the West. utes thereafter. Sometimes, indeed, would release the batrachan. Its heart less frequent as the condition was prolonged, and the color of the skin would actually grow lighter-a curious and unexplained phenomenon. Occasionally it happens that a frog, when grasped suddenly with a pair of pincers and thus cramped into an unusual posture. will instantly become motioniess and

LOBSTERS MADE GROTESQUE. Professor Verworn was to stand the my friends at Dunton. lobster on its head, so that it rested upon its big claws and antennae. Treated in this manner the crustacean not only became unconscious, but was teacher. We separated five days later. overcome with so profound a slumber that no amount of jogging, or even a dream that my husband was in Calthrowing it into the water, would wake ifornia. I saw him riding on a wagon. it up.

Professor made a series of most in- ville, Pa. I wrote to the woman there teresting experiments with two speci- who had them, and she replied, thing mens of the venomous serpent known that a few days before she had sent the as the "najehaje," two specimens of box to Antioch, Cal., at Miss Kershaw's which were obtained for him from request. and they would coil themselves on the missing ones. floor and keep their heads always tiles behind the neck. its excitement instantly disappeared, and it became per- in my dream arresting my husband." stantly to activity and ferocity.

Moses. A student of the scripture will find certain descriptions of rods transformed into snakes, which may have reference to such phenomena. In that country, at the present time, the serpent charmer takes the excited "najeders it in a moment perfectly rigid, lay-

professor's laboratory, the phenomena method here indicated, may be rendered earthly sorrow and suffering. exhibited by them under such con- unconscious and unable to move. mark for a string, and in other in-It has been imagined that the chicken stances the trembling of the animal's

But now it is known, thanks to Professor Verworn, that the effect is not due to fright, and that the wiggling of the extremities is merely a remainder tude in which the creature seems to be GUINEA PIG VERY SUSCEPTIBLE. frozen, as it were, is one of effort to thought and conduct up to the higher Professor Verworn has found that rise—an arrested attempt to recover the spiritual standards necessarily demand. As firm as the eternal hills he stood to

others. It seems to be almost impossi- interests and enjoyments on the sensual letter of the immortal Declaration of Occasionally an individual guinea pig ble to hypnotize the dog or the cat. and lower rather than on the spiritual Independence. Freedom of worship is will be so susceptible to this peculiar Young animals are less easly affected and higher plane." kind of hypnotic influence as to lose than old ones, and guinea pigs under consciousness. One method adopted by six days of age are extremely refrac- aims to show how increasingly science desire to make it practical, as well as the professor was to roll the guinea pig tory. Even the same individual is not is entering newer fields of discovery theoretical. over and over, and another was to lay so easily affected sometimes as at oth- through which the continuity of man's it on its back and spin it like a top, a ers. Rabbits and spirrels are first-rate being may be demonstrated; no other the men who die on battle-fields, but performance which probably reduced objects, and so likewise are doves and writer has taken up with such energy men who boldly die, like Christ or Socthe animal to a dazed condition. But robins. Fish succumb to the influence and positive faith this possibility and rates, facing a mob of bigots, when to the same effect was obtained by hang- and Professor Verworn made success- her presentation of it is very forcible renounce the truth would save their ing up guinea pigs with strings in ab. ful trials with an octopus. But the hen and convincing. She says on page lives. The excitement of battle lessens is the best subject of all, and it is sel-The eyes of the hypnotized guinea pig dom that she does not yield at the first

> A WEIRD DREAM, Which a Husband Is Tracked. A wonderful story of the capture

Dunton, L. I., who, it is said, deserted his wife last July. At the time Springfield went away proved excellent subjects, responding his wife's niece, Mary Frances Kerreadly to the hypnotic influence when shaw, a beautiful school teacher, 22 laid on their backs and becoming for a years old, disappeared. She had with in the ether, whether it drags the ether

W. H. Springfield, a Baptist minister of

for experimental purposes it was found ments were revealed to his wife in more convenient to deal with smaller dreams, was run down with the help of ether is not disturbed in the slightest lizards. The common green European the women's branch of the Odd Fellows' lizard, for instance, was turned over and order known as the Daughters of Reprevented from squirming by holding bekah. They tracked him from state its jaws between two fingers and its tail to state. Five hundred women in all worked on the case and succeeded in

PRETTY NIECE IS MISSING.

Springfield is in the hands of the poeven longer. It could be restored to lice at Ogden. Where his missing niece, go through water, not displacing it in viction and boycotted truth. But consciousness at any time by blowing Miss Kershaw, is, was not known to his any appreciable degree, so is it not con- thank God, heroes live, and the world sharply upon its nose, and its recovery, wife to-day. It has happened that sev- celvable that all the phenomena of reaps rich fruit from their suffering for like that of the guinea pig, was sudden, eral members of the Kershaw family physical life are moving among the phetophinon's sake, even after they are though the hinder parts were affected have been murdered, and her cousins nomena of ethereal life—a universe under the dead. fear that she has been killed for her | perceived by us except as some develop-Frogs were not affected so easily, money. There is nothing, however, on ment of the spiritual powers perceives here worship is past. I think it is emi-

When held upon its back, its move- In February last Miss Kershaw's ments being hindered, the common edi- uncle, Samuel Wansey, died, leaving ble frog would become perfectly quiet about \$3,000 to her. The following after five or ten minutes, its efforts to month Mr. Springfield announced that rise growing more and more feeble, un- his health had broken down, and sugtil finally it would become motionless, gested that the three of them travel

the animal would remain thus frozen Springfield said, "and there my husinto rigidity for hours, if caution was band bought a prairie schooner and taken against noises. The slightest horses. We went out on the plains to thing that produced a sense impression rough it. We trekked through Oklahoma, Indian Territory, the northwestbeat and breathing became feebler and ern section of Texas and finally reached Wyoming.

RUN OUT OF FUNDS.

"We lived in a tent and in the wagon, having the kind of time gypsies might have. On July 4 last we were at Rawlins, Wyo. Our money was nearly all gone, and we were tired of our prairie schooner life.

he could do was to go up to Cape Nome Lobsters, it seems, are subject to in- and make his fortune. I cried and said fluence in the same way, remaining per- he'd get smallpox there and no gold, but fectly rigid in grotesque postures for a ne said he was determined to go. He long time after being held for five or wanted me to stay in Rawlins, but, as I ten minutes. The method adopted by knew no one there, I said I'd go back to TT OLUME 1 of the Encyclopedia of

"Then Miss Kershaw said that as we were breaking up the party she'd go to Ogden and get a position as school "When I came back to Dunton I had Then I remembered that Miss Kershaw Snakes are by no means exempt. The had left a box of her effects at Center-

Egypt by the hereditary princess of | "I am a member of the Daughters of Saxony. So dangerous were these rep- Rebekah, a woman's society. I wrote tiles that their poison fangs were re- to the nobles grand of the order at moved as a preliminary to the trial. Antioch, Rawlins and Ogden, asking Their disposition was truly ferocious, them to try and find some trace of the

"At this time I had a remarkable turned toward the Professor as he dream. Miss Kershaw came to me in walked around them-ready to strike my sleep-pale, with long hair streamhim if they got a chance. They would ing down her back. She said that she try to bite him again and again, but had lost all her money and that her life when, with a quick action, he would was wrecked. She cried piteously and step forward and grab one of the rep- asked me to take compassion upon her. "At the same time I saw a stout man feetly harmless and limp, so as to be! When a reporter told Mrs. Springfield put in any position that might be de- that her husband had been arrested she the medium being William W. Aber. sired. Nevertheless, a quick motion in wept bitterly. She did not know what 507 pp. octavo. For sale at the office of front of the eyes, or blowing upon its the charge against him could be. A few The Progressive Thinker. Price \$2. nose, would awaken the serpent in- days ago she sent to the chief of police of Ogden photographs of both the miss-It is with this kind of snake that the ing ones, saying that she would like to | Forms and Ceremonies for the Use of | 40 pages by Dr. J. M. Peebles, the well-

Book. PHE SPIRITUAL SIGNIFICANCE,

OR DEATH AS AN EVENT IN LIFE. BY LILIAN WHITING.

No one can understandingly read anyinterest in the higher life of spiritual ideals and purposes, without being haje" by the back of the neck and ren- aroused to seek its deep satisfaction by followed by the lyceum, each member Berlin, Germany.—Hypnotized ani- ing it thereupon on the floor and going ments which she sets forth so earnestly, tion from Paine's writings. I think mals are the newest wonder. Professor on with other tricks. This produces a clearly, ably and lovingly.

Her most recent work, "The Spiritual Significance, or Death as an Event in series of experiments in this line and when the musician picks up the uncon- Life," is peculiarly rich in eloquent in gave an oration on "Thomas Paine, His has discovered that there is hardly any scious snake and restores it in an in-centive to thought and purpose. She arkind of animal, bird or reptile, which stant by his breath or a pass of the dently emphasizes throughout its pages the fact that man is here and now alinfluence, if the thing is properly done. From his experiments Professor Ver- ready a spiritual being and need not Not only guinea pigs and rabbits but worn draws the conclusion that nearly wait the event of death to begin pracfrogs and venomous serpents have been all kinds of animals, no matter how ticing the spiritual virtues or to enjoy successfully treated in this way in the wild, if skillfully treated after the heavenly happiness even in the face of

Wherever phenomena of the kind have book she says: "Science has ceased to fifteen minutes he had his speech and well as the privilege of our sojourn on

> While Miss Whiting proclaims and maintains her Episcopalian Christian faith, and writes even in a reverentially ualism, and is one of the best books posdoubters, while it is a strong appeal to of Liberty. the large army of Spiritualists who care more for the wonders wrought out in spiritual manifestations than for the great uplifting truths of being in their

Throughout this work its author

213: "Science that is continually pene- the terrors of death; and men die in the trating the laws of the universe and re- heat of passion, or in the hope of vicvealing its mysteries, offers an increas- tory, unconscious of pain. But the ing illumination on the nature and des- man that can calmly go with his soul, to tiny of human life. There is no limit to | endure the tortures of the stake, the the quest of knowledge; the far horizon | rack or the gibbet, is a hero in the line of yesterday is in the middle dis- highest and noblest sense of the term. tance of to-day. The telescope reached It is to such spirits as Paine, that spectroscope was invented as an at- eral measure of religious' freedom we tachment which so extended the power | enjoy. Were ecclesiastical authority of the telescope as to enable the ob- dominant to-day, as in the age of the server to determine whether a heav- man whom we honor by our tributes to enly body was moving toward, or away his memory, I can assure you that from, our solar system, and to even ap- there would be no such body as the proximate to its rate of motion."

spectroscope to discover whether or not the earth in its astronomic movements of rotation on its axis and revolution about the sun, makes any disturbance with it, as a moving railroad train drags the air, or not; but all the evidence so far seems to show that the degree. It appears as if the earth moved through it as a coarse mesh sieve will go through water, not displacing it in any appreciable degree."

This moves Miss Whiting to say, This fact suggests, by analogy the relations between the physical and ethereal worlds. If the earth moves through the ether as a coarse mesh sieve will it by the finer sight and hearing of the psychic body?"

Again: "Psycho-physical science is the revealer of new truth; and Spiritualism, so far from being superstition. is destined to prove, instead, that the "We went to Oklahoma City," Mrs. | solvent of mysteries that perplexed phi- | tide of popular prejudice, is my hero.

> losophers. The work is divided into five parts under the following headings: "The Spiritual Significance:" "Vision and Achievement;" "Between the Seen and the Unseen:" "Psychic Communication;" "The Gates of New Life."

This volume-in common with the rest of Miss Whiting's works-makes a charming as well as inspiring gift book. The excellent print and the esthetic finish which the publishers have given it is a fitting accompaniment for the beautiful thoughts which it contains. A group of butterflies on the wing, in "Mr. Springfield said the best thing white and gold, is the appropriate adornment of the title cover.

SARA A. UNDERWOOD. Quincy, Ill.

Death, and Life in the Spirit World treats of the "Mythical Origin of Death:" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius:" "Oddities in Reference to the Dead;" "Death from a Vibratory Force:" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying:" "A Birth Out of Dark Enditions;" "After Death Experiences of A Avaricious Man;" "A Special Visit to the Spirit World:" "Fragrance at a Child's Death Bea;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dylng;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic. literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle,

"The Truth Seeker Collection of serpent charmers of Egypt have always, have them found.—Chicago Times Liberals." For sale at this office.

worked, even so far back as the days of Herald.

Latest His Birthday Is Celebrated at Buffalo. 10

To the Editor:-As last Sunday, Jan. 27, was the Sunday nearest the one hundred and seventy-fourth anniversary of the birthday of Thomas Paine, theFirst Spiritual Church of Buffalo thing from Lilian Whiting's pen with- thought they would celebrate the occaout being thereby awakened newly to sion. In the forenoon I selected a halfdozen speakers and had short speeches from each of them, and then had that earnest endeavor to meet its require- of which we tried to have give a selecpassages selected by Mrs. Hull, which were read with good effect. At night I Times and His Environments."

The speakers in the forenoon were Mr. Nicum, Dr. Wild, Mrs. Hull, Mr. Barber, Mrs. Powers and others. All made entirely extemporaneous speeches except Mr. Barber, who got the impression about 10 o'clock on Saturday night that he might be called on for a In regard to the leading title of this few remarks, and he sat down and in of a comma. We all think it deserves a place in

MOSES HULL.

MR. BARBER'S SPEECH AND POEM As a life-long admirer of Thomas Paine, I desire to add my feeble tribute ethics and religion; for Paine had a resible to place in the hands of Christian | ligion, as truly as he taught the Gospel | of modern times.

Thomas Paine! patriot, statesman, ter words could describe human character? One word more enumerates his leading characteristics, viz., Fidelity. his convictions. Money could not buy, "Man does not become a spirit by the place could not tempt nor treachery infundamental in the genius of our government, and Paine was bold enough to

The world's greatest heroes are not its limits of discovery, and behold, the we of to-day are indebted for the lib-

Buffalo First Spiritual Church, and She quotes Prof. Dolbear as saying such bold advocates of truth as the that "Attempt has been made with the Rev. Moses Hull would be sent to prison, to write a second Pilgrim's Progress or Paradise Lost, or to drink hemlock ten as did Socrates. Spiritualists owe more than they know to such men as Thomas Paine, and they do well to celebrate the anniversary of his birth, and to honor his

memory with words of appreciation and

thankfulness. I have always been an admirer of Robert G. Ingersoll, not because I am in sympathy fully with his teachings. but because he belonged to that type of men who believe truth is better than triumph in error, and a satisfied conscience better than praise. Ingersoll, like Paine, could have brought the world to his feet, had he betrayed con-

While, though I believe the age of nently fitting that the memory of men who devote their lives in fighting for O. friend, I must not doubt thy love. freedom of conscience, should ever be perpetuated, I respect no man, merely for his title, his place or his money; but he who fights the battles of Truth, and unseen world is as much a sphere of champions an unpopular cause, in the universal nature as our own and is the interest of humanity, and against the Thou art the same though thou hast lilustrating the Hermetic Philosophy Price, cloth,

> I ne'er will special homage show To any man, at least. He's no better than I, although He may be called a priest.

A man's a man, if he is a man, If not, though he be king, His conduct I will freely scan, Nor peans will I sing,

The President I help to make; The Judge is but a tool, And homage paid for title's sake, Is but to prove the fool.

Naught means LL. D. to me, Nor D. D., at the end Of a man's name, unless I see He is his fellow's friend.

Tis deeds that make men truly great, Not places that they fill: And what they add to life's estate Of friendship and good will:

And Thomas Paine, truth's advocate, And Freedom's fastest friend, Employed his voice and pen to state That Love and Reason blend.

Paine's creed enjoined the rights of man; Worship, was doing good; ,sn His religion embraced applan-For human brotherhood.

Then let us of to-day revered Earth's advocates of eight, T And let us shed affection's tear, And keep their memory bright.

Men who tread fair fleids of thought, Beyond the foot-paths of the crowd, Are, men who strivemend men who ought J

.To make their generations proud. this volume is a mine of valuable infor- But oft their praises are unsung Till future ages catch their cue, And then Truth's banners that they

> In Freedom's sky, they proudly view. We wreathe the brow of Paine, to-day, With chaplets that his age denied, And proud are we that we can say At last his name is glorified.

Are These Spiritualists and What In Spiritualism?" A pamphlet of known author. Price 15 cents. For sale at this office.

HOW PEOPLE ARE INFLUENCED.

Startling Words from the Committee Appointed to Investigate Hypnotism for the Benefit of Journal Readers.







Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power a committee, composed of a the minds and hearts of the readers of physician, a well-known jurist, a prominent minister and a leading railroad man, was appointed to investigate Hypnotism. The committee carried on a series of investigations in regard to the power of hypnotism to influence the actions and

deeds of people in the everyday walks of life. The first step taken by the members of the committee was to master the science in every detail, so that they might state from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science, of Rochester, N. Y., the greatest school of Hypnotism and Occult Sciences in the world, and received full and complete instructions in regard to how hypnotism may be used to influence people in business, how to use it in treating diseases, etc., etc. In a few days they mastered these instructions and were full-fiedged hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious religious spirit, yet the whole work is to his memory. His "Age of Reason" of the fact that he is being influenced; and, all things considered, the committee regard it as the most valuable discovery of an ardent plea for the truth of Spirit- has been my text-book in the school of modern times. A knowledge of it is essential to one's success in life and well being in society. Dr. Lincoln says, after a thorough investigation, that he considers it the most marvellous therapeutic or curative agent

Judge Schafer, although a legal light, turned his attention to healing the sick, and in a few treatments he completely cured John E. Myers, of Flemington, N. J., of a strange malady that had kept him bedfast for nine years, and which the doctors said philosopher, philanthropist! What bet- must surely kill him. Judge Schafer's fame spread for miles around, and hundreds of people applied to him for treatment.

Mr. Stoufer performed the astonishing feat of hypnotizing Mr. Cunningham of Pueblo, Col., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the streets shouting "Redhot peanuts for sale." Mr. Stoufer says it is indispensable to one's business success. Rev. Paul Weller says that every minister and every mother should understand hypnotism for the benefit they can be

to those with whom they are brought in daily contact. In speaking of this marvelous power, President Eliot, of Harvard College, said to the graduates: "Young gentlemen, other kinds of animals, though the mode of manipulation adopted in each is peculiar. When a guinea pig, not of sleep, and when the influence becomes more and more a spiritual be
timidate. We who live in this generation that the same of the condition is one of unconsciousness, but ical change"—says Miss Whiting—"he becomes more and more a spiritual be
to be true to conviction in his age, if,

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this mar-

vellous power, and gives expected directions for becoming a practical hypnotist, so that you can employ the force without turned upon its back it will make en and even sudden. While the condition developes his higher qualities, as he popular opinion. Though he was a lead- the knowledge of any one. Anybody can learn. Success is guaranteed. The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who

come rigid in the attitude imposed upon it. Then the hands may be taken slowly attempt to accomplish a movement.

TWELVE YEARS AGO.

Twelve years ago to-day she died. They said I would forget; The passing years would push aside Old griefs with new regret;

The wounds of early youth heal fast-

My youth died with her; springtime For me twelve years ago.

But, ah! they did not know

Twelve years ago? And yet it seems But yesterday to me: To-morrow, too, when youth's sweet dreams

Shall all return with thee. Thy sunny smiles shall melt away Life's drifted woe, and I Shall be no older than the day Thy sweet lips said good-bye.

Twelve years of summerland for thee, Of growth in joy and grace; Twelve years of winterland for me, Shut from thy sunny face. Yet I rejoice in all thy gain, I would not have it less, Nor throw the shadow of my pain

Across thy blessedness. I used to wish that I could take Thy darkest thorn-crowned hours, Exchanging gladly for thy sake My sunshine and my flowers; But now I ask all joys I miss. All tears that dim my eyes May purchase some still higher bliss

For thee in paradise. Do those who walk Rose avenue Our dreary thorn-paths know? And are their hearts as warm and true

As in the long ago? Or has all love to seraphs fled, Whose beauty they adore? Such doubts are treason to the dead, Who love not less but more.

Though I must spend my life apart From all that makes thine fair. O, let me lean against thy heart And dream of summer there. I know so little-thou so much-O, let thy wisdom shine

Across my path, and thy sweet touch Lead on to heights divine. Unworthy though I be Of such a blessing from above

As thy sweet constancy. Against thy deathless love I lean. Whatever doubts arise; seen

Twelve years of paradise. CALLA HARCOURT. Chesnut, Ill. .

A Happy Change. I was trained to orthodoxy, but some-

how I didn't seem to be very happy in that belief. The minister often told us of the horrors of hell and beauties of heaven; especially of the golden streets, pearly gates and grand mansions of the latter. He said he expected to just get through the great gate and that was all. Sometimes he doubted his ability to get into heaven. That discouraged me very much, for I didn't have the faith that a Christian ought to have. I didn't wouldn't enjoy heaven even if I did | gated. 'get in." I enjoy gold and pearls now because they are rare, but not in profusion. I didn't think a golden harp and crown would be much pleasure to Relation of Psychology to Practical Education. me either.

I didn't know what to do. Heaven Mcmory: Have we Two Memories? was not tempting to me; hell was hor-rible; and I couldn't live forever. Like Mental and Moral Healing in the Light of Certain New Bunyan, I was "much tumbled up in Music: Its Moral and Therapeutic Value. my mind and quite unhappy."

it up, discovered a psychic power plish. within myself, and—what a change in A Study of Hypnotism. my mind! Death seems to me to be a sweet re-

of hell: and Heaven now is tempting indeed. It is something worth working for. I have studied the phenomena as much as circumstances will permit, and The Human Aura. understand it quite thoroughly. Often I hear people ridiculing Spiritualism, but I can readily see they do not understand it at all, and don't seem to want to either.

I am not yet eighteen, and not supposed to know my own mind, but I am decided in this matter, whether I know my mind or not. No more orthodoxy for me."

I am a regular reader of The Progressive Thinker and am learning a great deal from its pages. Hope it will always prosper and be a shining light. L. M.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, \$1.

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books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks.

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The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the want to go to hell and burn and burn young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will dein fire and brimstone. Then I thought rive some help from the doctrines herewith promul-

> What is Psychology? The True Basis of the Science, Rational Psychology as presented by Aristotle and Swedenborg, with Reflections thereon. A Study of the Human Will. Imagination: Its Practical Value.

CONTENTS.

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SATURDAY, FEBRUARY 9, 1901.

Falsehood Needs Bolts and Bars. "Falsehood" is cowardice-truth courage," said Rev. Hosea Ballou, a Universalist clergyman of Boston,

Truth needs no bolts, or bars, or prison walls to protect it. It needs no forged records, no concealing of facts, triumph in the end.

It was Falsehood that needed Inquisitorial tortures to compel its acceptance. 'And it was Cowardice, twin companion of Falsehood, that defiled the statute books of all Christendom with severe penalties for denying or even doubting many of the claims of the church. It is cowardice that prompts the clergy of plussage to mention them. to day to ask legislation against Spirit. While each mail brings ualists and those who teach it.

If the doctrine of the trinity is a truth does any one believe it requires penal laws to make the people believe it, or prohibit them from expressing dissent to such belief?

What other book than the Bible has been fostered and protected by law to make it acceptable to its readers? Abner Kneeland, for saying: "I believe in a God which the church does not.' was convicted of blasphemy and imprisoned near three-fourths of a century ago in the good old State of Massachusetts. Did God gain additional honors because of that conviction and imprisonment? It was a penal offence at that same time to deny the godhead of the Son, or the Holy Ghost.

The clergy directed and controlled legislation when such laws were enacted, and they are now active in trying to gain still more oppressive laws. Is it cowardice that prompts them to these acts?

The Pope Has a Grievance.

His August Holiness, the Pope, sorely grieved, so he has taken the world into his confidence, and told it in a late reply to an address from the Duke of Norfolk, who expressed a hope that his temporal power would be restored to him. The Pope said:

"In these last days fresh cause for grief has added to our sorrows. Under our eyes, in this holy city, which should be the inviolate center of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our chil- own experience: dren in the name of a specious doctrine of judgment, which pretends to leave to each person the right of interpreting in his own fashion the doctrine of books to boys. Every Saturday after-

That is just too bad, the leaving of for himself a religious faith. It was not Christ," and they must believe, else go hands to proclaim great truths.

A Conundrum.

"Have I not seen Jesus Christ, our Lord?"-Paul, I Cor. 9:1.

That is a question none of us can answer. It is wholly a matter resting on Paul's veracity. The good apostle, selfappointed, seems to have gloried in lying for God-see Rom. 3:7-so how can we know he was not lying when he claims to have seen Jesus in a vision? Had he told his story under oath, and been subjected to a rigid cross-examination he might have varied his statement somewhat; at any rate taken at its best, it is on a par with Joseph's dream that Jesus was sired by the Holy Ghost.

Here are some of this Paul's assertions that the preachers are not liable to dwell on in their discourses. Note the easy terms of salvation. Romans 10:9, 10, 13,-

"If thou shalt confess with thy mouth boodlers in the the Lord Jesus, and shall believe in thy watha, Kansas." heart that God hath raised him from the dead, thou shalt be saved. * * With the mouth confession is made unto salvation. * * Whosoever shall call upon the name of the Lord shall be

But another conundrum in verse 14: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

That last query is the important one, on which the whole hangs, and seems devised for the special benefit of the

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By for immortal glory. Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.

Boolety of Progressive Thinkens. Who has stopped to note the growth and importance of the "Bociety of Progressive Thinkers," of which this four nal is the recognized organ? The organization had an informal birth upwards of a decade ago. It was made up of persons of all shades of belief and non belief. It started out with no creed, its bond of union being love of truth

quainted with man's final destiny. All persons paying one dollar each into the treasury of the Society become members for one year, entitled to all its privileges without further assessments with the addition of its weekly journal in which its hopes and its triumphs are

and its aim was to become better ac

That Society has increased in numbers and in usefulness until it embraces many thousands, and we trust at no distant day will be counted by millions. while it is apparent it is accomplishing wonders in the correction of religious errors, and advancing morality, justice, regard for law, the triumph of the right, and the assurance-no longer based on faith alone—that an immortal ife is the destiny of the race.

The Society asks no questions of applicants for membership, and cares little for their religious convictions, their hopes, or their fears. Enough that they are conscientious and in pursuit of truth. The Progressive Thinker, the organ of the Society, is an open court, where error is assalled and truth is vindicated, each contributor to its columns being alone responsible for his opinions, and their mode of presentation.

Looking over its extended list of feet. members we find it is no longer limited to America. Its organ has, in the most distant parts of the globe, numerous readers, wherever the race has aspirations above the grovelings of an unpast, The best men and women everywhere read it, and their noblest thoughts frequently scintillate and illumine its pages.

Good reader, are you a member of fortunate Indeed, and each week adds. to your store of knowledge. If not please remember life is short, and time is transient; that knowledge here will bud, blossom and bear fruit in the great Beyond; that the joys of eternity are predicated on the experiences gathered during mortal existence.

no artifice of priest or layman to give it they read the reports of progress, learn worth. Suppressed for a time, or even of the flounderings of opponents whose for ages, it will come to the front and existence is based on ancient fables, then in time become teachers to swell by knowledge, and made inheritors of coming joys. Other inducements, as the ac-

cumulation of a great library, difficult and otherwise impossible to obtain, might be mentioned, but the benefits are so great without these it seems sur-While each mail brings long lists of

new names to swell the mighty whole, others are welcomed and made recipients of the Society's bounties. Please remember, only one dollar is

required annually to continue membership from year to year, a mere bagatelle compared to the cost in the churches where compensation for large expenditures sonsists in listening to droning priests, dishonoring our common Parent character, his vengeful nature, and his great love of evil, by protracting it

A cordial greeting to each member of the Society of Progressive Thinkers, and an earnest hope that as each one goes out to join the innumerable multitude on the other shore, his place will be filled by a hundred others, equally zealous to know and proclaim the beautiful teachings of our swelling numbers.

A Glorious Benefaction.

Andrew Carnegie, in 1889, wrote his "Gospel of Wealth," and defined his views as to the value of Free Libraries. In that work he inquired, and answered

"What is the best gift which can be given to a community? It is that a free library occupies the first place, provided the community will accept and maintain it as a public institution as much a part of the city property as its public | Met a fell monster, huge and flerce of schools, and, indeed an adjunct to these. It is, no doubt, possible my own personal experience may have led me to value a free library beyond all other forms of beneficence."

The multi-millionaire then gives his Is sealed at last, and love shall yield to

"When I was a working-boy in Pitts burg, Col. Anderson, of Allegheny, opened his little library of four hundred noon he was in attendance at his house to exchange books. No one but he who every person the right of interpreting has waited for it can ever know the intense longing with which the arrival of Saturday was awaited, that a new book always so. In the good days when the might be had. My brother and Mr. church was supreme, and the Pope was Phipps, who have been my principal its exponent, not in any way curbed by business partners through life, shared secular power, Ms Holiness told the with me Col. Anderson's precious genpeople what was the "doctrine of crossity, and it was when reveling in the up in smoke. There was then no "ham- resolved, if ever wealth came to me, mering and pounding away" in oppo- that it should be used to establish free sition to constituted authority, save by libraries, that other boys might receive those who took their lives in their opportunities similar to those for which we were indebted to that noble

> Blessings on that boy's noble resolutions. And blessings on the man, and heaven's nobleman, who faithfully carried into execution the boy's resolve. The purpose was to educate the laborer, and fit him for life's duties, and right well is that purpose being realized.

Does any one believe the endowment of a University for teaching creeds, or the sending of a thousand missionaries to a people where they are not wanted, will produce a hundredth part the good which will be realized from those free libraries?

Boodling for Heavenly Glory.

The Cleveland Leader says: "It is safe to say there are not man; boodlers in the city council of His-

Why is the editor so confident in his. assertion? Simply because a majority of the Council, instead of attending to official duties and meeting with their fellows and the Mayor in regular session, disregarded those duties, obligations they had voluntarily assumed, and solemnly sworn to perform, and at-

tended a revival meeting instead. In place of evidence that these officials shirking duty were not boodlers, does not the fact stated prove them | men as one of themselves, and have guilty? They had their eyes fixed on found out they can respect the man, but the "main chance," so neglected the claims of a confiding constituency. violated their official oaths, and boodled

A secular paper may approve of such action, but does it not make a gross exhibition of moral turpitude in doing so? mighty have fallen!

A REMARKABLE GLAIRVOYANT MEDIUM

Democrat that Guy Fenley, the 14-year-old boy with the ster county and locate two wells on the ranch which is X-ray eyes, is creating a big stir among stockmen of West owned by D. J. Combs and myself. This ranch is situ-Texas. This boy, with his remarkable pair of eyes, can ated in a very dry country, known as the Glass Mountsee water at any depth in the ground, and has located a ains.' We had made a vain search for water on this large number of wells, each having an unfailing supply of ranch, having sunk a well to a depth of 607 feet, at a cost water, on ranches in that semi-arid section of the state. of \$1,500, without striking water. This boy has already His services are in such demand by ranchmen who want located two wells on the ranch, one at a depth of 250 feet to put down wells for their live-stock that he is kept busy and the other at a depth of 400 feet, both containing an at that work all the time. This boy is the somof Joel C. abundant supply of pure water, and well-drilling outfits Fenley, a highly respected citizen of Uvalde, Tex., who is are now at work sinking other wells on the ranch, with extensively engaged in raising livestock. The fact that no doubt about securing water. his son was possessed of X-ray sight was discovered about four years ago. He only has this power of looking far wonderful power of sight, for the reason that instances

"Look at that stream of water!" that section up to that time was struck at a depth of 187 stores him to his former self.

News of the boy's wonderful power of sight began to names of parties for whom he has been successful in locatspread about among the ranchmen, but it was slow to be ling wells, I will say that if there is any doubting Thomas believed, and it was not until about a year ago that such person can verify the truth of all my statements confurther practical tests were made of his X-ray sight. He cerning the wonderful power of this boy by writing to was taken by Thomas Devine to his ranch in the northern any one in Uvalde, Sanderson or Alpine, Tex. He can part of Uvalde county, where thousands of dollars had not tell the exact depth of the water below the surface, vance arguments that could not be the Bible is not intended to preach scibeen expended in vain efforts to obtain water. It was in but he approximates its depth as any other person would preached by a minister to his congreence," shows a giving up of the idea of the dark of the moon when the boy was taken out to a guess at distances above the ground. this growing Society. If so you are large pasture and led over the ground. After traveling "I am unable to explain this wonderful power—this about for nearly two hours he gleefully exclaimed that he extra sense—possessed by this boy, but that he has it there had at last bound a large stream of water which was flow- can be no question. He is bright and intelligent, and ing in a southeasterly direction, and that it was located at when in school at Uvalde he stood at the head of his class a depth of about 175 feet below the surface. The spot in mathematics." was carefully marked, and Mr. Devine followed the boy Hon. John N. Garner, of Uvalde, Representative from for over a mile along the course of the underground that place in the State Legislature, corroborated all that Members lose nothing by connection stream. Locations for wells were marked at a number of is said by Judge Van Sickle about the Fenley boy. Many places, and the work of digging for water began. In tests have been made by Judge Garner and other citizens each instance a slendid flow of water was struck almost at of Uvalde to demonstrate fully the X-ray power of the nate God from the operations of the the exact depth named by the boy.

teries that lie beneath the earth's surface has come to the water for irrigation purposes, and crops of grain and agknowledge of a number of oil prospectors, and he is being ricultural produts will be raised in localities this coming urged by them to go to East Texas and locate the flow of season which were never before known to produce anyoil and designate at what depth in the earth it is to be thing but mosquito grass-and not much of that. found. He will accept some of these offers to locate oil other words, "he is making the desert blossom as the rose." by telling of his vaciliating, changeable deposits or flows as soon as he finishes locating under- Hon. Robert A. Greer, of Beaumont, who is interested ground water supplies for a number of stockmen of West in rice culture in East Texas, is endeavoring to secure the Texas, to whom he has already promised his services. He service of young Fenley to locate artesian wells in his part is now in Brewster county, locating wells on the ranch of of the state. Mr. Greer says that if the boy will go to Judge W. Van Sickle, of Alpine. Judge Van Sickle is a East Texas and locate sources of underground water supmember of the State Legislature, and is now in Austin. I ply that can be utilized for irrigating rice lands, he will Speaking of the wonderful gift of this boy, he said:

an X-ray sight cannot be questioned. He has demon- the Globe-Democrat, he is simply a clairvoyant medium, strated his ability to see underground streams of water, developed by spirits to assist mortals where there is a deno matter what their depth may be, on a number of occa- ficiency of rain. sions, and the stockmen of West Texas have ample proof! Austin, Texas.

Worthy the Quaker Poet.

Whittier, to Gautama, the Buddha:

Once, on errands of his mercy bent,

Into the form and fashion of a dove:

Circling above him sweetly sang the

"Hate hath no harm for love," so ran

The Devil on a Rampage.

ner of forms to accomplish the ruin of

mortals. His latest exhibition was in

Macon, Mo., where he appeared to some

negro boys in the form of a goat. Some

rascally white boys in the town gen-

erously fed the village goat a goodly

quantity of seidlitz powders. Capri was

then led to a fountain where he drank

the brute at his best, the gaseous ex-

The devil, it is said, assumes all man-

heard.

every wrong!

Buddha, the holy and benevolent,

To the Editor:-It appears from the St. Ithis Globe, of his power in this line. I engaged him to go to Brew-

"There can be no longer any doubt about this boy's

into the depth of the earth at night, and the darker it is are numerous and notoriously known where his X-ray gift, the better he can see. On the night that his wonderful or whatever it may be called, has been proven beyond a gift was discovered, the boy and his father were walking doubt. He comes of a splendid family and has fine conthrough a pasture of a ranch near Uvalde, when Guy ex- nections. He is a modest, handsome, blue-eyed boy, and to all outward appearances there is nothing about him to distinguish him from other boys of the same age. While His father replied that there was no water to be seen in locating the wells in Brewster county he romped and that locality, but the boy insisted that he could see a flow- played with other boys whose acquaintance he made. ing stream of clear water far down in the ground. Upon When riding horseback at night he can see streams of reaching home the experiment was made of a bucketful water under ground, his sight passing right through the of water being set under a table, and the boy could see it horse. He says that he can see the bones of the animal. plainly through the wooden top of the table when the but that everything else is opaque to his sight. He can room was darkened. Soon after this Mr. Fenley deter- tell with absolute certainty the different stratas between mined to put down a stock well on his ranch, and taking the surface of the ground and the water. This leads to his son with him one night, the latter soon located what the belief that his power can also be used to locate veins he asserted was a fine stream of water about 200 feet below of mineral and he is soon to be given a test in that line. the surface. He described minutely the different strata He has this X-ray sight only at night, and it is much of earth and rock that lay between the surface and the stronger in the dark of the moon. When he exercises water. The well was sunk on the spot indicated by the this wonderful power for any great length of time he beboy, and one of the finest flows of water ever obtained in comes exhausted and falls into a deep sleep, which re-

"Without citing the numerous cases and giving the

boy's sight. Buckets of water have been placed under The above is only one of many cases in which young buildings unknown to the boy, and he has never failed to the mighty throng who are redeemed Fenley has been successful in locating underground sup- locate the water. His eyes have been carefully examined plies of water. In fact, he has never made a failure. He by local medical men, but no apparent peculiarities in was recently offered \$500 to locate a well on F. K. Moore's them have been found. It is considered all the more reranch, in Edwards county. He refused to accept the markable, and by some it is looked upon as a miracle, that money, but went to the ranch and pointed out the spot he should be a resident of a section of the country which where an underground stream could be struck and named is seldom visited by rain and is semi-arid in character. If the depth the well would have to be put down. He said he continues to exercise his power of locating underthat he could see the water plainly, and that it was a ground supplies of water for the benefit of the ranchmen splendid stream of pure water. A well was dug at the of West Texas he will add an untold measure to the wealth spot indicated, and a great flow of water was struck. If of that part of the state. Already many of the wells The remarkable gift of this boy in penetrating the mys- which he located are furnishing an abundant supply of

linsure him a big fortune in a few years.

"That Guy Fenley, this 14-year-old boy, is possessed of Instead of this boy possessing X-ray eyes, as claimed by SPIRITUALIST.

READ! Our friend, the editor of the Wauseon,

Ohio, Republican, resurrects the follow-The Views of an Ohioan ing beautiful tribute from the poet His Estimate of the Premium

Whose awful voice the hills and forests After receiving these three volumes "O son of peace!" the giant cried, "thy seven books, given by you as a pre- the Occident or Orient has ever offered Thinker, for a few cents additional to tablish the nucleus of a library in every The unarmed Buddha, looking, with no total amount we have paid for the paper and the seven beautiful and valu-Of fear or anger, in the monster's face, able books we would consider a very is of great value. In view of the hu-In pity said: "Poor friend, even thee I reasonable price for the paper alone, manitarian work we are doing each Lo! as he spake the sky-tall terror gifts, "pure and simple," which we scription,-thus extending our usefulwould not exchange for a ten dollar ness. gold piece if we could not procure an-And where the thunder of its rage was other set of them. We regard The Progressive Thinker as a spiritual journal second to none published on earth, and we often feel that many of us are unable to fully comprehend and apprecithe song; ate the great advantages and opportu-"And peace unweaponed conquers nities offered to us all (poor as well as rich), to read and learn the beautiful truths of Spiritualism, through the Divine Plan, instituted by The Progressive Thinker. We have read it during the closing years of the nineteenth century and we propose to read it through out the twentieth century. May its weekly visits be enjoyed con-

tinuously by a million people, in the near future, is our prayer. Ada, Obio. L. M. BARRICK.

-FROM THE HEAD CENTER.

Disguised to Avoid Insult. An English clergyman writing to the London Daily Mail, complains that as he walked the streets in his clerical cosaway" very cleverly in a late issue. tume he often heard very rude remarks from working men about parsons. "It seemed to me," he says, "working men used bad language simply to make me feel uneasy, and to take the starch out of my collar."

Actuated by a desire to escape such annoyances, he says: "Now I have put away the round collar and the eyeglasses, and pass among the working they hate 'the cloth.' And so God's vicegerents on earth

have deported themselves so disreputably, even in England, that they have to disguise themselves when they go abroad, to avoid insult!~How the

To the Editor; We have received freely to quench his thirst. Says the your seven remarkable premium books. report: The fizzing began in earnest, and consider them a very generous gift. To say we are pleased with them and the goat tore down the street for is putting it mildly. The contents of the woods. Negroes out of town saw the volumes of Encyclopedia of Death are practical and timely, while Ghost halations in great profusion escaping from moth and nostrils. The colored brothers were sure it was Old Nick himself on a rampage for souls, as he show that truth is stranger than fiction. bounded along the road, spitting fire The books contain knowledge that will lighten the hearts of the sorrowful and strengthen the faith of the doubting. The Progressive Thinker is eagerly devoured indour household at each weekly visit, It supplies a deep felt want of knowledge for truth. We think Moses Hull "rolled the stone

> May prosperity ever attend you in your good and noble work.
> Washington, D. C.

VOICE FROM THE EAST.

To the Editor:-I am glad to note the apparent triumphs achieved by The Progressive Thinker, and my wishes are for its continued success. If either paper of the spiritual press leads, it is surely this one; certainly, none other excels it. Every issue is to be prized for some special feature. J. FRANK BAXTER.

Chelsea, Mass.

stop and think a moment! We are sending out SEVEN valuable premium books, and all that we realize therefrom after paying postage and expense of mailing is \$1.50. Some of these books have been sold as high as \$25 each. We paid \$5 for one of the first copies issued of Art Magic, and afterwards was offered \$15 for the same. Six of the above books were reset in this office, and electrotyped, and that at no little our library will contain the whole expense. No other publishing house, in mium to the patrons of The Progressive | books at this price. Our aim is to esthe subscription price of the paper. The | Spiritualist home, at a nominal expense. Those who have the seven volumes, have a fund of information that hence we regard the seven books as reader should send us an additional sub-

The Home Circle. The Progressive Thinker has often insisted upon the vital importance to Spiritualism of the Home Circle. For that very much depends on practical intellectualf feast.

work in this line. The Home Circle is an efficient and practical educator in the elements of our phenomena and philosophy, under conditions that render its services of unusual helpfulness.

Quiet investigators find in the Home Circle a means of light and evidence that comes home to their minds free from suspicion of taint. Little tests thus received are often more weighty than more pretentious ones given with great eclat before a large public audience.

The Home Circle is a fine educator in and developer of mediumship. It is a choice primary school for the practical cultivation of mediumistic gifts, and the training of mediums for the uses of Land and Art Magic contain a very the spirit influences, and preparing wonderful account of occultism, and them for the best expression of the powers within them.

The tendency of the Home Circle is to keep pure and unsullied the spiritual mediumistic gifts with which one may be endowed. There is no incentive to practice trickery for the sake of financial gain,

In this connection it will not be amiss to say to all who have established home circles, and those who contemplate do-Ing so, that they will acquire much help and valuable lines of guidance, by the careful perusal of Hudson Tuttle's new book on "Mediumship and Its Laws, Its Conditions ,and Cultivation." In this book Mr. Tuttle has condensed the ripe results of experience and observation, combined with a high order of inspiration. The cream of his instructive "Questions and Answers" in The Progressive Thinker is embodied in the pages of this book, and it were well for tne Cause of Spiritualism if a copy were in every Spiritualist family, for general instruction and for special

Let the Home Circle be made a special The above expresses the views of aim of efforts, and Spiritualism will many prominent. Spiritualists. Just reap rich benefits therefrom.

Skepticism of the Scientists. Inspirations from mental research truths altogether. Obicago Becord. and unquestioning belief in biblical fessors of science of one form or

another at the University of Chicago. ment the modification of purely traditional views and the transformation of mere accepted theories into practicable beliefs. In short skepticism and modern sci-

ence are held to be sympathetically thing partaking of their nature, have allied by students as well as professors been severely frowned upon and dein the university and the pursuit of sclentific questions has developed so many apparent biblical inconsistencies that a circle of student doubters has formed. Actuated by skeptical promptings these students have raised questions as to whether the Bible is an Indisputable moral guide in view of the fact that the extermination of the Canaanites, be infallible.

For the purpose of promoting an exchange of scientific and religious views morrow night.

The speakers yesterday were Prof. George S. Goodspeed, Prof. Charles R. Barnes and President Harper. The gen- tions of doubt that arise in the mind. eral subject was "Scientific Difficulties." Prof. Goodspeed gave a general outline of the points of contact between the Bible and science and upon is known as "the higher criticism," as these points the discussion was based, applied to the Bible in particular. As Prof. Barnes discussed the point of a result of this, it has become a subview of science and President Harper stantial fact that much of the Bible has that of the Bible. In opening the conference President

any one. We will treat this subject as ner directly opposite to the former exstudents and not as a congregation of Positions. promiscuous hearers. In view of this President Harper's remark, that "the fact we will make statements and ad- test of consistency cannot be put, for gation."

Harper said:

"There is really no ground for the ence, for all time. great conflict between science and the Bible. The conflict is due to false point of old-time orthodoxy, the hyperclaims for the Bible as set up by its ad. orthodox clergy, like Dr. Henson, may vocates. To the primitive man the well be alarmed at the prospective inworking of natural law was divine be- roads on olden beliefs, that must result cause he supposed it was brought about from this free discussion and inquiry. by the hand of God. Science, however, has determined the sequence of events universe. The result is an unfounded distinction between the natural and supernatural. Because the Bible has been held to be a perfect and complete Christianity is not fit to offer an honest revelation on all matters it touches an man seeking truth. The church supeffort has been made to reconcile it ports wars of greed and massacre, and with science. This reconciliation must has become the assassin of the people's

"The statements of the Bible touching scientific questions give no truer venge in China.' revelations than the statements of men, and what is more the Bible makes no such claims. The traditional origin of the world and man is scientifically ab- proval. Soon the cry will be heard; surd. The antiquity of each is based "Kick 'em again, they have no friends," upon an absurd chronology obtained by when the horrors of an orthodox pulpit the misuse of biblical generalities. Another matter is the teaching of theology with reference to death. Theology seems to base its views upon Milton and not on the Bible. Death in science is as fundamental as life. It is simply the overwhelming of constructive forces by the destructive.

"The story of the great deluge is no traces of a general flood since the appearance of man. Even the idea is a great improbability. Science cannot deny that prayer is a power, but simply affirms it is beyond its horizon. In reality there is no revelation of science in the Bible and there can be no conflict of the two except that conflict which false claims have made."

President Harper said: the stories of Genesis are sisters of the same ones found in the literature of

a scientist is by profession a doubter, been sunk in the vain attempts.

but deals with probable and speculative

To the Freethinker and the Spiritual traditions are diametrically opposite, jst there is solid enjoyment in reading according to statements made by pro- the press reports of the "Student Conferences" at the University of Chicago. College training is said by them to It is a hopeful sign of the times when hasten a period of religious doubt such conferences can occur under the which has as its ultimate accomplish- regime of Christian Professors and the approval and aid of the Christian Prest dent of a great University.

Usually, in the past, if not in the present as well, such conferences, or anycidedly squelclied by the college authorities, as breeders of "infidelity," doubt, and tending to the ruin of souls, There can be no doubt that the trend

of freedom of thought and inquiry is toward doubt and disbelief in the Bible as an infallible statement of facts, in polygamy, slavery and the like were im- matters of history and science. The moral and that if the Bible as a whole effort of Christian college Presidents is inspired its record of events should and Professors has been to allay and smother the spirit of questioning doubt, and envelop the students' minds in the a series of student conferences was ar- mantle of unquestioning "faith." This ranged by President Harper. The first method, so successful in past time, canof these conferences was held in the not now be used so successfully. The chapel of Cobb hall yesterday after-|spirit of free inquiry has grown till it noon and the conference will close to- can no longer be suppressed by the former clerical methods. It demands and insists upon plain answers to all ques-

Under the influence of this growing freedom of thought, has grown up what had to be regarded from a new standpoint, some of it rejected and many "We are not here to thrust views upon | parts newly explained, often in a man-

Bible infallibility and inspiration, for Discussing the views of a scientist an all-wise inspirer must be supposed to make his utterances agree with sci-

Viewing the matter from the stand-

The Assassins of Liberty.

Rev. Prof. Herron, of Central Music Hall, this city, in a late Sunday discourse, said:

"The commonly accepted form of liberties. It has urged the American government to a policy of blood and re-

Those present say the audience was tumultuous in its demonstrations of apare exposed.

The Place to Laugh.

It has been suggested by a high official in the N. S. A. that we cast about and see what Spiritualists hold in common with "other denominasimply a phenomenon imbedded in the tions." There is where the laugh comes traditions of great races. Geology finds in. When, where, and how did we become a religious sect, or denomination?

More Spiritualist Papers.

The prompting to start them here and there seems to be as prevalent as ever, "The Liberal Spiritualist" is the title of a monthly published at Boston, Mass.; "The Psychic Century," To-"The first two chapters of Genesis peka, Kansas; "Soul and Body," Denfurnish the greatest points of contact ver, Colo.; "The Philomathian," Union between science and the Bible and City, Mich. We wish them all abundant success and long lives. It seems a ancient nations. It is wrong to make little rash, however, for any one to an effort to reconcile science and the start a Spiritualist paper now when Bible. The test of consistency cannot some of those that have been estabbe put for the Bible is not intended to lished for years and which are firstclass, are languishing for want of In response to a question as to proper support. Over one hundred atwhether the study of science tended to tempts to start Spiritualist papers have produce skepticism Prof. Barnes said been made, all of which have proved that science induces skepticism because dismal failures. Over \$200,000 have

Jennie Hagan Brown.

Now that the Venerable Moses Hull has "Rolled the Stone Away," nex week, Mrs. Jennie Hagan Brown, of Ft. Worth, Texas, will lecture on this subject: "Raise the Stone and You Will Find Me." She tells how to do it in her own many and various reasons we have felt sublime, and inimitable way. It will prove an

Mrs. Gora L. V. Richmond.

Her lectures are always interesting, and are instrumental in doing a most excellent work. We will soon publish a lecture by her on an Intellectual Monstrosity," it being the experiences of a spirit as told by himself. It will prove thrillingly interesting and suggestive.

HON. A. B. RIGHMOND.

We are unable to supply you any more back chapters of his story. It will be concluded next week. It has proved to be thrillingly inter-

Why Don't You Subscribe for a Spiritualist Paper?

Please answer this question. You certainly can not be posted on the Spiritual or Occult events unless vou take a Spiritualist paper. Two cents each week pays for The Progressive

Thinker. Subscribe for it.

Doetry and Doama.

explored. Beneath every fact there is a mystery. When all has been told that can be, there still remains the uncaphaling the position of the p known. We represent that unknown by x, only in the and misunderstood. For my part I have no hesitancy in shall find the same mechanical it has never been entirely satisfied with the religion that it saying that none of the gods satisfy me; I pass them all by. form. Above the problem mankind has bent and pondered "When I say I do not believe in God, I mean that I do not | Man long ago said he needed a mediator, he needed composite; it deduced various features from various ones since lilacs first bloomed in the dooryard of Eden, but has believe in the God that prevented man from putting out somebody to get between him and his ideal; his ideal was and then sought to make that authoritative. By the force

the longing of art, music, poetry, and religion to express might eat and live forever; I mean that I do not believe in tense, so dramatic, that he could not approach into that had worked out man must believe. It was not an appeal; that unexpressible, to give tongue and speech to that the God that multiplied the agonies of woman, increased august presence; he must have some one to go between it was a compulsion. It is just as if a man should be told | Cure Company, No. 401 Fourth Ave. New York City. dumb; therefore the language of religion is fable, symbol, the weary toil of man, and in his anger drowned the world. him and it, or he must have some one to purify him and he must love music, or pursue art, or read poetry with deallegory, parable, and whatever exaggerations poetic I mean I do not believe in a God that ordered his soldiers make him fit to enter in. He used to take a goat, and light; he must do it; and if he was told that, he would delicense may allow. Religion is not a system built on facts to make wars, to butcher babes, violate maidens, and en- confess his sins in the presence of the goat, and drive the spise it all. The element of compulsion destroys the and demonstrations; if it were it would be a science. It slave men; I mean that I do not believe in a God that goat out in the wilderness, symbolically representing that spirit of religion, as it will destroy the spirit of anything. is not a system of speculation and hypotheses to account made a hell for the many and a heaven for the few, and the goat carried away the sins. He knew it did not; every It is enslavement, serfdom, bondage. The soul must be NESS to send for one of my large-sized for things; if it were it would be a philosophy. It is the will forever and forever gloat over the writhings of the man of sense knows he knew it did not. The scapegoat free to choose, to reject, to pursue, or to be indifferent; to

stone. It glows upon the painter's canvas; it rises in the of his logic and of his definition.

The vast, the incomprehensible, the august, the pro- they are in doubt about a future life for many. It was times when, if he must be dumb and speechless, if he canfound, the eternal that moves on and on, transcending Plato's teachings that only those whom the gods loved not find a listening sympathetic ear, that he is becoming imagination's flight and outstretching the utmost bounds were immortal, that the gods were attracted by the great hardened and descending step by step upon the moral of human thought, man declined to name definitely, and achievements of warriors or by the prowess of chieftains plane. he said, It is something good, beneficent. The fact that and leaders of armies, and gave them immortality as Happy is the man and woman so mated that each is for they dropped out one of the letters and made it God was special boons; but the great majority of people when they the other the divine mediator, the priestly confessor. It alone am the proper representative accredited from the right hand corner of the first page is adperhaps not an improvement, for that tended to person- died went into the underworld and were ferried across the was the brush of humanity that put that picture on the alize, to make level, to limit. "Good" was impersonal and dark, flowing river and went into the eternal darkness of canvas of history; it was the genius of the human soul that indefinite, but "God" became local and susceptible of be- oblivion and forgetfulness. That was their thought of it. uttered it long ago as a parable, a symbol, an allegory. ing moved by the same passions and ambitions that move The idea of a world beyond increased and deepened. Man That same man that was crucified spent his life teaching church: "I honestly have never given one moment's the human being; that, then, was the first name, the first could not free himself from his longing and his desire, and he had poets around him, thought to the dogmas of my church," and shows that it attempt to utter, to give voice to the conception, the con- later on the Christian religion taught that all men were rude, maked, unpolished poets, and they said of him, so is not theology but religion that satisfies women. For the THE SPIRITUAL sciousness of the great mystery; but they were not satisfied doomed to immortality, a few for blessedness, the many marvelous was his gustaining power, so great his influence present the multitudes will be satisfied with that acquieslong with the mere name of it, they would have a symbol for endless pain. Those doctrines were never founded on to satisfy the pressing, compelling needs of man, that he cence in the old forms, but the men that think, to whom of this God. How could they fashion with their hands a fact; those dogmas had no demonstrations. They came took a couple of fishes and fed thou- religion is not simply a longing, not simply a feeling, and token that was worthy of their thought of that infinite from nothing known, they were the temporary expedient sands of people. That was the poetic license; that was all. who are under the necessity of bringing it at last into congood? They did not try; the simple, childlike people of forms in which man's thoughts of a life beyond uttered A crude, unimaginative, mechanical people came along sistency with what we do know, with reason, that is no A VERY IMPORTANT WORK. the long ago would not put chisel to stone nor brush to itself. They were poetic at heart because they were the and said Jesus took two minnows and five crackers and fed longer possible. canvas to make the image of their God. Nor did they symbolical, allegorical, mythical forms of statement, or three thousand people. It never was meant that way, and I see everywhere the illustration of vicariousness; one

ence, satisfied with mystery, they pointed to the things | the world, or the most of it, dreams of immortality. ens, the mountains, the everlasting sea: These are our come in this way. In the process of moral development "Why, the widow's son was dead and on the way to the it by saying Christ went into the valley of the shadow of symbols of the Infinite; these are the letters of our creed. the path of struggling, toiling man has mounted upward. tomb, and he came that way and turned back the grave death for us. I accept the universal law and the eternal There came a time when there was a Jewish God, and It has been a path of pain and toil, and the height has cloth and told him to get up, and he got up and lived necessity of the suffering of one for another, but do not there were Greek gods, Persian and Babylonian gods; been reached by suffering, self-repression, and sacrifice. again." It was their poetic way of uttering the faith they want, and will not have a happiness won here or there or they varied as the nations varied; the grandeur, the uni- It has been a path marked by the tracks of naked and had in that great man. versality, the sublimity of the conception was passing bleeding feet, but the summit has been reached, and in There were people with diseases, epilepsy, disordered another for me. I will not go to the church nor the priest away, and after a while, when the defining process had that moment of ecstasy and triumph, in that hour of calm brains, and frenzied nerves, and he came to where they nor to God for a free pass into Paradise. I accept that reached the practical, commercial, power-loving, money- and complete self-mastery, the soul, like a divine agent, were, and calm came over their troubled spirits, and they necessity of vicariousness as a part of the human law and making northern and western world, all of the poetry has laid the crown upon the soul that has been the in-said of him, so strange and mysterious was his power, so am willing to take my part for another since others have dropped out of the conception, and they hardened it into trepid winner, and it has seemed that happiness must be great and resistless, that even the tempest and turmoil of taken their part for me. I say to you honestly that when a creed. They said we will have a conception of God, unchangeable, and out of those hours of ecstasy has come the driven sea sunk to sleep at his word of peace. They I think of a mother long since gone, and how she toiled the developments of modern science and definite, final, and complete, and so they wrote about the dream and conception of a paradise yet to be; but never meant that he lifted a magic hand before a raging and suffered and denied herself year after year all her life spiritual laws; to note that new forces, what he was; they described his nature, his purpose, his those things were blossoms from the poetic moments; they storm and quelled it; they only meant to say, in poetic and to the very end, and all with a spirit of cheerfulness, with plans for the eternities yet to come, and how he would ac- were symbolic; they had no foundation in fact or philoso- symbolic form, that he did have a power to restrain, to never a complaint, never a murmur, and lived with a seen realm into which humanity is rapcomplish them. This was still the attempt to utter the phy; they were never demonstrated; nobody knew. heal, to help; but when the poetry dropped out of it and smile, and died at last with a smile—when I think of that idly advancing and thus gaining a new

can know; but those who are not so endowed as to be able tempest, the Christ was gone; they had taken him away more to her than to him.

Science seeks the knowledge of facts [Truth Seeker, If they had been content to look upon their conception to know turn away from those things. Those material, and entombed him a thousand times more dead than when KIDNEY N. Y.]; philosophy seeks their causes and principles; but of God as an attempt only, it might have been passed on scientific, demonstrable evidences of a life beyond are they took him down from the cross. He was immortal after both have done all they can there remains an un- and placed in the category with other attempts. But they simply one form of the attempt to utter that ceaseless, then; those spear-wounds and those nail-thrusts never explored. Beneath every fact there is a mystery. When said of it, It is the last and final thing; it is divinely ac- mute, appealing longing, lying in the heart of every one killed him. He belonged to the poetic great, to the spirit-

A Digbly Interesting Lecture By

Rev. J. E. Roberts, of Kansas City, Mo.

never been able to eliminate x from the equation. It is his hand and taking of the tree of knowledge that he so high, the consciousness of his own weakness was so in- of dogma it pretended to say that all this scheme that it eternal attempt to utter the unuttered, to give form and lost and damned."

was only a symbol, a poetic form. It would be folly to be lifted up or to be dragged down. If there is anything say that the old Jewish people in the presence of the sacred in this world above another, it is the individuality, ever at the heart of things. In this attempt all the in- have ascribed to him is universal, is worthy of the God of scapegoat actually thought their sins were laid over upon the right of independence of a human soul. And having dustries and activities of men have been appealed to. all the world and of all the worlds; but no man, right- the goat. When we come to the Christian religion and made this composite religion, with the poetry left out, all Man has endeavored to interpret what he felt by the thinking, will say that he does not believe in that some- find a mediator, an atonement, a great sacrifice that has dogma, all compulsion, it was not then satisfactory, so things that were near at hand. The husbandman and the thing that for him passes the power of definition, and of been made for us, it is only the man without poetry and there have come the changes of reformers, of men that shepherd in the earliest times made their fields and their which he thinks with such reverence and sacredness that without religion that can take that as literal and believe vary and add a little, transpose the terms, give it a new flocks prefigure this mystery. The sculptor chiseled it in he refuses to lay upon him, or attempt to, the yardstick it divinely necessary and ordained by the infinite God. It atterance. This is the explanation for the enormous mulwas in the first place only poetic; it never was meant by its tiplication of sects; this is the explanation for every temple's symbolism. Back of all these forms, in whatever If we take the conception that is in all religions of the originators to be positive, formal, final, and literal. I can change from one symbol or form of utterance to another, age or in whatever degree of culture or art, lies this future, we shall find the same inadequacy in the outward understand perfectly how the idea of a mediator is neceseternal something, this silent mystery. Out of one com- form and yet the same indwelling or underlying spirit. sary still. Believe me, there are times when a man stands mon soil grows the plant, religion. Its external form will We always speculate about that life beyond. The ancient alone, burdened into depths with the consciousness of his vary with zone, culture, and temperament, but the soil is Jewish people were not quite sure about it, and they were ill deserts, and it is almost death not to speak; he mus one. It is the same potent and persistent power that pro- modest and consistent enough to say nothing about it. find somewhere, somehow, some one better than he; into duces the Buddhist's Buddha and the Christian's Christ; As far as the Old Testament scriptures reveal, there was that presence he must come like a culprit and hear the rethe Moslem's Koran and the Jewish law; the Zend-Avesta no thought of immortality among that ancient people; storing words of love and confidence and forgiveness. No and the New Testament; the car of Juggernaut and the their highest and chiefest aim was to reach a ripe old age, man is strong enough to live alone; no woman is secure cross of Calvary. The old attempt is one of the same to surrounded with their friends and possessed of sufficient who undertakes unrelated to face the problems of life become speech for the dumb, eloquence for the stam- of this world's goods to keep them comfortable, honorable, and destiny. Every man, the strongest and most unand powerful. When we reach the Greek people we find imaginative and least romantic of all, knows that there are

attempt to put his limitations and definitions into words attempts at expressing the unknown; no one knew any- it is the taking of the postic out f it and transforming it suffers for another, and suffers because of another, and and forms of speech and creed; but with childlike rever- thing about it; no one knows anything about it now, but into a dogma that makes it absurd. He went with such suffers willingly and divinely. It is the law tiful," "After Her Death," "Kate Field, ence, satisfied with mystery, they pointed to the things the world, or the most of it, dreams of immortality. healing-power into the presence of the sick, he was so of this poor world; the mother goes down into the valley that were sublime and above them, and said of the heav- I think the idea of a personal heaven, of happiness, has much of a restorative and help, that they said of him, of the shadow of death for her child, and they symbolize

had adopted. It adopted no one religion, but it made a and they all with a certain fatuity make the same mistake.

I am persuaded that if Mary-Baker Grover Eddy had been satisfied to teach what she felt and believed, if she had been satisfied to teach it in a tentative, appealing way, selfish self-seeking, I am persuaded she would have led on a movement such as this world has never seen; but when she inscribed her name upon it, and made one book the only book and cast, by implication, disrepute upon all other books, upon all other intelligence, upon all other literature, she simply made the same mistake that was made years and years ago by the vicegerent of God on earth, who, ascending the throne, said: "Henceforth I

The author of the "Reign of Law" makes Gabrielle say to David when he attacks her about the dogmas of her

anywhere by the voluntary and needless suffering of inexpressible, still an attempt to give language to this . It does seem as if we ought to know, and there are the dogma in, and Jesus Christ became the caster out of divine vicarious suffering, of that white souled mother, it environment. From this evolutionary dumb something within the human heart, lying forever countless thousands of men and women who believe we devils and the resurrecter of the dead and the stiller of the is no detraction of Jesus Christ to say that I am indebted ence the author of "The World Beauti-

Diseases, Rhoumatism, etc.

the Kava-Kava Shrub. Many ladies, including Mre. Sarah Castle, of Poescukill, N. Y., and Mrs. L. D. Fegely, Lancaster, lils., also testify to its wonderful curative powers in Kidney and other disorders pecul-

That you may judge 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 you will recommend it to others. It is a Sure Specific

or FALLING SICK-16-ounce bottles FREE. DR. F. E. GRANT, Dept. 33, Kansas City, Mo.

LISBETH.

STORY OF TWO WORLDS.

BY CARRIE E. S. TWING.

A work of unusual merit, full of interest, and richly imbued with the philosophy of Spiritualism.

For sale at this office. Price \$1.

Incongruities, Inconsistencies and Blaspliemies.

ent there of The Progressive Thinker. as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrapper then the time you have paid for has expired, and you are requested to renew vanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

SIGNIFICANCE. "

The Spiritual Significance is by Lilian Whiting, author of "The World Beau-A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. Miss Whiting finds the title of her new book in these lines from "Aurora

"If a man could feel

Not one, but every day, feast, fast, and working-day, The spiritual significance burn through

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

The aim of this book is to reveal the curiously close correspondence between as discovered and applied in wireless telegraphy, are simply laws of an unence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHIT-ING:

Kate Field, A Record. Price \$2. A Study of Elizabeth Barrett Browning. Price \$1.25.

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

> "Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

"A Conspiracy Against the Republic." rent of the profits returning to our By Charles B. Waite, A. M., author of subscribers. Volume 3 of the En- "History of the Christian Religion to cyclopedia of Death, and Life in the Year 200," etc. A condensed statethe Spirit World only costs our sub- ment of facts concerning the efforts of

"Woman, Church and State." A-hisneatly printed and is an ornament to through the Christian ages; with reminsale at this office.

CHRISTIAN SCIENCE.

below all human emotion.

one case we call it God and in the other the soul.

merers, wings for the wingless.

phase of spiritual phenomena that W. | cured-the face restored whole as a other places, and these facts outweigh F. Jamieson requires for proof of spirit face should be. One speaker said he the lip service testimony and I think I And give to me the poet's power return, for I would so like to help him himself was cured of six complicated take them (the testimonies) with a heap To now portray in thoughts sublime "let go that bear," but I am not; but I diseases, all at once, in the billionth of incredulity. would like to say a few words rega part of a second; many other cases were ing his communication touching on cited, but these instances suffice.

the highway to that cult, and quite pos- | counts for more than a bushel of testisibly he will find therein that which he monies outside of Spiritualism as well tion from the Christian science efforts, has failed to obtain in Spiritualism. as in it. Every Sunday millions of peosions, but I have yet to hear of its will- done for them in washing away their ingness to "debate." The writer has sins, and yet their daily life through the methods were not scientific, but results | Which they breathe out upon the air, had a little experience along this line balance of the week does not indicate were gratifying and amazing. A wo. And help to make the world more fair. here in Jamestown, and I did my very | that they are different from the world's | man blind twelve years was made to | When on Love's mission they are sent, best to get responses from several ar- people. And so in Christian science.

satisfaction that spirits inspire people, healer. it will teach him that gods do, for A beautiful young lady just blossom-Mother Eddy, the high priestess, the ing into womanhood, was by her one adored, the one altogether levely- trusting mother, and with her own deto Scientists-was she not inspired of sire, placed in the hands of those bear-God to write the Christian science ing testimony to having the spirit healbible? This is the claim. And then if ing power; but slowly the life forces SIXTEEN bible? This is the claim. And then it ing power; but slowly the life forces stations.

Brother Jamieson is devotional in his grew weaker and the fond parent tian science in this locality in practi. The sweetness almost grows to parent tian science in this locality in practi. When in this far-off distinct strain. nature, he will have Mrs. Eddy to wor- | watched the ebbing life, yet confident ship, for that seems to be a part of the of the power to heal, but the death anwork of her disciples. It is true, Spirit- | gel essayed the right to enter that home ualism is a little "off" along this line, las others, and the sweet spirit was for it has no person or thing to bow wafted thither, and the confidence of down to and recognize as the "infal- I that mother was shaken to the center.

lible." to be real "spiritual" he will have cost- ture and refinement, was claimed a vicly marble temples into which to go to tim to disease. The mother, a firm sciexercise and exhibit his spirituality.

scientists."

Well, I don't know, for I don't know, "How I have been deceived," and what he has, but I know how I manage straightway dropped the science. the mass of my own collection, and pit of this church never presume to give I had he had other treatment.

supernatural) made by Spiritualists. power to heal, A surgeon reduced the Their speakers bore testimony to the fracture. How It Fails to Cure Dis- most marvelous cures of physical ail-

Now, how do I meet this testimony? I should judge Mr. Jamieson was on With the logic of facts. One fact | ried here several days, and while here Christian science makes loud preten- ple bear testimony to what Christ has

ticles that I felt moved to pen concern- In our city the facts do not bear out and crippled hand that for seven years With sender's thought, with sender's thoug ing statements made by Christian sci- the testimonies. So far as my knowlence lecturers. But not a peep was edge goes (and I think I know whereof cured—the hand restored like as the And I can hear the billows roll I speak) every effort of Christian sci- other. This lady was a prominent First, no doubt, Christian science will ence methods to cure disease of any church member and of a prominent Sec-mountain tops and heights subprove to our good brother the existence prominence has failed, and nearly all family. of a God, for the way its devotees play patients have died; some still linger and with the word God beats by long odd | suffer. Two or three cases of cancer, any juggling under cover of Spiritual- not half so bad as cases cited as cured, limbs of children were straightened. ism in the name of spirits. And if the but in each instance the disease was "science" does not demonstrate to his conqueror and death was the merciful

A little bud of child life, just opening And then, again, if our friend wishes into girlbood, reared in a home of culentist (in theory) called the Christ pow-Mr. Jamieson says: "I would like to er healer and placed her darling one in the mass of material I have collected went by, but the little form grew thin- 55 cents. For sale at this office. on Christian science, how they will ner and the pale face whiter, and one meet the testimonles of the Christian | day the "scientific" healer said: "Your child is dead," and that mother said:

A man prominent in the science was how I meet the "testimonies" that have injured in the head through accident. ish society, and a goodly number of nothing at all), and the man died. "healers" and readers of "scientific"(?) After his death his wife consulted a me-

utterance to an original thought, but | An elderly man was stricken with read "Mrs. Eddy!" The local church paralysis. Christian science was tried. strong and conclusive argument from "The Spiritualism of Nature." By By Dr. Paul Carus. An excellent study. the country. The Progressive Thinker for all women, students of history, etc. has brought several noted speakers and the man slipped out of his body the basis of science. For sale at this Prof. W. M. Lockwood. Price 15 cents. of Buddhism; compact yet comprehen. one year and this book will be sent | Paper, 75 cents. Cloth, gilt, \$1.50. For here, and the "testimonies" given by nicely.

them distance any claim to, or of the | A Christian science lady broke an | superhuman (Spiritualism has nothing arm, but she did not trust her Christ

Other cases there have been but I will ments through the personal exercise of not cite further, and if the newspaper the power of Christ. They told of a reports, and statements of friends can cancer that had eaten almost the entire | be trusted, the experience of this place I wish I was a medium for some nose from the face, being instantly along this line is the experience of They bless the place and bless the

> Now here are some other facts: Some years ago a Spiritualistic magnetic healer came to our city and tardid a mighty work. In contradistinceverybody on whom he laid his hands was benefited, and the cures effected were marvelous. It may be that his

see. Another woman with a withered Like unto now, their lives are blent

A minister's wife here was healed of infirmities of long standing. Crooked the deaf made to hear, and men and wamen with complaints of all kinds, both chronic and acute, came under the power of his magic touch and went away rejoicing, not all cared in a second, but cured.

claimed unscientific, is ahead of Chris- Thy very being throbs and thrills cable results.

Let us have that debate through The correspondent Thanks to Mr. Jamieson for kind words for the writer. They are appre-

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer

CLARA WATSON.

Mansill's Almanac for 1901, is now | Far up above the earth, and roam valuable. Price 25 cents.

Jamestown, N. Y.

"Human Culture and Cura Part First. The Philosophy of Care. (Including Methods and Instruments). come my way. We have in this city a land everything that Christian science By E. D. Babbitt, M. D., L.L. D. A -Christian science church with a flour- could do was applied (which was really very instructive and valuable work. It should have a wide circulation, as it "healers" and readers of "scientific" (?) After his death his wife consulted a me- well fulfills the promise of its title science love—for those who fill the pul- dium to know if he could have lived. For this office. Price to could "Never-Ending Life Assured by Sch. at this office. ence." By Daniel Kent Tenney. A office. Price 6 cents.

WHISPERINGS OF THE ROSES.

To the unknown lady who presented me with a bouquet of roses.

Here sweet-faced roses, blushing, red, Round me their perfumed incense shed.

The breathings out of Love's sweet They in their mystic language tell The secret of "The doing well,"

The mystery of inner life, (With living potence it is rife); They whisper that a life of love Is theirs to live; draw from above The essences of noble thought, With vital force and power fraught

For thee upon the shores of time;

Which thou dost climb in thoughtful mood. When silence round thy soul doth brood:

The yearnings of thy very heart I feel. At times the blood will start A-racing through thy veins like fire. When some sweet strain of distant lyre Falls on thy ear, creeps in thy soul, Spiritualism, even though it may be In billows soft o'er thee woth roll-While music sweet thy spirit fills. When in this far-off distant strain, Familiar notes and tones are heard; Progressive Thinker, as suggested by a And here and there dost catch a word That bears thee back to Younger day, Before that loved one went away; Heart aching with the sweetest pain, Thou liv'st in memory o'er again The scenes of yore, of other days. The lyre grows still no more it plays-Its mission is accomplished done. It was a word from angel one Whose life is blended here with thine. see how the Spiritualists would manage her care. The healer came, the weeks and writer. Very interesting. Price Who guides thy steps with love divine; And so thy soul, with purpose high, On aspiration's wings can fly ready for delivery. It is certainly very With angels in their beauteous home, And at the fount of life may drink.

> And there cement each broken link. MRS. MATTIE GRUPP. Chicago, Ill.

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

For sale at this office.

GHOSTLY TOUCH.

Prove True.

Some mysterious consciousness led William Hughes to believe that a terrible ill had befallen his 10-year-old son, John. He went to the morgue and They list, and marvel at things they there found the body of the boy, which had been lying on a slab, unidentified,

since Sunday. During the days that had passed as many as fifty trembling, weeping women and several anxious-looking men had come to look upon the white face of the dead child. But they waited only to find that the corpse was that of some boy they did not know. It was not so

with Hughes. HUGHES TELLS THE STORY. "Early this morning I awoke with a strange story yesterday. "It was just las if a heavy hand had pushed me by the shoulder. I couldn't sleep any more. I felt all wrong, and queer, and nfraid of something-I didn't know what. The fire went out after I lit it. I kept feeling worse and worse.

"Finally I went out and said to a neighbor, 'I think something's happened to my boy!' 'Look in the morgue,' the neighbor said. Then he got the paper which told about the unknown boy. It went right through me that that was what the touch on the shoulder meant. I went to the morgue, and there was the cold body of my boy."

KILLED BY SWITCH ENGINE. Investigation by officials of the Reading Rallway yesterday disclosed the truth regarding the manner of death of young Hughes. He and another little boy were on a freight train at Fountain Green, Sunday afternoon. A brakeman told them to get off, and they did so. Hughes stepped down directly in front of an approaching switch engine, and was run over and killed.

The Hughes boy was not soon missed from home, as he often went away to sell papers. Sunday, he sald he was goaunt. His father at that time gave him HE DIVINE PLAN has been cara quarter and told him to have lots of fun while he was gone. Three hours later the boy was dead.—Philadelphia American.

ada. A summary of recent investigaand conclusions therefrom. Price 10 is elegantly and substantially bound, torical account of the status of woman

sive. Paper, 50 cents, Cloth, \$1.25. for \$1.25.

MEDIUMSHIP.

We read of the joys of the mariner As he sails o'er the ocean's foam, A Father's Presentiments of the years he traveled the mighty

The pleasure he felt coming home; And he spins queer yarns of the sights he has seen. To the friends who crowd 'round his

know not That are found on some distant shore. I, too, do strange sailing out on a ship,

Through scenes of most wondrous de-With my guide as captain minding the To see that my barque goes aright;

And banded together my faithful crew, Obeying the captain's command, As we glide over the waters so blue To a behutiful summer land.

That are planned and builded by thought. Schools for instruction, great halls for debate, Where love, truth and justice are taught. And each one lives there the life he

loves best, For all have a work they must do To fit them for higher and nobler spheres As their life in this land's never . through.

There I meet once more the friends of my youth-What joy to be with them again-Beautiful, purified, heavenly souls

And the lands I see on my trip, 's an unseen world not far from our

and pain.

And my boat's called medium-ship. BYRON D. STILLMAN. Chicago, Ill.

ried out successfully by The Progressive Thinker, one continual cur-"The Pantheism of Modern Science." 'scribers 25 cents—far less than its act- | church leaders to get control of the gov-By F. E. Titus, Barrister, Toronto, Can- , ual cost to us. Its regular price to the ernment. An important work. Paper, trade is \$1.50. This work should be in | 25 cents. For sale at this office. tions into Life, Force and Substance, every family in the United States. It "Buddhism and Its Christian Critics." work should be distributed throughout tilda Joslyn Gage. An important work

GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

We are receiving no end of complaint against Ernest Orvis, whom Mrs. Markham extolled so highly, and we advise all Spiritualists to be extremely careful in their dealings with him.

H. J. Moore writes: "I wish to write and have published a few lines about the South Chicago Spiritualist Church and the interest that is being manithat section of our great city. We held | and 24. a sociable January 29, and to say it was both a social and financial success would be stating it mildly. I have served the society for two months and I now go to Rochester, Ind., but upon my return I take charge of the South Chicago Society as their permanent speaker. We expect to keep the society going all summer."

Prof. J. R. Buchanan, will confer a faas I have something important for her. C. S. Tisdale, 519 South. Pearl street, Joplin, Mo.

interest in the public services of this is faction. On January 20, Mrs. Woodat 2:30 and 7:30 p. m.

going to see if this woman means what | Oak street, Kanasas City, Mo." she says,' said Captain Francis O'Neil, house for her in the vicinity of Forty- is a treasure to any library." eighth street and Lake avenue. She The Chicago Record says: "The comseen in the interior of the building."

Scribe writes about the midwinter meeting in Oskaloosa, Iowa: "The Central Iowa Spiritualists' Association held its first midwinter meeting in Oskaloosa, January 25, 26 and 27. The meetings were successful and meritorious. Many persons came from the surrounding country and the near-by towns. G. W. Kates and wife were the principal speakers. These efficient missionaries and exponents of Spiritualism made a good impression upon our people. Mr. Kates gave two excellent addresses: one upon "Spiritualism" and the other on "The Great Value of Psychometry" as proof of soul. Mrs. Kates gave a fluent and well-delivered address that held the audience spellbound. She endeared herself to us by her personal character and affability. We expect to have these workers with us again at our campmeeting next summer. Mrs. Josie K. Folsom also gave able help at the meetings. She is an interesting little woman and quite a favorite here. Mrs. Eva McCoy, of Marshalltown, our home medium, is our reliable helper and an excellent psychometrist. She gave able help and indeed astonished us all by her accurate readings. Sunday afternoon we had an interesting service in the ordination of Mrs. McCoy and Mrs. Seymour. Mrs. Kates gave the ordination charge and made it very impressive. We had a meeting long to be remembered and will reap good results therefrom. Our people here can no longer | and spiritual knowledge." look upon Spiritualism other than as a live issue vitalized by truth demonstrable."

Elliot Wyman writes: "One reason of unbelief in Spiritualism is, doubtlessly, caused by exposures in some cases of various manifestations as practiced by dishonest professional mediums; also by expert sleight-of-hand imitators who claim to do all that spirit mediums can do, therefore say, 'it is all fraud,' overlooking the fact that the best evidence have come, giving their name, age, time sponsible for his own acts, and will be ergy which, like this generator, send that other portion which lives in an atrewarded accordingly."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Corgiving the full name and address of the writer. The items of those who do not

comply with this request will be cast into the waste basket. Creek, Mich .: "Those of our citizens organized or their services are needed. | were of the best class of people." portunity offered, have been rewarded lings still unengaged. Address them at by a 'feast of reason and a flow of soul.' | Rochester, Ind., until further notice. Mrs. Marian Carpenter, of Detroit, the Home address, 618 Newland avenue, good, the pure, the honest and willing | Jamestown, N. Y. instrument used by the denizens of the over-world, lectured in this city on the | "Mrs. Elsle Braun, the gifted psychic, evenings of January 20 and 27. To say leaves here on February 8 for Euthat each of said lectures was an elo- rope, where she will spend a year in the quent, strong and lucid exposition of lecture field under the auspices of the the beautiful philosophy of immortali- Psychical Research Company of Chity, but faintly expresses it. They were | cago and London. While her Denver | indeed fine, logical, unanswerable. The friends are sorry to lose her, we feel large audience in attendance taxed the that the trip will be of much benefit to

most. Many were turned away, being look for a distinct advance in psychic unable to secure seats. Mrs. Carpenter, science in that portion of the globe." who is the personification of purity, goodness and truth, has for many years been strictly and conscientiously obeying the command, 'Go work in my vineyard.' The work she has been, and is now performing, is a noble, unselfish work of love for the uplifting and betterment of humanity. While Mrs. Carpenter emulates the life of him who walked on the shores of Galilee, and who taught 'Peace on earth, good will to men,' she goes farther, and demon-

the 28th." H. D. Barrett, Mrs. Martha E. Root. the Minnesota Mid-winter meeting, to the number of subscribers." fested in the truth of spirit return in | be held in St. Paul, February 22, 23

prospect for the early organization of a | his lectures are drawing large audiences Any one knowing the whereabouts of for which we desire to express thanks. are unique and rational. The N. S. A. Mrs. E. S. Buchanan, wife of the late | The Minnesota Mid-Winter meeting | of this place is to be congratulated upon will be held in St. Paul, February 22, vor on me by sending her address to me, 23 and 24. Address us at 58 Royalston avenue, Minneapolis, Minn."

J. M. White writes from Kansas City, Mo.: "The only spiritual meetings now The masquerade ball given by the in progress in this city are conducted by Ohio, for March, and arrangements no Englewood Spiritual Union, proved Mr. and Mrs. D. J. Moran, formerly of very enjoyable and was in every way | Lincoln, Neb. Mrs. Moran is very acsuccessful. There is no abatement of curate in her tests and gives good satsociety, every available seat being oc- row held a very satisfactory materializcupied. All persons interested in pro- seance in Kansas City, Kans., at 633 | year and new century, has reorganized | Buechner was partly right; that mind moting a clean, honest, orderly Spirit- Troup avenue. My work in future is with a new staff of officers. The retir- is a function of the brain-a function, ualism, are cordially invited to attend to be more of a literary nature, owing ing officers have done well for the cause however, of the psychic brain-and not these meetings. Hopkins' hall, 528 to the demand for the poems given by and our hope is to continue the grand of the physical or material brain, as he, West Sixty-third street, every Sunday | my guides. Any speaker or medium de- | work of Spiritual progression and | Buechner, supposed. siring something of benefit to the cause The Chicago Chronicle says: "I am and themselves, can reach me at 1330 more widely spread in our city and sur- be acceptable to Spiritualists, viz., that

of the Woodlawn police station, yester- quainted with Mrs. Lida B. Browne, the speaker and test medium, was with us with it the "Associative Memory" day, as he held a letter in his hand ad- author of 'Words That Burn,' I prodressed to Mrs. E. A. Stewart, 10 North | cured a copy, and find it well worthy of State street. 'She wrote me last Mon- attention, as a reformer. It is a roday asking me to locate a haunted | mantic, inspiring, intellectual gem, and

stated in her letter that she was a dis- missioner of patents has recently rein ghosts and imaginary jected an application for a patent on an sounds. Upon investigation I have apparatus designed to facilitate comfound a house in Lake avenue, near munication with the inhabitants of the comes here to-day from the Big Mc- Having seen such a large number of tree. Forty-eighth street, which it is claimed | spirit world. The inventor is a western has been haunted since the death of man, and the device is quite compli- the Pan Handle, that the mines are advanced ages of 80, 84 and 95, and but perhaps Spiritualists do. John Lane, who died there five years | cated, involving a cabinet, electrical ap- | practically deserted by scores of super- | many between the mentioned figures. I ago. The house has only been occupied paratus and the usual paraphernalia of stitious miners having been terrified re- have wondered if the belief in, and of Angels" has given a most pleasing once since his death, and then only for the spiritual medium. It is a sort of cently by the almost daily appearance practice of the principles of Spiritual- definition to the word "Imperialism," a short time, by Mrs. Mary H. Ford, combination of telephone exchange and in the mines of a ghost-like miner, who ism has anything to do with it. Does it and his article is a thoughtful, earnest a lecturer, who claimed that Lane used | medium's cabinet. The application, to make his appearance in the house which was filed through a firm of patand after everyone had retired amuse ent attorneys in Washington, was dehimself by making queer sounds, kick- nied by the commissioner of patents on | Mulford Auto Life Society meeting of ing over chairs, slamming doors and the ground that it was not a useful inmaking catcalls. If Mrs. Stewart is vention and could not be operated by Kayne will deliver a lecture on 'Health. sincere in her application for a haunted the public-at least the examiners of How to Obtain and Retain It,' the lathouse and the stories of Mrs. Ford are the patent office were not able to make ter part of February. All those desirtrue, I guess I have found just the thing | it work. The inventor claims that it has | ing tickets can procure the same from that will suit the lady.' If Mrs. Stew- never failed in his hands, but the patent art accepts the house the residents of office people tried to call up some of Bldg. All members interested in formthe neighborhood will watch with in- their friends who are dead, but failed ing Group, 'Don't Worry or Get Angry, terest the developments. Mysterious, to bring them to the other end of the or How to Push Your Business, please flickering lights are said to have been wire. The inventor is getting ready to write to Jno. F. Morgan. Later the appeal the case and promises to demon- Group Church of Silent Devotion' will and are decidedly in evidence against light to come to them from the shadowy strate the practicability and usefulness of his device to the satisfaction of all

Mrs. A. Ruby writes: "We engaged Mr. R. Chester, the well-known test and materializing medium of Philadelphia, to come to Harlsburg, Pa., to give materializing seances, and to say that his seances were fine is not doing Mr. Cheser justice. From 30 to 50 forms mate- the entertainment (before the dance) rialized, two, three and four at a time. some materialized outside of the cabinet and some came from the cabinet. but all the forms that materialized were positively recognized. Mr. Chester can be engaged for seances by addressing him at his home, which is

2403 Alder street, Philadelphia, Pa." G. W. Hardesty, of Hayesville, Iowa, gives his views of Christ. We have message medium. His tests are accuonly space for a brief extract from his rate, and messages convincing to all." article, as follows: "It is true that many fountain head of all spiritual wisdom | Issues, Jan. 26, 1901.

J. W. Dennis writes from Buffalo, Gill, assisted by her brother, Chas J. N. Y.: "President E. J. Chase, of the Barnes, have been holding successful I'm weary of this world of strife. Buffalo Spiritual Church Society, hold- meetings at their hall, Van Buren I cannot see my way; ing meetings each and every Sunday in Opera House, Chicago. Through the There's naughta but's selfishness and Union Bank Hall, sorner of Mohawk efforts of these two mediums many new and Main streets, wishes to call the people have become interested in the during the Pan American Exposition, from the spirit side of life which is imthat they will be welcomed at the hall possible for these new investigators to and given the glad hand of fellowship." | doubt. We trust that the friends will

Arthur B. Abbott, of the Chicago Tel- | co-operate with these good workers and ephone Company, in a lecture before comes through a source that has no the Klio Association, argued from the physical connection, and from an un-principle of wireless telegraphy that seen intelligence that cannot be imi- thought may be transmitted sooner or tated or doubted. Repeated instances later in a similar mysterious manner. could be named where departed spirits "Energy is generated here," said Mr. God and take courage! The crusade is Abbott, pointing to an induction coil. inaugurated, which shall proceed until of their departure, etc., presenting many "It is expressed there," as the sounder the power of the saloon is subjugated. incidents and circumstances about their and light in an instrument on the other. The spirit which inspired Garrison, relatives, location, etc. Why should I side of the room repeated his signals. Lovejoy, Lincoln and John Brown is in not, then, believe in spirit existence and "Who can say that the next ten years it. Mrs. Nation has begun at the John | Sing of the ecstasy and bliss communication? It is not only a rea- may not see thought transmitted in the Brown end of it. That portion of the sonably true philosophy, but it is also same mysterious manner? Is it not pos- community, which is filled with plety When we shall gilde from earthly night consoling, claiming that each one is re- sible that our brains are centers of en- and the fear of God, is combined with

medium? Is it not possible, too, that strong drink and tobacco; whose mouth

next regular meeting of the Spiritual- power of God and the helpful influence ists Fraternal Society will be held at of all good people, may its work proceed the house of Mrs. Salinsky, 406 Cleve- until the audacity of the saloon is sub-

Mr. and Mrs. E. W. Sprague, missionwho availed themselves of the rare op- They have a little time for camp-meet-

H. A. Wiley writes from Denver. Col.: capacity of the auditorium to its ut- the cause and that as a result we may

Va.: "I wish to state through the col- | the physical body of man is made up of | umns of your paper that we have had an infinite aggregate of physical cells; writing should be given a chance to acwith us for the past three weeks Mr. George P. Colby, of Lake Helen, Fla. as the physical body is the result of lenge, so I write you to get your help to Regardless of creeds, those who have long evolutionary processes. Reason, bring it about. I have written Mr. Evheard him lecture pronounce the intelligence back of him of a high order."

way to propagate the faith. In Detroit, and corresponding evolution of life, and lenge, to Mr. Schelihous, Spring Hill, Mich., we take our papers to the place the deduction is inevitable that co-in- Kansas, asking him to arrange a meetstrates indisputably the continuity of of meeting, and they are sold at a cident with each physical cell and that ing of Mr. Aber and Mr. Moore in the life; the immortality of the soul; the | cent each, read and returned, and sold truth of spirit return. Her well earned | again, so one can have a great many and richly deserved reward awaits her | papers. It seems that the Spiritualists transition. Mrs. Carpenter lectured in of the country are the poor folks. Why the city of Bellevue on the evening of is it? Now that there is a cult for teaching business prosperity, perhaps there will be a change. The papers are Mrs. Clara L. Stewart, G. W. Kates | read until they are worn out. So you and wife, and others, will take part in | don't know the number of readers by

Wm. W. Haskins writes from Lima. Ohio: "As we are aware of the deep in-G. W. Kates writes: "Mrs. Kates and | terest which you take in the success of myself had excellent meetings in Le all Spiritual societies, we wish to state Roy, Minn., Jan. 22 and 23; Oskaloosa, | through your paper that the work of Iowa, Jan. 25, 26 and 27, and Lyle, Oscar A. Edgerly here is accomplishing Minn., Jan 28 to 31. There is good the amalgamation of diverse interests; State Association in Iowa. We found of deeply interested listeners who, atan earnest body of workers in the Cen- tracted by his naturalism, are listening tral Iowa Association, and were the re- intently to his explanations of the Spircipients of hispitality and courtesies itual phenomena and philosophy, which its successful engagement of one who elicits prompt response in its effort to promote the rational thought. His engagement here covers January and February. He will then return to Toledo, doubt will be made for his return here in the near future."

Society, with the beginning of the new are wiped away, and we see that finement, genuine mediumship, and a which pervades the Universe. speaker of rare ability. Her home address is 261 Pearl street, Cleveland, O.' The Cincinnati Times-Star has the following from Steubenville, O.: "Word

working some time, disappears."

J. F. Morgan writes: "The Prentice January 31, was an overflow. Dr. T. T. Jno. F. Morgan, 507 New York Life be formed."

Mrs. L. Le Sieur writes: "The progressive euchre party, entertainment and dance, given by The Band of Harmony at its rooms, afternoon and evening. Jan. 31, proved to be a social and financial success. Our friends were lavish with provisions. Harmony and good cheer prevailed. Ouina closed with a beautiful poem, subject, 'Merry Making.' Receipts of the occasion, \$25.'

Mrs. Chas. R. Smith writes from Milentire stranger, Max Hoffmann has won the love and good opinion of everyone with whom he has come in contact. He has demonstrated while with us that he has few superiors as a test and

Spiritualists do not accept the teaching | Canada, advertised that on receipt of | and you feel that she is solid in the of Christ. I reject also the Christ com- \$1 they would send, "securely sealed, a faith and knowledge of the spiritual. monly taught by the orthodox world, beautiful bound book of 400 pages, full philosophy. At her minetieth birthday but I by faith see another Christ, who of good things; every sport should have she held a reception"at her residence, is of the Holy Spirit, given by the Cre- one; the most wonderful book ever 475 Cleveland avenue, and those attendator of Spirits, in whom is all spiritual written; French and English transla- ing her birthday celebration will bear wisdom and knowledge. He (Christ) tion; prohibited in some countries." | me out in the statement that she was was put to death in the flesh, but was | The detective department, scenting the | the liveliest 90-year-old young girl they | death of the science of religious, and to quickened by the spirit by which he possible circulation of improper literpreached to the spirits in prison. This ature, sent \$1 and received a fifteenquickened Christ is the Holy Spirit cent Bible. Because it aids in the prop- stay with us many more years. which was from the foundation of the agation of the gospel, the department world, and was, is, and is to be the will allow the swindle to go on!—Living

"Subscriber writes: "Mrs. Hamilton help sustain a platform where the philosophy of Spiritualism as well as the I felt ashamed and ceased my plaint; phenomena, can be demonstrated every

John Cadwallader writes: "Thank out currents through some unknown mosphere reeking with the fumes of

we may perfect some device for the ex- is filled with bufaitly, vulgarity and pression of this energy in our own con- tobacco; which ist is it of its comrades sclousness? We are like ships that pass in New Jersey, through the breaking of each other in the ocean. To them wire a cog in their calculation; these people's less telegraphy is most useful. It is not schools are the saloons and the prize impossible that we shall be able to sig- | ring, and whose domination of society nal one another at a distance without and legislation is sureme. These two sound waves, or light waves, or electric | forces in complete harmony, unite in withholding the ballot from woman; Dr. Carl A. Wickland writes: "The but her hatchef'is loose, and under the

Jugated." Margurette Dunn writes from Toledo, aries for the N. S. A., are in Indiana | Ohio: "Among those whose work calls again. Any one who well send them for especial mention is the loyal, honest the address of leading Spiritualists in | and truly efficient laborer in the misany part of the state will confer a great | sionary field, Mrs. Steelman Nichols, of favor upon them, and do something for | Chicago, who served the Independent the cause. They wish to hear from Society a month, and at the National N. H. Briggs writes from Battle every locality where a society may be Union two months. Her audiences

ASSOCIATED MEMORY.

Thinks Prof. Loeb Is Correct

serves a reply. , Professor Loeb is E. F. Yeaton writes from Richmond, | nature of man. Science teaches us that | meeting could be brought about. sence of life therein contained.

ical and a psychic body. Or as St. Moore, you might mention the fact in Paul says, a natural and a spiritual The Progressive Thinker that the chalbody. The existence of this psychic lenge is out, and then, if Mr. Evans body is not a new theory or so difficult | will not, or cannot, accept it, there may of demonstration as might be supposed. Many experienced investigators assert that they have seen the same.

a psychic body composed or made up of the paper is January 27. When of an infinite aggregation of psychic hear from Mr. Evans, I shall let you cells, the conclusion is irresistible that hear from me. KENT E. PEERY. the intelligence of man is the aggregate consciousness of these individual psychic cells which form the psychic

From this point there is but one step to "Associative Memory." In other words the physical brain is that part of the physical anatomy where mind is manifested; i. e., where the aggregate consciousness of all the psychic cells of the psychic body-find coherency, lu-Memory."

In this conclusion Mind ceases to be an entity and thoughts cease to be things. The confusing terms Ego, Soul. Spirit, Peri-spirit, objective and subjective, Mind and all other hackneyed terms, which have so long found Mrs. Helen Marsh writes from Cleve- prominence in the speculative efforts land, Ohio: "The Progressive Thought of man to decipher his own make-up,

higher unfoldment, that the truth may | The conclusion from all this ought to rounding country. Mrs. Alice Baker, a upon the dissolution of the physical S. N. Warriner writes: "Being ac- member of our society and a public body the psychic body steps out taking January 20. Although comparatively which is the continuous product of that speaking a new worker in the field, she | "Essence of Life" which vivifies the is one the Spiritualists can well afford psychic cells, and which essence is, in to be proud of as a lady of culture, re- fact a part of that Divine substance Chicago, Ill. S. NABEQUON.

> Does Spiritualism Prolong Life Fadyn Coal works, west of this city, on obituary notices of persons dying at the Spiritualism needs no "spiritualizing," comes in, pick on shoulder, and after just happen that extraordinary healthy effort which I fully enjoyed. It is with

> > people become Spiritualists?

The recent article on our much respected aged couple of Watseka, Ill., of our eminent Buffalo divines. I have having lived in spiritual harmony as already marked this copy and sent it to man and wife for 60 years, is only one his address; and thus we keep sowing of many beautiful illustrations of the the good seed, knowing that while the seeming life-prolonging power of the soil in which they fall may not all be philosophy of Spiritualists. I am glad fertile, still the greater portion will to say that I have had the privilege of spring up, and "as the hand that plants being entertained by Mr. Asa B. Roff an acorn, shelters armies from the and his noble wife, and they with each | sun," so we will hope the harvest gathof their happy family are practical il- ered from these few seeds of truth, may lustrations of harmonious philosophy, feed-many a hungry soul longing for the slanderous accusations of the whin- beyond. ing orthodox preacher when he annually drawls out his "Objections to Spiritualism." Space will not allow the mentioning of many more that might be noticed, but I would like to call the attention of your readers to the fact that in the City of Chicago one of the brightest and spiritual little women, who has been a Spiritualist all her life, and her earthly existence dates back just 90 years from Dec. 16, 1900

The lady in question attends the services of the Beacon Light Spiritual waukee, Wis.: "Though coming here an | Church, walking several blocks nearly every week, and skips up the stairs faster than many ladles, and men, too. who have not lived two-thirds as many years as she has.

Mrs. Mary Gunn is the lady's name, and she may be found living harmoniously with her daughter, Mrs. Smith, A pious'dodge this: A firm in Toronto, and will always greet you with a smile, May she as well as Mr. and Mrs. Roff.

> BYGEO. F. PERKINS. THE POET'S SONG.

greed Encountered day byiday.

attention of all that may visit Buffalo truth of Spiritualism, getting facts Twas thus I mused when by mere A poet's lines I save Who wrote in cheerful, happy strains,

Nor spoke of fault or flaw.

Tis good for us to be.

To everlasting day.

Birmingham, Mich.

Not only peace I felt, My hopes flew high and higher still, Till griefs in rapture melt. And now I know, whate'er betide

Sing on, oh, Poet, give the world The joy you gave to me. That soon will come to stay,

MRS K. E. ALEXANDER.

ANOTHER CHALLENGE.

Hundred Dollars Is Of-

WILL CERTAINLY BE DAS-TARDLY, COWARDLY, IF SOME MEDIUM DOES NOT ACCEPT THIS CHALLENGE, AND GET THE HUNDRED DOLLARS.

To the Editor:-Mr. C. C. Moore, ed-

itor of the Blue Grass Blade, Lexington,

Ky., offers \$100 to any medium who will produce slate-writing for him under test conditions. The challenge came about this way: In reply to a letter in his paper from a Mr. Cooper, of Deer Lodge Penitentiary, Mass., for some free-thought literature, I sent him some papers, among which were some Spiritualist papers. I accompanied them with a letter to him in which I advised him against materialism and agnosticism, pointing him to some spiritual thoughts and facts, when I mentioned the phenomena of slate-writing, and under what conditions such had occurred. This letter was sent to To the Editor:-Your editorial in The Blade and was published, on which Mr. Progressive Thinker of the 12th ult., de- | Moore published his challenge. He proposes that the sitting be had with him right and you are on the wrong tack in in the presence of witnesses. I don't your criticism. The fact is Prof Loeb | think any medium would risk getting has coined a happy expression and in writing for him alone, but I believe if his person science has at last furnished | some one would offer to get writing for us a phrase which may prove to be the him, or some one else in his presence. key to much that is so mysterious in the Mr. Moore would agree to it and a Now, I think every psychic for slate-

that this combination of cells known cept this challenge, or some other chalhowever, declares that those evolution- ans, New York, asking him to accept it. ary processes of the physical cells I sent him a clipping from the Blade; this psychic cell is vivified by the es- event a slate-writer failed to accept the challenge. If you do not know of any-In other words, man has both a phys- one whom you think would meet Mr. be some psychic ready. I should send you a copy of the paper containing the challenge, but have sent, as just men-Assuming, therefore, the existence of | tioned, the two I had, away. The date Longwood, Va.

Letter From Mrs. S. August Armstrong.

This edition of The Progressive Thinker (Feb. 2) which I have just laid aside to take my pen and write a few words in praise of, has indeed been to me "a feast of reason and a flow of cidity-which is thought or "Associative | soul," and I would like to mention each co-worker by name who has so ably contributed to this feast, with a word to each, that they might know how much I have enjoyed their words, for I well know as a worker how grateful any little word of commendation is to us, to let us feel that our efforts are appreciated, but it would take a longer article than I care at this time to write.

The comment from the sister in California's sunny clime, Mrs. Addie L. Ballou, regarding the recent celebration of Theosophists, is extremely interesting, but say, sister, let us not lose any needed rest over their departure from the fold of "Spookdom." In so doing they are but leaving the foundation of their present belief, and by and by they will find themselves suspended in mid-air like "Mohammed's coffin," and they will be looking about for the "dead," not to "bury" them, but to again point out the way and the life. Why should we sorrow when we know that our pure Spiritualism has brought all' advanced thought that there is in the churches to-day, and Theosophy, Christian science, Occultism and many other isms are but offshoots from the great parent

much pleasure that I see the re-print of "A Crisis Facing the Church," by one

S. AUGUSTA ARMSTRONG.

A CARD.

The second yearly session of Belvidere Seminary will begin Feb. 9, and continue twenty weeks. Pupils can enter at that time and remain during the summer vacation, taking, if they so desire, an elective course in book-keeping, mathematics, history, literature and music: Experienced teachers employed; location healthy and beautiful. For particulars address the Seminary, Belvidere, New Jersey,

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecture, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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K. E. Alexander writes: "This is one' could not go on without a concurrent also sent another clipping of the chal-way to propagate the faith. In Detroit, and corresponding evolution of life, and lenge, to Mr. Schelihous, Spring Hill, "How Shall Begome a Medium," Fully Answered.

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This is the author's posthumous work left in MS. to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talis- , Securety packed, and sent postage paid from mans, the Magic Wand, Symbolism, the manufacturer, for \$1.00. Address: Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books. viz.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2. Celestial Dynamics, cloth, \$1. The Language of the Stars, paper, 50 cents. For sale at this office.

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THE PSYCHOGRAPH

DIAL PLANCHETTE.

This is a beautiful book, by Cora In its improved form it has been before the public for of persons has proved its superiority over the l'lanbrought out in imitation, both in regard to certainty and correct ess of the communications received by

Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive Communications? The Psychograph is an invaluable assistant. pamphlet with full directions for the Formation of Circles and Cultivation

of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orient, N. Y., writes: "I and communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications bave loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Paylehograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will

generally supersede the latter when its superior HUDSON TUTTLE

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liamentary rules, etc.

Many Spiritualists living in isolation, have formed lyceums in their own families; others have banded, two or three familes together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.

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Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to ly-Ohio) will answer all questions pertaining to ly ceum work. The price of THE LYCEUM GUIDE is 50 cents, post-paid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

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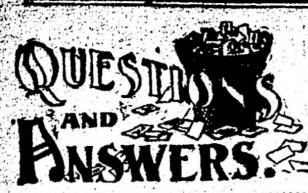
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This department is under the man agement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this ted, and the style becomes thereby assertive, which of all things is to be depwith waiting for the appearance of truth's sake. their questions and write letters of inquiry. The supply of matter is always and hence there is unavoidable delay. ment? Every one has to weit his time and

anonymous letters. Full name and ad- ment. dress must be given, or the letters will not be read. If the request be made, the name will not be published. The become excessively large, especially let- | fect him? ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

H. C. Kloppenberg: Q. What pope first invented or introduced the canonization of saints, and in what year? A. It cannot be said that any pope | until it grows out of its imperfections. | pel want and misery, mitigate crime, invented this honor. Among all ancient nations, from remotest time the grati-

by the anotheosis of its benefactors. The great chieftains, the prophets, the seers, as seen through the mists of labor? years, have been deified. The church ages of Christianity the selection of support himself those worthy of being recognized as saints was in the hands of the bishops. This power was gradually assumed by the popes, so very slowly that it is diffi- he was a Spiritualist is proven to a is 1179. In fact, both pope and bishops | Lincoln a Spiritualist?" are now mutually interested.

According to the present usage, the ceremony of canonization closely conforms to the ancient Egyptian judgment of the dead, the pope and bishops forming a court similar to the judges Notes from Kansas and Miswho formed that awful tribunal.

In the first place the person whom it is proposed to promote to sainthood, must have performed at least two well more by his influence as a spirit. The pope being appealed to, calls a secret Advocate of the Devil, brings forward every argument possible against his character as a saint, declaring his mirvote of the prelates is taken and the majority determine the cause, which then is finally sanctioned by the pope, and at an appointed day the imposing ceremony of canonization is performed

It is a pitiable and amusing fact that the one sole distinction on which the claim of sainthood depends, the performance of miracles, is impossible. The interminable list of saints are acs-they were renowned for their selfinflicted tortures; their filthy habits; their disregard of all the amenities of where I found the hall had been closed philosopher, scientist, inventor, poet, or | eral is sadly lagging and meetings have

Spiritualists opening their meetings little encouragement toward building with prayer so as to conform to the cus- up the work there. toms of all religious sects?

hence the forms and ceremonies. peal to a Being supposed to hear and to | which are interesting and reliable. rounded sentences of high sounding Louis street. words. Theodore Parker is reported to it is here given as an illustration:

years and of our souls, thou great Father and Mother of all being, we this is also very well attended. would bear unto thee the praises of thy children, and laying upon the altar of the new-born year, our hopes, our fears, our prayers, our praises, and all the aspirations of our being, we would ask thee to bless them; and knowing that thy love is great, that thy charity is boundless as thy life, we feel sure of thy blessing; we feel sure that thou will hear, and hearing, that thou wilt answer."

This sounds grandly, but is utterly meaningless. How can the "eternal years" revolve in "greatness?" How is God the spirit of "our souls?" If God is impersonal, how are we "sure" of his "hearing" and "answering" us?

That the spirit of Parker should pray, is not improbable. He may not have outgrown his religious prejudices. While in earth-life he constantly talked of church-members who had not outgrown their infant clothes, but he observed the church forms, and seemed to be bound with the bandages of infancy. He did not believe God to be a personal being, or that he could be swayed in the least by intercession, supplication, or anything man can say or do: How absurd, then, for him or for anyone believing as he did, to stand up in his church on Sunday and recite grandiloquent nonsense to an impersonal nothing! His prayers as a spirit are like those he made in his church, no better or worse. If prayer can not change the purposes of God, why offer them? Why go through the senseless form we

It is said in reply that although God By Michael Faraday. Price 10 cents. fices not hear, prayer reacts on the sup-

plicant. In other words he is benefited by acting a falsehood! The truth never gained by falsehood: If God is impersonal, does not hear, does not change, is making a dead faith appear by its grim-

aces to be living? Perhaps it is well for the great host of preachers, a part of whose stock in trade is a fervent prayer, as it is for the African rain-maker to shake his calabash at the clouds and cry for rain, but Spiritualism has no use for verbose lau- alone of curiosity, but one of deep earndation of an infinite unknowable.

If anyone feels it a duty to pray, or is happier after offering up praise, by all means they should be granted the right and privilege. "Oh!" respond many Spiritualists, "I do not care for the prayer, but there are so many just out of the church, who want the old forms which draw them in, that we consent, with the reservation of its foolishness." In other words truth must | can advance spiritually, and since "No appear in public in the mask of falseforced brevity. Proofs have to be omit | hood, to be respected! Oh, for a manly | right," let us examine it; it may be that independence that will uphold the right under all circumstances, nor conrecated. Correspondents often weary | sent to trim and deceive, even for

Mrs. E. R.: Q. How can I advance several weeks ahead of the space given, in mediumistic and spiritual develop-

A. "Mediumship," which has just place, and all are treated with equal been published, gives answers to this and similar questions, more complete no pleasure. This question has become NOTICE.—No attention will be given and fully than possible in this depart- imperative, and should interest, not

A. S., Lakeport, Cal.: Q. Will the suicide forget his taking his own life, correspondence of this department has as he ascends in spirit life? Will it af-

A. The mind never forgets, and whether the deed affects the spirit disastrously depends on the causes which led to its commission. The spirit is not | First we should understand ourselves held responsible for mental aberration, and our relation to our fellow-man and but if suicide is committed to escape get in the fullest accord with nature, the consequences of errors or crimes, or lafter which we may, and should assist the burdens which fall in the course of | in the establishment of a free society, life, to be borne with manly courage, it | that sooner or later, by the slow process will be deeply affected and that, too, of evolution must elevate the race, dis-

S. J. McCord: Q. What education is who is, after all, but a victim of a vitude of the people has been expressed required to enter a medical college? Is clous system—by destroying the system of thing jars on the modern man or there any medical college or hospital and appealing to his sense of justice. where the student can pay his way by

A. The standard of preliminary educould not fully conform to this pagan | cation requisite to enter medical col- equal right with ourselves, to the custom by elevating its martyrs to the leges has been gradually raised, until boundless resources of nature, to conrank of Gods, but it was most desir- now little short of a collegiate course | cede to him the full product of his laable to retain the form and endow them | meets the demands of the best colleges. | bor, and to encourage necessary nationwith superior rank. During all the early | There are none where the student can | igntion of energy, for the benefit of all.

S. C. R., Columbus, O.: Abraham Lincoin never belonged to any church. That cult to determine when it became their | demonstration in the book written by prerogative, although the date recorded Nettle C. Maynard, "Was Abraham | soul's futurity. GEO. E. CRAMER.

IN THE WEST.

To the Editor:-It has been some little attested miracles, and afterwards two time since I have given any report of my work in your valuable columns, so I will endeavor to interest your readers consistory, before which the name of in a short account of my travels. A the candidate is argued by council for few weeks ago I had the pleasure of atand against. An Advocatus Diaboli, or | tending a scance at the home of Brother Pratt, at Spring Hill, Kansas.. W. W. Aber was the medium and I thoroughly enjoyed the occasion. A number of acles spurious and traudulent, and find- forms came for persons who were presing technical flaws, in the procedure, ent, and I believe all received some On the other hand an Advocatus Del evidence of the continuity of life. pleads the cause for God, and the ex- did not have the pleasure of attending peciant saint. At a fourth meeting a the Aber Intellectual Circle which has been holding regular sessions for the purpose of publishing another book. This book I am told will greatly exceed in interest the one previously published under the title of "Rending the Vail," and which has received a great many complimentary notices. Mr. Pratt is entitled to the gratitude of all earnest searchers after truth for the pains he has taken in bringing out these books. without exception, those who have by I believe Mr. and Mrs. Aber to be good their religious zeal become monomani- | mediums and I hope their work may continue for many years.

My next visit was to Liberal, Mo. social life. There is not a sage, seer, for many months. The interest in Libman of thought, on the saintly calen- been abandoned both by Spiritualists and Liberalists. A few years ago, both parties held lively and interesting P. L. S.: Q. Why do you object to meetings every Sunday. I found very

From Liberal I went to Monett. Mo. A. We presume that prayer is always | where I gave several lectures and found offered in Spiritualistic meetings "to a few active workers. Here I met the conform to the customs of other relig- same difficulty as in nearly every place ious sects," and therein is an over- I visit. A few have to bear the burden whelming objection: It is pretense and and they feel it is too much to have a hollow sham. The spiritual speaker | meetings very often. While in Monett, wants to have his service like that of I received valuable assistance in my other "pastors," and many of his client- | meetings from Mrs. Julia Alford, who age want eminent respectability, and is visiting her parents at Verona, near there. Mrs. Alford's mediumship con-Prayer has been defined as earnest sists of clairvoyant descriptions, diagdesire, but when offered from the plat- nosis and readings. She is also a powform it is something more; it is an ap- | erful healer and gives musical readings

be affected thereby. If this Being does I next visited Springfield, where I was not hear, and is unaffected, prayer is entertained at the home of Mr. and Mrs. useless. If it hears and is affected, it Allen. I gave lectures for the South is a personality. Spiritualists do not be. | Side Society, Mr. and Mrs. Allen, the lieve in a personal God, and hence such | regular speakers, assisting me, by givappeals are mockery. The efforts of ing readings and music. This society most Spiritualists to make prayers or is doing good work in Springfield and invocations are as pitiable as ludicrous. | should be rewarded by a packed hall They conceal unconsciously their want | every Sunday evening. They are now of sineerity and inanity of thought, by occupying the Grand Army Hall on St.

Other meetings are being held in this have inspired the following prayer, and city, one by C. W. Stewart, who is speaking principally on Socialism and "Oh, thou in whose greatness the liberal-thought, in the Woodmen Hall, eternal years revolve, thou spirit of the | to very fair audiences; and one by Mrs. Folsom, on Commercial street. I hear

> I have also visited Joplin, where hoped to find a field for a more extended period I gare two lectures on Sunday afternoons in the court house and two short talks at Mrs. Field's meetings on Hill street. Mrs. Field is building up an interest on the East Side by dint of bard work and persistent effort. Her home is crowded every Sunday and one evening during the week, principally by those who know but little of our philosophy. Joplin ought to have a large and flourishing society, with a building of its own, but internal dissensions are keeping back

the car of progress. I am now stopping for a short time at 1115 N. Campbell street, Springfield, Mo., and I am open for engagements for dian Territory, or any nearby state desiring a series of lectures on the philosophy of Spiritualism and kindred subjects, would do well to write me atonce. WILLIAM E. BONNEY.

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from Matter Through Organic Processes, or How the Spirit Body Grows."

it not perpetuating worn-out errors And Its General Develop-

ment. this one or that one who is very spiritual. This excites in me a feeling, not With its cities on land, and its ships at estness as well, because I like the idea, I should be glad to emulate the example | Sends its glimmer across the dark, of one truly spiritual; especially if this spirituality might in any way, add to Is the only sound that conies to me." my little sphere of usefulness, or to my happiness, either here or hereafter. Confronting us all is what we call the ing for the sunrise of the new day, "bread and butter problem." It is necessary to settle this question before we the settlement of it is standing in the

way of our spiritual unfoldment. Want, misery and crime, not only continue to exist among us, but are becoming daily more and more aggravated; conversely, usurpers revel in wanton profligacy, wasteful and ruinous indulgence of vice, and by hoarding that portion of the people's product, the destruction of which would give them alone the worldly man, but more especially the spiritual man, because he must put himself in harmony with the universe, or his spirituality is but a

cheap imitation of the Divine idea.

Well, suppose we are interested and

deplore the dreadful state of society

into which our ignorance has brought

us, what are we going to do about it?

and reclaim to usefulness the usurper-After we have succeeded in mastering our own selfishness, and are willdition for spiritual growth; and the sooner we disabuse our minds of the idea that we are growing in spirituality

and pious, the better it will be for our Chicago, Ill.

SUGGESTIVE.

because we are becomingg more devout

mediums? Surely such an association is a magnificent directless in these might be the means of accomplishing great good. There are social, political and religious associations. Every grade and calling seems to find it advantageous to unite in some sort of brotherhood, why not a fraternity of mediums? There is strength in united effort, and power in concentration. Let us have it. Perhaps the older mediums and those constantly before the public may not feel the need of any such association, but from their large experience they might be of great help to those of less experience. There are many hundreds of mediums scattered over this broad land who live in seclusion. Many of these have had a rich experience in spiritual things, and if they could come in touch with each other great good might result. I suggest that a sort of mutual benefit society of mediums be established for the exchange of ideas, truths received, lessons learned, etc., that the members of the great family of sensitives come together in bonds of sympathy and friendship.

It is time that Spiritualists were thoroughly awake in the cause of humanity, right and truth, and their mediums ought to be found in the foremost ranks of progression. There is no higher or nobler calling than the medium's, and the priceless gift of mediumship should be developed and strengthened and elevated to the utmost for the good of the individual and humanity at large. Who will come forward with timely and definite suggestions? Who will respond? Let all who have the good of others at heart, and who wish to do all the good they can, all who have ever received a message that would benefit another, all who have talked with those departed, all from whose souls the darkness of doubt has been vanished by the light of knowledge, all who know the thrilling power of inspiration, come forward and make themselves known and let others have the benefit

of their experience. Let the hand of fellowship be extended in friendly greeting from the and within. frozen North to the sunny South, from the snow-clad hills of New England to sunny California. From valley, plain and mountain, from cottage and from mansion, come forth and bring your treasure with you, that some other lives may be the sunnler, purer and nobler. Let us put all fealousy and petty differences aside and be friends and brethren united in one common cause—the glorious cause of truth, that the world may be the better for our lives and calling. Let us stop quarreling (?) over Infinite Intelligence of attend diligently to the cultivation of our own intelligence. Let the roll call be made out and then let each individual answer to his name. Who comes to the rally?

MRS. I. L. LEWIS. Bethel, Vermont.

BOOK REVIEW.

"Invisible Helpers" is the expressive. title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The greader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many camps, societies or individuals. Any. | incidents of striking spiritualistic expeone in Missouri, Kansas, Arkansas, In- riences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 55 cts.

"The Spiritual Significance, or: Death as an Event in Life. By Lilian Whiting." One of Miss Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office.

To the Editor:-What do we mean by "Four by the clock," and yet not day; the word spirituality? I often hear of But the great world rolls, and wheels

Into the dawn that is to be. it is soothing; and being very worldly Only the lamp in the anchored bark

And the heavy breathing of the sea In the quiet of his Nahant home, early on that September morning, while wait-

Longfellow wrote those lines. The "new day" came for him March 15, 1882. When in his last poem, he question is ever settled until it is settled speaks of the new spiritual day into which the world is rolling.

"O Bells of San Blas, in vain Ye call back the Past again! The Past is deaf to your prayer: Out of the shadows of night The world rolls into Light;

It is daybreak everywhere."

The Spiritualists of this age may be said to have done with the old night of darkness and error; they are tired of all mystical, theological performances, of those rites and forms which are held by their devotees as possessing a mysterious efficacy: a charm to placate an angry Delty. Since time immemorial the priesthood have sought to control human minds through fear and fraud. They have fostered a scheme of set apart, hedged about by laws and standards.

riance with the spiritual world. Humanity is to be "redeemed," not

developed. The "nature of man" is to be supplanted by "grace," not to be quickened into spirituality. This sort woman. The inclination is to loathe a class of men who would borrow proper pronunciation seems to be heaven's livery in which to serve the ing to accord to every human being an Devil. A self-asserted class of jobbers. creations. A class which quite undervalues the dignity and the sweetness of lits equivalent in Greek is "christos." human life.

> who admired and jutterned himself the modern monkish Latin word after the Roman Stoic. Was his life not well rounded and symmetrical?

You may wipe out or forget all the spiration of our own souls.

It is one of the most common of errors only. And it is John who reports the to suppose that Jesus or Siddartha in-prayer in which Jesus called himself rather to show us a method, to convey to say Lesous christos, but as he could a spiritual impulse, to quicken ethical | not have spoken Greek, let us see what

In the mind of Jesus, so clear was uttered. God's truth, so constant his converse with the angel spirits; that any dogmatic system, any cut-and-dried theology, was an offence to him. He told the Jews in their synagogue that their | ancient Syrlac, jud, shin, olaph; in the belief about Moses was mere tradition, and untruthful tradition too. He told them the facts.

One helpful step of approach to him is the recognition that he taught no theology-no system of redemption. He well knew that theology is a "soothof souls. Betraying them to death and loshua, or Osee, or Hosea, or various darkness. He taught man to look up other English representations of the to the Eternal Light, not down.

What we owe to Jesus more perhaps than to any other inspired teacher, is

do not prize and appreciate the power and substance of the inner life and

This life is conscious of its own energy. It is active, while also the recipient of knowledge and light from above

tre to centre-love for love.

hated all these formal theological pretenses. He came of a truth-loving ancestry. There were eight generations line of eight, four men-gave their lives for the truth. They declared that God is the Soul, the Light, the core and power in nature, the well-spring of Being, and they would not bow to kiss the ground before some prelate's feet, hanged him upon a stake. Nevertheless nor wink at the degices of priestcraft Isa went to heaven, and after seven and idolatry.

attraction that holds the Cosmos, was the only God that they acknowledged. | bled his disciples in her house and com-These martyrs for the truth preceded Joseph, who was Jesus' father, and who gave up his life, being buried alive in a cave and dying of starvation there, for declaring one God.

With such an ancestry is it any wonder that Jesus was wholly determined to declare God as He is the Light, the Inner Life, the Identity of all being! To tell that God controls all by his own law which controls the inner life and It rests largely upon the fidelity of

modern Spiritualists whether humanity shall have the truth, or shall still be fed on the husks of old error and tradition. Let God not be robbed of his glory. As the "world rolls into the light" shall we not do our part to bring the truth home to every human heart? "It is daybreak everywhere!" God isimy Light-of-life, my breath, my all, and in Him will I put my trust. As Emerson said in his "Oversoul:" "The great distinction be-tween teachers sacred or literary,-be-Pope, between philosophers like Spi-"Human Culture and Gure, Marriage, nora, Kant, and Coleridge, and philosobuilding." By E. D. Babbitt, M. D. and Stewart-between men of the world LL.D. A most excellent and very valu. who are reckoned accomplished talkers. "Origin of Life, or Where Man Comes LL.D. A most excellent and very valu- who are reckoned accomplished talkers.

From." The Evolution of the Spirit able work, by the Dean of the College and here and there a feryent; mystic, of Fine Forces, and author of other im- prophesying half insane under the In-

the fact; and the other class, from without, as spectators merely, or perhans as acquainted with the fact on the evidence of third persons. It is of no use to preach to me from without. I degree that transcends all others. In that is the miracle. I believe beforehand, that it ought so to be. All men stand continually in the expectation of the appearance of such a teacher. But if a man do not speak from within the veil, where the word is one with that it

tells of, let him lowly confess lt." J. P. COOKE. Boston, Mass.

Facts Concerning Christos, Christus, Christ.

"Truth is mighty and will prevail." says the optimist. On the contrary I affirm: Error is mighty and prevaileth long. "Christos" is never found on ancient Greek monuments, but "chrestos." good, benignant, is inscribed on many an ancient tomb. Nor is "christus" ever found; it is not a Latin word, but a monkish transfer of the Greek "christos," whose Latin equivalent is or "delibutus," meaning "unctus," anointed.

The language spoken in Palestine in the first century of our era was Aramaic or Syriac. I have an English translation of the so-called ancient Syriac version of the New Testament, made by the Rev. James Murdock, D. D., and copyrighted in 1851. It is thought by which the priest is a person | entitled "The New Testament, or the Book of the Hely Gospel of our Lord customs; he is to be held in peculiar and our God, Jesus the Messiah." In reverence, dressed fir "Theological Mil- it the Syriac word "m-sh-i-ha" is always linery;" not to be judged by ordinary | rendered "Messlah." For example: "The book of the nativity of Jesus the By the teachings of priestcraft the Messiah (Matt. 1:1) "Joseph, the huslaws of society are considered at va- band of Mary, of whom was born Jesus, who is called the Messiah" (verse 16). "Where is the birth place of the Messiah?" (2:4). "Paul, called and sent by Jesus Messiah" (I. Cor. 1:1).

The Hebrew language, which was not spoken in Palestine, has "m-sh-i-ch" for the word translated "Messiah." Its 'mashik" or "meshik." The same word exists in the Arabic language, and its "commission agents" between heaven meaning is "healer." But assuming and earth-between God and his own that the word is Hebrew and ancient Syriac is properly rendered "anointed," But in none of these ancient lan-

"christus." In the Sermon on the Mount Jesus de-Emerson somewhere observes that if nounces public prayer and commends we once leave direct acquaintance with or enjoins praying in secret. Did he God and content ourselves with a sec- himself ever make a public prayer? ond-hand relation, as through St. Paul's | The nearest approach to it is recorded mediation, or George Fox's, or Sweden-borg's, we thereby begin to grow weak. dress to his twelve disciples at supper. We fetch our life and being from the full, deep current of the Eternal life; markable sentence. Addressing his A Word to All Mediums.

I recently received a letter from a friend, urging me to join the Sunshine Society. As I read her letter an idea struck me: Why not form a society of mediums? Surely such an association is a deep charm in the letter an idea struck me: Why not form a society of mediums? Surely such an association is a magnificent direction in the letter in the letters in the letter in back of the pulpit in the Unitarian lives. You feel that here were men who | Church at Washington, as if to show depended directly on the Real God-the that Jesus did not declare himself coequal with God.

The absurdity of his calling himself theology of the Christian Church, all the Strausses or the Renans, and it does not matter. This quality of directness, of immediate vital relation, conscious relation with the source of your living breath, is of great value. It ennohies. It brings peace and nower and strength. Woman poured the precious ointment As Let us act directly, and from the in- on the head of Jesus, but Luke and John say that she anointed his feet were the words supposed to have been

The Aramaic or ancient Syriac alphabet is substantially the same as the Hebrew. In the name translated Jesus there are three letters, namely: in the CHAPTER 1. Existence and General Character of God. Hebrew, yod, thin or sin, aleph. The first of the three letters answers to our y or short i; the second to sh or s; the third is an indefinite sound, but generally considered equivalent to our broad a or ah. So then the Jewish name of the Son of God was perhaps Isha, or sayer" which yearly slays its millions Issa, and not Ieshu, or Ieshua, or So also in regard to the word trans-

lated messiah, Dr. Murdock in his the Ideal of what man should be. He preface gives the Syriac letters of the placed the goal high. Perfection is same and pronounces them "meshihha." within reach. The absolute Right is The names of the letters are min. shin. jud, cheth, olaph, and their sound is These theological institutions fall to represented to be m-sh-y-ch or hh, apprehend life and mind aright. They with a final letter olaph, of uncertain sound, indicated as "spiritus lenis." The Hebrew letters are the same, light—the divine center in the human omitting the last uncertain aleph. "Mashiach" or "meshiach" is the pronunciation usually given, but Prof. Edwin Johnson is doubtless nearer right in pronouncing the word "mashich." This inner life echoes or responds to "Isa the Masich" we seem to have the the True Light, as an overstrung in- earliest and most authentic account of strument responds, tone for tone. Cen- the life of the person answering to Jesus of our Gospels. The Arabian Jesus was a spiritual radical, and | Chronicles tell us he was begotten by Gabriel in the guise of Mariam's young cousin Yussuf, her only attendant in the Temple besides her uncle Zachariah the between David and Jesus. Out of this priest. And these Arabian Chronicles. Masich escaped death by miraculously transforming Isoua, the leader of the mob, into a likeness of himself, whereupon they killed their leader and days appeared to his mother, who had The One God of all Impensity, the been mourning for her son at the foot of the state, and after that he assemmissioned them severally to spread his W. H. BURR. Washington, D. C.

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LIFE BEYOND DEATH

can do that too easily myself. Jesus speaks always from within, and in a lower of that too easily myself. Jesus The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

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worldliness" which it replaced, which lows: was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The

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

istic reaction against agnosticism. He Old Testament and Immortality-Paul's points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life. their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The World s life, probabilities which, as he admits. Condition and Needs as to Belief in Imfall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage periences and Opinions.

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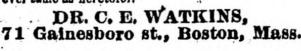
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Did Tesla Hear From Mars? heading the Cleveland World, of January 20, has a very interesting letter from its correspondent in Paris, in | most anyone mentally. which the statement is made that although American astronomers have looked with almost cynical indifference on Nicola Tesla's claim that he has received what he believes to be an attempted communication from the in-

ing about. One savant said: "It is positive crudeness on our part to be led away with the idea that the people who presumably inhabit Mars have not arhave traveled since our eye-teeth were | words.constitute one line.] cut. * * * We are in our swaddling clothes as far as science is concerned.

no doubt in his mind of Mars having | county. for some time been trying to communicate with us," and said that he was entirely satisfied certain phenomena of which he had been a witness were an passed to spirit life, Jan. 25, 1901, aged effort in that direction.

subject to your readers is to call the at- | He leaves a wife and three daughters tention of advanced mediums or psychies to this matter, hoping that their guides may give some valuable information on this subject through their organisms.

unpublished poems, written about five Brother Farrar was a Spiritualist of years ago, entitled "The Flight of a Soul," may be of interest in this connec- at Dunkirk, N. Y. The funeral serv-

To Mars, near neighbor to our sphere,

We speed upon the wings of night, A planet though to us quite near, Our knowledge of that world was We viewed canals and inland seas,

Vexed problems on our planet earth, And verdure wafted by the breeze-Rich foliage, too, of Martian birth.

O'er which there hangs a crescent bright That in the wise creative plan, As brilliant moon and satellite

Benignly shine on Martian man. While, too, there moves through eastern

A second moon with lambent light

So swiftly, that we can descry Its transit-by the sense of sight. But while tarrying we would know

The state of man upon this plane, And how their lives do ebb and flow, While fitting sustenance they gain.

Whose bodies are in stature grand Though less pond'rous than our ow And it is well to understand Their voices have a sweeter tone.

The women ethereal and fair, Endowed with symmetry complete,

Or move gracefully on their feet. Their food is but a zephyr's breath,

Their drink, the perfume of the flow-With lives so pure they fear not death And live in touch with higher powers.

Knowing vibration's laws so well, -They-transform darkness into light. And by will power quite dispel The deepening shadows of the night.

There, woman, too, excels in mind As well as form, the other sex; Their organism so well refined, Quite wonderful as 'tis complex. Cleveland, O. E. N. BEECHER.

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"Harmonics of Evolution. The Phil- ment to several more persons who are osophy of Individual Life, Based Upon | willing to hustle. He does all kinds of Natural Science, as Taught by Modern plating and will teach you the business. Masters of the Law." By Florence As this is my first lucky streak I give Huntley. A work of deep thought, car- my experience hoping others may be rying the principles of evolution into benefited as I was. new fields. Cloth, \$2. For sale at this

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Maud Lancaster, the Telepathist.

On Thursday evening, January 24, Miss Maud Lancaster entertained the Press Club and its friends to the num-

tect criminals. Her methods differ from the many other "mind-readers" of the Bishop class. Several "tests" were given by

The first feat was the placing of two to an outer apartment, a gentleman was to step forward and touch the bunch of flowers designated, and a lady was to do the same, both returning to their respective seats, in full view of

ladies returning to their seats. The operator then, after many minthat all who became patients can receive advice utes of feeling her way among the aufrom this wonderful medium free of charge.

And all who are sick can receive treatment, Medidence, found the proper parties, and

Consultation Free In Person Or question having been put there by a

71 Gainesboro st., Boston, Mass. | took it; all of which being done while

ing." Everyone knows that a large audience with one thought can sway al-

Our public mediums are doing much more for the science of mental develop-Lancaster can do or any of the noted foreign performers.

Why is it that anything or anybody habitants of the planet Mars, that hailing from across a body of salt water French astronomers of the Camille is of much more value than that which Flammarion type are inclined to be- can be obtained at home of precisely ONE WHO ATTENDED.

PASSED TO SPIRIT LIFE.

[Oblivaries to the extent of ten lines rived at a point in the mastering and only will be inserted free. All in excess

Probably that is why we have never be- | Dale, an old and ardent Spiritualist, defore received a communication from | parted for spirit life, Jan. 20, from the general hospital here. His body was in-"Flammarion stated that there was terred at his old home in Wyoming J. W. DENNIS.

Mr. A. S. Latham, after a long illness. 61 years, at the home of his daughter, My object in wishing to present this Mrs. L. O. Barker, in Leonidas, Mich. to mourn his temporary loss.

Passed to the higher life, Jan 23, at Columbus, Ohio, Mr. O. D .Farrar, in his 51st year. He was born in Pennsyl-The following extract from one of my | vania. He leaves a wife and one son. many years standing and formerly lived

> H. Howe, at his home, Braidwood, Ill., noon and evening. of kidney trouble; aged 81. His wife survives him, with eight children, all married. He was an old soldier and a will hold meetings in Kenwood Hall, MRS. E. A. HESS. Spiritualist.

materializations and all other phases that come through our mediums. His dear companion survives him, but she does not mourn his loss, for she knows that he still lives.

A large circle of friends was present at

Passed to spirit life from Bettes Corners, O., Jan. 14, 1901, Lucretia E. Pereira, aged 73. Her earthly presence will be missed by a loving son. Hylos B. Gladnish, and a host of relatives and friends. She was preceded to spirit life speakers and test mediums have been just-one week by her sister, Mrs. Randall: Services were held at the home of Mr. Randall, Jan. 16. Beautiful and

appropriate music was rendered by the

family of Graton Smith, of Painsville.

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CURED ber of probably 200, with several tests of "telepathy," as she termed it. Miss Lancaster is decidedly English in her speech and manner. Her prime object in appearing before the Press Club appeared to be that of advertising her ability to trace lost articles and detect or impress. Probably 200, with several tests of "telepathy," as she termed it. Mrs. Dr. Dobson-Barker, alloPATH Who is so widely known as one of the many for the past five year test or impress.

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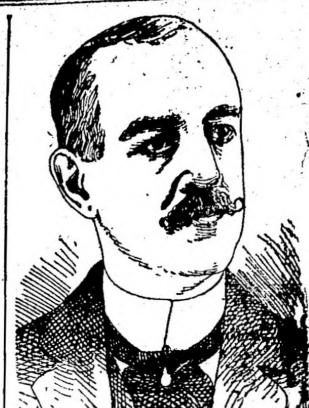
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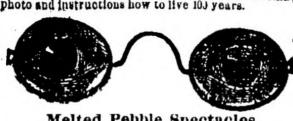
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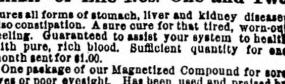
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