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## "RAISE THE STONE AND THOU SHALT FIND ME'

# Inspirational Lecture Delivered by the Iuspirers of Mrs. Jennie Hagan Brown, at the Temple, Fort Worth, Texas.

INVOCATION.

Would that our eyes were clearer, Would that our ears could hear, And our hearts make ready answer To the sweetness far and near.

Would that we all might recognize -The beautiful and divine In the clouds around in the night-time, And the sun of day that will shine.

Would that our ears in listening To the sound of the tempest's blast, Might hear the psalm within it, Before the music hath passed.

Would that our eyes in gazing On the mountains far and high, Might see the angels of sweetness That are ever passing by.

And would that in our faces We each one might behold The record of sweetness and virtue That forever there is told.

Would we could catch the echoes From the heart's great love and pain, That would help us to trust existence And bravely toil again.

Would while we all are seeking The divine, the pure, the high, We might touch the truth of love And God who is ever by.

Help us to gain that lesson, Help us, oh, angels pure, Till we know the good around us, And feel that it will endure.

Till we gather from cloud and sunshine, From field and path we have trod, The recognition and gladness That everywhere is God.

the many beautiful selections of Mr. Elbert Hubbard, ern photographic art is this great principle of vibrations, within the common things of life that we find the infinite why has made his exquisite literature famous throughout the lens grasping the rapid scintillations of light and so possibilities of God; in these common things that we have his own and other countries; a unique line of work that flashing them upon a bit of glass that they can be re- discovered the infinite, the eternal, and no wonder that the he began in a spirit of a desire to help and to please; his peated many, many times onto a paper and given out to pantheist says, "In all things and everywhere is God," desire to help a large class of people who needed employ- the world. ment, his great artistic wish to please a large class of peo- You and I who have never been away from home may ple who needed to be artistically pleased. Mr. Hubbard see the far-off cities, may visit caves and mountains that miners work lying upon their backs, striking with their titled "The Philistine," some years ago, in his own pe- one with a camera obscura has been able to grasp through actly a mineral like the others, but something stored culiar way; a way that is all his; it doesn't belong to other this magic of the lens the interesting and beautiful pic- away in Nature's vast evolutions. In all probability every people, it just belongs to that particular man. In all that tures and bring them home to us so correctly that we who particle of coal we burn has once been upon the surface of he has been accomplishing there is such a good fellowship, see them may have a fairly good idea of the Matterhorn the earth as unfamiliar and beautiful trees now extinct a recognition of everybody, and, as he once remarked, "of and Jungfrau, or any other great and noted part of far-off and gone forever, but there are traces of what they have everybody's dog;" his recognition of humanity is so broad countries, the mountains on one side, the waterfall on the been. Let us examine some of this common product and and generous, he has entirely outgrown the narrow cus- other. And why? Because this great law of vibration, find in that black coal, with all its soot and dust, the toms of Madame Grundy. He is a man who takes the this soul of things, is forever giving its illustrations to man, beauty and grandeur, that lies concealed. Now we have liberty of being very nearly himself, and never asks other and his inventive nature is gradually reaching out and taken out one of the most beautifully colored pieces that people to forgive him for it; whose good heart is as clearly grasping this. Not only have we found how to convey the eye can fancy or the imagination paint; all the colors defined as his good nature, and who ever tells you, with- sound, how to convey light, shade, but we are now convey- of the rainbow and the sunset's glory are in it; it has been out saying it in words, that he meets you upon the great ing, in these our modern days, thought waves with their properly named the peacock coal because of its resemsquare of the democracy of humanity; whose hand-clasp is wireless transmission from one point to another; the soul blance to the colors of the plumage of that bird; and this an assurance of the great heart within.

and beautiful thoughts in his quotations; and I am not ment, science and knowledge. He is grasping the great | sunset, and the magnificent beauty of the rainbow arch surprised when he sends out to the world a suggestion of truths that have been heard around him through all the above our heads. It is not too poetical a thought to think greeting that is full of the broadest pantheism, that won- years; he has lifted the rock and underneath he has found | that sometimes when a rainbow has arched the skies, one derful and beautiful suggestion that all things being the giant truth; he has turned the great flow of the tide of end of it dropping close to the earth, the under-current of blended and cemented into harmonious and exquisite de- the river in its mighty current, and underneath its sandy Time has caught it and stored away there in her somber velopments of the universal spirit of God. The pantheist, bed he has discovered the shining gems that gleam and cavern the soul of the radiant rainbow. And there to join it is said, found in the face of the violet and in the dark glisten in splendid magnitude. He has reached out his it have come the falling rain drops from the beneficent sky shadows of the storm cloud and in the silver line along hand and felt the touch of the breeze, and in the move- | bending above the sleeping earth. Was it not once the the horizon an image of the eternal face of God. It is ments of its airy, delicate power, he has sensed the im- great fern, possibly the huge tree which some extinct ansaid that the pantheist has discovered in a handful of mortal spirit that pervades the atmosphere around him; imal loved to feed upon; did it not at that time catch the gleaming sand and in the shining glitter of the most pre- he has breathed deep from the mountain tops, and lo, he beauty that surrounded it, colored by the sunshine that cious metals something closely akin to himself, and that has found the everlasting truth with which he is surround- glinted down, and shining deep within its wooden heart he has recognized in everything that surrounds him, from ed; he has gone down into the valleys and heard the dirge was caught and held in the secrecy of the cloister of God, high and low, from great and small, some part in the great of human hearts and human sorrow; and he has borne under the gray old earth. Think for a moment as you notes of the eternal music of divine harmony.

wood and there am I." But the great and important in tenderness, his nature becomes refined and sweetened | the mighty store-house of Nature her vast revelations, you question with all of us should be, how many of us realize until at last he hears within the chirr of an insect's wing, are bringing forth from the silence the rhythm and cathat there is something to find beneath the stone, how within the song of a cricket something that tells him of dence of the songs that are written on that wondrous, simany 6 us realize that there is something within the the endless kinship between all things and all places. He lent page of the coal; the endless breezes that have played, wood? This has been given to us in one of the most beau- has gathered into his life much of the richness of the frag- the soft songs of birds that float; the music of the changtiful and at the same time scientific manners by that great | rance of humanity, and he breathes it forth as a tender | ing elements, the pralmof life and death that swept down and towering mind that went out into the shadows, into and sweet benediction, bearing these words and this senti- into the shadow and rested there in silence through the the uncertainty of a wild and desolate country and lay ment to-night. "Raise the stone and thou shalt find me;" long thousand of years until a stroke of the hammer and down and fell asleep; I refer to that great naturalist, not alone in the glittering shine of the beautiful quartz | pick of the collier brought it back from its long slumber whom Massachusetts has a right to be proud of as her crystal whose reflection and light gleams like a diamond; and made it to answer, "Lo, here am I." The soul of adopted son, whom England loves as his mother; that not alone in the black, dark iron ore which has concealed things declares itself through the bit of coal as through splendid man, that remarkable student who stood up and within it one of the most important sources of the world's the limestone and the granite rock. gazed across the fields of Nature until his heart grew rich | wealth; not alone in the blossom rock that whispers to the | Let us journey on a little further where we find the forwith their knowledge, who found in every fragrant experienced ear and to the experienced eye that the shin- est-the great silent; solemn forest. Man stands beneath flower and in every fossil stone something of that which is ing nuggets of gold lie just below; but in the great lime | the mighty evergreens; it is winter; the white snows are declared within this subject. I refer to that unpretend- rocks, sand-stones, all of these, there is something that wrapped around them like the rich garment of some ing but magnificent scholar, Wm. Denton, who in his the eager man can find that tells him of a soul of things, northern princess; there is a song among their branches, works, in his studies declared that particular thought. that whispers to him of the vast regions with which he is it is a song of the wind; it is deep and filled with a solemn He declared more than this. He said as Shakspeare said surrounded, that makes him know that the world is not sound; there is a tenderness and pathos running through of old, that "there are books in running brooks; there are to be observed from an artificial standpoint." sermons in stones, and good in everything." He de- Take, if you will, the limestone; how beautiful a piece plain of evergreens, they do not move and sway as in the clared that he could hear the murmur of the tongues of of white and gray lime rock is; how full of shining crys- summer time, but seem to stand more silently, and as you the forest, and that he found sermons and poems beauti- tals that gleam and glisten above your eye like tiny specks listen and look in the whirr of the partridge wing causes ful and exquisite in the circling rings of the wood of the of frost. You will observe its weight, and say this rock you to start as it for saw around you giant forms; you great tree when cut transversely or in longitudinal lines. has surely something of interest and good within. Late laugh at your own dright, and then you sense that you he declared that in a fossil shell lay the greatest sermon in the evening we will approach the hills of New England, are in the presence of something more than wood and that was ever written, and he declared that throughout na- and we shall see along the low side of the hills, not too far pine, than hemlock thoughout nad fern; there is a spirit in the ture rang the rhythm of the endless chorus of light; and from the running stream, strange little rounded cones of wood that seems pervade your very being, and you so from Wm. Denton we receive a thought that the wild clay; they look like huge lichens; but what are these places | whisper to yourself that God is there, and in that solemn, woods which rise in majesty, and the delicate story of the so bright, so fresh? They are the charcoal-filled kilns silent hush as you stand alone toward twilight of a gray

rose, were imprinted on the human mind.

soul of things is not recorded?

You have made a very kind explanation, but will you go a things. little further and tell us what that delicate manipulation and putting these upon a sensitized moistened plate in a of us stop to think when we look at these bits of ore, that manner that we might have one of the old time pictures | these plain, homely and common things are giving us that The subject to be used this evening is taken from one of and a beautiful result in the daguerreotype; and our mod- which makes our mighty civilization and progress? It is

where the lime is through fire being found; the kilns are day in the winter, who feel almost as if these trees were Denton discovered that everything held the impression filled with wood that is burning, those shining wonderful friends and that if the had some sorrow in your heart you of that which was around it, and that the forest, as you pieces of lime rock have been put inside, and then through could come close to one of them and whisper to its close

the furnace heat, through the sense and power of heat, old bark the secret that you could not tell to man; and it

sometime learn and read; and long before we had Edison's them from the thraldom in which they lie. Come down self and Thee." remarkable reproductions of sound through the agency of the phonograph and graphophone, Denton had said the soul of things shall sometime speak so that the listening ears of men shall hear the words imprinted a hundred full of gyp, by which they mean gypsum. And what is ermine on the trees, the high, sharp points of evergreen are of men shall hear the words imprinted a hundred full of gyp, by which they mean gypsum. And what is full of gyp, by which they mean gypsum. And what is ermine on the trees, the high, sharp points of evergreen this? One of those great productions of nature, one of those stones that when we turn it answers to our eager holding them make minarets and steeples and pillars, and declared that she had a familiar spirit years ago, in the very tones of voice in which they were this? One of those great productions of nature, one of This is recorded in his works long before Edison had given us the splendid results and heautiful processes by which these delicate wax cylinders give us music played one of our most heautiful plaster of paris molds; one of words that in the cleaving of the tree thou shalt find eterin other places and at other times. All this is a part of the most useful articles for the making of molds and casts, nal truth and the master heart that standing responsive, the great truth within the subject before us, and the soul and with which our sculptors must first become familiar answers forth the soul of things. And finding thus the the great truth within the subject before us, and the soul and with which our sculptors must first become familiar answers forth the soul of things. And finding thus the was, "Halla, master!" and that he had of things, the realness of nature, stands forth to every before they work on the finer materials. If you wish to forest beautiful, you find yourself a worshiper of God, a learned her to say; that her spirit had thoughtful man and woman as the declaration of joy, of find the grandest beds of this substance that have ever lover of your fellow-men; and walking downward through progression and of advancement. Who dares to say, after | been discovered, I believe, in the world, you will have to | the long aisles, you feel inborn upon your soul the gladhe has listened perhaps to the sound of music from differ- go to Grand river, close to Grand Rapids, Mich. There ent instruments played in London, New York, Boston, look upon the wondrous pink and yellow glory, with col- And as you step forth from the forest there, your foot un-Chicago, Kansas City, and repeated faithfully from those ors outrivaling the sunset-sky; then go to the pits and see little silent wax cylinders here in our own city, that the the pieces which are constantly being ground up by the heartless machinery into the finest possible dust, and then Why, says some one, that is only a process of vibration, sent out all over the work for the purpose of making your hand upon it and your face upraised, you see the first to do their part of the work. wonderful and delicate law of electrical processes by casts in the greatest studios, where the skill of art in the sweet emblem of the night, solemn, shining, high-hung which the stile used records the exact vibratory action of | sculptor's hand is becoming more and more interesting. | above your head within the gray and blue, a splendid pulsthe violin or the instrument used, and reproduces them. Ah, indeed in the rock lies something of the soul of ing star; and turning to the stone beneath your hand and

tions similar in sound are reproduced again and again, sister ore copper, we could not send our vessels safely here am I." the soul of all things must surely stand revealed. We across the ocean; that we could not lay the rails on which have had photographs kept now for many years, because our locomotives speed away; we need the copper in the a man long ago discovered that there was some probability making of great boilers that carry the water and bear the of grasping through a lens the varied shades and lights | heat and strength of that mighty process of steam? Who

But let us journey a little further into the realms of coal, and let us go down into one of those shafts where the began his work by issuing that unique little magazine en- we have never had an opportunity of seeing, because some picks into that strange substance around them; not exof things is predominating over the material more and piece of coal, down there in the recess of the earth, has From such a man we naturally expect wise selections more, and man is growing glad in the light of advance- within it the story of the blue sky, the coloring of the red them bravely with him up the steeps of time until a broad | bring it forth, you who wield the shovel, you who are | Correspondent. "Raise the stone and thou shalt find me; cleave the humanitarianism has filled his soul; his heart grows large | working for a pittance day by day, you are taking out of

it; there is something of the eternal strength in that vast

they are slowly giving up and handing back from Na- would enter through the rough brown coat to the tender ture's vast storehouse a certain amount of that quality heart where in the sap it flows in rhythmic minor melody and quantity which, calcined and tried by fire, comes out and waits for summer days and warmth to waken it and important to the world. Why it is only lime, but what bring it forth to life and hope. You sometimes feel as if is lime? Think what it means, how much has been ac- this forest so deep, so dense, so mighty in its beauty and complished with it, how it is used and changed in a thou- so silent, were one great cathedral; that every tree was sand and one ways. What a purifier, what a whitener, there a part of the vast plan of worship; and then your what a benefactor to this human race of ours. It lay mind goes back to those ancient Druids and their faith; what a benefactor to this human race of ours. It lay there in the quarry, a piece of limestone; it now perhaps shines in your homes, whitened and beautified upon your walls, or it may take an essential part in the cleanliness of your establishment. Almost everywhere you can find the traces of lime about you, and everywhere it is telling the truth in its own story.

This is only one of the many, many kinds of rock that there a part of the vast plan of worship; and then your homes whitened, and perhaps and you do not wonder that there was a time when man believed in a spirit of the trees and loved that ancient lore. You have found something and you do not know what to name it; you have found the great, warm, tender heart of Nature; you have discovered yourself rather more than you have discovered the forest; you have found your kinship with it; when it has spoken to you and said, "Lo, here considering the notable pranks that might say, photographed the wild life that was expressed by it, that the very rooms in which we sat in our homes have within them valuable purposes of nature, concealed am I," you, too, have answered, "I am here and waiting for some one who shall find them and free for this resurrection day of conscious knowledge of my-

ness of the universe, the splendor and the truth of God. conscious stumbles o'er a stone, and stooping, tenderly you say, "And I behold in this another part of Him." And kneeling by the stone where you have nearly stumbled, through spirits being able and willing whispering, "Thou art part," again your face looks back- soul has existence after death, so-called, Who of us as we stand with a piece of lime rock in one | ward to the forest, and you sense that all the arms up- of the body. We may not like the opinis that you have left out? This is the mystery that the hand and a piece of gypsum in the other, then a piece of lifted there of every tree and shrub are worshiping one lon of some of the clergymen of old, yet scientific electrician will not attempt to explain to you, iron ore and its sister ore copper, realize that we are hold- God, and that that star that seems to gaze upon you is but says it is too delicate and wonderful for explanation; ing the story of the world's great mechanical art, of the gazing out to that same Infinite, a part and portion of the he tells us that there are laws in nature that man cannot | world's great beauty and the world's beautifying processes | endless cause. And thou hast turned the stone, and thou define, and in these especially subtle and delicate parts and its scientific and electrical spirit at the same time? hast cleaved the tree, and in it all thou hast performed the are the great revelations and beauties that surround us. Who of us realize when we take a bit of iron ore in | mystery of mysteries, found the secret of thy soul, of thine If this is true, and the soul of vibration, an expression of our hands that we are bearing in that hand the secret of own heart, and in that vast, eternal truth of pantheistic sound is kept through long years, and other vibratory ac- the world's great growth; that were it not for this, and its knowledge thou hast said, "Lo, God is everywhere, and

### VICARIOUS VIRTUE.

Vicarious virtue may to some sound nice, But it's as silly as vicarious vice; While you may will your money to a friend, Your virtues you can neither will nor lend; How, then, can you, by penitence or pelf, Appropriate Christ's virtue to yourself?

His words of warning may deter from crime, His pure example make your life sublime, And happiness may be your lot at last, But he cannot annul, nor change your past; That's irrevocable, and blood of beast Nor man, nor Lord can change it in the least.

Sin's penalties are Heaven-sent and must Be merciful as well as wise and just; And Christ, who ne'er a man-made law defied, Came not to set His Father's laws aside; He came to execute His holy will, Not mend, nor mar, nor make his statutes nil.

A nation may annul a code for cause, But Deity can't change His changeless laws, For, being faultless, any sort of change Celestial law and order would derange. Besides, to change them would denote, in fact, That perfect laws important features lacked!

Since penalties are just in Heaven's sight, Forgiveness could not possibly be right; Can God do wrong to please a clod of clay? The voice of outraged Reason thunders nay! Let him who thinks his sins forgiven, explain Why still their righteous penalties remain! Seattle, Wash. H. A. SMITH.

### BEYOND.

Queen Victoria always spoke calmly of death, regarding it with a certain fond artion, as a reuniting wit loved ones from whom she had been too long parted.

Across to that strange country—the Beyond; And yet, not strange, for it has grown to be The home of those of whom I am so fond. They make it seem familiar and most dear,

It seemeth such a little way to me

As journeying friends bring distant regions near. So close it lies, that when my sight is clear I think I almost see the gleaming strand. I know I feel those who have gone from here Come near enough sometimes to touch my hand. I often think, but for our veiled eyes,

We should find Heaven right round about us lies,

And so for me there is no sting to death. And so the grave hath lost its victory. It is but crossing—with a bated breath,-And white, set face—a little strip of sea, To find the loved ones waiting on the shore, More beautiful, more precious than before. \_Ella Wheeler Wilcox in Chicago American.

Love will make men dare to die for their beloved-love

alone; and women as well as men .- Plato. Four things belong to a judge: to hear courteously, to answer wisely, to consider soberly, and to decide impartially.-Socrates.

Remember this—that there is a proper dignity and proportion to be observed in the performance of every act of life.—Marcus Aurelius.

. The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him.—Confucius.

### WITCHCRAFT.

"Who Shall Roll Away the Stone?"

Those who are studying the science of mind are rolling the stone away. Even

Considering the notable pranks that have been played by these disciples of mind and its development, it may seem strange that there is no more hurt done in the world. In the year 1591 among was a remarkable woman, a woman not that, upon her call, did appear in a vis-ible form, and explain to her any doubtbeing asked what words she used when she called the spirit, she said her word undertaken to make away the king, but failing in the performance, and challenged by her, confessed it was not in his power, speaking words she understood not, but, as she did take them, the words were, "Il est homme de Dieu."

This is an evidence that hypnotic and all other mental operations are effected

The student of Spiritualism will find much evidence that evil and ignorant spirits as surely as the good spirits have returned to teach mortals that a their testimony is an evidence of spirit return as surely as that of deluded fol-

Witchcraft before the year 1691, in Boston, Mass., as it was recorded by a clergyman of that age: "Such an hellish thing is as witchcraft in the world. There are two things which will be desired for the advantage of this assertion. It should first be showed what witchcraft is.

"Witchcraft is the doing of strange (and for the most part, ill) things by the help of evil spirits, covenanting with (and usually representing of) the woeful

witches are notorious for. First, witches are doers of strange things. They cannot indeed perform any proper miracles; those are to be done only by the favorites and embassadors of the Lord. But wonders are often produced by them, though chiefly such wonders as the apostle calls, lying wonders. There are wonderful storms in the great world, and wonderful wounds in the little world, often effected by these evil causes. They do things which transcend the ordinary course of nature, and which puzzle the ordinary sense of mankind. Some strange things are done by them in a way of real production. They do really torment, they do really afflict those that their spite shall extend unto. "It is by virtue of evil spirits that

about the Prince of the Power of the air. There is consigned unto the atmosphere of our air a vast power, or army of evil spirits, under the government of a Prince who employs them in a continued opposition to the design of God; the name of that leviathan who is the grand seignlor of hell, we find in the scripture to be Beelzebub. Under the command of that mighty tyrant, there are vast legions and myriads of devils, whose businesses and accomplishments are not all the same. Every one has his part, and his work; and they are all glad of an opportunity to be mischievous in the world. These are they by whom witches do exert their devilish and malignant rage upon their neighbors. The devils, when they go upon the errands of the witches do bear their names; and hence do harm to come to to be carried from the devils to the witches. We need not suppose such a wild thing as the transforming of those witches into brutes or birds, as we often

witches do what they do. We read

"It should next be proved that witchcraft is. The being of such a thing is denied by many that place a great part of their small wit in derision of the stories that are told of it. The devils that are permitted to torment, at last do possess the bodies of the bewitched sufferers."

Was this clergyman far wrong when we know the power of a spirit, and consider the number of cruel, evil and ignorant Christians who died before 1691 and may have returned as devils to mortals on earth? This subject is worthy the study of Spiritualists and all who desire to know the power of thought which is the beginning of all mental and spiritual works. The student of Spiritualism will do good to himself to study hypnotism and Spiritualism in the Bible, if he or she dwells among Bible Christians.

The student should read Acts, chapters 5 and 13, and learn how Peter and Paul used Holy Ghost, and know it to be the same force now as then. SCIENCE OF MIND.

The perfection of art is to conceal art.

He that commends me to mine own content commends me to the thing !

cannot get.-Shakspeare. What greater or better gift can we of-fer the republic than to teach and instruct our youth?-Cicero.

Injustice in the end produces independence.-Voltaire. The true use of speech is not so much. to express our wants as to conceal them.-Goldsmith.

Among the blind the one-eyed man king.-The Vedas.

### THE NEMESIS OF GHAUTAUQUA LAKE:

OR CIRCUMSTANTIAL EVIDENCE.

### BY HON. A. B. RICHMOND,

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

CHAPTER XI .- Concluded.

"Dear old Dolly," said Nellie, as she pressed the letter to her lips, before she commenced the somewhat difficult task of deciphering the chirography of her old friend. Then she read to her attentive husband as follows:

"Mayville New York state sept. 3d 1803. "Dear Misses Hall-i take my pen in hand to inform you that i and Jonas are well and hope these few lines will find you enjoyin the same Blessins. i and Jonas often think and talk about you and the Judge and we sometimes hear from you. last week Jonas went to Mayville to tend a political Meetin. our Congress man was there. Jonas

-the innocent soul-says the Congress man was overbejoyed to see him, and i guess he were for it was just afore Lection and Jonas can vote you know. well Jonas axed him about you and your husband and he said he new judge Hall well that he was a great man in washington and that you was the beautifulest lady in the city, we was

right glad to hear from you.

"Jonas sold his Old farm and built a nice house on the bluff right whar your Old house stood. he has cleared the old fields of Bushes and cleared a good bit of Woodland and now we have the nicest farm in these parts. Jonas built a Summer house over the big rock where the birdsnest was and every Spring I plant morning glories there. I do wish you could see it. and every year too dear little birds cum and build their Nest thare in the hole in the rock; we call one of them Frank and the other Nellie. They are so lovin and kind to each other. when Nellie is sittin' on the Nest Frank will bring her worms and feed Her. Jonas scraped the moss off the old Apple trees and had them grafted, and i just wish i could send you some of the great big nice Apples that grow on them now-

"Our Congress man said if he went to washington next Winter he would take your fathers Books to you, if we'd pack them in a trunk and we will. Jonas will Vote for him for that if nothin' more. Anyhow Jonas says it dont make much difference who goes to Congress-that they dont do the Country much good, and cant do much harm

"now Nellie how do you and Frank git along together anyhow? i am afraid you have spiled him jest as i have Jonas by lovin' and pettin him too much. you know the men all think they no more than us wimmin and are better managers than we are, But that is jist because they can drink whiskey and chaw tobaccer-and Vote-and wimmin cant; But i am afraid ive most spiled Jonas by humorin him and lettin' him have his own Way somelimes, but we are very happy together; you see Jonas thinks he has his own way all the time. i read in a Book oncet that somebody said-I disremember who: 'Whare ignorence is bliss its folly to be Wise-' and so i jest let

Jonas enjoy hisself all he can.
"O! i most forgot to tell you that Jonas has got Religion and jined the meetin' since you was here and he dont sware no more, and when we have family worship i have to do as Aron did to Moses; but you aught to hear Jonas cum in with the Amen, when I pray for you and your husband as i allers does; sometimes you would think it

was a injun warhoop if you only herd it. "Now Nellic may God bless you and your hasband with helth and happiness and a long life. i wish you would write me how you git along in this world of sufferin and wo; and i do wish you and the judge could make us a visit some day. your lovin friend, Jones and Dolly Birch."

When Nellie had finished this characteristic letter, the Judge wiped his tear-dimmed eyes, while Nellie smiled and sobbed alternately from an overflowing heart. "Dear good Dolly," she ejaculated, as she again pressed the letter to her lips. I think Jonas has come as near spoiling length he succeeded. Dolly, as Dolly has Jonas, don't you, Frank?"

"They are a most worthy couple, Nellie; would you not like to make them a visit sometime in the near future?"

"No! no! Frank," said Nellie, "I do wish they could come here to visit us; but I never want to see the place of my early home again. It would only revive the recollections of that awful night which I wish I could forget forever. But I am so glad we gave the worthy couple the farm. I would like to visit my poor father's grave sometime and have a proper memorial erected there, for I believe he deserved it; no matter what the people think of his conduct after his family was murdered. I know many would blame him, who never saw an Indian massacre, and never had all they loved in this world torn from them in one night by the hands of the ruthless savages.'

"Dear Nellie," said Frank, "as I have often told you your father was a noble man, a conscientious Christian. and none can blame him who know all the incidents that surrounded him during his eventful life. We are all of the tribes of the Six Nations, which as you are aware was us, more or less, the creatures of circumstances over which we have no control. The last court I held, I was compelled to sentence a man to prison for a number of years for a crime committed while intoxicated. He had been a man of irreproachable character before circumstances made him a victim of the greatest curse that ever afflicted the human race, the curse of strong drink. Is it not strange, Nellie, that the Christian world to-day can be so indifferent to the terrible consequences of the use of intoxicating liquor? If the chalera or yellow fever should make their appearance in any civilized country, how justly alarmed the people would be. Sanitary committees would be appointed in every city in the land to see that ally carried a long double-barreled rifle, with which his every source of infection was removed; and yet while they were investigating the streets and alleys to discover the cess-pools of filth and corruption, they would pass scores of drinking saloons unobserved. And from these unnoticed centers of crime and disease there spreads over the country an infection far more terrible in its effects than the poison of plague or pestilence. Even in our National Capitol buildings, there are open bars where liquor is sold not only to members of Congress, but also to visitors; and through their influence many public men are acquiring the loathsome habit of inebriety. This is a disgrace to our boasted civilization and Christian enlightenment, swer. We were near a clearing on the lake shore, called We expend millions of money yearly to sustain foreign by the settlers, 'Munson's clearing.' With hasty but missions in spreading the gospel among the heathen na noiseless steps we entered the clearing, when I saw a man tions of the world, and seem to be entirely indifferent to dragging the dead body of an Indian to the edge of the the heathens of our own national household.

"I once knew an old lawyer who told me that he had been engaged in one hundred and eight homicide cases. and that eighty-seven of them had been caused directly by the influence of strong drink; and that it was the primordial cause of three-fourths of all the other crimes committed in the country." [This is the actual experience of the author of this little book, in over fifty years, practice in the courts of the country.—Author.]

"Yes, dear Frank," said Nellie, "I believe this was the cause of my poor father's misfortunes. Oh, why is it that you men who vote and make laws for us, do not see the great evil and legislate it out of existence? If the women could only vote, every liquor saloon in the country would lever or hand spike that had been used to remove them; soon be abolished, and the places that know them now

would know them no more." A few days after the receipt of the letter of Dolly Birch Judge Hall was in his office in one of the government buildings, when a visitor was announced by the usher,

Baird, of Albany," who had some important business with

the department of which Judge Hall was the chief. The Judge started at the announcement, and looking earnestly at his visitor immediately recognized his old acquaintance and accuser of the Munson clearing. Politely inviting Gen. Baird to be seated, he listened to a brief outline of the business the General presented to him. On inquiry he ascertained that Gen. Baird and his wife were on a visit to the Capital, of business and pleasure combined;

the General on business, the wife, for pleasure.
"General Baird," said Judge Hall, "I am very much engaged to-day; but if you and your wife will call on my wife and myself to-morrow afternoon and spend the evening with us, I will then give your matter every attention.

My wife would be delighted, and after supper we can in
the privacy of my library go over all the details of your business with my department without interruption." Observing that the General hesitated, Judge Hall continued: "My invitation is not through mere politeness, General Baird, but I earnestly wish you and your wife to accept my hospitality while you remain in the city."

General Baird consented and agreed to call on the Judge the next afternoon, accompanied by his wife, and he could not help but feel flattered by the urgent invitation of so prominent a man as Judge Hall, whom he be-

lieved he had never seen before.

That evening the Judge explained to his wife who their expected visitors were, and why he was anxious to have a lengthy interview with General Baird, in his library, where he intended to explain all the circumstances of their first meeting on the bluff by Lake Erie.

The next day General Baird and his accomplished wife called on Judge Hall and Nellie, who received their distinguished visitors with a cordiality that surprised them; they wondered why it was. The General suspected that Judge Hall had some political scheme of deep financial importance, and that he wished to secure his influence in furthering his design.

This world is so deceptive in human action as manifesting human motive, that like the "undertow" of the waters of lake or ocean on an iron-bound shore, the surface does not indicate the fierce current below. All politicians understand this, and therefore the friendly smile and handshaking before an election, are understood to be but a shaking counterfeit of the circulating medium of truth and sin-cerity. General Baird was a politician, and he suspected that the under-current would manifest itself during the evening; and when Judge Hall invited him to accompany him into his library, he smiled a cynical smile, very like the one with which he received the refusal of Judge Hall to explain the occurrence at the death of Wa-na-tau on the bluff at Lake Eric.

The astute New York lawyer suspected something, a common phenomenon in the minds of the legal fraternity, when anything happens a little out of the routine of the common occurrences of intercourse among their fellow-

"General take this easy chair and a cigar," said Judge Hall, with the unfeigned urbanity of a true gentleman, "and now I will listen to your details of the business you desired to see me about. We will leave our wives to discuss the facts, follies and fashions of society, while we will be undisturbed, at least until an inexhaustible subject is exhausted."

General Baird went through an elaborate detail of the business he had in charge, when Judge Hall said:

"General, I will give your matter careful attention, and will report the result to you as soon as possible." Then he artfully led the conversation to "our relations" with the Indian tribes. He tried to ascertain if the General

"General Baird, did you ever see much of our western country?" inquired Judge Hall.

"No, Judge, I never was farther west than western New York. I was sent there once by our State Department on a very peculiar mission, and I had an unusual and singular experience on the frontier."

"Ah!" replied Judge Hall, "what was it? I am always interested in the incidents of the frontier life of the early

pioneers of our country." The General lighted a fresh cigar as he remarked: "I will relate it to you briefly. Some twelve years ago I was sent to Chautauqua County, New York, ostensibly to survey a tract of government land and ascertain the locality of a disputed line; but my real object was more that of a detective. You see it had been reported to the Department, that there had been a number of Indians murdered in the woods around Chautauqua Lake, and along the shores of Lake Eric. We were then at peace with most of an Indian confederacy composed of Mohawks, Oneidas, Cayugas, Onondagas, Senecas and Tuscaroras, who inhabited the central and western portion of New York. As I have said, it had been repeatedly reported to the State authorities at Albany that a number of bodies of murdered Indians had been found by the settlers in the forests of that region; and what was singular, they all had been scalped, and on the breast of every one was a mark of cross, made with a knife. It was believed that they had all been killed by one man, a half-crazy recluse who lived somewhere on the shores of Chautauqua Lake. He was said to be a man of great stature and strength. He usuaim was unerring. A reward had been offered by the State for the arrest and conviction of anyone who had been engaged in the commission of the murders of the peaceable Indians, whose bodies had been found as I have narrated.

"One beautiful morning in October, accompanied by my two chain-bearers, I was running a line through the woods near Lake Erie, when we heard the report of a rifle. I paused to listen, when I heard one of my chainbearers remark sotto voice, "There goes old two-shooter." I inquired what they meant, but they gave an evasive anbluff, and throw it into the lake. He was so intently engaged in concealing the evidence of his crime that he did not hear our approach until I laid my hand upon him and asked him whose body it was he had thrown into the lake.

"Caught as he was, 'flagrante delicto,' he appeared very much confused-hesitated in his answer-and finally said the Indian was shot from a woods fully a quarter of a mile distant, but he refused to tell us who it was that shot the Indian, and we arrested him and took him to Mayville, where he was lodged in a rude log jail.

"He must have been assisted in his escape by some persons from the outside, for we found the bars of the window of his cell lying on the ground by the side of a rude we also saw a large moccasin track near the window. I have forgotten to state that just before we emerged from the woods into the clearing, we heard several maniacal vells from the woods on the opposite side of the opening, but they were distant and we gave them no heed; yet I

led me to believe that they knew something that I did not

"I while at a loss to determine in which direction my fugitive, had fled when he escaped from the jail. Mrs. Birch, wife of one of my chain-bearers told me she heard the prisoner tell her husband, just before we started for Mayville, that he was an Indian trader and was going East to buy a stock of goods for the Indian market. When I questioned her husband about it he said he did not rememberany such talk with the prisoner, but that if Dolly said so," could bet my life it was so. I think the good woman was mistaken, but I do not believe that she intended to decrive me; all the settlers said she was a good Christian woman, a member of the 'Methodist meeting,' and would not tell a lie any more than George Washing-

ton world. 4 "But she was evidently mistaken, yet the man who killed the Indian did not look like an Indian trader. He was well dressed, had the bearing of a gentleman, his language indicated that he was educated, and I thought that n his conversation I detected the ear-marks of a lawyer. But the wildgresses of the West were at that time 'cities of refuge' to so many criminals and lawless adventurers, that it was difficult to determine either the social or moral status of strangers you met on the frontier.

"At first I thought our fugitive had gone South, perhaps with a guide, and that he had taken the lake as a pathway that would leave no trail that could be followed. If I had known that he had gone South on the river I would have followed him to Pittsburgh, but I would have captured him. It would have been a feather in my cap could I have delivered him to the State authorities at Albany.

"I had a number of men and two canoes stationed at a narrow portion of the lake to watch and intercept any canoe that might pass during the night. I was not there, but from what I heard the next day, a canoe with the old recluse did pass, and with his rifle he extinguished the torches and jack-light of the men who were watching for him. I do not think his pursuers were very anxious to arrest him, for every one seemed to respect him and all pitied him, for his family had been murdered by the Indians ten years before. But he escaped me, and I have never heard from him since."

Here the General paused and looking around the library, accidentally his attention was attracted to a long double-barreled rifle suspended on brackets of deer antiers over the fire-place, on which was also suspended a powderhorn and a scalping-knife.

"That is a singular rifle," remarked the General, "the length of its barrels is very unusual. What is that word inlaid in its breech? N-c-m-c-s-i-s," he continued as he slowly spelled the name. "What is the significance of the word, and if you will excuse my curiosity, Judge, where

did you get it?"
"Well, General," answered Judge Hall, his eyes twinkling with inpate humor, "that is the rifle with which the Indian was shot, whose body you saw me throw over the cliff into the lake at Munson's clearing twelve years ago. Don't you remember the circumstance, General? It is very like the one you have just narrated."
"The rifle with which the Indian was shot, whose body

you threw into the lake!" exclaimed General Baird in al most breathless astonishment. "Good Heavens! what

does it mean, Judge?"
Judge Hall laughed heartily at the expression of astonishment and confusion on the face of the General, and

"Listen, General, while I a tale unfold, that if it does

"Harrow up hy soul and freeze thy young blood," will at least explain the circumstances you have narrated, and when I am done, if you want me to go to Albany, I

will not put you to the trouble of getting a requisition from the Governor.

"That formidible-looking rifle belonged to my wife's father, William Munson. He was known on the frontier

as the Namesis of Chautauqua Lake.' The history of his life is a strange and eventful one. He was a noble man and a true Christian. He was a man of education, a graduate of a New England college. All of his family except my wife were murdered by a band of marauding Indians. His little boy, Harry, was tomahawked and scalped in his very presence by Wa-na-tau, the savage whose body you saw me throw over the cliff. After the murder of his family he became a recluse in the woods of Western New remembered the occurrence at "Munson's clearing;" at York. He built himself a cabin of unique construction on the shore of Chautauqua Lake. At times he was partially insane, and if you could have heard the story of his wrongs as he related it to me, as he stood by the side of the dead savage that he had shot from the woods, as I told you at the time, you could not have blamed him. I would not tell you, when under arrest, who it was that killed Wa-natau, for the reason that his terrible story aroused my sympathy, and I wished him to escape. Jonas Birch and the other chain-bearer, who were with you at the time, recognized the sound of his rifle, and knew that it was Mun-

"All the men who were with you on the lake, when you were pursuing us, also believed it was Munson who killed the savage, and they all purposely misled you in the pursuit, for they wished him to escape. Even good Dolly Birch, a devout Christian woman, took a 'Jesuitical' view of the occurrence—'that the end justified the means,' and she told you a fictitious story, that I was an Indian trader on my way East to purchase goods for the Indian market. And General, permit me to congratulate you on the fact that you did not overtake us in your pursuit, for if you had you could never have captured Munson. The settlers would not have assisted you, and you would have been as a child in his hands, for he was a giant in both size and strength, and never knew what the emotion of fear was."

Here the Judge went into details of all that occurred to himself and Mutison on their flight down the Allegheny river, as well as the death and burial of Munson and Joe Smiley, on the banks of the Maumee river.

It is useless to attempt to describe the astonishment of General Baird at the narration of Judge Hall. "Well?" said he, after an eloquent pause as the narration ended, how truly said Lord Byron in Don Juan:

"C'Tis strange but true; for truth is always strange; Stranger than fiction.

"But Judge, while as lawyers we may not be able to justify the acts of William Munson, yet as men we can well excuse thema I do not blame him in the least. In fact I admire and respect his memory; and on reflection I will not trouble you to go to Albany at present. - But, Judge, our wivest have 'exhausted the inexhaustible' by this time, and are probably wondering at the length of the details of my business mission to you. Perhaps we had better join them. 10

When Judge Hall and the General entered the parlor they found their wives conversing with the unrestrained confidence offold friends. It was evident a mutual esteem had been established between them, a sincere friendly regard which acontinued many years, increasing as time elapsed, until they became warm personal friends.

"Nellie," said the Judge, "please unclasp your bracelet and let General Board look at it. I have related to him its history, and he is carious to examine it more closely.

"I have just shown it to your wife, General," said Nellie, "and told her its story and why I prize it above all my possessions." The General looked at it admiringly, when Nellie continued, "These white settings which my husband calls his 'circumstantial evidence,' are five little bird eggs, laid in a nest in a crevice in a rock on the shore of Lake Erie, by the dearest little bird that ever caroled its notes of joy in springtime, my poor little brother: Harry; and General, I saw a savage sink his tomahawk into his head and strip his scalp from it before life or even sensation was extinguished. But my noble father has avenged Can we believe any human being capable of creating us his death in a just, yet fearful manner. Now that you for such a purpose? Would it show his power? Why, he know all, General, can you blame him?"

who was introduced by a member of Congress as "General thought I did observe my chain-bearers exchange knowing censure him in the least, and I shall always respect his est of men.—General Gordon.

and significant looks with each ofher, which after-thought memory. He did naught but what a brave and noble man might well have done. . It seems as if the Being he worshiped so faithfully had indeed decreed that he should

be a Nemesis to execute His avenging justice."

The General and his wife, and Judge Hall and Nellie parted with the "Au revoir" of affected fashionable social life. But they did meet again and for a number of years their mutual esteem and friendship increased while the story of the recluse was often referred to with filial affection by Nellie, and reverence and respect by her friends.

Our story is ended. Some of the incidents therein related are remembered by those yet living, as the traditions of the past often related by the early settlers of western New York. The prophecy of Munson has been fulfilled.

"Chautauqua Assembly" grounds is one of the most beautiful Summer resorts on this continent. A temple dedicated to the worship of the Most High now stands on the spot where he crected his altar for the sacrifice he believed was demanded by the silent voices of those he thought he saw in spirit form around him in his solitary nights in the wilderness. Other temples of learning now stand where once was naught but a pathless forest. They are illuminated as he predicted by the lightnings of

Heaven. The lake is traversed by arks driven by fire. Songs of praise and prayers to the Being he worshiped sincerely are heard from temple and fireside on every hand, and the influence radiated from this beautiful shore s felt far and wide over the land.

A few years ago in excavating for the foundation of a

building on the Chautauqua Assembly grounds, a number of human skeletons were exhumed; many who saw them wondered whose they were. Some supposed the place was an Indian burying ground, but others who had heard the traditions of the past, truly believed that they were the relics of the victims of the insatiable revenge of

"The Nemesis of Chautauqua Lake."

THE END.

### THE ORACLES OF THE OAK.

'Tis glorious to live in an age like this, And dwell in a land like ours, Where ripen the seeds Of the loveliest deeds, And the fairest of human flowers.

'Tis glorious to feel in our inmost soul The wine of a higher life, Though it bubble up To the heart's deep cup, Through agony, toil and strife.

The flowers that bloom in the month of June Are beautiful things to see; But the noble forms

That endure the storms Are dearer than those to me. The lily may smile, and the rose may blush,

And the violet may cheer our way, But the oracles spoke By the stately oak Have a loftier lore than they.

They tell of years that have glided by Since it lay in the acorn's shell, A tiny thing . That the elves of Spring Guarded and tended well.

They tell of seasons of light and love, When birds in its branches sung, Of summers brief: When every leaf Was a musical, lisping tongue. They sing of surly November blasts,

When the Angel of Death swept by; Of its vernal pride, That in beauty died, In the gloom of a wintry sky. In crimson and gold each leaf went down

To its grave on the forest floor; But the stately oak Stood firm, and spoke To the winds with an answering roar.

Saying to them, in a kingly voice, "Ye may rob me of beauty's crown, But in the path Of your awful wrath I fling my gauntlet down, "And bid you come, in your power and might,

As a warrior his haughty foe: For, strong and bold, Like a knight of old, I parry each fearful blow. "My arms are strong, and my heart is full

Of the dews of hope and health;
And I know that Spring Will return, and bring To my brow its crown of wealth. "For though the Winter be stern and cold, And I stand in the whirlwind's track.

Yet I calmly wait, In my leafless state, For the light that is coming back. "I welcome the winds and the wintry storms; I gather a strength from each, And the lay I sing,

As I wait for Spring, A lesson to men may teach." The lily may smile, and the rose may blush, And the violet cheer our way, But the oracles spoke

By the stately oak Have a loftier lore than they. Oh, would it might reach to the hearts of men, And bid them be strong and true

To the Brotherhood Of the brave and good. Till right shall the wrong subdue! Would they might feel, in this fearful hour,

The trust that sustains and warms-

That gives to the soul A calm control, When nations are rocked with storms! Seminary, Belvidere, N. J. BELLE BUSH.

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order.-Anon.

You can't isolate yourself and say that the evil in you shall not spread. Men's lives are as thoroughly blended with each other as the air we breathe. Evil spreads as necessarily as disease. Every sin brings suffering to others besides those who commit it.—Eliot.

The bishops preach that it is as difficult for a rich man o get into heaven as for a camel to go through the eye of a needle; yet they enrich themselves as greedily and as carelessly as if they at any rate, never expected to smell brimstone as a consequence.—Bradlaugh.

Nothing can be more abject and miserable than the usual conception of God. Imagine to yourself what pleasure it would be to him to burn us or to torture us. is omnipotent! Would it show his justice? We credit "No, my dear madam!" replied the General, "I do not God with attributes which are utterly hateful to the mean-

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## ANOTHER MEDIUM TO THE FRONT.

He Will Probably Accept All Challenges; Especially if a Proper Money Consideration Is Offered.

what we are doing. These seances have again?" to take time and attend Spiritbeen held for the past two years, most- ual seances. ly to see what we could get. True, our I will add a proposition for the know-

evening. We allow no one in the cabi- to \$500. Respectfully submitted, net; all sit in the circle. In the last few days, the spirits have added some new features. A bed room adjoining the sitting room has been taken possession of Mail reporter to-day some alleged ocby them. There is no shutter to this currences in connection with Spiritualdoor, which is the only opening to this istic seances held lately at the residence bed room from any source; not even a of Hiram Cameron. According to Dr.

our sitting room, but in a little while follows: he will retire into this bed room, and "We have been having the most won-

the Register is authorized to offer a re-i succession and were broken into huncome to Wheeling and produce a single falling into the room where we were. spiritual result that is not trickery. If It cost Babcock 60 cents for the plates. this matter can be fixed so there is no He raps louder than I ever heard at a back down, we will arrange to take the seance before. In response to a request money in, and we will do it with the Jones rapped on the roof so loudly that phenomenal medium, Hiram Cameron, a man running a cigar store near by a native of the South Sea Islands, 52 asked what Cameron was doing on his

DR. A. L. FOREMAN. Stockton, Cal.

This question has been asked ever since manifestations, he can win my money intelligent humanity has been on the any time. earth, and will be asked so long as peo-This is followed by rattling of chains where Cameron kept his plates. all over the room and table, and by redid you get this chain?"

here on the spot."

voice: "Good evening, friends." I requested his name.

can then find me in history.

'The answer came: "Thomas Hook." I inquired: "Where did you live, Mr. Hook, when in the mortal?" "Stockton, right across the street

south of Andrew Wolf's," he answered. Then followed for some time an ordinary conversation as with any one. Mr. Hook was followed by three gentlemen of color. They gave us a concert, singing and playing five songs, four of which we had never heard be- ities in Reference to the Dead;" "Death fore. Then one of them said: "How from a Vibratory Force;" "The Day you like dat, boss?"

After Death Beautifully Illustrated;" you like dat, boss?"

thing."

them and the other two joined in and "Fragrance at a Child's Death Bea:" whistled four tunes. The next they "The Varied Experiences of a Humangave was music by one and hand-slap- mony of an Exalted Spirit;" "Indicaping by another and the third one gave us a regular clog dance, which we losyncrasies of Death;" "Life and Death | to the nerves, and before he got through | all enjoyed immensely. This was fol- Thoughtfully Analyzed;" "Signs in the with the first stanza I could feel the By Abby A. Judson, This book is dedlowed by two Chinamen, one playing Process of Dying," etc., etc. In fact the familiar dong-dong music and the this volume is a mine of valuable inforother singing a love song in Chinese. I have only reported the extraordinary phenomena.

Seance number four: Seven present; compilation by J. W. Nixon, of psychic light circle; full formed materializa- liferature, most given by spirits tion; shaking of hands with all the through and by means of full form vissitters; lots of music; large and bril- ible materializations, at seances of a undertone that was almost a whisper, liant lights, some of them ten feet in certain - Psychic Research Society, diameter. Many familiar conversa- known as the Aber Intellectual Circle, tions were had with the spirits from the the medium being William W. Aber. other side of life. I will add that we 507 pp. octavo. For sale at the office of were all highly pleased with this The Progressive Thinker. Price \$2.

In conclusion I desire to say I have what Is Spiritualism?" A pamphlet of

I send you two articles published in wish to investigate this grand truth for our city papers. You will notice the the purpose of settling this troublesome dates. This is but a faint outline of question, "If a man die, shall he live

principal medium has been paid in the ing ones who say it is all fraud and in two years less than \$50 all told. He is they had the opportunity they could a poor man, and does not take much in- soon expose the whole thing, and terest in all this wonderful phenomena. especially is this offer extended to He should go before the public. So far Bishop Garrison of San Francisco, who, as I know he can surpass any medium the Rev. Mr. Evans of the M. E. Church that ever lived for the production of told me about a year ago, was going to brilliant lights. They appear from the come here and "expose the whole busisize of a pea, to from one to ten feet ness." Here is the proposition: Any across. I have witnessed as many as man who wishes to make a wager of 150 of the large ones on a single even- money that he can expose and prove ing, and many more small ones. In the these manifestations to be fraudulent light we have full formed materializa- can have the opportunity at any time. tions, but not a great many on the same | Say any reasonable amount from \$100 DR. A. L. FOREMAN.

Dr. Foreman, of this city, related to a window of any description. Over this Foreman, a spirit which they call door we have a thin curtain hanging "Oklahoma Jones," threw a plate at opening in the middle, so that it can be Joseph Denz and himself while they separated for one to pass in: The were conversing last night on the corspirits, especially Oklahoma Jones, will ner of Stanislaus and Main streets. Dr. talk in a well lighted room, as light as Foreman's story of the incident is as

while there will talk to any one very derful manifestations at these Cameron plainly, and no trumpet in use. He will seances that I ever saw in my life, but also sing and whistle, and is full of fun, the climax was capped last night. unless some one in the audience contra- There's a spirit comes every night that dicts him, when he will become some- we call Oklahoma Jones. He says he what profane and ready to fight, as it was a son of a Methodist minister of seems, and at this time if any one at- | Maine. He got in with bad company, tempts to invade his premises, the bed came West, got to robbing trains, and room, they will surely get hurt. Last became a bad man generally. He killed evening thre men attempted to go into five men, but four of them, he declares, his room. One of them was knocked he slew in self-defense. He was killed down, and the other two were pulled or in Oklahoma by a man named Bill Jefthrown down, and were both assisted to fries. He told us all this in just as get out. The whole three were more or plain a voice as I am telling you. Camless burt in the struggle. The lights, eron is afraid of him, and is continually surpassed, or even equalled by any the spirit, because he has broken lots of the other medium on the continent. I am Cameron's dishes and done other damaware this is unusual phenomena to re- age about the house. Cameron lives in port, but it is as true as that the sun mortal fear of him. One night Babcock, shines here in California for nine the photographer, told Okley that if he would break a plate he would pay for On January 12 you published an arti- it. Quick as a wink and faster than it cle from the Wheeling Register, of could have been done by mortal man, West Virginia. In it, it is-stated that four plates came against the door in ward of \$2,500 to any medium who will dreds of pieces, some of the fragments roof that night. Last night we had manifestations right in the light. We heard Jones talk to us, and while two lights were burning in the room we felt Editor Record. Stockton, Cal .:- I de his hands upon us, and my hat and sire to say to the public, through the Babcock's were tipped right over upon Record, something on the question of our foreheads. There wasn't a chance all questions touching the destiny of for any trickery. If anybody thinks the human race. The question is this: there was any or that Cameron can't "If a man die, shall he live again?" convince him of the genuineness of the

"To my notion the most remarkable ple continue to prod along in ignorance thing occurred after the seance last and superstition. I have settled this night. As we were about to go Jones question, as have millions of other peo- remarked that he was going to follow ple, and as can every other intelligent us home. Denz, another gentleman person, simply by investigating Spirit- whom I won't name now, and myself, ualism. Many have availed themselves stepped out on the sidewalk, and just of the opportunity in the past two years as we did so we heard three raps, very right here in the city of Stockton: There loud, on the gable of the roof. I said, are from three to five Spiritualistic se- | "Good night, Jones," and we started up ances held in Stockton every week. I the street. We began talking about will assert without fear of successful Jones and what a queer fellow he was, contradiction that there is no living per- and as we reached Stanislaus street, son of fair intelligence who will attend. Denz remarked, 'It's no use talking, these seances but that will become a Doctor, that fellow Jones is a convert to the truth of the claims made | Like a flash a plate struck the sidewalk as to the return of our dear ones that right close to us and was broken into have gone before. I will give a faint fragments. The plate must have come outline of the manifestations that take from the south, as the fragments went place in our little circles. I will report towards the north. It was moonlight, a few-say circle number one. Four and we could have seen any one that men and a little nine-year-old girl, might have been within throwing diswhose father was one of the four; room | tance. The gentleman who was with dark; manifestations consist of loud us had just started across the street on rapping-as loud as any man could pro- his way home, and hearing the noise he duce with a four-pound hammer. Loud | called back to know what was the mattalking and singing by spirits is heard ter. I told him Jones was after us, for at least a block; beautiful music and sure. We were at least 150 feet from dazzling lights and ringing of bells. Cameron's, and at least 160 feet from

"I have seen Jones, but not so that I quest the chain was placed around my could describe him well. He sat on my leg, above the shoe. I inquired: "Where | knee one night, and I found it impossible to raise my heel from the floor. I The answer came at once: "I made it could not see his face, however. Denz | Eloquence of a Famous Colsaw him last night, and he describes -I inquired: "What is its significance?" | Jones as over six feet high, and very The answer came back: "I was powerfully built. Several reputable citchained 640 years before Christ: I izens have been present at these seances lived in the south of Italy. I was a and heard Jones talk and witnessed law-giver, and will come again and tell manifestations that would startle any netism or some other uncanny power you all about myself and name. You one. Jones is very profane when crossed, but if treated right will re-Seance number two: Present five spond in kind. Cameron dislikes him, men, one woman and two little girls; and says Jones is an evil spirit and has room dark. Manifestations were won- repeatedly asked Gene, his guide, to derful. A spirit very soon made his ap- keep Jones away. Jones has declared pearance known by saying in a clear that if Cameron don't quit slandering him he will break his head some night,"-Stockton Evening Mail.

TOLUME 1 of the Encyclopedia of 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;" "Odd-I replied: "Fine."
"Well, sir, we will give you some Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Then the music was played by one of Special Visit to the Spirit World;" itarian Spirit;" "The Impressive Testitions of the Process of Dying;" "The Id-

Rending the Vail: This volume is a refrain:

"Who Are These Spiritualists and given but a faint outline of what has 40 pages by Dr. J. M. Peebles, the well- part of the whole performance. As the By Carrie E. S. Twing. Richly imbued hymn died down Scott set up a sort of with the philosophy of Spiritualism. -1 stite office

Some of Revealed.

ABLE PREDICTIONS-SKEPTICS CONVINCED. . There abides a woman in this town way and on Saturday enjoyed the pleas- I telling how far it may go before it runs ure of a personal call on the woman. its course. It bids fair already to de-She is known by the name of Madame | moralize negro labor in our section for

Demorest. She occupies a pleasant suite | the entire winter." - New Orleans of rooms at the Ormond Hotel, where | Times-Democrat. she gave the newspaper man an inkling of some of her Spiritualistic attainments. The madame gave out a few statement's which gave the reporter a cue by which he could learn in detail from interested parties, the entire facts In the Accepted Notions of concerning her wonderful work here. The reporter called at the home of a prominent Juliana .street citizen last night, where it was said that the held there, with the near friends and sumed to be the controlling, directing able rights are life, liberty, and the relatives of the family, and through the | force. spiritualistic agency of Madame Demwith the spirits of departed ones. Before entering in spiritualistic communication, the madame gave a half hour's talk on the subject of Spiritualand convincing manner why and how such a power does exist, and further cited many cases of cures and proven predictions in which she had been interested. A chosen party was asked to | that "knowledge is power." stand up. The party was asked to give the name of a beloved departed one, and through the agency of Madame Demorest, the spirit answered the many questions that were propounded. In one particular case, the spirit reviewed his | place without a motive; and no motive | the obligation of contracts, nor deny to entire history while among the living, can exist without a desire, The de- any person within its jurisdiction the marked business and social power. spoke the names of the entire family sire-self-existing, self-acting and self- equal protection of the laws." If the

as to a good location. After a consulta- effort, in their logical sense. tion with the spirits, accompanied with In the forces below the ethical there It is a fact that Madame Demorest is | which requires knowledge. employed by a Northern Ohio oil comtions. In three cases only out of hundreds has she failed in naming a prolast month for some information of this kind. She named a particular spot near Weston, in the vicinity of the Guffey

wells, a spot that scientists had de-Another like instance is the case of a the facts of which will be given in the desire—a logical absurdity. State Journal in a few days, as soon as

# OCCULT FORCES.

A sort of inner circle, who call themselves the 'spirit seekers,' get together every few nights and have services at a country church. Their leader is an old preacher named Hamp Scott, who has been famous for years as an exhorter, and it wouldn't surprise me in the least if the craze he has started spread all over the state. I had heard some curious stories of the proceedings at the 'seekers' meetings, and the other Sunday night I drove over to the church to see for myself what was going on. The little house where they assemble holds only about 200, and I found it packed to the doors. I managed to get a good seat in front, however, and for an hour or so I thought I Twing, upon the evening of January 30, had been badly bunkoed. The services, which consisted of short talks and prayers, seemed to be about the same as and has been long and favorably known those of any negro congregation, and I in this vicinity, and Mrs. Walters has in was preparing to make my escape when an old cotton-headed darky started a (who unite in wishing them the best that camp-meeting hymn. He sang in a life can bring. wailing, minor key that went straight tension in the atmosphere. When he finally ceased Scott himself jumped up by harmonizing their physical and their to suffer the penalties that law will inand began to intone another hymn-a psychical bodies with universal nature typical negro composition, with the

"An' de sinner is a-burnin' in de pit! "He droned each verse in a thrilling everybody joining, but when he came to the climax he suddenly straightened. up and rolled out the refrain like a clap, of thunder. The effect was electrical, and in five minutes half the congregation were on the verge of hysterics. Then followed the most remarkable "'Lisbeth. A Story of Two Worlds." chant. As nearly as I could make out | Price \$1. For sale at this office.

he simply repeated the words 'Oh, Lawd! Oh-h-h!' at the same time swaying his body back and forth, but all the negroes took it up, and the mandtonous Her Attainments relteration had a strange mournful cadence that reminded me somehow of the breaking of waves at sea. Whether it was some peculiar quality in the RECENT HISTORY HAS PROVEN voice of the leaders or the weird sur-THE TRUTH OF HER REMARKroundings or mere cumulative excitement I can't say, but the chant soon had everybody under its spell. Some of the darkies fell back, stalling hild rigid, falo. N. Y. preached Feb. 3, against the like cataleptics, and others writhed on Bell bill, now before the New York Legwhose revelations of late are causing the floor, foaming at the mouth and alarming interest. Rather than commit tearing at their clothes. Still others Christian Scientists from practicing as a breach of professional etiquette, the wept and shouted, and all the while the physicians. In part he said: woman has been reluctant about per- chant continued, rising and falling like mitting the public in general to the wind in the chimney, It was really New York have not called for a law know of her accomplishments. A State | an appalling spectacle. I had witnessed Journal representative, through the some weird scenes at negro camp-meetagency of some of his communicative ings, but that transcended anything in The Bell Medical bill originated with lady friends, learned of a few circum- my experience. I left while it was at the medical men of this state, who evistances. He, like most people, was its height, and it was some time before dently, want a monopoly of caring for skeptical almost to the degree of de- I could shake off its eerie influence. claring the stories "all nonsense," but | Scott started the 'seeker' movement | this bill speaks of as being in mental or became interested in a curious sort of only a few weeks ago, and there is no physical distress in their own hands,

## GRAVE FALLACIES

Ethics.

Any one who has noticed the modes madame had held council with the of expression which all writers employ do so. spirits. After explaining the purpose of | will observe that all that is written is lris visit, the reporter gained an inter- on the presumption that the first essenview with the head of the house. He | tial of all things is knowledge; that is | Independence declares that all men are was told that such a seance had been to say, knowledge or thought is as-

And this is regarded as the producorest, all were able to communicate ing force of every fact in human con- their own physicians, it seems to me duct. The assumption is not only falla- that their unalienable rights are taken clous, but fatal to any advance in ethi- from them. cal science; that is, as regards jurisprudence, political economy, morals, eduism, explaining in a most interesting cation, theology and philosophy. This misconception has its rise and prestige in long established usage which is accepted without question, to which is lieges or immunities of citizens of the added the false conception of Bacon United States,"

Any one endowed with ordinary mental ability will discover the fallacy by a careful analysis of a single act of human conduct. In that analysis he will discover that no voluntary act can take family had actually had. The devising it. Were there no desire, there uate. earthly party had not the slightest ac- would be no motive; were there no moquaintance with Madame Demorest, tive, there would be no knowledge. State of New York says: "The free exand this meeting was the first that they none would be required—were there no ercise of religious profession and worhad ever had. At the same meeting the knowledge, there would be no means; ship, without discrimination or prefermadame told of two weddings, one of were there no means, there would be no

which has just been announced, and act. That is to say, in every voluntary, the other accompanied with a prayer, deliberate act there are three factorsin which at the time of the madame's a force to move, knowledge in devising predictions, the contracting parties had means and the consummation of the never met. In the party was an oil act-the end to be accomplished. These man. He asked the madame for advice | three factors are cause, means and

a prayer, in which the entire party took | are no immediate means, because there | lege, when ill, of employing such. part, the spot was named for a location. is no purpose to be accomplished-no Within ten days, the oil man had pur- design to be carried out simply the chased the lease referred to, one in the production of phenomena. In the forfield one mile directly south of Salem, mer there is involved a moral element, and to-day the oil man is enjoying a a purpose-the satisfaction of desire: daily production of one hundred barrels. hence the necessity of means to an end,

Knowledge is instrumental not initiapany in the capacity of making loca- tive; it is secondary, not primary Were there any feeling of desire, there would be no need of action; for that is ducer. An oil man from Southern Penn- for the sole purpose of satisfying desylvania called on her on the 15th of sire. I defy any one to show any discrepancy or error in the following proposition:

All that men know or seek to know, all that men obtain or seek to obtain, clared worthless. The operator, who is all that men do or seek to do, all that enthusiastic on Spiritualism, followed men avoid or seek to avoid, is for the the directions of his advisor, with the sole and only purpose of satisfying result that his production is bringing | some desire, or of gratifying some feelhim over one hundred barrels daily. ing. And yet, in all writing with which I am acquainted, it is assumed that the proprietor of one of Marietta's hotels, knowing comes before the feeling or

Follow out this proposition and see to the party can be consulted as to what conclusion it leads. The character whether his name may be used. All of the desire or feeling determines that those who attended the seance referred of the conduct to which it gives rise. In to will remember the madame's predic- other words, the conduct is the outward tion as to the accident to a brother of expression of the indwelling spirit. The one of the party, the pitiable glarm dis- captains of a pirate vessel, on discoverplayed, and the awful result, which oc- ing a merchantman, orders pursuit curred only three weeks ago. Business | Every sail is set and every device emmen who are seeking good investments | ployed to overtake the object of his purare seeking Madame Demorest daily. suit, in order that he may rob, and mur-She possesses a power that seems der if need be. Another captain disalmost incredible, and her predictions covers a vessel wrecked on the rocks and advices prove so invariably correct, and all on board in the act of perishthat the most skeptical can't help but | ing. He orders every sail set and emgain faith in her wonderful power and | ploys every means to quicken his speed belief .- Daily' State Journal, Parkers- to reach the wrecked vessel, not to rob

or murder, but to save life. These two captains employ the same means; their knowledge and action are exactly alike, and yet, how different their motives! This difference of motives arises from difference of different desires in the two men.

netism or some other uncanny power about a week ago," said a gentleman from South Georgia, who is a guest of one of the hotels. "The negroes of our neighborhood are holding a series of protracted meetings out in the woods."

A Church bill would be a good thing, at the expense of the public.

A Church bill would be a good thing, if a few of the exangellcal churches advancement, is that of knowledge and not of morality, which is the only true neighborhood are holding a series of protracted meetings out in the woods.

A Church bill would be a good thing, if a few of the exangellcal churches advancement of civilization.

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A COUNTY DEATH OF THE NATION OF THE STATE OF THE NATION OF THE STATE OF THE When we think that knowledge de-

osophers cannot agree? We have men eminent in all these departments of knowledge (so-called), but not one of them can demonstrate a single proposition upon which their respective systems are founded, ... E. J. SCHELLHOUS.

Spring Hill, Kan.

Hatch-Walter. The visitors and residents of Lake Helen Camp, Fla., were very happily surprised to find that Mr. Ara W. Hatch, of Lake Helen, and Mrs. Elizabeth Walters, of Logansport, Ind., had been united in marriage by Carrie E. S. at the residence of J. DibPalmer. Mr. | "A single doctor like a scully plies; Mr. Hatch is a resident of Lake Helen. her former visits won many friends.

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This Time It Is in New York. MOSES HULL GIVES COGENT REA-SONS WHY IT SHOULD BE DE-· FEATED.

Moses Hull, pastor at the Spiritual-ists' Temple in Prospect aveeue, Bufislature, which is intended to prevent The people at large of the State of

which deprives them of the privilege of selecting their own medical advisers. the sick. If they can get al lthose whom and have a law depriving any one else from administering medicine or advice, then they can if they choose, be perfect tyrants in the sick room, and compel their victims to pay any price they may see fit to charge.

This law is ostensibly made to prevent Christian scientists from doing their work. Now while I am not a Christian scientist, I believe in the rights of Christian scientists; as I do in those of everybody else. While I would not employ a Christian scientist to minister to me if I were sick, I will ever | Philadelphia. defend the right of those who wish to | The new facts presented prove that

This bill is clearly un-American and un-Constitutional. The Declaration of equal; and that among their unallenpursuit of happiness. When men are deprived of the privilege of employing

CONSTITUTIONAL QUOTATIONS The Constitution of the United States says: "No state shall make or enforce any law which shall abridge the priv-

If this law does not abridge the privileges or rights and immunities of the them with. citizens of the United States, I cannot imagine a law that would. Again, the Constitution of the United States says: | you can lift yourself from despair to the and offered a prayer for their salvation. | directing-gives rise to the motive; and law protects one in employing a gradu-Many questions were asked concerning as no such act can be performed with- ated physician, it should protect an-

Section 3 of the Constitution of the ence, shall forever be allowed in the state for all mankind." If you turn to the Bible, you will find

the prophets, Jesus Christ and the Apostles, were all healers. I religiously and devoutly believe in Divine healing, that there are persons we call mediums, who are able to come in touch with a spiritual healing power. I want the privi-DOCTORS MAKE MISTAKES.

If there was such a thing as medical science, or if the M. Ds. knew all there was to be learned, there might then be a possible justification of a law made in their behalf. I have more than ten times as many facts as I can use, to show that medical doctors, like other people, are extremely fallible. I do not say they are wicked, perverts or ignorant; I do not say I would not employ them, but I do say they are quite as liable as others to make mistakes. I will state a few cases:

A horse thief named Parks, in Illinois, was put in the Springfield jail; he put croton oil on himself and pretended to get very sick. The president of the Illinois State Medical Association, a man who clamored long and loud for a law against medical quackery, was called to this case; he pronounced it a severe case of smallpox, and had him sent to the pest house. On the way he jumped from the ambulance and deput croton oil on himself and pretended jumped from the ambulance and departed for parts unknown.

Perhaps you all read in last Monday morning's Courier the terrible exposure of the Fitch Hospital. The learned gentleman who had that in charge, among other terrible blunders, diagnosed the case of a broken head as a "common drunk." The patient lived only a few hours.

In 1876, Charles O'Connor, once candidate for President of the United States, was pronounced by the learned physicians to be dying; the physicians left him, he refused to take any more medicine, and he lived to bury some of the physicians who pronounced him to be dying or dead. If the Bell bill become a law, other

similar laws will be demanded, and with equal show of justice. The bakers should have a bill prohibiting all others from baking bread, pies or all others from baking bread, ples or cakes, except themselves. While a fistence and to the Philosophy of Spiritualism. By bakers' bill would not help them as this office.

flood-tide.

page of facts, from the medical fraternity themselves, showing that, takingthe doctors as a whole, they greatly shorten human longevity. I will only read one, from the Registrar General of England, who said of all the cases in all the army hospitals of the East, those recovered the most rapidly and in the greatest numbers who refused all medicine or medical aid in disease. No wonder that Prof Campbell, M. D. said: "It is my firm belief that if the medical profession were abolished: mankind would be the gainer." A waggish poet once said:

The patient lingers and by inches dies; But two physicians, like a pair of pars Waft him with swiftness to the Stygis shores."

Ladies and gentlemen, Daniel O'Con nell, the Irish patriot, said: "Those who can be enslaved deserve to be." So say I. If we sit idly by and allow this bill to become a law, without entering our solemn and earnest protest, we deserve flict upon us.

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netic Healing, Personal Influence and Price, 10c. Absent Control are laid bare so that the most ordinary persons can readily grasp and utilize what nature has endowed By devoting a little time to the science

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SATURDAY, FEBRUARY 16, 1901.

The Church in a Cave of Gloom. Over there in our neighboring city of Rockford, Ill., the orthodox clergy have formed what they call a Pastor's Union; its object of course is to spread their faith. At a late session, "Register-Gazette" tells of the reading of a paper by Rev. Dr. Elv. which "aroused much concern." The letter was from Rev. Paul F. Sutphen, of Cleveland, and was addressed to Rev. Dr. Hillis. The author was despondent in the extreme. The epistle is too lengthy for these columns; but as showing the straits to which the church has come in its period of declension, we garden in the cool of the day," and call-

in mind the whole is a sort of confidential correspondence, between officiating clergymen, telling of the difficulties that beset them, at the same time begging for information how to overcome their present condition.

Passing the introductory remarks, the good dominie plunged at once into the middle of his subject by saying:

"I confess the situation throughout the church to me appears extremely grave. You have well expressed it in saying that 'parents are living on the spiritual inheritance of their fathers. and the children are drifting away.' I have been pondering these matters for many months, and it seems to me the drift toward practical Paganism is such that all ministers of religion should bestir themselves for a remedy."

The church "drifting to practical Paganism" is a sad condition, though that only indicates they are returning to the port from whence they sailed. But again:

"It does not matter what caused the present conditions; they are here. The new generation seems to have cut loose from nearly all traditions of the past, not merely theological but religious. Every barrier between a godly and a materialistic life seems to be going down. To my thought, practical, as distinguished from philosophic materialism is sweeping through our churches. The philosophy of the Rubaiyat is coming to be the philosophy of life. Religion is degenerating into mere ethics and humanitarianism. I do not belittle these, but they are surely not religion although comprehended in it." As lamentable as is the condition the

dear brother sees no hope. Again: "We certainly cannot live on that old theology and philosophy any longer. There will be more and more a reaction from it. But a new theology, though indispensable to the church, will not, I think, do the work of saving either the church or society from the present drift. We are up against the spirit of commercialism, the 'eat and drink, for to-morrow we die' spirit. I am satisfied that whether we occupy the standpoint of the old or new theology, no theology is going to have much weight with the masses of men. They are tired of all phases of the business, and while we preach 'about it,' they go their ways to their farms and to their merchandise,

as the only things that seem to them

tangible and reliable."

The Progressive Thinker has suggested to the church its only remedy, been a happy one. The professing and that to get rid of its Pagan inherit- | Christian engineers, capitalists, merances as quickly as possible. The chants and bankers there are responsicreeds are its damnation. The age is ble for what has happened the past too intelligent to believe in a virgin year. If I were to defend any nation born God; it is too merciful to believe in against the charge of unchristian outan unending hell; it has too lofty a rages I would take a brief in favor of conception of Infinite Wisdom to be- | China. Nothing could have been more lieve it repented and drowned a world | brutal than the policies of Christian nabecause the people would not heed his | tions in dealing with this pagan people. will. Amend your creed, good brothers. We have trampled under foot every-Make man his own savior by noble lives | thing the Chinese have deemed most saand immortality an inheritance that is cred. The railroad could have passed inallegable—cannot be avoided by bad around the tomb of an ancestor or deeds, or acquired by good ones, but is ruler, but instead we tore it down and a free gift, the accompaniment of every | went through the spot where it stood. birth. Teach that in a future life there | This is but a type of the treatment we is no inducement to wrong, but every have given the Chinese, an illustration incentive and example is to elevate, re of what they have received in the gross fine and ennoble the spirit, and make at our hands and detail as well." it worthy its inheritance. This done and your churches can be reconstructed and made useful to humanity, instead of blighting its hopes and crushing every worthy aspiration.

A Generous Giver.

The total of Andrew Carnegie's dona tions for library buildings is given as \$5,266,100. Adding to this his donations for other 'library purposes and there is a grand total of \$13,540,965. Not one farthing has been given in the interest of superstition.

A Substitute.

News comes from the New Hebrides that the cannibals of those islands have found a very good substitute for roas missionary in roast pork. They complained that tobacco-eating missionaries had become offensive to their cultivated taste.

Correction and Extension.

In an editorial in our issue of January 26, headed "Thousands Instead of Hundreds," last paragraph but one, we "We begin to suspicion there never

in some of its humbler forms did not exist on this earth, germs from which all the multitudinous forms of being 'have subsequently descended." The word "humbler" was accidentally

was a beginning, nor a time when life

changed into "human" and made non sense of the expression. The blunder would have been passed

but for the fact that an esteemed patron takes exception to the idea that "we begin to suspicion there never was a beginning." This is bending the bow a little too far, the brother thinks. Perhaps he has placed a wrong construction on the word "suspicion." Webster defines it as

"The existence of something withou proof, or upon very slight evidence, or upon no evidence at all."

When profound scholars mention 'thousands of millions of years" as the probable age of this earth, a period of time so great the mind cannot grasp it, our brother must tolerate the suspicion, doubt, or query as to a beginning.

What have we to controvert this sus plcion? Some person in the remote past, wishing to magnify the greatness of his God, and looking out on a flat earth, and the sky like a vault bending over it, and imagining that God as hav ing his throne just above the clouds wrote: "In the beginning God. fcor rectly translated, the Gods1 created the heaven and the earth." This is the au thority that there was a beginning.

In these later times, aided by powerful glass, we see in every drop of stagnant water multitudinous forms of life, each struggling for existence and as tenacious of preservation as are the higher forms which rove in the forests, fly in the air, or people the cities. With the telescope we look in any direction we please, and an infinity of worlds are before us. The more powerful the glasses the more gigantic the universe. We exhaust our mathematical conceptions of distance, yet on and on new worlds spring into being. As we gaze in imagination on the illimitable uni-

Again: Matter is indestructible. Its form may change, but everywhere, and at all times it continues a material sub- no doctrine. Its position is defined as stance. If incapable of destruction has it not always existed? If it always existed it had no beginning.

He who said there was a beginning, and that God spake all into being, represents that God as "walking in the venture a few extracts. It will be kept | ing to Adam: "Where art thou?" This narrow conception of God and of the beginning is beneath the intelligence of any thinking mind.

The word, beginning, as applied to this earth, or the universe, is a term to conceal our ignorance. A few years at best is the extreme limit of any man's those who have preceded us in the scale of being. Back of this is that confused tradition which has come down to us from sire to son. And back of all this is chaos and eternal night, save as we learn from Nature's own records, exemplified in rock and fossil, their upheaval, depression and displacement.

Profound ignorance, then, everywhere prevails, even among the most learned. as regards a "Beginning." Even spirits cannot ascend the stream of time to such a period.

The very idea of a beginning presupposes an epoch when time was not; and yet a God is credited with installing that beginning. What duties engaged Divinity through the eternity of ages which preceded that beginning?

Is it more difficult to believe the universe always existed, than it is to believe it had a Creator, who was coexistent with eternity, but who spent all those eons before creation in idle-

The subject is too gigantic to be dis cussed in a brief editorial. It has engaged the attention of the most profound philosophers in all ages. La Place, the astronomer and mathematician, originated the present popular idea that all matter originally existed as "fire mist:" that nucleuses were formed, around which matter collected and in due time suns and planets were evolved: but the last words of the great scholar is the best refutation of that theory: "Man pursues nothing but chimeras."

As students we doubt, we suspicion, we investigate, we reach conclusions, and arrive at facts, pushing away the errors in our path. Shall we continue to do so? or must we always cling to our childhood teaching, and insist our children shall inherit and transmit to coming generations the falsehoods our parents believed and taught?

A Bad Example.

The Associated Press reports the outlines of a recent address made by Bishop Henry C. Potter, to the undergraduates of Yale, on the missionary question. During his discourse he said: "Our policy in China has not thus far

Put It on Record.

George Lynch, an English war correspondent, on his way home from China by the Pacific route, told in New York of the atrocities committed by the allied soldiers on China which he had witnessed in person. He said:

"Any thoughtful person who has been in Pekin with the allies cannot but speculate as to what effect this visitation will have on the population of China. It is imminously evident to my mind that for generations to come the progress of Christianity in China is absolutely killed. In China the faith was practically making no real progress, but what little progress it has made among the lower classes and the destitute coolies, who form the bulk of the socalled converts, is now utterly wiped out. It will be generations before the recollection of this latest crusade is erased from the memory of the Chinese

MAKE YOUR HEAVEN.

An Illustration by George H. Hepworth, Et itor of the New York Herald.

The kingdom of God is within you .- St. Lukalxvii:21. There can be no heaven without a heavenly frame of mind. Your environment is a mere detail in the problem of happiness, your mental attitude being the element of chief importance. If you are overcritical, over suspicious uncharitable in judgment, you would be miserable, and would deserve to be miserable, even though you were enveloped in eternal sunshine and lived amid tropical splendor. On the other hand, if you are generous with your sympathy, helpful because you find satisfaction in being so and have trained your eyes to look for the good rather than the evil in the world you will create the blessings for which you pray, and impart encouragement and hopefulness, even though the sunshine gives way to shadow and

the air you breathe is misty with tears. Each man is a little world, and he governs it as dictator. tentment, its happiness depends, and I say this with all where. due reverence, more on himself than on God. My meanplanted with his own hand.

If you want heaven, therefore, you must make it for line.

vourself. You can render life very hard and intolerable by thinking along the wrong lines, just as a boatman makes his journey hard by pulling against the stream. He who has the habit of constantly complaining, who grumbles because things are awry, but does nothing to set them right, whose attitude toward life is that of the fault finder, can no more be happy than he who gashes himself and then wonders why he is wounded.

The world is beautiful to him who looks for beauty, but nothing is beautiful to one who insists on sitting in the shadow and brooding over the ills from which he suffers. It is possible to be wretched in the most fortunate surroundings, and equally possible to be serene and blest in adversity and sorrow. The heart and mind are the magicians who make or mar our lives, and the outlook of mind and heart is largely your own product. You can control them both to a very great extent.

There are some thoughts which it is as fatal to cherish as it is to swallow poison; some thoughts which produce spiritual indigestion, with all the painful consequences thereof. They are to be avoided as evil companions are to be avoided. You have no more right to indulge in them, in a world like this, provided as it is with every opportunity to grow godlike, than you have to make your I had almost said that each man creates his own world, home in a dark, damp cave on the mountain side and deand in a certain sense this is true. Its prosperity, its con- clare that your fate is hard and there is no sunshine any-

I like to believe that I am captain of the ship in which ing is plain. God has supplied all the material for a suc- I am sailing toward eternity. The dignity, the grandeur cessful career, and has done so with lavish affection. The of human nature, is worth thinking about. You are not mission of the man is to use this material and to use it in driftwood, at the mercy of the current. You have the the right way. He can do so, or he may refuse to do so. stars above you, and even the stormy ocean is the pathway He is, therefore, master of his own destiny. He is like a to heaven. Faith in God, his wisdom and love; faith in workman to whom an architect has given the plan of a the Christ as the expounder of a philosophy of cheerful building which will shelter him from inevitable storms, endurance and peaceful resignation; faith in the possiand furnished him with everything necessary for its con- bility of finding in all experiences a stepping stone to struction, but who must himself do the work. If he higher things; above all, faith in that immortality which labors faithfully he will soon have a house in which he will give back the lost and provide wider spheres of will rejoice and of which he may be proud, but if he does usefulness to the ever growing soul—these thoughts will no work he will have no house, and when the tempest make us wealthy in spite of our poverty and fill us with comes and he is unprepared for it he must not say that that serene joy which is sometimes hidden beneath a sor-God's favoritism gives all to one and nothing to another, row. They are pearls of great price, and they are within for it is his own fault that he is homeless. He has had your reach if you will make an effort to possess them. the ability but not the inclination to provide for himself, You can darken or brighten your life by the standpoint and is simply reaping a crop from the seed which he from which you look at it. This life amounts to nothing

unless you can see the loom of another life on the horizon GEORGE H. HEPWORTH.

Proof of Sanity. A law suit has been pending for some

into anything. Tell him I am ill."

directly to God. A case in point:

The successful beggars for plous uses,

efficacy of the will.

story. Franklin says:

self against his priestly influence.

A Praying Contest.

don Daily Mail, discussing Christian

and Chinese superstitions in elucidation

of his subject; made mention of the

Thibet, of which Christians make

prayers. This was also found true, no

matter to what extent the apparatus

was increased in size, or the number of

prayers added to it; so at the present

time they put 1,000,000 prayers, written

on thin paper, in a large vessel mounted

on a pivot. On giving the vessel one

Now that seems fair, and ought to

settle the question. When and where

Lord Bless !em. Let 'em Go.

As ignorance is the base of super-

"In silent drowny clusters cling"

Directly the Opposite.

we said of the future life. "Its joys or

sorrows cannot be enlarged or abridged

whole claim of orthodox teaching is

70 10 5

mirth. We quote:

other prayer."

petitive contest. 2191

be the judges od

bats, which mig "17.

promised Messiah.

An educated Chinaman, in the Lon-

and all."

The Last and Best.

Each week brings us a new religion, perhaps better expressed by a new form of religious organization. The latest, and in our estimation, the best, is lamiched right here in Chicago, under the name of "The Independent Religious Society." It has no creed, and

"Recognizing the right of private judgment, the sacredness of the individual conviction and the moral obligation to be faithful to one's best thought, we require no assent to any theological or philosophical doctrine as plied: a condition for fellowship, but cordially welcome all who desire to promote the religion of truth, righteousness, joy and freedom."

The society-not church-has already 500 members, and an average attendance on its services at the Grand Opera personal observation. Back of this is House, of 1,700. M. M. Mangasarian. history, more or less correct, written by we understand, is the founder and teacher. He has commenced a course of four lectures on "Four Great Americans." And these "Great Americans" we all reverence are Benj. Franklin. Geo. Washington, Thomas Jefferson and Abraham Lincoln, each one of whom was a Theist, and repudiated the popular creeds.

The object of a creed is to the the mind back to a former faith. Its effect is to prohibit progress. It is like clipping the wings of the bird, depriving it lost souls. Whitfield importuned Frankthe freest, fullest expression of thought and utterance for ourself, we extend the privileges to all others, hence the admiration for all organizations adopting so broad and tolerant a platform.

Irresponsible Mobs.

Mob violence in a country governed by law should never be encouraged. Its effect is to overthrow all order, and return to an anarchial condition. The outrages of the passionate negro on innocence is probably the most provocative of immediate vengeance of any crime; but experience shows that an angered and unreasoning collection of good men are almost sure to engage in excesses in their eagerness to punish the guilty. To courts restrained by law, to which all showed a sound mind in guarding herhave the right of appeal, should be submitted the punishment of crimes; and he who attempts to redress his grievances by other process is an anarchist. and an unsafe member of organized so-

Within the last few weeks a new species of unauthorized violence has been inaugurated, accounts of which fill the news journals. It was set on foot by a Mrs. Nation, in Kansas, and was, and is, directed against drinking

But Mrs. Nation, and those who cooperate with her, do not limit their destructive acts to the spoliation of the contraband intoxicants; but other property is recklessly destroyed, and great damage is done. They do not seem to discriminate between prohibited property, and that which is everywhere protected by law. This is always characteristic of the action of illegal bodies suddenly convened to right a common

wrong. It is very questionable if any lasting good is gained by the act of disorderly rioters. Every worthy citizen will deplore the act; and though the leader may be honored as a heroine in the beginning, and loudly applauded: in the end she will be viewed as a disturber | shall the contest be held? and who shall of public tranquillity, and as such will be soon forgotten, perhaps dishonored

- Dr. T. Wilkins.

This gentleman, whose contributions of prose and poetry have often graced our columns and rendered pleasure and instruction to many readers, has taken up his residence in the town of Medford, Oklahoma, where he will devote his time to the service of a newspaper. The Progressive Thinker wishes him success, and hopes and expects to receive further contributions from his fac.le pen.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehen-

rive. Paper, 50 cents. Oloth, \$1.25. "Religion as Revealed by the Material and Spiritual Universe." By. H. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical: facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1: Grains of Truth Expressed by Bishop Potter.

In his talk before the students at Yale time in one of the courts of Chicago, University, Rt. Rev. Henry C. Potter, break the will of the late Mrs. Snell, on account of alleged insanity. During the D. D., declared that our present idea of trial it was proved Dr. Harper, Presiand directness of the ancient time. dent of the Chicago University,-that great institution of learning the recipi-

He said: Whatever of bad there may ent of Rockefeller's millions,—called at have been in the ancient or medieval the residence of Mrs. Snell, to induce a times it is true they gave opportunities donation from her of \$10,000 to the Uni- for individual improvement and develversity. Waiting in the parlor a maid opment, both in public and private life. announced to Mrs. Snell, up-stairs, that This idea we have eliminated from our system by our organizations and herd-Dr. H. wished' an interview. She reing together.

"I won't see him. If I go down-stairs Some short time I went through a fac-I'll give him money. He can talk me tory gate in company with the proprietor, and as we were entering we met This incident came out in evidence on three men coming out. Bright, intellithe trial, and is thought to have influ- gent looking men they were. enced the jury in their verdict sustain-

"Are these your men?" I asked the ing the sanity of the testator and the proprietor. "Yes," be answered.

"Then, why don't you speak to them?"

"I don't know them. Here I have are unquestionably hypnotists, though probably ignorant of the source of their 2.000 men working for me and you can't power, usually credited by the clergy expect me to know all of them." This is, to put it very mildly, an un-

Benjamin Franklin an avowed The- fortunate and undesirable state of afist, and repudiating belief in the junior fairs. Yet it is the whole drift of mod-God, tells in his puto-biography of his ern life. Organization is the whole listening to a sermon by the Rev. Mr. cry. We are increasing the organiza-Whitfield, who came to America in tion and then the significance of the in-1739, and toured the then colonies for dividual becomes unrecognized.

I am not saying we should have no orof liberty to soar and sing. Demanding lin for a donation, which the philoso- ganization, but I do say that it should pher rejected. Let him tell his own not become so strong that it sinks the individual out of sight.

"I happened soon after to attend one Later in the evening he preached in of Whitfield's sermons, in the course of St. Paul's P. E. church on The Missionwhich I perceived he intended to finish ary Outlook of the Episcopal church. with a collection, and I silently re- In part he said as follows: solved he should get nothing from me. Isalah says, prophesied, that when

I had in my pocket a handful of copper the land of Israel should be again re- Moser decided to leave the old home found out that I was a Spiritualist they money, three or four silver dollars, and claimed, the fig tree would be flourish- and go to some other state, there to live five pistoles in gold. As he proceeded I ling and the fig tree would bear fruit, in happiness with his family. He went began to soften, and concluded to give Such a condition, however, was to be to Minnesota and located on a farm the copper. Another stroke of his ora- the result of bringing in the energy of near St. Paul. When he had fixed up, and in every place, where has the devil tory made me ashamed of that, and de- an intelligent mind and earnest work. | a comfortable home he wrote to his termined me to give the silver; and he This should be a picture of what wife to come to him with the little ones. finished so admirably, I emptied my Christianity is doing. I wish I could Answer came that the church people pocket into the collector's dish, gold say it is a true picture or that it is par- had decided it was not well for her to

Without bringing in any political Mrs. Snell, knowing the hypnotic question I must say that no Christian | woman and the babes and myself to end power of Rev. Dr. Harper, certainly can look at the condition of affairs in our troubles," explained Moser, as he the East without recognizing that what- told the story of his persecutions. ever settlement may be made, our rela- | shuffling back and forth in his narrow tions with the East and with the 400. | cell. That night, purchasing a revolver. 000,000 of China, will be more intimate he started back for Illinois. When he than before.

are but nominally Christians go into the country for just what they can get out | determinedly. of it, and it is natural that the pagan Chinese praying machines found in idea of Christianity should be distorted. eyes. If I were to take up a brief, before a court of justice in a case of the powers against China, I should unhesitatingly "Many years ago it was discovered take up the brief for China. For I tell six months. Letters came from the if one wrote his prayer and placed it in you, men and brethren, that nothing Amish church telling her that her duty a teacup, and gave it one turn, it was more unwarranted than the action and her calvation were healt in the old saloons, which have no legal status in just as good as repeating the prayer that state.

was more unwarranted than the action and her salvation were back in the old that state.

was more unwarranted than the action and her salvation were back in the old that state. most sacred rights were trampled one night to find her and the children under foot, their beliefs, the worship gone. He followed immediately. They of their ancestors derided. Often in took up their old home life again, but laying a railroad a tomb would be in not as it once was. Quarrels and bickerthe direct path of the rails. Instead of lings began. He became morose. going perhaps a hundred yards to one | Finally, he says, he decided to murder side to avoid this, the contractors would his wife and three children last May.

bore through the tomb. turn it registers 1,000,000 prayers, each of which is just as effective as any indignant? Can you see why they Illinois. should not be ready to take vengeance The Chinaman then challenged any on the foreigners? These are things Chritian who doubted the efficacy of for which Christendom ought to be those machine prayers to join in a com-

ashamed. I remember once traveling in India. I had been making a trip by jinriksha and before paying the man I asked him how much the fare was. He named a Confession of Faith, on which, for docsum equal to four cents. As I was paying him, a stranger, whose business it was not, came up and exclaiming, "You scoundrel, you know it is only half of terpretation put upon it, than that a that," knocked him down. That is an part of mankind was foredoomed by an illustration of the way the pagans are stition, so great libraries, in supplying treated. Again, I say, do we wonder

the people with scientific knowledge, that they hate us? undermine the foundations on which If we are going to do any good, we the Temple of Error is built. The remust change ourselves, and our methsult will be, the old structure will topgo out among these people before we ple and fallmand the whole brood of talk about our missionary work. If we expect to give them anything worth having, we must show it to them, in our to the church, will secretly retire to the life and conduct. We must get rid of dark caverns in which they and its re- the idea that the pagan has no concepputed foundershad hirth. A long goodtion of God. We must be like St. Paul by to their ratiling, flapping worthless on Mars Hill and not insult the pagans by despising their gods.

Finally, in justice to the men and women who have given their service and In the editorial of two weeks ago, lives for this work, I say all honor. headed "A Reform Suggested," wherein

Nightmare of Theology. Henry Ward Beether, in his sermon by belief or disbelief," by dropping at Plymouth Church, Brooklyn, of Deout "not" in "cannot?" as printed, the cember 16, 1877, said of the dogma of

conceded. Belief cannot change man's "By the blood of Christ, I denounce future - destiny, though ecclesiastics it: by the wounds in his hands and his bave made the reward of heaven con-side. I abhor it: by his groans and cloth, paper 50 cent. For sale at this lingent on believing Jesus was the agony, I abhor and denounce it as the "Holy Writ," its author brought it well fulfills the promise of its title most hideous nightmare of theology!" into existence for the express purpose The sale at this office. Price 15 cents.

- A Strange Religion.

For the first time since his arrest for the cold-blooded murder of his wife and | tention. three small children, Samuel Moser con-

cago Record. "I. was driven to it by the Amish reshould they live? My father is rich among men, but he will not help me because the Amish sect forbids any affection."

Facing the gallows he stands alone in his trouble, shunned and abhorred by Alexander McElroy, of Philadelphia, the people whom he blames for inciting the tragedy by their alleged persecutions. When his stoical father visits the murderer, as he frequently does, it is only to admonish him to meet his God | in the spirit of repentance for the terri- filed February 1 in the Orphans' Court ble crime he has committed and for de- by Judge Penrose for awarding a jury, serting the church of his ancestors. The father has declared to the world that his religion was more to him than l his boy.

The members of the Amish sect are to show to mortals the love that is supposed to be God's alone. Human sympathy is unknown among them. Their province of the youthful mind. Husband and wife find domestic pleasure in the personal self-denial that is a gift offering to their delty. So when Samuel Moser, answering the instincts of his heart, dared to caress his child it was a great crime in the eyes of his fellow-

Tife beginning of the trouble which culminated in the tragedy happened during the services in the Amish church one Sunday five years ago. The services had extended over several hours, when Moser's oldest child, Ben, became restless and began whimpering. The father took the boy into his lap, and, patting his cheek, whispered: "Be a good little boy, Bennie; don't cry." The pastor, the Rev. Mr. Whitzig, in called out Moser's name. The father,

hear. Then the preacher, pointing his man's ruling. finger at the man, thundered: "Samuel Moser!" The man addressed looked startled.

child," continued the preacher. are going against the teachings of God. Such failing is a disgrace to our church. You think more of your child than of the Almighty."

"You are making an idol of your

explained that he was only endeavoring the mind of a testator has been prejuto quiet the little fellow. minister.

he did not believe God was so unjust. trouble I don't think God blames me for hereafter. trying to do something for them." "It's either God or your children," declared the preacher, inexorably.

plied Moser, stubbornly, and he left the | tion would not be set uside as unwarmeeting with him and went home. The | ranted by the evidence, and as this is mother followed when the services had the test by which it is to be determined

Moser was expelled from the church. He allowed his wife and children to attend. They usually went to church Sunday morning and would not return until 4 or 5 o'clock in the afternoon. Then commenced the punishment that the rules of the sect impose on an ex-When he went with his family to

visit friends he was not permitted to eat at the same table with them. While the rest sat down to dine, he was forced to wait. Even the children noticed the strangeness of it. Often they would ask: "Why does not papa come and eat with us?" He was an outcast in the bosom of his family. Often his relatives and his wife's relatives would brought their meals with them.

At last, when the trials became almost too much for human endurance,

go. She did not go. "Then it was I thought of killing the arrived at his old home the mother and Many Americans and Europeans who | children were at supper.

"Will you come with me?" he asked, The wife saw the desperate look in his

They settled on the farm in Minnesota. The wife remained with him but He shot the baby in the cradle and Can you wonder that the Chinese are the quadruple crime startled Central

Well may this be called a "strange religion." But not more strange to an unbiased mind than the religion embodied in most of the creeds of Christendom.

Take, for example, the Westminster trine, is based the Presbyterian church. There can be no other legitimate in-Almighty Creator to everlasting pain and misery, in hell-fire. Non-elect infants, dying in infancy, are thus doomed. This is as contrary to the inods. We must transform the men who stincts of humanity as any horrid belief possibly can be. It is so utterly inhuman that there is not probably, a single Presbyterian to-day who believes it, although it is clearly taught in the creed of his church.

> The Amish is only one of hundreds of strange, inhuman, and immoral teachings finding their basis in the collectionof writings called the Bible and the "Holy Scriptures."

But, some will say, such doctrines are the result of misunderpretation. . It would seem that even to an orthodox believer it must seem very strange that a book infallibly inspired, by an Allwise Being, should lead to so many heterogeneous beliefs.

Judging from the number and variety of beliefs and doctrines based upon should have a wide circulation as it

and intent to mystify and confuse, and set man against man in religious con-

No other book in the world, inspired sented to make a statement as to why or uninspired, or by whomsoever he committed the crime, says the Chi- | written, or whether of a religious nature or otherwise, heathen, Christian, infidel or other, has led to so many ligion," he said. "I wanted to see my diverse and opposing beliefs and interwife and babies better off. My people | pretations, and that by people who are would not let me love them nor permit | earnestly desirous of ascertaining and them to have affection for me, so why accepting the truth as infallibly taught

> Court Recognizes Spirit Influence. The possibility of malevolent spirits of the departed having induced the late to practically disinherit his daughter and leave the bulk of his estate for the advancement of Spiritualism is the reason given in an opinion trial to determine under what circumstances the decedent made his will, says the New York Herald.

Mr. McElroy, a Spiritualist, died at forbidden by the tenets of their religion | an advanced age, in May, 1897, leaving a will in which he made meagre provision for his daughter, Martha Buchildren grow up wanting the joys and | chanan, and his housekeeper. Helen pleasures that usually lie within the Laubach. The balance of his estate. \$30,000, was given to the First Association of Spiritualists of Philadelphia, to erect a building to be known as the "McElroy Hall for the Advancement of Spiritualism.'

The daughter appealed to the Orphans' Court from the decision of the Register of Wills admitting the will to probate, alleging that her father was of unsound mind when he executed it and that undue influence was used by members of the Association of Spiritualists. The defence held that Mr. McElroy had been induced by the spirits of the

departed to make the bequest. Judge Ashman, after a lengthy hearing, dismissed the appeal one year ago. the pulpit stopped his discourse and An opinion was filed to-day by Judge Penrose after the Court had heard intent on quieting the child, did not argument on exception to Judge Ash-

"It must be conceded," Judge Penrose says, "that mere belief in the possibility of being placed in communication with the spirits of those who have died is not in itself enough to show the kind of "You | mental unsoundness which is inconsistent with testamentary capacity.

"But if we admit that such communipear that the spirits have been untruth-Moser arose, abashed, and brokenly ful and that by-reason of their falsity diced and embittered against those in "Such action is a sin," retorted the whose favor he would otherwise have disposed of his estate, then it is as if Then Moser contended sullenly that they had been made by a spirit still incarnate. The falsehood indeed is alt "I have done my full duty all my the more dangerous since it is uttered life." he said, braving the congregation, by one who is beyond the reach of hu-"and I don't think this should be put man punishment and has not even the against me. When my lads are in restraining influence of a fear of the

"Under these circumstances the verdict of a jury against the validity of the will on the ground that it was the direct "Well, I'm goin' to help the boy," re- offspring of the spiritual misrepresentathe demand of issues should be granted.

A Little Girl's Letter and Poem. I am a natural born Spiritualist and have three guides. One is an Indian; his name is Clover Blossom. He came to me about five months ago. He is as true as any one can be. I am twelve years old and have been a Spiritualist ever since I was four years old. When I was four years old I could play seven pieces of music on the piano; and when I was seven years old, by placing my hands on the table it would tip and answer any question it was asked. I write poetry and play the organ. I can play six kinds of music. I get letters from spirit world in our friends' own come to visit his house, but they always | hand-writing. I can't do much here in Pittsfield because people won't believe it. I went to the Advent church for quite a while, but as quick as they said right away it was the works of the devil. There is a question I am thinking about. It is: If God is everywhere got any room? Now if you can answer this do it. Yours truly.

MISS MINNIE SPRAGUE. 22 Whipple St., Pittsfield, Mass.

OUR NEIGHBORS. Somebody is near you, struggling alone, Over life's desert sand: Faith, hope and courage together are

Reach him a helping hand. Turn on his darkness a beam of your light; Kindle, to guide him, a beacon fire bright;

Cheer his discouragement, sooth his Lovingly help him to stand.

Somebody near you is hungry and cold, Send him some aid to-day; Somebody near you is feeble and old. Left without human stay. Under his burden put hands kind and

Speak to him tenderly, sing him a song Haste to do something to help him

Over his weary way.

Who are our neighbors? Look up and Pressing on every hand, Little ones, lonely ones, sad ones, and

Everywhere see them stand He is our neighbor whom we can be friend; He to whom comfort or aid we can lend;

Or he whose footsteps we may cause to wend Toward the heavenly land.

Dear ones, be busy, for time flieth fast: Soon it will all be gone, Soon will our season of service be past; Soon will our day be done. Somebody near you needs now a kind

Some one needs help such as you can afford: Haste to assist, in the name of the Lord, There may be a soul to be won. MISS MINNIE SPRAGUE.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office. "Human Culture and Gure. Part

First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It

Providence. Comments in its application to himself, his elevation and others to power, will be found further on.

In the coming ages, no name

said and done, history would be almost a blank. As we they were specially raised up by Providence. now read the thoughts, and of the acts, of those who lived thousands of years ago, and because of such became illustrious and venerable; so after the lapse of many centuries will be read what the men of our times said and did to make them illustrious and immortal.

and humanity before the era of Providence had a be- Middle and Eastern States. ginning, Socrates, Pagan as he was, surpassed all. When told by Crito that the Jailer had been bribed, and being ard's friends, and the man who had done more to make innocent, he should avail himself of the opportunity and escape, he rebuked all their tears and pleadings, and an-

"Would you have me die guilty? And do you know of any place out of Attica, where people did not die?"

Crito closed his eyes when death came, and Cicero says, as will be seen, by what follows: without tears." Condemned to drink the hemlock, his death was painless. But in the long intervening centuries past, how many have suffered the tortures of the rack and land and France, the powers, eventually, with which we he "could never read the description of his death in Plato stake for being better and wiser than their fellows, cannot be known.

But the most pronounced example of the Napoleonicprovidential-raise-up theory in modern times was Washington, which he with characteristic and most consumbeen the conflict of the ages—that a Despotism, not a Democracy, was the order and design of Providence.

Of men and women whose impress has been to make humanity and the world better, Providence has not been generous. Hardly one in a century. In England, the most conspicuous are Mrs. Fry and John Bright; and both in religious phrase were Quakers. In France it has taken all peoples has not yet produced a second Washington.

An eminent jurist said: "Man loves power, and in its prolonged exercise the servant will ever swell into the

dence, told by Parson Weems and others, are only fan-tasics. When Jared Sparks said he was a little profane at where was the Providential hand and shield that could times, and might occasionally have been seen on a fox have paralyzed the arm of the assassin and changed the hunt on Sunday—all true—a proscriptive edict went out from holy places that ended for a time the sale of his power that made him President, and had its strength foreign markets.

Where was the Providential hald and shield that could be effect. Hence the bobming of Confederate bonds, selling wields the hoc. at par—while Governments were nowhere, of no value in Note.—Noth from holy places that ended for a time the sale of his power that made him President, and had its strength foreign markets.

ton could be raised up by Providence now when honor, might fill the vacancy? integrity, virtue, all are bartered like commodities, in the fierce conflict for place and power. In that eight years of struggle for life and liberty, which past history has no approach to a parallel, his services were gratuitous. And he must have believed in that sublime aphorism of Paine: do good his religion.

dence raised him up for a special good purpose. But Washington, Jefferson, Adams and others have all certified that the papers written by him, "The Crisis," and But time will eventually show that he was the ablest in another would have been perjury of the foulest kind—

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Eighteen Gopies of Vol. III.

To the Editor: I hereby acknowledge the re-

helping us on the road to progression and bring-ing us to a better understanding of the life to

ceipt of eighteen copies of Vol. 3 of The Ency-

From the preface of a "History of Julius Caesar," others, were of priceless value to the cause of liberty, and statesman and diplomat our nation has produced, and what would have been massacre on a gigantic scale—was that no one beside him could have written them. But more to him than any other was the nation and people lauded and pronounced by the Archbishop of Paris in this was reserved, and said by a late Bishop of the indebted for its preservation. "When Providence raises up such men as Caesar, Char- Episcopal Church, which entitles him to a crown, and an

This man called himself Emperor of France, by and has ever, is now, and will continue struggling for-Libthrough the particular favor of an all-wise and beneficent erty, Humanity, Truth, all, never had a more ardent, sin-

In the coming ages, no names will be more venerated Efface all records of what men called illustrious have than those of Washington and Paine, but nothing to show

### LINCOLN AND SEWARD.

The nomination of Mr. Lincoln, and not Seward, was an unlooked for accident; and those who are not young of Louis Napoleon in 1873, and printed in the San Franwill most vividly recall the shock of disappointment its cisco Bulletin, and the writer says was told at a dinner Of all the great and good who lived and died for truth announcement caused, not only in New York, but in the party. But that each and all the words so pregnant with

And caused by an ill feeling between some of Mr. Sewthe Republican party a power and force, eventually shaping the future destiny of the nation and its people, it may be said with little exaggeration, than all others, Horace Greeley: a most interesting chapter of political history, but remote and indirect in its bearing, and absorbed

At the time, Mr. Lincoln was little known beyond the were to have most intricate and important matters of state to handle and adjust.

If Mr. Gladstone was correctly reported, this is about what he said: "That the hand of Providence was plainly discernable in this; that Jefferson Davis was made the mate art omitted. To have included him would have founder of a new nation." And Davis said: "Its corner shattered and struck the very base of the theory that has stone and base was on the God-ordained institution of slavery."

This coming from people of less distinction, both pro fessed Christians, would have been a near approach to

blasphemy. The Republican party was not committed to the abolishment of—but the limitation of slavery. After Mr. Lincoln had made choice of Mr. Seward as Secretary of a century to produce an approach to Voltaire-Victor State, many thought the hand of Providence plainly man-Hugo. A century has passed; and this conglomeration of lifest in this; whereas, Mr. Lincoln had greater executive ability, Mr. Seward excelled in state-craft and diplomacy

The sentiment of Mr. Seward had long been known in relation to emancipation, while that of Mr. Lincoln was Judged by that standard, Washington was the not known until he became President. In one of the first first, and last, that the rule in its application would be of his official appointments, it was apparent he believed as did Mr. Webster, that the Fugitive Act "was not only good But this is wandering, digressing. The intent is to law, but a law that was good," as under the provisions of the act he had appointed a District Marshal, in whose Washington, than in Jack the Giant Killer.

And that all the stories of the boy, the man, and Providence, told by Parson Weems and others, are only fan.

But the climax—the end—the tragedy—the death—

departed? If not, why this indifference? Or was Booth But what an indescribable boon, if only one Washing an instrument in the divine plan that Andrew Johnson

> Such assumption would be a glaring infamy, and wil not be made; but will some of the advocates of the provi-

dential theory answer?
The claims of Mr. Seward to an immortality of fame The world was his country, all men his brethren, and to performance of his work, and if a special raise-up by Prov-And of Thomas Paine: few have thought that Province raised him up for a special good purpose. But tingencies that would most surely have broken and de-

"When Providence raises up such men as Caesar, Charlemagne and Napoleon, it is to point out to the people immortality of infamy. On the erection of a statue to his the path they ought to follow. Happy the people who comprehend and follow; woe to those who misunderstand compatible and combat them."

Episcopal Church, which entitles him to a crown, and an immortality of infamy. On the erection of a statue to his wilkes, without authority, precedent or law, hailed and stopped the British steamer Trent, on which were Mr.

Mason and Slidell, agreedited Envoys to France and Engand combat them."

For those great and paramount principles which man land, of the so-called Confederacy, and made them prisoners of war. Indignation and retaliation was so intense in London that Americans resident there were in danger of personal violence, until apology and restoration was made, in due form, by Mr. Seward, which prompt action were his thoughts of that Providence once so obedient to alone prevented a declaration of war. But that was by far his wishes, as he claimed? And did he think of retributhe least of impending dangers to meet and counteract, as

> The following was taken from the lips of Mr. Seward as spoken, the occasion the announcement of the death fest? When he saw the first gleam of the towers and in every instance produce, but the general import is given:

the sequel will show.

rebellion, disaster upon disaster had befallen the Union armies; treason was active and bold-faced in Washington; rebel emissaries were plotting against us over the Canadian border; rebel cruisers were being fitted out in than a bullfight or an insurrection in an ant-hill. British ports, and sent to prey upon our commerce. In and confidential:

"'You cannot put down the rebellion; embrace the earliest opportunity to make terms with the South. If recorded in history occurred between the Alabama, Capyou fail to do this, I shall feel compelled, in the interest tain Semmes, and the Kearsarge, Captain Winslow. In of my country-in the interest of civilization-to intervene with all the power at my command.'

"I answered Napoleon's insulting letter immediately did not waste words or compliments: "The American Union is to be preserved if it takes twenty years to do it. If you presume to interfere we will show you what a free people battling for national existence are capable of."

Then and there the fate of the Union hung trembling to go out forever, or blaze again with renewed life and parallel lines, the least divergence all would be chaos.

the people of France and the world that Providence alone city nor people had been there. was responsible for his acts, and pronounced the doom of "woe" on all those whom he called not wise enough to

He had covenanted with the Confederacy, in co-operation with the money power of England, that the Union of history to build a logical argument on, that those who by the States should and would be broken-dissolved, dis- their savings and deeds are entitled to be called illustrious, united forever, and that the Confederacy should and were specially raised up and sustained by a particular would be upheld and sastained. And if by failure Providence, for a special and particular purpose, any more through indirect means, by an open declaration to that than the man whose muscular arm pounds the anvil or

And now this, of the great effort required of Providence, with the small amount of aid he could bring in his fugitives back to slavery. A vivid remembrance will reown behalf to make him Emperor. All the details, with call the scenes in Boston on the arrest of Shadrach, vouchers from eye-witnesses, were first printed in the New William and Ellen Craft, and Thomas Sims, and the res-York Tribune of 1856: 101

of every leading Republican was invaded by a band of than be taken back to slavery, in trying to escape her pur which he was justly entitled to, will be considered in the armed ruffians, its owner dragged from his bed and hurled suers on floating ice on the Ohio, she preferred death by into a dungeon," Thousands were massacred in the dence was the incentive under which he acted? It will streets of Paris, like dogs; other thousands were crowded citizens equalled those of the Reign of Terror. And what

"In the supreme hour of the great crisis, a man appeared. The Empire is proclaimed. Never has the finger of God been more apparent than now."

There is a characteristic and peculiar significance in this. Of the thousands banished, transported and imprisoned, all their estates were confiscated, and the larger part went to the church. Among the banished was Victive justice when being piloted over the stormy channel, and saw the receding shores of France for the last time?

Of the first Napoleon, when was Providence most maniminarets of Moscow? Or when in the dim distance they faded forever from his sight?

And again when in the distant watery waste appeared loquent meaning, so solemn and impassioned, we cannot in dim outline St. Helena's desolate rock? on which he was to live all his allotted time on earth, and where he was "It was," said Mr. Seward, "in the darkest days of the to die, what then could have been his thoughts of that Providence he fancied by his side at the Pyramids, at Austerlitz, at Jena, and as he believed made him victor? With Providence, a Waterloo or a Gettysburg is no more

The contest prolonged, in single combat or with vast this desperate emergency I received an autograph letter armies whose tread shakes the earth, victory belongs to the from the Emperor of the French. It was marked private strongest. Of the manifestation of Providence, as seen in battle, by actual participants: Off Cherbourg, France, 19th of June, 1864, one of the most remarkable sea-fights an address not long before, Captain Semmes had said to officers and crew, "Providence would bless the endeavor to free the South from the Yankees."

A Scotch sailor, one of the crew of the Kearsarge, and who saw the Alabama go down, when asked if Providence had not a little something to do with the business, answered: "Noo, mon, noo; noo Providence about it. Captain Winslow fired the shot and coome doomed near sendon a balance, and like the flicker of a dying lamp, was soon ing all to hell, in five minutes." And the attempt to charge to Providence those awful and dire calamities, so vigor. But the weight of his influence turned the bal- frequent on land and sea, as a warning and punishment, ance, the life of the Union was saved, the time to write its is impious. That tidal wave that swept and made desepitaph had not come. But in all there was nothing olate the Gulf coast, would have come had Galveston not supernatural. Providence and nature are one, and run in been there. And that fearful tornado which in a few seconds destroyed a small Wisconsin city, and left death But what of the man who used the opportunity to tell and destruction in its track, would have come if neither

SUMMARY .- In all the centuries past, in all that will come, considered collectively, man's great enemy has been and will continue to be, man; his weakest and least hopeful reliance, Providence. There is nothing in his past

Note .- Nothing ever so shocked and intensified the moral sentiments and feelings of the great mass of the people of the North as the Fugitive Slave Bill, remanding cue of a fugitive in Syracuse. But the most pathetic was "On the night of the first of December, 1852, the house the tragedy of the slave mother at Cincinnati. Rather drowning herself and child.

A poem describing the tragedy was written by Mrs. Mary A. Livermore, and printed in the New York Tribune, February, 1856. Its beauty of expression, and sentiment, are not easily paralleled.

Milwaukee, Wis. JOHN VAN DENBURGH.



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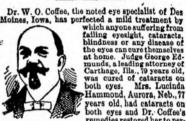
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A review of Rev. T. Dewlitt and Ray. Frank De Witt Talmage's oftrell por sale at this office. Principle 19 of the Principle 19

### 586

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A VERY IMPORTANT WORK

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death." "Kate Field, A Record," "A Study of Elizabeth Bar-rett 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 the developments of modern science and telegraphy, are simply laws of an un-seen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all 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" relumes on almost world-wide. HE DIVINE PLAN has been carful" volumes an almost world-wide Dopularity.

OTHER BOOKS, BY LILIAN WHIT-ING: Kate Field, A Record. Price \$2.

A Study of Elizabeth Barrett Browning. Price \$1.25.
The World Beautiful. Three Series. From Dreamland Sent, and Other Poems, \$1. These books are for sale

at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy.

way to do this, I think, is to solicit the newspapers, magazines and periodicals to inform the public of this organization and give notices of our meetings. The next thing to do would be to mall circulars to every person whom we think would be interested. I would ask our members and our friends to give

Christian Scientists Express

events unless you take a Spiritualist paper.
Two cents each week pays for The Progressive
Thinker. Subscribe for it. Albany, N. Y .- The bill of Assemblyman Bell, prohibiting Christian Sciencentury to make null and void the final tists and osteopathists from practicing command and commission of Jesus to in this state without the license of a go forth and heal the bodily as well as medical practitioner had a hearing tomedical practitioner had a hearing to-day before the assembly committee on public health. The assembly chamber was crowded with more than 300 Chris-tian Scientists, who were there, as one of them expressed it, "to fight the forces of the flesh and the devil."

physicians there to support the measure found themselves outnumbered twenty-Few people understand how you can afford to

give such valuable premiums, for the small figure charged, and it is surprising beyond a doubt, for the Seven Premiums make a complete spiritual-istic Library, and Worth Many times the amount legislation is unconstitutional in that itthrottles religious liberty, and that the measure is urged by the state and county medical societies from motives of jealousy and selfishness.

remarks of their own speakers, and the laughter and shakes of the head with which they greeted the arguments of the physicians. clopedia of Death, and Life in the Spirit World.
I have waited to get the opinions of all that were

in my last club, and here they are as a whole. Every one is more than satisfied. I don't believe the book could be bought from any one of lieve the book could be bought from any one of

Judge Hallman was the chief spokes-Brother Francis, your books and paper are doing a wonderful amount of good. They are helping us on the road of the good.

Mr. Andrews, counsel for the State Medical Society, said that the bill was come. May your light never grow less is my by the court in parallel cases. Other speakers in opposition to the bill were unconstitutional, as had been adjudged Mrs. A. E. Stetson of the First Church Scientist, Professor W. D. McCracken and Mrs. Laura Lathrop. Dr. Mary Walker spoke for the bill.

> committee when she said that Christian Scientists could not carry the germs of samilpox from one person to another.
>
> at the word from the cabinet to fire, the flash was made, and now the circle has be had introduced it in the request of a colored 6x8 photograph that is the State Medical Society. In order to making quite a stir. meet the objections of druggists, patent medicine dealers, opticians and others, the bill was amended so as to direct it against Christian Science only.

entists were not "quacks," he said. He called upon those present who had been cured by scientists to arise—and nearly

called upon to characterize the bill he would call it "an attempt to enact legis lation against the almighty power of

PLEA OF DR. MARY WALKER. Dr. Mary Walker, in masculine garb, gained recognition. "Gentlemen," she said, "when you kissed that Bible upon taking the oath of office you recognized Christian Science. I half believe in It myself, but I can't do it. Don't be wheedled into doing something that you will be ashamed of when you go

Dr. Henry, president of the State Medical Society, defended the measure. "What we want," said he, "is proficlency. A practitioner should be able to recognize disease and protect the

Dr. Abram Jacoby of New York sald: "I am not blasphemous enough to believe that anyone here has the right to claim to be like Jesus and His apostles. No one should be allowed to practice the art of healing who has not been thoroughly trained. This bill is simply a question of common sense. I am almost the impression that I could teach you

that. I beg your pardon."

Professor Howell, of Buffalo, Dr. Clark, of Buffalo, and Attorney Andrews, counsel for the Medical Society of the County of New York, also spoke Chairman Henry, after listening to

cided to adjourn the hearing one week.

Levi Hammon, 614 Hancock street, and eight of his neighbors held a seance for ascertaining if spirits could be photographed in the dark by Hash light without a subject, Mrs. Lillian Jurrens,

vond bellef.

There came on the plaje twenty spirits, all different, there were soldiers in uniform, Indians, the black hawk resting on the chief's head, old men, old women, young ment young women, youth and babies. The photographer prepared her camera, the sitters formed in circle without a subject in front of the lens, the camera being left open, the lights were then nut out except one seance. Then waited for orders from the cabinet. Then there was singing, a small orchestra in an adjoining room One of the Christian Scientists cre-ated a flurry among the members of the committee when she said that Christian (and the attitudes they assumed shows they came there for that purpose,) and

HENRY HAMMON.

Mansill's Almanac for 1901, is not

### THE AUTO CLUB.

and Friends:-For the benefit of those who were not here at the last meeting, I would say we had a lecture from Dr. Harnish, the Persian, on "The Science of Breath, and Power of Thought,' after which he said if any ladies would open their pariors he would give free of all charge twelve lessons, one each week, afternoons and evenings, on "Breath and Health Culture," and in gives instruction on Diet. He has a cook book which explains and answers all questions as to bread and breadmaking, beverages, cakes, candies, ce-

The object of this meeting is to invite

We next expect to form group No. 3, "The Church of Silent Devotion," where we will have a noonday meeting from 12 until 1, with different speakers each day. On Sunday we can have morning services. In fact, I was talking to Dr. Harnish last night about giving us a lecture on the "Rubaiyat," by Omar Kaylam, the great Persion poet and astrologer, which he consented to do. Then we will have retreats in different parts of the center of the city, which would have planes and be kept open all day, where anyone could go and rest, refresh and recuperate, viz., ladies down town shopping, or desiring to meet one another from other parts of

members may desiré. Next month Dr. Kayne has promised to speak to us upon "Health, How to Obtain and Retain It.". Later we will attract to us speakers and lecturers from other cities. In a few words, we will become a center for the higher

If I am to continue as chairman of

To the Auto Life Society, Members

form another group, "Don't worry or get angry," or "How to push your bush-

the city.
All those who wish to join this group would like to have send me their names to 507 New York Life Bldg.
The dues are \$1 for six months. The more members we have the less it will cost each one individually. The object of the club is to afford at the least expenditure of time and money, good healthy mental food, to bring the teacher and pupil together upon all lines of advanced thought, modern science and art. As fast as the members desire they can form other groups to study upon any special lines that interest them. For the present we will avail ourselves of home talent to deliver us a lecture once a month or oftener, as the

the executive Board, I would suggest that we let the world know where we are and what we are doing, and particularly the people of Chicago. The best way to do this, I think, is to solicit the

us the names of such persons as they think would be interested, and we will mail them a circular. I would suggest everyone present arose. to mail a circular to each school teach-carol Norton declared that if he were Notes from the Secretary. to mail a circular to each school teacher in Chicago and all other persons whose names we could secure. We ould also send circulars to the news dealers, liberal clubs, churches, socie-ties and colleges. The greater the membership the more we can accom-plish at the least expense of time and

> There is no limit to the possibility of willing to do all I can to launch the club. J. F. MORGAN.

### BOOK REVIEW.

In "Mary Melville, the Psychic," the author, Flora MacDonald, has written Calvinism and Spiritualism are the predominating subjects, and are often il-Club. We have a group now formed in Justrated with intense power. Spiritbealth and breath culture, or "How to ualists, will enjoy its reading immense keep your strength," and we propose to ly. It is published by The Austin Publishing Co., Toronto, Can. Price, paper, 75 cents. Cloth, \$1.25.

> A hand-book of genuine value is "A Guide to Mediumship and Psychical Unfoldment," by E. W. and M. H. Wallis. It is divided into three parts: Me dlumship Explained; How to Develop Mediumship; and Psychical Powers How to Cultivate them. The authors and compilers have rendered a real service to Spiritualism by issuing this lit

The solution of the money problem, in the interests of the whole people and not of a class, is of vital importance to the world. In "Business Without Mon-ey," Mr. W. H. Van Ornum, of Chicago, states very-radical views, going to the root of the question, and presents a so lution that seems without a flaw, and yet is so new that it will excite much thought in the minds of specialists as well as others interested. The author has thought deeply, and laid his foundations solidly. His system marks a new era in the discussion of a great subject. It is indeed a valuable contri-bution, worthy the consideration of all

ried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 8 of the Encyclopedia of Death, and Life in the Spirit World only costs our sub-scribers 25 cents—far less than its act-ual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent

### "The Panthelsm of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investiga-tions into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

watchword.

paid.

Denver, Colo.

these subscribers.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office. "Longley's Beautiful Rose." Vol. 2. Sweet songs and music for home and sectal meetings. For sale at this office."

"Woman, Church and State."- A histhrough the Christian ages; with remin-iscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gllt, \$1.50. For sale at this office.

J. G. Follett.

Geo. W. Walrond.

"Talmagean Inanities, Incongruities, Inconsistencies and Biasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks against Christian Science only.

"upon Spiritualism." By Moses Hull Henry A Cawl declared the bill to be ready for delivery. It is certainly very For sale at this office. Price ten cents. "class legislation." The Christian Sci. valuable. Price 25 cents.

### Why Don't You Subscribe for a Spiritualist Paper? TEARS AND CHEERS.

Please answer this question. You certainly can not be posted on the Spiritual or Occult

The great majority of the crowd was made up of women. The handful of

five to one.

The Scientists contended that such

WOMEN SHOW EMOTION.

It was soon apparent that the Scientists were not only striving to bend the minds of the committee by arguments, tee held handkerchiefs almost constantly to their eyes and others were seen ashamed to come here and try to make bowed in prayer. Another and even more emotional means of appealing to the sympathies of the committee was the frequent and prolonged applause with which the Scientists welcomed the

An especial effort to impress the committee was made by one Christian Sci-

### Photographing Spirits.

327 Monroe street, being photographer. The experiment proved a success be

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be sion 10 cents." written plainly with ink on white paper, or with a typewriter, and only on able case of somnambulism is reported one side of the paper.

the General Survey will all cases be Kenneth Hughes, a student at the adjusted to the space we have to occupy, and in order to do that they will with inflammatory rheumatism for generally have to be abridged more or some time and had written to his paless; otherwise many items would be rents that he wanted to come home but crowded out. Sometimes a thirty-line did not think he could stand the ride dream. I was never much on dreams, secretary. item is cut down to ten lines, and ten out from Waukegan. Friday night he but this one impressed me, and I deterlines to two lines, as occasion may re- retired about eight o'clock at his boardquire. Every item sent to us for publi- ing house at Lake Forest; that was the cation, should contain the full name and last thing he remembered until his address of the writer. We desire to know the source of every item that appears. This rule will be strictly adbered to.

The Sunflower Social Club will give a progressive card party or some other social entertainment, every second and fourth Friday of each month, at their had when he retired, that being the taken out considerable gold I sold out Oakland Club Hall, corner of Oakwood and Ellis avenues, one block east of Cottage Grove avenue. Lunch served. Everybody welcome. L. H. Brewster,

T. P. Wright, of Springfield, Ill., writes: "Many thanks for your premium, The Encyclopedia of Death, and strange escapade, and he is utterly un-Life in the Spirit World. It is a lovely able to throw any light on the subject. book, full of Spiritual truths."

Dr. Emma N. Warne lectured for the Battle Creek, Mich., Feb. 3 and 10. First Spiritual Church, corner Oakwood and Ellis avenues, Sunday, Feb. 10, at 8 p. m. Subject of discourse: "How Do We Master Our Fate?" Psychometric delineations and inspirational poem from subjects taken from the audience were given.

Mrs. Hortense M. Phelps writes from Sarnia, Ontario: "I have received the Encyclopedia of Death, and Life in the Spirit World, that you have given us this year with your valuable paper. There is enough in it to convert the world to the truths. I do not see how you can give us such books each year for nothing, compared to what we receive in return.'

the mid-winter meeting of the Michigan of Cummings was attended with com-State Association, if the grip will let them go. The meetings occur in Sturgis, February 8, 9 and 10. Address Mr. terribly mutilated, was it known and Mrs. Kates at 89 Royalston avenue, that such a thing had happened. An Minneapolis, Minn.

on Monday of last week, on his way to car 767, with portions of the man's illuminate several Spiritualist meetings | clothing. The haunted car is now in in Wisconsin.

W. W. Aber writes: "I am located at 205 South Ervay street, Dallas, Texas, for a short time only. Friends desiring to communicate with me, or camps desiring my services for the coming camp on Sunday last, Dr. A. B. Spinney be- looking toward suppressing the story; season, can address me at my perma- ing the speaker. Our Wednesday even- It was understood that the subject was cators of the age. Liberal thought practice of medicine, surgery and ob-Kansas."

The Sunflower Social Club will give a prize masquerade ball, at the Oakland Club House, corner of Oakwood and Ellis avenues, one block east of Cottage Grove avenue, on Friday evening, Feb. 22. Come and join in the fun. Tickets. 25 cents.

G. W. Kates lectured acceptably upon "Retributive Justice," before the St. day evening, Feb. 3. Mrs. Kates could is just recovering from an attack of ty- in fact, a present to us, and we don't not be present, owing to not having suf- phoid pneumonia. He states, though, want you to pass into the beyond before in Minneapolis, and had a fair attendance. The cause is active in Minne-

The New York Times of late date says: "Senator Wagner to-day introduced a bill amending the penal code by inserting a new section which provides as follows: 'Any person who practices clairvoyance, palmistry, or fortune telling by any act, device or method whatever, is guilty of a misdemeanor.' Senator Wagner says his bill was not introduced by request, but simply to prevent the continuance of wholesale swindling. In England palmistry is

Harrlett Barngroves were married at the residence of Mrs. Chas. Conners. Alabama street, Indianapolis, Ind. Services by Edgar W. Emerson.

burg, Va.: "The three volumes of the ter C. Behlen made speeches along the the cross for the sins of the world, but Encyclopedia of Death, and Life in the same line. Following the addresses did not provide for those who lived be parlors on Miami street. His lectures Spirit World, came to hand promptly, Mrs. Pryor read messages from spirits, fore Jesus' time; permits war among and to say that I am pleased with them would express it mildly. I now have six of the premium books, and feel that I am adding to my store of books at your expense, for which accept my sin-

Evansville, Ind.: "Henry Wolfe and | message as the medium was giving. orthodox hymn-book, thereby insulting his brother, Adam Wolfe, living at Mrs. Pryor said that it was the one scholars and their parents who are lib-Blaireville, Posey county, prominent whose leg was to have been amputated eral minded, such as Adventists, Unitafarmers, died at the same hour to-day. but didn't, because its owner fought rians, Spiritualists, Theosophists, Ma-Both men had the grip. Henry passed away at 10 o'clock, and his last words were: 'I believe brother Adam is dead.' It developed that Adam had died at exactly at 10 o'clock. The brothers were almost inseparable in life and will be buried in the same grave."

The Philadelphia Ledger has the following from Bangor, Me.: "Miss Jennie L. Holland was last evening confronted with a young man who, it was suspected, was the person that attempt- cause. Best of references." ed a felonious assault on the young woman Friday evening in the outskirts of the borough when she was on her way home from a visit to her uncle, James | Dr. H. W. Cadieux read a paper on Albert. She feels confident of her abil- 'Hypnotism and Its So-called Allied Sci- to churches and Sunday-schools, but ity to identify her assailant, and is post ences." He said in part: 'Hypnotism | not to school boards." itive the suspect of last evening was may be used as an anodyne, a sedative. not the man. Miss' Holland, who is a an anesthetic, or in the cure of nervous school teacher, the daughter of J. diseases such as stammering. Great Kharman Temple, Persia, will lecture Frank Holland, was powerless in the evil may ensue, however, when pracgrasp of the villain, who had picked ticed by charlatans. It is entirely her up and clapping a hand over her wrong to use it publicly for the mere at 11 o'clock. The public are cordially obstetrics, materia medica and theramouth, carried her some distance from gratification of the morbid tastes of the invited. Seats free. the road. Realizing that she was at onlookers. A real danger exists in the hal mercy, she threw herself on the fact that the subject can be made to ground and prayed for help. The fer- sign away property or even to take March. He is exciting great interest vency of her prayer kindled the one poison." and fled."

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

Mrs. J. E. Staner writes: "The Spiritual Research will give its next literary social on Thursday, Feb. 14, in Van Buren opera house, corner Madison street and California avenue, hall B, beginning at 2 o'clock. Ladies bring lunch. Sgupper served at 6 o'clock. Evening programme will consist of music, singing, speaking, tests and slatewriting. There will be a new phase of mediumship demonstrated by first-class mediums. All are cordially invited to come and bring your slates. Admis-

The Waukegan Sun says: "A remarkby the Antioch News from Loon Lake, ITEMS.—Bear in mind that items for | the particulars of which are as follows: Lake Forest University, had been ill father awakened him about seven o'clock Saturday morning when he found him fast asleep, sitting up in a buggy in the barn, wrapped in robes and blankets, and as carefully dressed as he had eyer been in his life. He had in his pocket just 15 cents less than he amount of car fare from Lake Forest to Waukegan, and the supposition is that while asleep he rode on the electric car

> next day, no evil resulted from his Carrie F. Weatherford lectures

while fast asleep. Except that Ken-

neth felt somewhat stiff and lame the

The Chicago Times-Herald says: "A haunted motor car on the Metropolitan dition of Queen Victoria. It has been a which I have received with former subconsternation among some of the employes of that road. On the night of Jan. 28 the car ran over and killed J. O. Cummings of South Evanston, at the Halsted street station. Ever since then it is averred that whenever the car passes the station the lights within it suddenly grow dim and assume a paleblue tint. The faint chiming of bells is heard and once, it is alleged a white figure was seen flitting along the tracks ahead of the motor. Last night a distinct scream was heard, according to persons on the car, as the Halsted G. W. Kates and wife expect to serve street station was reached. The killing plefe mystery. Nobody saw the accident, and not until the body was found, examination of the motor cars of the Moses Hull passed through Chicago road resulted in finding blood stains on use by the crew that collects the money tinctly heard sobbing. He reported from the station agents. It is in

Polly Burrows writes from Detroit, Mich.: "We had two spiritual meetings nent address, Lock Box 20, Spring Hill, | ing dark cabinet table seances are at- not to be discussed at all, but those tended with wonderful phenomena, close to the person of the Queen knew bringing conviction to many anxious that it meant the death of the sovereign souls. Dr. Spinney and Lyman C. Howe within a very short time. will, it is expected, be with us again in

charge of Motorman Hogan."

Va.: "I enclose you clipping of Blue I am thankful to the Spiritual forces Grass Blade containing challenge of Ed- that you are able to so manipulate the itor Moore to slate-writing mediums, financial part so as to furnish such good which has just been returned to me by matter to the great army of readers of Paul, Minn., Spiritualists Alliance, Sun- Mr. Fred P. Evans, who states that he our Progressive Thinker for they are, ficient Christian science to prevent a that he would not accept it if he were we bring the flowers of our glad apprecase of the grip. Mrs. Georgia Gladys | well; that he has been fooled so often | ciation for your noble work. The paper Cooley spoke for the State Association with challengers failing to come up to grows better with every issue. I wish their promises, that he has publicly an- every Spiritualist took it and enjoyed nounced that he would have nothing reading it as much as I do. The lecmore to do with them. However, there tures lately are so good; Moses Hull's are many others, no doubt, who would 'Who Shall Roll Us Away the Stone,' be glad to meet Mr. Moore and prove to and Bro. Leadbeater's lucid explana- journ here I have been called to lecture him immortality, but I don't believe, as tions of the psychical sphere or spirit. and give tests at both La Porte and Moore should be met according to the Bonney for his earnest words in regard conditions he imposes in his challenge. to the lynching atrocities. How my I should like to see a good medium chal- heart aches when I read of these worse lenge Mr. Moore and provide conditions fair to both sides."

the Spiritualists' meeting last night, D. C.: "In view of the fact that you are Mrs. Loe F. Pryor, the regular speaker a friend of liberal ideas and not in faconsidered an art, but in New York, for the association, made the principal vor of orthodoxy doctrines inculcating Spiritualists or Societies accessible to Senator Wagner says, it is considered address. She declared that Paine made in the young an imaginary personal this city for mid-week lectures or cirwindle."

Dossible the advanced thought of to-day, that he paved the way for 'Ingersoll jealous, and apprehending that some als or weddings. I would like to enand other noble reformers who have people worship or venerate another gage with some other societies for the rescued us from the thralldom of the Delty, punishes his people because they superstition of the church,' and that if love him; makes you suffer for the Paine had lived until to-day he would iniquities and misdoings of your anceshave been a Spiritualist. Mrs. Smith. John Jacobs. Edward Dykins and Wal
John Jac Mrs. M. A. Carr writes from Lynch- John Jacobs, Edward Dykins and Wal- own son, one of the Trinity, to die on who, she stated, stood at her side. One Christian nations and with all his woman wanted Mrs. Pryor to tell her power and goodness declines or is not the name of the spirit who was telling able to enlighten nearly seven-eighths her a message. Mrs. Pryor said that it of the known world to Christianity, I was a soldier. The woman declared beg leave to state that the present that there were at least two soldiers in school board of Washington, D. C., in-The Chronicle has the following from the spirit world that might send such a troduced in the public schools here an against it. That ought to be more con- terialists, Jews and others. While I vincing than the name,' declared Mrs. strictly believe, as stated in the Con-Pryor."

Dr. C. J. Stevenson, magnetic and mental healer, writes from Garrettsville. Ohio: "I wish to announce to my brother Spiritualists and friends in general, that I would like to locate views, narratives, imaginary ideas of where there is a good society of our creation, Garden of Eden, devil, hell or friends, and where I could work pro- heaven, earnestly oppose such hypocrit-

The Detroit Tribunesays: "Hypnotism | the dark age when witchcraft, especialwas the theme at the Wayne County ly in Massachusetts and other places, Medical Society's meeting last night, caused innocent people to be burnt to

spark of manhood in the breast of her | Dr. Weythman writes from Memphis, assailant, and with the remark, 'I see Tenn .: "I have lately had copies of the you are a child of God,' he released her leading Spiritualist papers. but The Progressive Thinker beats them all."

that I no longer will assist, as heretofore, in its programmes, owing to the fact that I exposed the tricky methods by which Mabel Aber Jackman's slatewriting is done, against the wishes of the president and others connected with the society. Letters in my possession will prove this assertion. Interested persons are welcome to call at my to get slate-writing and spirit paintings, dress me at 768 W. Madison street."

J. R. Webster writes: "I have taken all of your premium books, and am waiting for you to give us another half-The following comes from Sharon.

Pa.: "Milton McCombs, who has just returned from the Klondike, told a North American representative how he found a valuable gold mine through a dream. said, 'I had plenty of money, but con- paper published in the United States. tinued hard luck reduced me to poverty. All I had left was my kit of tools. One from Mrs. Etta Seaman Bledsoe. Our night I dreamed that I was the owner hall is filled every Sunday night and of a valuable mine. I was taking out gold nuggets and dust with every shovelful of dirt. I fancied my claim lay about five miles east of my cabin and two miles south. On either side of the at Dallas, Texas, Feb. 22, 23 and 24, claim was a stream of running water. You may imagine how despondent I felt | cers and also to attend to any business when I awoke to find it was only a that may come before it. A. A. Kunkle, mined to make one last effort to find gold. I started out early the next morning, going in the direction of my dream in Clark county, So. Dak. If there are claim, I had walked about five miles when I came upon a stream of water. It forked, one branch going to the left and the other to the right. It was an exact representation of the spot I had seen in my sleep. There I staked off my claim and found gold. After I had to several Englishmen for \$25,000 and started for home.' to Waukegan and then walked the 16

Mrs. E. W. Belcher, speaker and platform test medium, served Harmony Somiles home against a strong west wind clety, New Bedford, Mass., Jan. 6, and was re-engaged Jan. 27 and 30. She served Hopkinton Progressive Society, Jan. 20; re-engaged for June 16. For engagements she may be addressed at No. 293 Pleasant street, Marlboro, Mass.

> A weird incident reported recently seems now to have more than passing | Mass.: "I enjoy your paper very much, significance in view of the critical con- and thank you for the premium books legend since the death of Mary Stuart scriptions." that her ghost haunted the tower of London just before the death of every sovereign of England since the time of Elizabeth. It was whispered that the ghost of the martyred Queen walked on the ramparts of the tower sobbing and moaning, and that her appearance was invariably the forerunner of death to the reigning sovereign. Several weeks ago the story came from London that the court had been thrown into a fever of excitement by the story of the warden of the tower, who reported that he had seen the ghost of the dead queen walking in the tower and heard her sobbing and mourning at the hour of midnight. He was awakened by one of the watch which is still maintained on the tower, who had reported that queer noises were heard proceeding from the battlements. The Sir Warden knew of the legend of the dead queen and what It portended, and alone made the trip to the top of the tower, and there he diswhat he had heard, and although Queen Victoria at the moment was not ill, his report was made and forwarded to the give us a grand spiritual feast every ing, in which he acquitted Dr. Woods court, and positive orders were given

Speaking of the premium books, Mrs. S. S. Rockhill, of Alliance, Ohio, writes: Kent E. Perry writes from Longwood, "They are a mine of mental wealth, and stated in my former letter, that Mr. ual world. I want to thank Wm. E. than brutal outrages, especially that one in the heart of the city."

The Cleveland Plaindealer says: "At | Veritas writes from Washington, stitution of the United States, that every one worships in accordance with his own conscience, the tax-payers opposed to orthodox doctrines promulgated through the Bible, giving only fessionally, and still help to boom the ical propensities; whereby their off-cause. Best of references." spring are misled and brought back to death, etc. Religious tenching belongs

"Church of Silent Devotion," Rev. Dr. Otoman Zaradusht Hanish, of El-

Prof. W. M. Lockwood will lecture in Pittsburg, Pa., during February and there. In Philadelphia he had excellent.

Cortland Ball writes from Indianapolis. Ind.: "Edgar W. Eemerson served the society of the First Spiritual shall be guilty of a misdemeanor and at this office. Price 10 cents.

Mrs. Dr. Edwards writes: "I wish toannounce to the members of the Church the past three months in a manner that wis very satisfactory to all.
Who through my influence, icided the Steinway Hall Spiritual Association, da Comman follows for this month and imprisonment."

Mrs. Dr. Edwards writes: "I wish toChurch the past three months in a manner that wis very satisfactory to all.
He has always then a great favorite with the Spiritualists here. Mrs. Amanmore than 180 days, or both fine and imprisonment." da Coffman follows for this month and March, She came among us as a perfect stranger, butlat the close of the service last evening-all seemed to feel that they could take ther by the hand and say, 'God bless you, my dear sister; you have done adbly.' The reception she received must certainly have been very gratifying to here: At the evening service a thing occurred that was wholly home at any time. I will show you how out of the ordinary, and the beaming countenance of our worthy president, as done at Steinway Hall, Jan. 2, 1901, B. F. Schmid, showed that something and on other occasions. For full infor- pleased him very much. He stated that mation free of charge, call on or ad- when the first song was being sung he distinctly heard a spirit voice between Mrs. Coffman and himself, joining in the singing. The Progressive Thinker is, as in the past, still the favorite with dozen. Keep right along in that direc- the Spiritualists of Indianapolis. A tion. I expect you will do all the good | goodly number are taken every Sunday things for your subscribers that they at the door, and often the supply is not equal to the demand. It seems to keep right along in the even tenor of Spiritualism, without running out on a wiid

goose chase after strange gods." T. C. Kern writes from Lincoln, Neb.: "I could not do without your valuable 'When I went to the Klondike,' he paper. I think it is the best Spiritual We are having a fine course of lectures a great interest is being taken in the cause in this section."

The Annual convention of the Texas State National Association will be held 1901, for the purpose of re-electing offi-

Thirza Boyd writes from Vandervoort, So. Dak .: "I would like to know whether there are any live Spiritualists I would like to have them write to me. Iwould like to have them write to me. I am all alone out here; the only Spiritualist I mean. I have had some very interesting seances by myself, but would like to have some one join with me and perhaps we might have better results. I am a widow living alone with my boy. I keep the Vandervoort postoffice, so am easy to find."

N. A. Stevens writes: "During the past 12 years, never has the city of Los Angeles been so well represented with mediums. New mediums are coming THE METHODS EMPLOYED IN right along. This is an age of rapid progression. The people of the whole world are thinking and investigating as never before."

J. A. Morley writes from Springfield.

Mrs. Amanda Goffman writes: "I am months' engagement with the First Spiritual Church. This society has a

Mrs. Bessie Woodward writes from and the prosecution followed. Lloyd, Ohio. "My husband is renewing The hearing was had before Justice his subscription, and I feel as if I must | France, Wednesday afternoon, and write a few words of grateful apprecia- was by him taken under advisement. tion. You and your contributors surely | Later he rendered his opinion in writweek. We consider The Progressive on the following grounds: Thinker one of the greatest liberal eduseems to be progressing in every direct stetrics, approved March 8, 1897, tion, even penetrating through the reads as follows: thick crust of orthodoxy. Nothing will so help its advancement as a 'true blue' Spiritualist paper, discussing impartially all sides of the religious question. In our estimation The Progressive Thinker (and it is rightly named) more than meets the requirements."

Sarah M. Dudley, M. D., writes from Williamsport, Pal: "The good work of act." promulgating the truths of Spiritualism goes on very successfully at this point. Large audiences attend the lectures, shows that the defendant is a Christian and very many line tests have been given. There is deep interest manifested. Our Ladies' Aid, although a recent movement, has given one social, Saturday, January 12, as such Christian which was both lucrative and enjoyable. I have been serving this society since November last. Since my so-Engles' Mere. In these two places the Spiritualistic element is strong and up-

lifting." Mrs. C. McFarlin writes: "I am again located at 605 Jackson street, Milwaukee, Wis., where I am to serve for the treatment, and required no license. third time the Unity Spiritual Society for the months of February and March. I would like to make engagements with remainder of the season."

20 and 27, at the Unitarian Memorial were finely delivered and full of interest. His tests were acknowledged by all to be equal to any ever heard here before."

### SHOULD BE DEFEATED. After Those Who Heal the

Sick without a Diploma.

Sacramentou Cal-A determined campaign is to soe made at this session of the legislature of California against Christian scientists, faith cure healers, osteopathy, o Chindse doctors and all other persons known to the medical fraternity as "irregular practitioners." Assembly bill Nil 284, introduced by Hasson, of Orange, who is himself a practicing physician, formulates a scheme for the regulation of the practice of medicine and surgery, and pro-Eclectic Medical society.

medicine or surgery in California must pass an examination by this board upon | cents. For sale at this office. on the "Sun Worship," in Hall 613, Ma- anatomy, physiology, bacteriology, pathsonic Temple, Sunday morning, Feb. 17, ology, chemistry, toxicology, surgery, peutics, and theory and practice of medicine.

this examination is to receive a certificate, which must be registered with the this office. county clerk of the county in which he . "A Plea for the New Woman." By

The gist of the bill lies in section 16,

which is, in part, as follows:

"The following persons shall be deemed as practicing medicine or surgery within the meaning of this act: "Those who profess to be, or hold themselves out as being, engaged as doctors, physicians or surgeons in the treatment of disease, injury or deformity on human beings. "Those who shall investigate or di-

agnosticate, offer to investigate or diagnosticate any physical or mental ailment of any person with a view of relleving the same, or who shall, for pecuniary or valuable consideration, prescribe, suggest or recommend any drug or medicine, magnetism, electricity, ap pliance, application, operation, manipulation or treatment of whatever nature. for the intended relief, palliation or cure of any wound, fracture or bodily injury, infirmity or disease." This section, coupled with the strin-

gent examination that is required will. if the bill becomes a law, result in driving out of the state multitudes of persons now engaged in the practice of Christian science, osteopathy, faith cure and other systems to which the regular schools of medicine refuse recognition. The Chinese doctor will have to seek some new field of effort and the traveling fakir will find California an inhospitable state.

As might be expected, the regular 84 La Salle Street - CHICAGO physicians of the state are strongly in favor of the bill. It has been endorsed by the state medical societies and by the physicians of San Francisco, Los Angeles and other cities.

he will oppose the bill. He has introduced a bill giving recognition to ostemeasure and Johnson will probably make a vigorous fight. Both bills are now in committee. GEO. M. TROWBRIDGE:

## ACQUITTED.

Justice France Renders an Opinion.

CHRISTIAN SCIENCE HEALING DO NOT COME WITHIN THE ACCEPTED DEFINITION OF MED-ICAL PRACTICE. Dr. I. N. Woods [says the Fort Wayne

(Ind.) Journal], the Christian Science healer, or demonstrator," as he prefers to call himself, stands for the second at Indianapolis; And; to fill a two time acquitted before the law of any misdemeanor in following his profession. The last case in point was one in beautiful house of its own, centrally lo- which he was charged, in an affidavit cated. It is well officered. Frank filed by Constable Bagby, with practic-Schmid, the president, is the right man | ing medicine without a license. The in the right places. All seem to work in case grew out of the fact that Dr. harmony, The Ladies' Aid meets every | Woods was called in on Saturday last, two weeks, and it is well attended, and to see a little son of Mrs. Sophia Miller, is doing a good work. I have the month | who lives at No. 11 Lavina street, who of May not takem as yet, and some was at the time suffering from a severe camp dated left. I would be pleased to | cold. "Dr." Woods applied his customcorresponda with societies desiring my ary methods which he testified conservices. It would like to make week- sisted of silent prayer, unaccompanied night engagements for lectures and by the use of any medicine whatever. tests near Indianapolis during February | He left and was not called again. In and March. Id will also answer calls to the meantime the child grew much attend funerals. sAddress me at No. worse, and Dr. C. Martz was called in 911 N. New Jersey street, Indianapolis, on Sunday. The child died in less than Ind." a salabast at any come a membraneous croup,

"Section 8 of an act regulating the

"To open an office for such purpose, or to announce to the public in any way a readiness to practice medicine in any

county of the state, or to prescribe for

or give surgical assistance to those suf-

ity, shall be to engage in the practice of medicine within the meaning of the "Without stating here the evidence as elicited from witnesses, the evidence Scientist; that his treatment is by silent prayer, etc., that he walted upon and treated the child of Mrs. Miller on Scientist; that he never practiced medicine, never diagnosed the disease or

sickness, and never held himself out with an announcement of a readiness' to engage in such practice." The opinion then proceeds to cite as cases in point that of Nelson vs. the State Board of Health, in the Kentucky court of appeals, in which it was decided that kneading or manipulating the body did not constitute medical

tablished rule is that words and phrases ance and popular meaning unless a con- Correspondence, Penetralia, etc., are a done are within the meaning of the ing the author to be familiar with his ANGELL PRIZE CONTESTRECITATIONS. Dr. B. Colson writes from Bangor, tion is entitled to the benefit of that out it, as well as all his other books, present statute.

ease, or words of encouragement or the | For sale at this office. teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of medicine in the popular sense and within offense of which he stands charged. "H. F. FRANCE, J. P."

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

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

Hortense Balcolm: Q. I have observed that the surface of snow after a few days becomes dark with dust. From whence does this come?

A. This discoloration of the snow, when closely examined will be found to be composed of soil blown from uncovered places, particles from fences and trees, and a larger portion of an impalpable substance. The latter it is difficult to account for, as it may be ties of the atmosphere.

The same phenomenon is observed on shipboard on the reaches of ocean. However clean the decks of a sailing at rest. vessel may be washed, in a day or two a layer of dust will gather. Even the seq-air appears dust-laden, and the particles settle on the deck. From whence comes this dust in the air that may have been washed by repeated rains? It may be the lightest particles drawn upward by strong winds, in remote countries, but there is another source which must be called on for a part at least of the supply. I refer to the meteoric bodies, which are constantly being met by the earth in its orbit. No one can watch the clear sky for any length of time without seeing one or more of these "shooting stars." They are bodies moving in space which are drawn into the earth's atmosphere, and meeting its resistance, become intensely heated and dissipated in vapor, which condenses as dust-sometimes when large they reach the earth's surface, but their usual fate is to disappear in the upper regions of the atmosphere. We do not see those that fall by day, nor the smallest, which do not produce sufficient light; yet 'we know that thousands on thousands are consumed in the upper air every day. The dust into which they are resolved is so impulpable it floats for a long time, and has animportant office in tinting the sky and giving color to the morning and setting sun, but at last it reaches the surface

Some years ago, there was a series of splendid sunsets which was referred to meteoric dust, but which really was the result of a tremendous volcanic eruption of Krakatoa in the South sea. This volcano from an immense crater, blew a volume of dust, instead of lava, with such force from the very bed of the sea, that it reached the higher wind currents and was borne around the world. It was so light in substance thatit remained for weeks, producing the most gorgeous, and at times weird coloring of sky and clouds.

falling allke on land and sea.

The thickness of the layer of dust which falls over the whole surface of the earth has been variously estimated. but approximately it may be stated as an eighth of an inch in a century.

B. T. Chaffee: Q. What of birth stolles; their meaning and lore-origin? What stones are assigned to the months

A. There is no real connection between the various gems and the months to which they are assigned, or their symbolical significance. It is all the childish imagining of an age long past which knew nothing of science.

these were symbolized by the gem appropriate to that month. When it is considered that a thousand persons, born not only in a certain month but during a single hour of that month, develop characters the very opposite, and as diverse as those born at the antipedes of the year, it will be seen that the time of the year has no significance as determining character. The belief that the birth-day has such significance comes from its assertion in the past, when facts were not necessary for its support, and has by constant relteration ing-H. maintained credence, because no one has disputed it. Aside from this, it has the elements of romance and stimulates the poetic fancy, which is at times a relief from the prosy, common-place of

As a curious piece of folk-lore, descending from an unknown source and revised by unknown hands, the birth- they please send me full address. stones of the months, with their symbolism is given in full: January, hyacinth, symbolizing constancy and fidel- leaving me. ity; February, amethyst, peace of mind and sobriety; March, jasper, courage; April, sapphire and diamond, re- close. pentance and innocence: May, emerald. success in love; June, agate, long life and health; July, carnelian, the cure of evil by forgetfulness thereof; August, onyx, conjugal felicity; . September, chrysolite, the cure of folly; October, opal, hope; November, topaz, fidelity and friendship; December, turquoise | ive Thinker, and with whose style and and ruby, brilliant success.

Socialist: Q. Would It be advisable to join in a colony Spiritualists to carry out the great principles of their belief?

A. There has never been a colony, or socialistic organization, under whatever varied phase, which has been a success, and it may be safely concluded that there never can be. Society is an organization, most complex, which is of growth, with its roots running into the remotest past, and pushing forward into the future, by laws of advance as fixed as those of a gigantic tree. What ever is done to assist in that advance must be along the lines of the growth. As in the tree with expanding branches, the growth of a limb depends on its atvital. In the social organization, when collice.

tempts a growth distinctly its own, it finds itself surrounded by antagonistic DISTORTED elements, and the vitality which at first sustains it, absorbed in fruftless endeavors against existing conditions deavors against existing conditions which refuse to yield to such methods

Of all people Spiritualists should be

he last to attempt to isolate themselves from the great body politic. To attempt to be an exclusive people, missioned for a "higher" development all their own, would be to follow in the steps of all previous efforts which have met with which are apporently partially successful. The Shakers. Dunkards and

dense ignorance, and should they be ternoon five women, fashionably this way. come enlightened, they would cease dressed, invaded Milwaukee avenue It is laughable. I, an old debater. their attachment to their order, and lose and attempted to repeat the proceed- having debated with you nine times, their exclusiveness. The Mormons do ings enacted in the southwest part of asked for an endorsement by some "ornot furnish an example which is at- the city the night before, Serious dam- ganized body!" Is this an illusion? tractive for imitation.

of life here and hereafter; a world-re- and only the determined action of J. S. asunder those threads, and assert your comes not to a favored few who isolate No. 1144 Milwaukee avenue, prevented themselves and attempt to found an in- a more serious damage earlier in the dependent society, but to the whole, afternoon at his store. Dr. Dowie de-Every individual of the state must be nies they are members of his flock. an integral part of the state, and can-

There can be no isolation. ciples of Spiritualism, which are opposed to such isolation? Would not its cuted by every one who accepts its doctrines, laboring to bring the whole people up to their level?.

Mark this: Every associative move- tion that saved Frank's drug store from ment must have leaders, and all such associations that ever have been or will be, are projected for the benefit of these leaders, and whatever they gain is at the expense of their credulous follow-

Charles Davidson, of whom we have er. The women immediately apsupposed that the falling snow would not heard for years, and do not know if proached the customer and the leader, a bates. Never have I permitted any so. carry with it all the dust and impuri- he has departed this life or not. In a middle-aged woman, dressed in the clety to say to me, "Thou shalt not." book supposed lost, and afterwards height of fashion and wearing an auto- A society might as well usurp my found, this was written:

"This is certainly remarkable. I am Chas. Davidson." Could a spirit have written it, without

A. It would be possible, and there have been many instances recorded parallel and confirming.

travel with the rapidity of thought. Is to him," said the leader.

A. It is not true. Thinking of a disas is said illustratively, like thought; but space to them has meaning and there is limitation to their flight.

Anxious: Q. I have met with no succontinue before I may expect good re-

A. That depends on so many circum. stances that it is impossible to answer. It is a question constantly coming up in the wide-spread eagerness to be able to be in:direct communication with spirits. The choice of the members of the circle, of time, place, and the mental and spiritual states, are all to be taken into consideration. Simply sitting down and awaiting the spirits' coming is not suffi-

### An Interesting Incident. I was much interested in Mr. Ralph

Douglas' article, "A Beautiful Experience," which appeared in The Progressive Thinker January 19, as it brought to mind an experience of mine which occurred in 1894, when I was a helpless invalid, and thought, as did those about me, I was passing to spirit life. I remember saying; "I am ready to go, but I want to be conscious and realize just what the change is." I had been told by several in spirit life that there was no suffering at that time, and I wanted to be able to return and prove by my own experience, that what had been told me was true. Suddenly my throat seemed to fill, and muscles contract. My friends thought me suffering, and I felt my spirit friends had been mistaken, but before there were any very uncomfortable feelings l made an effort to swallow, and instantly my throat cleared. I felt perfectly well. My spiritual vision opened, and I saw my dear mother, nephew and friends who had passed to spirit life. and such music, perfect melody, that fell upon my ears I can in no way de. in the vicinity. Clerks were put to scribe to be understood. It was per- guard the doors at all drug-stores along fectly enchanting. Earthly music Milwaukee avenue, but the women did sounded harsh and discordant to me for | not put in a further appearance. The to bestow certain mental qualities, and a long time after hearing the spiritual. druggists were highly incensed at the One dear spirit friend, Alice, said: "How glad I am you have come to us," while another remarked. "Alice. Annie cannot remain, her work on earth is not quite done, there is a cord that connects her with earth," Then the heavenly music ceased, and I was back in my mortal form, weak and exhausted, but the memory of that vision, and music. will never pass from me. I think I here I will kill them. This threat is not know just what the sensation is of an idle one. I have a right to defend passing from mortal to spirit life, and have not the slightest dread regard- robbers. These women are no better,

Permit me to thank the kind friends who have responded to my call, and to ask others that take interest in veterans in the cause to read my card on page 8. I have unclaimed letters, returned to me, belonging to J. M. Morrill, Rockford, Ill.; Miss M. Busch, San Francisco, Oalif.; J.: G. M., Augusta, Ga. Will

me a few weeks' visit, but is gradually | them should they visit his place. Ser-

With grateful thanks to Editor Fran-

cis for his many acts of kindness, I ANNIE LORD CHAMBERLAIN. 15 Franklin St., Milford, Mass.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbenter, two of whose lectures have recently been published in The Progresstone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences; some of which seem fairly mi-

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.

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and invade Saloons.

THE DEVOTEES OF DOWIE WHO ARE IN THIS DEVILISH WORK, ARE WORSE THAN THE WORST MOBS OF THE SOUTH.

condition of a certain class who exult in their knowledge of God and the "cru-Mormons, drawn together by religious clifed" One. They "know" all about age was done in the drug store of I. L. Moses Hull, a born freeman; a glant, Spiritualism is the great world science | Quales, No. 1086 Milwaukee avenue, bound by Lilliputians! Moses, snap ligion if that term is desirable. It Frank, proprietor of a drug store at manhood.

not escape from the responsibility. are believed to be the same who created my manly freedom for all the organizaso much havoc on Wednesday night in tions on this earth. How could a colony embody the prin- the vicinity of Eighteenth street. They professed to be followers of Dr. Dowie, called the druggists "servants of the purposes be immeasurably better exe- devil," and told the customers in the stores invaded to "go home and pray and leave the works of the devil alone."

TOLD TO GO HOME AND PRAY.

It was their zeal on the praying ques-

The five emulators of Carrie Nation alighted from a Milwaukee avenue car and entered Frank's store late yesterday afternoon. At the time J. S. Frank C. A. Davidson: Q. I have a cousin, was alone and engaged with a custom-

> mobile coat, said: "Leave that vile stuff! here and go home and pray." Frank suspected his visitors at once and replied: "I believe in praying all right as long as people leave my store alone, but any person who touches anything here that belongs to me does so

at the peril of their life." "You are a servant of the devil and W.: Q. It has been said that spirits | should share the fate of all that belongs

"I'll make you women think I am the devil sure enough if you don't get out tant locality no more transports a spirit of this store in a hurry," answered to the place thought of, than it would Frank, as he reached for a half-gallon while in the body, It is true they may bottle of sulphuric acid. "I'll give you pass through space with great rapidity, just three seconds to get out that door." Frank had hardly delivered his ultimatum before the women took to their heels and with loud shouts of "Hurrah for Dowie," started south on Wilwau-

> The band proceeded one block and entered the drug store of Mr. Quales, repeating their shouts for Dowie. Quales was, alone and came out from behind to be put forward by some national orthe prescription case to wait on his noisy customers.

> ed the leader. "You sell medicine to their next annual conclave. The next sick people, but we pray for them," and thing I know your sanhedrim will re-the woman emphasized her remarks by quive me to trupdle out a solvine lutelbringing down a bottle of wine on the plate-glass showcase with such force. If the people of anystown, say Battle that the glass was cracked from end to end and the bottle broke in her hand. A strong right swing in the direction of Quales sent the proprietor to a place of safety under the counter and knocked two more bottles of wine onto. the floor, where they broke into a thou-

> "Hurrah for Dowle," yelled another than Moses Hull tied; to the apronone of the band, as she threw a pound string of that old mammy association in weight through half a dozen bottles of medicine which stood on the shelves be- headed god. Whew! wouldn't I catch hind the counter, "We'll teach you to it if it could catch me! But it is such

BREAKING GLASS ATTRACTS A

The noise of the breaking glass began to attract a crowd, and the women, becoming alarmed, rushed for the door and continued south on Milwaukee avenue. Quales immediately looked for a policeman, but none could be found in the neighborhood. Several witnesses to the affair followed the women, and say they took a Milwaukee avenue street car and went toward the city. No attempt was made to apprehend

There was no little excitement in the neighborhood when it became known that the drug-store smashing band was action of the women, and they would have been handled without gloves had they attempted any further marauding. Otto Haller, No. 1240 Milwaukee avenue, remained near the front door and awaited the arrival of the women. However, his store was not visited.

"I have two revolvers in my store." said Haller, "and if those women come my own property against thieves and and I would not hesitate to shoot them

A. Klotz, No. 471 North Ashland avenue, was so worried over a probable visit to his place that he sought information from the police at the West Chiand he begged the police to inform him geant Shifter referred him to the Rawson street police, and Sergeant Regan told him if he was visited by the women to inform the police. The police official refused to advocate the killing

police to prevent a repetition of the afternoon performances. They claim to know the women, and special officers were sent out to look them up.

George Remus, a druggist at No. 952 Milwaukee avenue, used a bottle of ammonia to protect himself from the raiders at 7 o'clock last evening. Six customers were in his store when the raiders entered. They were four women robed in long cloaks, and one of them carried a cane. The one with the weapon struck a number of bottles on a showcase, breaking them and the showcase. Remus was in-the rear of the the women he selzed a bottle of nmmonia and ran towards them. He threw the women turned and ran from the place. Remus did not follow, but called up the West North avenue police, and searching for them. Remusars \$35 this office.

### GOOD SPICE.

So, so, the National Association of Spiritualists has tied you with "string." Shameful! "My eyes are dim," so I read again from your letter just received. You say: Wes, the Na-To the Editor:-Mob violence of this | tional Association gave me, unsolicited, kind is a remnant of the dark ages, and two documents, one thanking me for pitiable failure, and wasted the ilves of a segment of superstition, bigotry and past conflicts, and one making me their those engaged. There are examples ignorance, It illustrates the benighted | champion. But there is histring to it. I am to debate only with those who are put forward by sometorgaffized body." That would be hard upon desus Christ. zeal, have for a period held their own. God's providence and methods, yet are When he was on earth there was not an The fruit is a dead branch which will beastly ignorant and cruel. As set | "organized body", that would put him perish with the generation which now forth in the Inter Ocean of Feb. 8, a forward-but he debated all the same sustains it, for its means of renewal are | band of drug-store destroyers has pre- | with learned doctors, scribes, sadducees not compensatory with the processes of ceded the promised visitation of the and pharisees. If he were on earth to-Carrie Nation Home Protectors," and day I do not know of an organized body The Dunkards are organized by relig- has already operated in two remotely that would endorse him-or that he ious zeal; a blind faith; founded on a distant parts of the city. Yesterday af- would endorse. I think it reads better

There are several organized bodies ready to take me in as you have been "taken in" by the National Association which now pulls the string on you and The women who operated yesterday says, "Thumbs up!" but I will not sell Where did your Association get its

authority to bind you? Is this not the way Popery arose? Think of the plight. Martin Luther

would have been in immediately after he and his nun Kate, left the Catholic church, with no organization to give him permission to debate against the Vatlcan.

I can understand how local societies give endorsements to public speakers as protection against irresponsible individuals, but I consider the fact that I have held more than one hundred debates, covering 600 nights, a higher endorsement than any society can give me. My best credentials are my de-

right to lecture where; and on what subject I please. After a lifetime spent in debating, I need no further endorsement, any more than a lawyer needs a new parchment for every case he takes, or a physician a new diploma for every patient he visits. The highest endorsement is talent, ability to do the work before us. The musician, the artist, the sculptor do not depend upon a sheepskin before they can be permitted to thrill mankind with song, painting or

When will the race rise .. above the humbuggery of laying holydiands upon unholy heads, or vicesversa, "Go down now, heal, preach, prhy, debate."

An Iowa Congressman refused to debate with me in the political campaign because I was not at Congressman. still retain my self-respect; A bishop refused to meet me in a discussion because I am not a bishop: 9 I am surprised that your Association, with the "string," did not requibe your opponents ganized body, and arr"Reverend" attachment. This is a ligrent . oversight. "You are an imp of the devil," shout- They had better repair the breach in

> ligence" to keep company with theirs. Creek, Buffalo, or Chicago, arrange for a debate between two gentlemen whom they have confidence. I would like to know what business that is to your National Association? Moses Hull with his manhood and his splendid abilities as a public speaker and debater, is of more consequence, in my estimation, of whom had never heard Spiritualism, Washington, with its, little woodena nonentity that it can't even thunder like Thor; but it tries mightily to imitate the Pope, like the toad in the fable he tries it he will find Spiritualists that tried to swell himself as large as the elephant-and burst! Dr. Severance

paralyzed the thing long ago and it has never moved since. It is as dumb as a Chinese Joss, and not half as interesting as the Jewish Jehoyah, Moses, take a friend's advice, and cu

that umbilical cord. Texas, Mich. W. F. JAMIESON.

### "Words That Burn."

This book, by Mrs. Lida Briggs neat cloth binding, deals with American and English character in an attractive.

instructive, and progressive style. Mrs. Browne is a new competitor in he field of book making, yet with the intelligence and ease of an experienced author, she touches, with a thoughtful, charitable, inspiring pen various phases of reforms in a courteous, gracious manner: still with earnest convictions that cannot fail to hold even the most careless and conservative reader with increasing interest and instruction to

Her characters are very realistic and she weaves around most of them an atmosphere of generous, refined, noble, sympathetic demeanor, so necessary to the true advancement of men and

One of my friends in New York City. some years ago, whose profession was that of reading manuscript for a large publishing house there, bitterly mourned in my hearing the loss of what hdd been a great pleasure to know what protection the law afforded The nature of his business had forced him against an attack by the women, him to wade through so much commonplace, sensational, unnatural twaddle, Inflammatory, rheumatism has paid if the law gave him the right to kill that he had often felt a shiver of disgust at the sight of a work of fiction. I am sure my critic Friend's fine faste would receive a keen sense of delight in

> reading "Words That-Burndi Clifford Mercier and Adelaide Percival are carefully drawnamd life-like of the unwelcome visitors, and said he individuals, that it makes one feel more did not believe such drastic measures gladsome emotions and a spronger sense of honest pride that we belong to the Extra precautions were taken by the human race of which then are such grand and noble possibilities.

The book has a lofty and pure spirit pervading all its pages like subtle and enduring perfume. ged d JAY CHAAPEL.

The above book is efortisale at this office. Price \$1.25.

worth of damage was done in his place. Here we have an illustration of what perverted religion would do to all who are not in harmony with it, had its adherents the power. While we live in store, and when he saw the actions of this enlightened 20th century we have a very large segment of the dark ages to confront us, and which must be sup- riage ceremony, marriage certificate. the contents of the bottle at them, and | pressed; otherwise it will try to suppress all liberal thought LIBERAL.

Chicago, Ill.

## MOSES HULL ANSWERS.

What is the Matter with W. F. Jamieson?

I have long tried to find time which

could be spared from more important duties to propound the above query, and to take a diagnosis of the Jamieson case. If I am not mistaken it will be forty years now in a few months since I formed the acquaintance of Brother Jamieson. At the time I first met him we had four sessions of as pleasant a debate as I ever had with anybody. Since then I have known of him and his doings almost all of the time. He and I have ever been particular friends. We have been in partnership; I think I have found him strictly honest in every place. He has been in my debt; I believe I have been in his; now I think I owe him nothing but love. I think he believes all he says, but he is terribly lopsided in some of his judgments. His chief craze seems to be an overgrown or abnormal desire to debate. He reminds me of the darkey who was baptized into the Disciple church, at a time when they were challenging everybody to debate; as soon as he blew the baptismal waters out of his mouth and nostrils sufficiently to allow himself to speak, he drew a small Testament out of his pocket and said, "Ef anybody wants to 'spute, dis yer darkey am ready." Bro-Jamieson seems ready to debate with almost anybody on almost any question. In his article in The Progressive Thinker of January 5, he asks, "Do the Spiritualists shun debate?" I answer most emphatically, no, they do not. While they do not shun debate they do not debate just for the fun of debating; they generally debate be-cause they can get a few to hear a debate who could not otherwise be induced to listen to an advocate of Spiritualism.

I have had several, I think seven, debates with Mr. Jamleson, since his profession of faith in Materialistico-Agnosticism, or anything to kill Spiritualism, I do not think that in any instance there were five attended the discussion who would not have gone to hear me speak if there had been no debate. In every instance there were some kept ecture if Mr. Jamieson had not been there to take half the time.

Now, why should I spend my time with one who has no following? Mr. Jamieson forward as their champion against Spiritualism? I certainly have no time to debate just to gratify one man, or to furnish an audience for

Brother Jamleson seems very anxious to "let go" of his Agnostico-Materialism. I have tried in several instances. to assist him, but I have found that in each instance he clings even more tightly than the darkey preacher's 'pos sum did ot the persimmon tree. To me, it seemed that he had no reason for believing his creed of unbelief; he could neither deny nor explain the phenomena of Spiritualism. When asked to explain his own mediumship, he acknowledged his inability to do so. How can I help him?

If in a half-dozen debates I could no give him the needed help, what reason is there to suppose I could in another, which nobody seems to want except himself? Another debate would give him an opportunity to relterate, and me to re-reply to, arguments which have been placed hors du combat a half dezen times before. ...

journey across the continent to debate with a man who was less of a debater than Mr. Jamieson; so I would go even farther to meet Mr. Jamieson if he had such a following as Rev. Mr. Baer had. In that debate we had the opera house crowded to overflowing at twenty-five cents per night, with people, a majority nor could they be induced to listen to it under other circumstances. There was something to be gained in talking before such an audience as that.

Will Mr. Jamleson get up such an au- CHAPTER 1. Existence and General Character of God. dience, in Chicago, or elsewhere, and then challenge me to meet him? When

Mr. Jamieson talks of Christian science, and its liberality and spirituality. If he is a Christian scientist, and if the Christian scientists will put him forward as their champion, or if they will even agree to turn out and hear the debate, I, for one, will be glad to meet him

Are there not Liberalists, as they are called, enough in Chicago, Battle Creek, or somewhere to stand up for Mr. Jam-Browne, 366 pages, 5½ by 7½ inches, Come, Brother Jamieson, show us something to fight for, and then some of your numerous challenges may be accepted. If you cannot do that much, I would prefer to spend my time "raisin"

MOSES HULL.

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"Until man shall be placed under circumstances to have no motive to speak | sire, an elective course in book-keepaught but the truth from his birth to ing, mathematics, history, literature his death, he cannot attain or even and music. Experienced teachers emknow what happiness is. He will be in- ployed; location healthy and beautiful competent to know himself or humani- | For particulars address the Seminary. ty-he will be unable to feel charity for Belvidere, New Jersey. the human race-to have sincere affection for his species, or to have the slightest pretensions to a knowledge of true religion. But man will not be in a filled by man with external circumstances in accordance with that system. While this universal system of error, falsehood, and fraud, pervades and penvain and useless to attempt to introbirth, and by the complete reconstruc- | services Sunday. tion of society based on those principles which are directly opposed to the wild and random notions on which the system of error and falsehood has been founded, and on which mysteries and superstition, called religion, have been engrafted, and thus destroyed the value of the human faculties. True religion will be known by its simple, plain, and "without mystery, mixture of error, or fear of man;" and by the undeviating duce for all, and its consequent pracent with the safety and happiness of humanity.

"True religion cannot exist without the universal language of truth, nor with the language of truth can vice, crime, or misery of any kind, afflict the human race, except by the effects liever in the Spiritual philosophy, an arising from the overwhelming war of the elements of nature, beyond the present control of man to regulate or prevent. The consequences that will necessarily follow from the universal adoption of the language of truth, no human mind has yet encompassed: the substantial permanent benefits that will arise, are far beyond all present estimate. To this part of our subject, and of its everlasting importance to the human race, the mind of man does not appear yet to have opened, although until its overwhelming influence in but to love him: giving excellence and happiness to hu manity shall be well understood, and measures shall be adopted to prepare the means to withdraw all motives to falsehood, and truth shall become the universal language of man, it will be 4 months. The father and mother will useless to talk of justice or virtue, or of man being a rational animal.

"At present there is no groundwork for truth in society. Under the present system, it is said, that 'children, and fools alone speak the truth;' and so true is this saying, that if a man, and more especially a woman, were to commence the practice of really speaking the truth in their common every-day proceedings in life, neither the one nor the other could proceed in this path of savage and of the most enlightened and highest cultivated nature, for one week, without being generally considered insane, and deemed fit subjects for a lunatic asylum.

"Here is the striking evidence of the lunacy of the present system. The preaching is, that all should at times speak the truth;—the practice is, that anyone who would honestly and fully do so would, in a very short period, be considered not safe to be at large in so-clety, but a madman or madwoman, and only suffered to live as the inmate of a madhouse. Are not the sufferings now created by the system which has hitherto prevailed among the human race, sufficient in extent and suffering to open the mental faculties of man to the enormity of its errors, and to perceive that it is totally incompetent to produce truth or charity in human society?

"Before this knowledge can be attained, how much more falsehood must be introduced, and force and violence to support that falsehood? How much more injustice and oppression? How much more division, ignorance, and poverty? How much more crime, prostitution, degradation, and starvation? Or how long is it necessary that man should continue to be the greatest enemy to man, and the most formidable obstacle to each other's progress to-

wards excellence and happiness? "Are these evils yet not of sufficient Without the universal language of truth man must be what hitherto he has ever been, a vicious, presumptuous, and irrational animal, and, until he at-

C. H. MATHEWS. New Philadelphia, Ohio.

Lake Helen Camp, Florida. To the Editor:-I thought the northern friends would be interested to know how our camp in the Southland has started in this beautiful winter's day. Well, it has never opened under such Well, it has never opened under such favorable auspices; instead of the camp-meeting waiting for the people, the people were here waiting for the camp-meeting, and our first day's meeting finds us with hotel, apartment house and many of the cottages nearly filled—but there is still room in the large building known as Brigham Hall, beside lots of places to pitch tents, and plenty of rooms in the nearby village.

The Sick Who Write Him Replenty of rooms in the nearby village.

There are people here from nearly every state in the Union.
Chairman George H. Brooks arrived on Friday and is surprised to find himself greeted by so many of his northern friends. He walked up and down the walks to-day with hat in hand, declar-ing it was July weather in the winter

The meeting was formally opened today by the vice-president, Mrs. Huff, in the absence of President Brigham, All others desiring to consult us will be charged George H. Brooks as chairman during eyer same as heretofor. home, and before taking up his duty as chairman, he favored the audience with a telling speech. He then introduced the writer, who gave a talk upon the lessons of the year.

In the afternoon J. Clegg Wright gave one of his wonderful addresses and was followed by Mr. Brooks, who gave several very convincing readings to those

Mrs. Gallion, of DeLand, and the Misses Eddy, of Indiana, gave us very fine music. Mrs. Gallion and one of the Misses Eddy each sang a beautiful solo, and Marguerite Webster played an ac-companiment upon the violin in which line she is very proficient.

Think of us, good friends, among the roses and strawberries, and balmy air, and favor us with your presence C. E. S. TWING.

### 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 de-

PASSED TO SPIRIT LIFE.

Oblinaries to the extent of ten lines position to speak the truth, without mo- | only will be inserted free. All in excess tive to falsehood, while the system of of ten lines will be charged at the rate falsehood governs the world, and it is of fifteen cents per line. About seven words constitute one line.]

Wm. Luning, aged 65, a wealthy farmer and an earnest advocate of etrates into every part of society, it is | Spiritualism, left this world for the life beyond, January 31, 1901, after a few duce truth, charity, and affection, into days' illness of grip and lung fever. His the practice of the human race, or to | wife and nine children survive him. talk or preach about an unmeaning three having passed to spirit life. Heword called religion. This change can lately obtained fine portraits of them at forming the character of man from his L. Eskelson, of Rockford, Ill, conducted Sunday at 11 a.m. Seats free.

R. M. PRITCHETT. Dana: Ill.

Passed to spirit life, from Washington, D. C., Jan. 30, Mrs. Elizabeth B. Bell, from pneumonia. Mrs. Bell was an earnest Spiritualist, a whole-souled woman and as loving friend. She enjoyed the teachings of Spiritualism and lived them from day to day. Fitting straightforward language of truth, services were held over her remains by the secretary of the N. S. A., on Friday, Feb. 1. The body lay as one asleep, emfeelings of charity which it will pro- bedded in beautiful flowers. Mrs. Bell leaves three loving sisters and one dear tice of kindness, not only to man, but to | daughter, and many friends. The reall that have life, so far as it is consist- mains were taken to Michigan for in-M. T. L.

Mrs. Margaret Rutherford, wife off Dr. H. Rutherford, passed to spirit life from her home in Wayne, Mich., January 80, 1901. She was a firm beexcellent woman in every respect, and leaves a husband and delicate little child to mourn her loss.

DR. H. RUTHERFORD.

Passed to spirit life, Abner H. Hall, at his home in Burbank, Ohio, Jan. 20, aged 68 years. He was an earnest Spiritualist for many years, and a kind and loving husband. He leaves a wife, three brothers and one sister to mourn his loss, besides nieces and nephews and a host of friends. None knew him A FRIEND.

lis, Ind.; Jan. 7, 1901, aged 2 years and miss the form of the young son, but they have the assurance he will be cared for by spirit friends. The funeral services, conducted by the writer, were brightened by fine singing and many Milwankee avenue, corner Western avebeautiful flowers.

EDGAR W. EMERSON.

Departed to a higher life, Mr. Ira Brickley, from his home in Wauseon, Ohio, Jan. 28, 1901, aged 84 years and 8 days. He was born near Watkins, New York; removed to Milwaukee in 1878, where he married Miss Della Fleet, and removed to the far West, where he engaged largely in mining, and at length in a large sheep ranch in Wyoming. They came to reside in Wauseon in 1887, where they had real estate interests. He was noted for his broad views in business and in ideas. and was a Spiritualist since the first advent at Rochester. Hudson Tuttle gave the discourse and the remains were taken to Chicago for cremation.

Mrs. L. Dusenbury passed to spirit Ind., aged 60 years. MRS. MAY CORNELIUS.

Louisa F. Preston, of Avon, N. Y. passed to spirit life, Jan. 20, aged 80 years. She was born at Hamilton, Madison sounty, N. Y., and was marrled to Lyman O. Preston, in 1843, and moved from Avon to Conowangus in 1864. She was the last of the Lord family of four children. COR.

Departed to a higher life, Jan. 28, Mrs. Louisa Cable, at her home in Ber-Iln, Ohio, in her 82d year. Although it | Madison street, and California avenue. Series 1, 2, and 8, each complete in it. was a stormy day, the funeral, which was held on Sunday, Feb. 8, was largely attended. Hudson Tuttle officated. and Mrs. Emma Rood Tuttle gave a Bervices at 7:45 p. M., conducted by service of song. A loving mother, an magnitude to open the eyes of some, affectionate wife, a kind neighbor, a

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Wednesday at 8 p. m. G. F. Perkins and messages at every session. Other Light Church, W. W. All true mediums mediums invited. All are welcome.

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The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of the society are held every Sunday eyes for near and far vision. They Puiger, from their home in Indianapo- are in charge of Thomas B. Gregory. of natural vigor to the eyes.

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at Van Buren Opera House, corner of

Church of the Star of Truth, Wicker sale at this office. Park hall, No. 601 West North avenue. Mr. and Mrs. William Lindtoy.

Lida Sholdice holds meetings every that they may become actively em- true and noble woman has passed to the Sunday evening at 1156. Montrose ly treatise. Paper 25 cents. For sale by the eyes of others? angel side.

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Society holds meetings every Sunday at The First Spiritual Church of Chi- Fink's Hall, 9140 Commercial avenue. cago, Mrs. Georgia Gladys Cooley, pas- Good lectures and tests at 3 and 8 p. m. tor, holds services in Oakland Club Everybody welcome. Chas F. Johnson, Hall, corner Oakwood and Ellis ave- secretary 8828 Buffalo avenue, South

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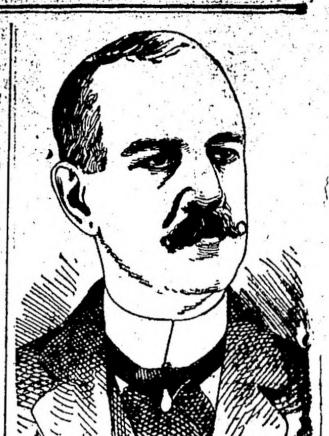
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