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THE PASSING TO SPIRIT LIFE OF DR. G. F. HARRINGTON.

His Wonderful Career Vividly Portrayed by F. W. Faulkes, Editor of the Gazette
Cedar Rapids, Iowa.

HE WAS A SPIRITUALIST AND A MEDIUM OF REMARKABLE POWERS, DOING A WORLD OF GOOD FOR AFFLICTED HUMANITY.

Millions of the best thinkers in the world are each year taking more and more interest in the investigation of occult matters. People in all walks of life, from the lowly to those in the most exalted positions, are earnestly seeking light, information and truth. Wonderful developments have been made in these latter years. Many books on various features of the subject are annually appearing, and far greater interest is constantly being manifested therein. It will not do to say, "There is nothing in it." The cry of general humbuggery is of no avail. It is to be regretted that there are many fakirs and frauds in the ranks of the class mentioned, but it must be remembered that there are black sheep in the church also, and dishonest persons in every line of business and the professions. That, however, does not signify that there are no honest, honorable members in every avenue of life, and the counterfeiter is the strongest evidence that there is a genuine gold.

Dr. Harrington was one of the greatest, truest, and most successful clairvoyants the world ever saw. He was a man of mystery. Without a knowledge of medicine so far as books were concerned, he treated tens of thousands of patients with the most remarkable success, not pretending to know how he did it, nor how the gift came to him.

Nearly a third of a century ago while living across the street from him at Madison, having moved there from the old farm some time previously, I was very ill with lung fever. The doctor took me to his own home, my family being absent, and saved my life. During all the intervening years we have been the closest and most intimate friends, each true to the other. Brothers were never more so. Is it any wonder, then, that I deeply mourn his loss?

SKETCH OF THE DOCTOR'S LIFE.

He was born in Prince Edward county, Ontario, Canada, August 20, 1847. He was the eighth child of a family of ten, and the seventh son. His father's name was Jacob, and he also was a seventh son, so that the doctor was the seventh son of a seventh son, to whom it is claimed a great gift is always given in the way of healing power or some boon to humanity. His father was employed in a saw-mill and worked nights. When starting for his work one evening he said, "This is the last night I shall work." And it was. A dam gave way, the mill was destroyed, and his body was found down the stream.

His mother, Sarah, married again. The step-father was cruel and brutal. He turned the boy away from home after kicking him in the side and breaking two ribs, because he played a little on Sunday. Then the boy lived for some time with an uncle, and later was bound out until he should become 21 years of age, the contract stipulating that he was to have at that time a suit of full cloth clothes, a horse, saddle and bridle. He remained there until he was 17 years of age, and then left and was engaged as a farm hand in the management of farms for some years. Later the young man was employed as a teamster in a lumber camp, receiving \$1 per day for his services, the contract providing that in case he drank tea he should refund \$1 per month. He was always fond of horses, was an adept in handling them, and had the most unruly but best trained team in camp. It fell to his lot to haul the long timbers, and he had charge of ten teams to draw a single log.

In company with a younger brother he went through the state of New York, working on farms or at anything he could get to do, at one time binding wheat near Rochester, after an old-fashioned self-raker. For a time he drove on the canal tow-path. Later he went into the lumber camps of northern Michigan and Wisconsin, loaded lumber on boats, and afterward held a position as cook in a railroad construction camp.

In February, 1868, he returned to Canada to attend his mother, who was very ill, and who soon passed away. They were all nearly penniless, but in his way to a neighbor he found a gold coin which he bought the coffin for his mother. One day while crossing the lake he lacked 20 cents of having sufficient funds to pay his fare, but he found a quarter on deck, which left him 5 cents on his arrival at Rochester, with which he bought a loaf of bread.

In the same year, 1868, he started for Wisconsin, arriving about July 3, at the farm of Mr. Skinner, seven miles from Madison, where he was given work. He afterwards was employed on the farm of Mr. Baker, a neighbor, and later married his employer's daughter, Miss Fannie, who has been a loving, devoted wife from that time. There are three children, Clarence, aged 28, engaged in looking after his father's large farm near Madison, the same farm, by the way, where he hired out in '68. Charles, the second son, will soon graduate from the College of Physicians and Surgeons in Chicago, where he will at once begin regular practice. He has had so many years' experience with his father that he is already a good physician, but his father insisted that he secure a thorough education, something he always regretted not having himself. Florence, the daughter, is a charming young lady, 19 years of age, a graduate of the Madison high school, and a talented musician. None of the family have ever given any indication of possessing the same or a similar gift as their father, and he was always as much of a mystery to them as to others.

At the age of 7 years he diagnosed disease with accuracy, going into a trance the same as in later years, but he was whipped severely for doing so, and was

also "bled" for what the doctors at that time called "fits." His power, however, never left him, although he made no use of it in particular until he devoted all his time to doctoring. He was called when a mere lad, "Doctor Tow Head," because of his light hair at that time. While a mere lad and his six brothers all had the small pox and were attended by their mother. They remained together in their little home during their sickness and all recovered. There were some strange developments soon after he began work on the farm near Madison, Mr. James E. Baker, for many years a prominent manufacturer at Madison, brother of the doctor's wife, was on the farm when the young man first began work there, and relates many strange and peculiar circumstances. Harrington then had long black hair, a bronzed face, and walked like an Indian. One day soon after arriving there he was engaged in plowing. Some time before noon the team was left alone, and Harrington was seen speeding across the field as fast as he could run. It was hours before he returned. He said something had told him that a neighbor was sick, and he went to see it. He proved true. The doctor dug some roots in the woods, steeped them, gave the medicine, and the neighbor got well. Many times he did the same thing, and in a few months he was called so frequently in every direction that he decided to locate in Madison and enter into active practice. He did so, and resided in the same location to the time of his death. He has outlived every physician who was in Madison at a time when he was severely injured again by a lot of reckless excursionists who were crowding into the car, but he continued active practice even with all his suffering, and the last day of his regular office practice he was in a trance altogether nearly seven hours, and examined forty-two patients. Being at best a very frail man, suffering from his broken shoulder, he simply over-worked himself and was reduced to about ninety pounds weight. He was absolutely worn out, and the battle for life which he has maintained the past few years has been a severe one, and a wonder of all who are acquainted with the case.

HOW HE TREATED PATIENTS. I have personally seen the doctor examine thousands of cases, and I never knew him to make a mistake. It made no difference whether the patient was before him or a thousand miles away. He would never ask patients what ailed them or how they felt. If the patient was not present he required a lock of hair, age and address. He would sit in chair with his hands crossed, palm to palm, and in a few seconds there would be a little tremor of his body and arms, his eyes would roll upward and close. His voice would then change and he would ask his private secretary what was desired. He would take the lock of hair in his hand if the patient was at a distance, place it in his forehead, give a little shrug of his shoulders, and in less than thirty seconds say, "We behold the beloved." Then placing his hands upon the top of his head he would pass them down upon every portion of the body until reaching the feet, detail the condition of the patient, the condition of every portion of the body affected, explain the cause most fully, and perfectly, and promptly dictate a prescription. Many attempts have been made to get him mixed up. Wrong names have been given. Hair of one person and the name of another have been sent him, but with the quickness of lightning he would expose the attempted imposition, and the parties were written accordingly. He was perfectly unconscious while in the trance and knew nothing that he had said. I asked him once how it seemed to him and he said he gradually lost consciousness and it appeared as if he himself went to some other part of the room and was simply waiting until the case had been examined or judged after, when he became physically conscious again.

It was simply astonishing what wonderful diagnosis of cases he has made. No human being will ever know the great work he did. He was as much at home in the most lowly place on earth, where poverty reigned, where some little pauper child's life was in danger, as in the palaces of the king. He would leave his home at midnight and drive miles to look after some poor person from whom he never expected to get a cent, as quickly as he would go to the home of the richest man on earth. He has treated all kinds and classes of humanity. He has treated thousands in the lowly walks of life and along the line of those occupying exalted positions in business and the professions. He has treated judges of the supreme court, railroad magnates, prominent newspaper men, college professors, members of the medical fraternity and clergymen.

The doctor was noted for his great kindness to all, and all. He never had a harsh word for anybody. It seems as if he was impelled at times to go out into the world and heal those in sickness and distress. If he were traveling, and I have been with him on many trips, and he happened to hear of some poor sick person in the place where we stopped, he would quietly go alone to visit the sick and do all in his power for them. He has treated thousands and furnished the medicine himself without ever receiving a cent in return. His fees were exceedingly small, and he never asked an exorbitant fee from anybody.

He cared little for money and took pleasure in giving at all times to his kin and friends. He has paid the way for and assisted a number of young men through college, highly prizeing education, an opportunity to secure which never came to himself. I cannot forget how three years ago a friend of mine, representing a great New York silk concern, was taking his wife to Chicago, where they had arranged for an operation by three distinguished surgeons, the same to cost \$1,500. I was well acquainted with his good wife, having known her many years ago in college. Her home was near Madison. Their trunks were checked to Chicago, but she never expected to return alive. Before arriving at Madison a lady asked them why they did not stop and see Harrington and get his opinion. They did. The trunks were stopped over. At the interview the doctor went into a trance, explained the situation and the condition, said there was no tumor as the surgeons had stated, and that if they would remain in the city he would cure her. I happened in Madison at the expiration of the fourth day, and I have seldom seen such joy and heard such expressions of delight as from the husband and wife. The God's truth is that Harrington had cured her completely. There was no tumor. It was something worse, but he cured her completely. The doctor had given her personal attention twice a day during the four days, and that was all. My friend said to me, "I am paralyzed with joy, excited for one thing, and that is the doctor's exorbitant charge." I said to him, "I am astonished; I never knew him to overcharge anybody. How much was this fee?" He replied, "He charged me \$10 for saving my wife's life. I tried to get him to take more, but he would not." This is merely an incident among thousands illustrating that feature of his character. I could relate enough cases to fill volumes, but it is not necessary. At different times his diagnosis of cancer have been placed against learned and distinguished physicians and surgeons, and at the post-mortems it was found that he was absolutely correct.

It seems as if the gift of his second sight, or whatever the power may have been, enabled him to see every atom of a human body. He would tell with accuracy any peculiarity of the body, and I never knew him to fail. Every case that he examined in my presence only added to the mystery that surrounded him. I have endeavored to learn what the power was, how it controlled him, and how it was possible for him to so quickly and with such accuracy detail the condition of patients thousands of miles away, but I never learned, and never was able to comprehend even in the slightest degree how he did all those wonderful things.

While in a trance he would discuss the finest points in medicine with the most learned physicians, and none could surpass him, yet he never studied medicine and never studied books, and I doubt if he was posted even on the current literature of the day.

While the treatment of disease was his life work, yet he has assisted in reunited many a home, and in bringing joy and peace and prosperity to thousands upon thousands.

Efforts were made at various times and many years ago by some of the physicians to prevent him from practicing, and he was persecuted as no other man I know in this country has been, but he outlived them all in magnificent service to humanity, and he lived to see the day when some of the doctors who were against him went to him for counsel and advice. He attempted no surgical work, but he always turned that over to some first-class surgeon.

He has also done a good many things in the way of advice and counsel in business matters. He has found lost children, and saved several people from going to the penitentiary by furnishing the absolute proof of their innocence. One young man was about to be sentenced to the penitentiary for stealing \$200 from an old lady. A friend of the boy went to the doctor, and he quickly described the house, its color, the number of rooms, and declared that in a mattress in a certain room would be found the \$200. The matter was found just as he described, the boy was released, and the poor old lady was rejoiced that she had not done him great harm. The doctor has located more than one mine that has come out precisely as he said it would, and if there be no impurity in making the statement, I will say that my friend located the Tykoon for the Cedar Rapids company in South Dakota, nearly three years ago, telling of various places where to sink shafts, describing the ground as they would find it 200 feet down in the way of ledges and feeders, and said the ground looked like a pane of glass cracked with a marble, the feeders and ledges leading to the center or main ore body. At the depth of 200 feet and in the cross-cuts everything thus far been found as he said it would. Since the work began he was physically unable to visit the mine, but he described everything and it has all come true thus far. I have no hesitancy in expressing the belief that the Tykoon will prove to be a great mine. The gold is there without any question, and the company is prospecting the work night and day to reach the points where he said to go. It is getting better every day. I would wager my life on his prophecy. He located the lost lead in one gold-bearing property very close to the Tykoon that has paid nearly a million dollars in a year, and I have the absolute proof as to his advice and consultation in the matter. The doctor has done some remarkable things in Cedar Rapids, and made a number of great cures. A father one day asked him if he

could tell where his son was. He was in a trance in a moment, and instantly began describing where he was, how many people were with him, the peculiarity of the dress of one, saying that he was in a room and would be heard from within forty-eight hours, that he had a little pin in one side of his head, etc. He gave other details, each and every one of which proved absolutely true, all of which was told by the young man himself after arriving home.

The Doctor died at 2 o'clock Sunday morning, December 23d, 1900, and was buried at Madison, Wis., December 29, 1900, with Masonic honors.

The Friday morning before he passed away he found that he could not last long, and he called his loved ones to his bedside and told them. Then he dictated a letter to his son Charles, advising him in regard to his college work, encouraging and cheering him. He left a kind word for various friends, and fixing his pillow, peacefully crossed his hands, and passed away. Two friends sat with him to relieve the wife and daughter at times, and the story of his last hours is as pathetic as it is beautiful. At one time he seemed a little annoyed about some business matters, but he said, "No harm will come to the family," and directed them where they would find an important paper, and the paper was found. Occasionally when asked if they could do anything for him he would say, "I am ready," and he would give his time when I hope to find that my belief has not been in vain, and that just across the border line of this life, at the shore of eternity, where the millions must all pass by, I shall some day meet my grand, noble old friend, and have the pleasure and unbounded joy of his presence again. Until that time shall come I will do my duty the best I know how, and treasure in my heart the sweet memories of the many happy years of our companionship. As for earth life let me say good-bye to my beloved friend:

"We say it for an hour or for long years;
We say it smiling, say it choked with tears.
We say it coldly, say it with a kiss;
And yet we have no other word than this—
Good-bye!"

"We have no dearer word for our friend who journeyed to the world's far end,
And scars our soul with going; thus we say,
As unto him who steps but o'er the way—
Good-bye!"

"Alike to those we love and those we hate,
We say no more in parting. At life's gate,
To him who passes out beyond earth's sight,
We cry as to the wanderer for a night—
Good-bye!"

F. W. FAULKES.

was overflowing with kindness. He was modest, honest and true. No human being was ever wronged by him. Any criticisms were made in tenderness and for one's betterment. His bed of sickness had been left hundreds of times that he might minister to those in distress. All through life this has been his sentiment: "I expect to pass through this world but once. If therefore there be any kindness I can show, or any good I can do for any fellow human being, let me do it now, as I shall not pass this way again."

No, poor fellow, he may not pass this way, but the good he has done is a monument far greater and grander than could be erected of marble or granite, and more enduring. "His life was full of gentleness and tenderness, pity and love."

His passing out was like his life, an illustrious lesson to the world and a benediction. No Christian of older or modern times ever faced the inevitable with greater fortitude, faith and joy. Two days before the end he said, "I am ready," and with folded arms, the poor third sufferer who gave his life in the service of others, and whose remarkable gift seemed like a touch of divinity, smilingly and peacefully awaited the call.

I shall miss him, but will never forget him. He was my benefactor, as true and loyal and devoted a friend and companion as was ever born. But words are worthless at such a time. I can only hold him in the most loving remembrance and patiently bide my time when I hope to find that my belief has not been in vain, and that just across the border line of this life, at the shore of eternity, where the millions must all pass by, I shall some day meet my grand, noble old friend, and have the pleasure and unbounded joy of his presence again. Until that time shall come I will do my duty the best I know how, and treasure in my heart the sweet memories of the many happy years of our companionship. As for earth life let me say good-bye to my beloved friend:

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Savonarola. Gisolamo Savonarola suffered martyrdom at Florence, Italy, in the month of May, 1498. He was condemned by Pope Alexander VI., and reviled by an ignorant populace for exercising freedom of speech. He held up to scorn the immorality and general baseness of that Pope and his court. Almost his last words were: "The Christian life consists in doing good." He was tortured and murdered by the command of a wretch who assumed the clothing of Jesus to "serve the devil in his nature." America might do well to ponder the lesson of the betrayal and death of Savonarola, one of the martyrs who died that Liberty might live. "Eternal vigilance is the price of Liberty." Let us not forget it. The superintendent of one of the counties of Indiana having been invited to make the presentation speech on the occasion of a United States flag being presented to a prominent school, he asked me to write something suitable which he might read at the conclusion of his speech, and knowing the great importance of secular education I sent him the following lines. I am happy to say they were received with that patriotic fervor which augurs well for the safety of American institutions. Oh, let us teach the young to think for themselves so that when they become men and women they shall not be the puppets of priests or demagogues.

THOS. HARDING.

ON THE WING.

Letter from Pres. Harrison D. Barrett.

To one who is unaccustomed to missionary work in the field of Spiritualism my experience for the past three months would seem to be somewhat discouraging, although there are many bright spots upon the pages of memory in connection with the rapidly changing events of the period named. It is exceedingly difficult to awaken interest in spiritual things in the State of Maine during the winter months. I spent a number of days in that State of pine trees, snow and ice during the month of December. Some of the people were wide awake and earnestly desirous of establishing local societies in the commonwealth that claims the motto "dirigo" as its own. Many years ago some forty or fifty local societies existed in the State of Maine. To-day there are less than ten of them in existence, including four camp-meeting associations. Scattered through the various cities, towns and villages of Maine will be found many devoted Spiritualists. Unfortunately some of them seem to feel that they can do nothing alone. The old Methodist spirit of uniting in a church body with only four or five members could be adopted with profit by the Spiritualists in all of the Northern New England States.

The State Association in Maine has done good work during the four years of its existence. It is lifting Spiritualism to a higher plane of thought and activity in the minds of its opponents, and has been the means of attracting the attention of some of the leading scholars and statesmen of the State to the truths of psychism. Augusta, Waterville, Lewiston, Brunswick, Ellsworth, Bangor and fifty other towns have all members of the society. All of the Spiritualists are, or persons who are interested in Spiritualism. They surely could exert a wider influence upon the social and educational life of their respective communities through organization than is now possible.

The Pine Tree State Spiritualists are much interested in their camp-meetings, all of which are held during the month of August and the first of September with unflinching success each year. Whenever camp meets there is a great throng of people. I have found a tendency on the part of Spiritualists to gorge themselves with spiritual vials during the summer months and then retiring, as does Bruin in winter, into their respective homes to sustain themselves upon what they gained during the few days they spent at the various spiritual centers in the summer months. Hibernation may be all right for Bruin, but it certainly does not do much to promote spiritual growth or to further spiritism among the Spiritualists of this country.

Maine affords a good field of work for the faithful missionary. He must not expect large financial successes, nor can he hope for audiences numbering thousands when he attempts to speak to those who seek his ministrations. My days in Maine were rich in experience and gave me much light upon the perplexing problems pertaining to missionary work. There is a determination on the part of many Spiritualists to gain success in the camp meetings, but the measure the results of my work by the financial returns I should feel that this motto of those to whom I now refer had been carried into effect with a vengeance. I am convinced that it will take steady, persistent and devoted work on the part of a missionary to establish permanent local societies in Maine or anywhere else. Enthusiasm will run high at mass-meetings and at camp meetings, but the same enthusiasm of popular assemblies always cools out when it is called into regularity in home work. It is often conspicuous by its absence when an effort is made to establish local societies.

Despite the arguments to the contrary the future permanency and growth of Spiritualism depend upon the settlement of conscientious men and women as speakers in the different spiritual centers of our land. Sporadic efforts will awaken interest for a time, only to cause a relapse on the part of the people that is only equalled by the backsliding that inevitably follows a great revival in every community. What is true of Maine is true of all other States in this respect. Missionaries are needed to ascertain what kind of spiritual food should be furnished to the people in the different sections of the country, but it will take more than one month or two months to establish permanent societies. I am not discouraged by the meager results that accrued from my work in Maine. I hope to get back there at some future time to achieve greater success from the efforts that I can then make, with a better understanding of the conditions there through the work done the present winter.

Conduct is in need of the same spirit of devotion on the part of spiritual missionaries. Settled speakers with ability to instruct the people and to reflect credit upon the cause as a whole are needed in every community where Spiritualism has a following. There are many good mediums and faithful workers in the "Nutmeg" State. They are entitled to due credit for all that they have done for the cause they love. The State Association, next to Vermont, is the oldest State organization now in existence. Good work has been done through its mediumship, and the public presentations of the truths of Spiritualism, outside of one or two local societies, has been largely due to the State organization. President A. A. Gustin, Mrs. Jennie E. B. Dillon, Miss Mary Hatch, Mrs. A. E. Pierce, Mr. and Mrs. J. W. Storr, Madame Helen, Mrs. A. E. C. Merriam, Mrs. J. A. Chapman, scores of others, all earnest workers and sincerely desirous of making Spiritualism the one thing of power and beauty to their fellow men.

I visited quite a number of towns in both Maine and Connecticut and everywhere I found the same condition of things, viz: apathy on the part of the Spiritualists and a seeming desire to

cast the responsibility for their lack of interest upon somebody else. This does not apply to the faithful few who are carrying on the work so zealously and devotedly.

In Philadelphia there is more interest manifested, and yet even there General Apathy is in command of many of the legions of the Spiritualists. Capt. Keff, of the First Association, and President Locke, of the Spiritualist Association, are holding high the banners of truth and co-operation. They are indeed towers of strength to their respective organizations. Dr. N. F. Ravlin is serving his second year as pastor of the First Association. Large audiences greet him every Sunday, and I noted with extreme pleasure that the majority of his hearers were less than thirty years of age. The Doctor is a largehearted, open-handed, brainy man and is well qualified to instruct the masses. The Spiritualist Association alternates philosophy and phenomena. The gifted W. M. Lockwood was closing his engagement in the Quaker City the day I visited his meeting. He also was the center of attraction to a large number of college students and professors as well as many other young people who were interested in the truths of psychism. During the present month, February, Mrs. May S. Pepper, the well known test medium, is serving that society. Her communications are always direct, full of meat to those who receive them and can be depended upon as direct emanations from the arisen spirit plane. A society was recently organized with nearly fifty members in this place. Her engagements are made for more than two years to come.

Royersford, Pa., is fast becoming a spiritual center of great power. This little city is the residence of Mr. J. A. Buchwalter and his brother I. N. Buchwalter. Both of these gentlemen are earnest Spiritualists and not afraid to proclaim the fact to their fellow townspeople. A society was recently organized with nearly fifty members in this place through the faithful work of Mr. E. W. Sprague, from whom there is no more earnest, devoted worker on the Spiritualist platform. The youngest daughter of Mr. J. A. Buchwalter is one of the pillars of this local society. She believes in organization first and last and all the time, and proved her belief by raising \$130 through individual solicitation for the Mayer fund last year. Mr. J. A. Buchwalter and his eight children are all members of the society. All of the members of Mr. I. N. Buchwalter's family are also members of this society. Mr. Henry Rittenhouse is the able and efficient president of the organization.

My two days here were full of inspiration. The Methodist minister had recently made an attack upon Spiritualism and said a great many things that he could not prove. He quoted liberally from a recent tract published by the "Watch and Ward" society of Allegheny, Pa., against Spiritualism. The writers of this tract added that Spiritualistic phenomena are true, but claim that they emanate from the devil, hence are designed to deceive the elect of God, and are therefore to be shunned by all God-fearing men and women. This Methodist preacher made his hearers believe that he was giving them an original sermon, but some thirty or forty of the Spiritualists attended his meeting and chanced to see he was reading from a book upon his desk, even while he was claiming to speak to his hearers from the Holy Bible. I learned that it was the Watch and Ward tract that he had before him. Copies of it were soon in demand and lo, and behold, the Methodist preacher was quoting from a book that admitted the truths of spiritual manifestations to prove to his hearers that they should have nothing to do with Spiritualism! I took occasion to refer to some things indirectly that this Methodist gentleman had said, and he was the first to lower an opportunity to look upon references I had quoted. No doubt he will break out again, now that the Spiritualists there are about some one to occupy their platform. The pastor of the Baptist church attended my second lecture and stated publicly that he endorsed every word I said. He also made this same statement with regard to several of the addresses of Mr. Sprague. He is teaching evolution from his pulpit and has dared to assert that there is progress for the human soul in the life beyond. Royersford is surely alive and I look for grand results for our good cause in that little city in the near future.

In a future letter I shall have something to say of the several other communities I have visited since leaving Royersford. The Progressive Thinker is in the house of nearly every Spiritualist in the communities where I have been at work during the present season. It is justly popular with all of our people. HARRISON D. BARRETT, President N. S. A.

"I DON'T CARE."

Girls and boys, I wish to tell you
Of a foe you entertain;
I have seen him with you often,
And the fact has caused me pain;
For he only seeks the rule—
Of your lives so young and fair;
He's a foe, cool, sly and cunning,
And his name is, "I Don't Care."
Have you ever thought, dear children,
What a thief is "I Don't Care,"
Taking from you time and order,
Truth and honesty so rare?
Don't you see his great deceptions,
Luring and beguiling you,
As the "I don't care" is spoken
When at heart you really do
Break the habit, children, break it,
Do not use the common phrase;
Smaller things than this have started
Many lives in reckless ways,
Guard your words, your thoughts, your
Actions—
To yourselves be true and fair;
Let not eternal life slip from you
By a reckless "I don't care."
MINNIE SPRAGUE.
Pittsfield, Mass.

The greatest hatred, like the greatest virtue, and the worst dogs, is silent—Richter.

"PROFITABLE EMPLOYMENT."

The Plait of a Materialist.

If the Spiritualists are against debate I am taking the best course to discover that fact. I grant that they have a right to classify themselves; and if now, after a half century, during which their leaders have challenged the world, they choose to withdraw from the arena of free discussion and place themselves in the ranks of orthodox Christians on this subject, they can do so. But what will be the logical result? It will put them against free speech and free press. Are they willing to take that step?

I come now to a modification, a proposition by a Spiritualist, not against debate, but to reduce it to writing—or, as they say in Congress, "leave to print." Mr. J. R. Doyle, of Indiana, objects to oral debate, one of his grounds that it would afford a "profitable employment." Anybody who has had experience knows that it takes more time, more careful preparation, more downright hard work to conduct a joint debate than any other kind of public speaking; hence, so it would seem, he proposes in the interest of economy to have a written debate as more satisfactory. But is there not labor in the preparation of a written debate? As I write for our liberal journals without compensation, pleased to do so, it should not be assumed that I have an abundance of time to do still more.

In my first five years of travel, and toil for Spiritualism I gave the question of pecuniary support scarcely any attention. I never heard any class of people complain more about their poverty than the Spiritualists, and many of the richest complained the most. I began to think this a singular condition of affairs—people who were expecting in a few short years, to emigrate to a "land that is fairer than day," and "no dust," holding out their dollars with a death-like grip. In numberless instances said dollars went to children that went to church.

Many a time, after a course of lectures which we all felt drew us to higher regions of spiritual blessedness, rich farmers would say, "Well, brother, we have not been able to raise much for you, but probably in the next place you will be better paid than any rate, you have done a good work, and will get your pay in the summer land." I have large deposits in that bank. It is not surprising that I am anxious to have the Spiritualists prove the existence of that land and the soundness of its institutions.

Moses Hull once said to a person he was ordaining, "May God keep you humble, for the Spiritualists will keep you poor." But, in justice to the Spiritualists, I will say that during the last ten years I was not any rate, they paid the laborer his hire. Had it been pay that I was seeking, instead of principle, I never would have sought profitable employment either with Spiritualists or Materialists, for their public speakers are not likely to become Vanderbilts. Many times I have had tempting offers to go to the Christian side of the house. In my temperance work, I have found remunerative employment among Christians thirty years ago.

Has it come to this? that you Spiritualists would not have a brother do well financially because he does not believe as you do? Is that the spirit which animates Spiritualism? Is there not some of the old, bad, inquisition spirit in that? Within a few months it has been shown me that if I would study Christian Science, and become a loyal adherent, an era of financial prosperity would dawn upon me such as I had never known. I have seen how the convenient conviction has always barricaded my pathway to popularity; and while I write these words I know that there is not a human being who will give me the least credit for my sacrifice of profit to principle, except one, that is my wife.

A few Spiritualists, like Dr. L. P. Griggs, of Tennessee, would be inclined to corroborate, as far as they know, the death ends all I have said, except the satisfaction while I live that I have followed the truth so faithfully that even an orthodox God could not find it in his heart to damn me, unless he loves hypocrites, in which case I would tell him to proceed.

No, I cannot accept Christian Science, although I see its sunshine. It is too "spiritual" for me; yet I admire the happy, generous people who are flocking around the Christian Science standard; cheerfully concede the good they are doing; a people who do not put the dollar above the man, or so far beyond his reach that he will have to go to the "Summerland" to get it. They lay aside their workers' beliefs, as they do, and proving their words by their acts, that they should care less for earthly wealth than spiritual felicity. Were it not for my deep-rooted convictions of the truth of physical science and the validity of the physical senses, I would like to be with them. If it were "profitable employment" I were seeking I would go to the Christian Scientists, for I have every reason to believe, as I have mingled with them, that they are the people who are most likely to be glad to have me. If it is "profitable employment" I want, I would hardly go to the Spiritualists to get it unless I could become a "wonder worker"—but that will take an article by itself, which I will give next week, as I wish to confine my letters to a column each. This will be more.

I have just received a letter from Daniel W. Hull, brother of Moses, written at Norton, Kansas. I like the ring of it. It is mainly, he says he has read my "polemical articles in The Progressive Thinker with considerable interest. That of itself shows a cultivated taste for good reading! He reminds me that there is a "standing challenge between us that we shall hold discussions whenever we can both reach them without pecuniary loss." I certainly do not wish to be included among the lecturers who are not willing to discuss the issues with you.

"Politically yours, D. W. HULL." You will perceive that even a Spiritualist lecturer does not propose to take a long journey, pay his own expenses, and fight for nothing. Even Christians get pay. When people honor intellect enough to pay polemicists as well as to do body-bruising pugilists, the world will be the better for it. Little David, with his sling, challenges the Spiritual hosts. Daniel is the only one who has shown genuine spiritual spunk. I say let debates become as frequent, and as common as lectures. Bear in mind, as Rev. Dr. Buck says, "Some (Christians) artfully" deny debate "in order to destroy free inquiry. Some state the fact of their unwillingness to be contradicted." The best thing that can happen to the Spiritualists will be for them to put themselves in the way of being contradicted.

There should be no admission fee, unless the audiences become too much crowded, as has often happened. Apportion your committees. Bear the church at its own game of circulating subscriptions among all classes who are friend-

THE SECRET OF LONG LIFE

It lies in breath and chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourself up, find out your correct key note and build for yourself an individual physical body, the same as you would build a material house in which to live, and stop paying rent and take the chances of being evicted by the landlord—all of which is very easily done when you know the laws of breath and health culture, as are now being taught to over 300 pupils by Rev. Dr. Otoman Zaradusht, Hanish, Rab-Magi of Math-El-Kharman Temple, Persia, free of all charge, in a course of twelve lessons, one each week, of one hour's duration, in which the pupil is instructed in the laws and rules of health, and an exercise illustrated, which is to be practiced at home three times a day for three minutes each day, between sunrise and sunset for one week, to bring the individual into a normal condition. The exercises are very simple, yet thoroughly scientific.

DEEP BREATHING GENERATES VITALITY,

and is an exercise that if scientifically practiced will raise the physical standard to a condition of perfect harmony, which is good health. The pupil is taught to sit in an upright position, spinal column straight, other limbs and muscles relaxed, with weight of the body balanced upon the base of the spinal column and weight of lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fists, since an open hand is liable to absorb all the vibration that is aloft in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to such sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the right fingers with the thumb, and hold the thought that, I am an Egg and my shell extends four feet from me, and no one can break through my shell or atmosphere.

Breath is life. Correct breathing is the most important step toward consciousness of life. To gain the greatest benefits from breathing it is necessary to begin to breathe the individual breath. The purpose and object of such rhythmic breathing is to attract, retain and distribute Ga-Llama, (Ga-centralizing, Lama-life principle) which is contained in the oxygen of the air we breathe, and manifests its greatest effects during the light period, from sunrise to sunset. The result of this is the building of life-tissues throughout the body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation of the circulation of the blood and its purification, and the expansion of the magnetic circles of individuality in which all live, move and have their being.

This breath begins with the filling of the upper lobes of the lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence—the mainspring of life—setting all the magnets of organic existence into activity, normalizing or centralizing the cellular tissue, building substance, insuring longevity, and consequent perfect youthfulness. The newly born child breathes first before giving attention to feeding. Where the breathing is faint it must be established by vigorous manipulations to such a degree as to give the necessary vigor and force before nursing. Should breathing fail, life is lost and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort to any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure, wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when, and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person only will be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical student will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no

ly to free speech, and open the doors free to the public.

Several of the last debates I held, except one, were managed by the Free-thinkers, so it is only fair that the Spiritualists should take the matter in hand. I am willing to pay my part for the use of hall, whether owned by Spiritualists or not. Better, a thousand times better, are these well-managed, good-natured debates than revivals of religion. Ten thousand times better are truth-seeking debates than college hazings, and military camp brutalities. Hundreds of times have I had the largest churches and opera houses packed to listen to my debates—owing, of course, to the ability of the other man!

Many Spiritualists appear to be more ready to furnish "profitable employment" to a Covert to denounce them as moral monstrosities, than to a man who has treated his opponents, both clergymen and Spiritualists, in a gentlemanly manner, and never descended to personal abuse, else why have your champion ready to meet the representative of some organized body? I have nothing, personally, against you Spiritualists because you are not as skeptical as I am. That is your misfortune, or mine. I have thought I would like to meet you in a series of friendly debates, and perhaps I might get some knock-down argument, some absolutely certain test which might better fit me for residence in supernal spheres. If I can help Moses to break that string which binds him hand and foot to the N. S. A., I will do it, and debate with the whole Hull family. I am not as handsome as Moses, your champion (not champion of "written" debates), but I am younger, so that you will have an opportunity to see youth and beauty side by side. It will be a scene upon which the "gods" will look and sigh. As we have grown older he looks more like a seraph, while I look more like the d— But there are those who have been irreverent enough to say I am the very picture of the Nazarene. This may be because I seldom smile and rarely laugh. I have so much trouble with you Spiritualists, trying to save you from your delusions! And now you have a lurking fear that I might grow rich off the Spiritualists. Spare my emotion: Even your own speakers do not succeed in doing that. But your speaker, Daniel, or Moses, or Evangelist, would share one-half the wealth. Doubtless one-half to two-thirds of the hearers would be outsiders.

My wife is a Spiritualist, has occupied Spiritualist platforms giving lectures and never descended to the "low" mediums. I ever knew, whatever power aids her; so I say to you, if you do not believe in the just principle of "live, and let live," you are not as liberal as the orthodox Christians with whom I have held nearly all my debates. But why should you discriminate against your sister Spiritualist? She was on her way to a Spiritualist meeting in Cincinnati when her severe fall

longer be tried by the compounding of drugs, but he will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where fornication will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation to higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.

THE REAL ELIXIR OF LIFE.

By right breathing one can bring himself in harmony with his Creator or source of life. This is the elixir of life that the world seeks. To be in entire harmony with the Creator of this universe is a privilege man possesses but does not use because he is ignorant of the powers he possesses.

Right breathing opens the door to all that is desirable. It is the key to unlock the secrets of life. It vitalizes, refines and spiritualizes all one's life forces and puts one in control of every emotion and sensation of the body, thus uniting the lower with the higher will. When we were born we breathed "Mother Earth Breath" about three seconds at each inspiration, "but we must learn to breathe the "Brain Breath," rhythmic breathing of about seven seconds to each inspiration and respiration.

In all breathing exercises all strained action is to be avoided. Our clothes should be loose. Ladies should not be harnessed up with corsets. When we take our right position we need no support; the spinal column being properly adjusted. Our rooms should be well ventilated with plenty of sunshine, and decorated with colors that harmonize with our different temperaments. Our clothing should also be adapted to our temperaments. While the magnetic temperament can wear to great advantage certain fabrics, texture and colors, the electric temperament needs a different kind. But fine silk underwear, which is the cheapest in the end, seems to be a common meeting ground. When we retire at night we should relax every muscle of the body from all tension and take full and regular inhalations through the nostrils until asleep. Suggest to ourselves that we go to bed to rest and recuperate the physical body. Sleep with the head to the north and upon the right side.

When we awaken in the morning we should open our windows and if possible face the east, and take long, regular, deep breathing exercise for three minutes.

During the day in walking always walk on the ball of the foot; never throw the weight upon the heel since it jars the nervous system.

Mental gymnastics are a good thing to practice in connection with all breathing exercises. We should concentrate the mind upon why we breathe, viz: to obtain by each inspiration more life than we inhale, and when we exhale we desire to expel from the system all the effete matter. By such breathing one can generate vital force and make nimble the stiffest muscles. Repeated during the day it will aid in overcoming many of the undesirable conditions that the human body takes on, thus exhilarating every atom, cell and organ of the body. Will power is required to concentrate the mind upon what one is doing at all times, to overcome the drifting tendency of the senses. We have twelve senses, seven full senses and five half senses, which correspond with the seven full notes and five half notes of the musical scale, and when we have these twelve senses properly developed they emerge into the thirteenth sense, which is common sense, that point of development which we are all striving to obtain to become a self-centered, well poised being. When we become masters of ourselves and all that surrounds us, the elasticity of the body and the clearness of the mind, the strength of the memory, that follow the continuance of these exercises are declared to be beyond credibility, and the poise and comfort that succeed more than repay those who understandingly practice them. This brings to each one the "Kingdom of Heaven" which is within, and no one will ever find it in any other place than within himself. We have wasted too much time in the past in looking everywhere outside of ourselves for it, and the secret of life is to be found in breath and the control of thought, because thought is like God, creative; we create our conditions and environment by the power and kind of thought we entertain. "As man thinketh so is he."

Chicago, Ill.

by class legislation, we yet recommend that all who attempt to heal the sick become familiar with the principles of anatomy, physiology and hygiene. Resolved, That we are opposed to all legislation and constitutional amendments making any system of faith a state religion. Resolved, That we are opposed to all legislation making Sunday God's holy day. Resolved, That we declare our fixed and unalterable opposition to war, and earnestly plead for the settlement of all disputes by arbitration. Resolved, That we are opposed to murder in all forms, either upon the battle-field, in the hospitals, in the homes of private citizens or through capital punishment. Resolved, That we heartily favor the institution and maintenance of Children's Progressive Gymsnasiums, and pledge ourselves to do all in our power to provide for the same. Resolved, That our hearty thanks be and hereby are extended to the Harmonical Society of Sturgis, for the use of its church, to the residents of the city for their generous hospitality, to the press for kindly notices, to our musicians and all other workers who helped to make this meeting such a signal success.

MRS. MARTHA E. ROOT,
THOMAS HARDING,
Committee.

RESOLUTIONS

Of the Mid-winter Spiritualist Convention, at Sturgis, Michigan.

Whereas, Modern Spiritualism is the recognition of universal principles operative in nature, immortality a fact, and spirit return a truth, we submit the following resolutions as embodying our principles:

We recognize Infinite Intelligence manifest in nature, expressed through mental and physical phenomena. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.

We affirm that the existence and personal identity of the individual continues after the change called death.

We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of nature.

We affirm that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them."

Resolved, That Spiritualism teaches that there is a spiritual world of varying grades in correlation with this world, as real and tangible in itself as this world is to us.

Resolved, That Spiritualism proves that the event called death is not disastrous, nor a penalty for sin, but is as natural as birth, and calculated to admit us into a world of unlimited possibilities.

Resolved, That a careful walk before the power, not our own, that makes for righteousness, is the legitimate source of happiness.

Resolved, That our lives on earth may be rendered happy and profitable by living the soul's life now and holding bodily passions and worldly cares and ambitions subject thereto.

Resolved, That we recognize the measure of the Infinite love within us, and believe that all goodness and wisdom proceed, primarily, from that source.

Resolved, That while we oppose the restriction of the practice of medicine

ON EMBODIMENTS.

A Prominent Spiritualist to a Universalist Clergyman.

Rev. R. A. White,

6800 Perry Ave., Chicago—

Dear Friend:—When you asked me last Sunday for a brief statement of the philosophy which I hold concerning successive embodiments, I thought it scarcely necessary to add to what I have already given you on this line, but upon second thought I have concluded that perhaps it will be better to try and give you as briefly and concisely as possible a few of the more salient points on this particular feature of Psychosophy.

Of course I fully endorse all that you said last Sunday concerning the unity of the universe and the inherent beneficence of all laws. This must be so and between us there can be no possible difference of opinion on these fundamental propositions.

Our philosophy teaches the duality of the manifested universe of God, but our duality is not the duality of good and evil forces, but merely the duality in expression as masculine and feminine, positive and negative, active and passive, etc.

The Universe is a perfect, harmonious whole, governed by fixed laws which are in their very nature beneficent, universal and unchangeable.

What seems to be evil is either ignorant, misdirected or undeveloped good.

My study of the Universe and its laws leads me to recognize an Infinite, Immanent Intelligence for which I know no better name than God.

The existence of God implies a purpose, for a purposeless God would be more than blind, unintelligent force.

One of the purposes, if not the purpose of God, would seem to be the growth, development and unfoldment of the human soul. As physical man is a product of physical evolution so it would seem that the soul must unfold and develop according to analogous spiritual laws.

We hold that if the soul is immortal it must have always existed. If there is an eternal future before it, there must be an eternal past behind it. It is illogical to assume that an immortal soul can have a beginning in mortality.

History and observation show that experience is the best teacher, and in innumerable ways the only one. pity and sympathy must be keenly developed when but the bestower and the recipient of sympathy have had similar experiences. The same is true of all human emotions and one person can truly understand another only when they have had the same or similar experience.

No human soul in its eternal, progressive evolution can afford to miss any experience of life whether joyful or painful. To lack experience is to lack unfoldment, for many of life's most beautiful lessons are learned only through sorrowful experience. The divine inheritance of every human soul is the right to perfect development, and if any soul missed any experience it would be cheated of a portion of its heritage.

As God is absolutely just, every soul must have every experience possible on earth, and this makes many successive earth lives a positive necessity. The circumstances may differ with different souls, but the experiences will be similar to teach the same lessons and like the pupils of a school, all must learn the same lessons before graduating.

As physical evolution tends constantly toward higher conditions, so the progress of the soul is continually upward and every embodiment is a distinct advance upon the preceding one.

The progress of the soul after completing the experiences of earth is another chapter in Psychosophy.

It may be claimed that a soul is born into conditions of vice and sorrow or of virtue and happiness according to the laws of heredity, evolution and environment, and must take its chances just as a seed takes its chances of being cast upon fertile or barren soil, for even the seed is cast by the sower under the operation of natural laws. This theory would give the human soul no more importance than the seed, and leaves the universe without an inherent, intelligent purpose.

We do not ignore the laws of heredity and physical evolution, but we claim that the laws of spiritual evolution are behind those of physical evolution and all work together in perfect harmony in determining the birth of a soul into the proper conditions necessary to its stage of unfoldment.

The argument of compensation hereafter for happiness missed in earth life will not meet the requirements of justice. If there is compensation for missed happiness there must be also compensation for missed misery and this would require a hell in future life. Besides, this argument will not meet the case of babies who miss all life's lessons by dying in infancy. If all earthly lessons may be learned or compensated in the future life, then there is no use of the soul becoming embodied at all.

No philosophy is susceptible of proof, for the moment it is proven it is no longer a philosophy but a science. The value of a philosophy lies in its application to the problems of human life, and it is rational and acceptable only as it solves those problems. If it gives complete, logical and satisfactory answers to all the theological inquiries of the human mind, the philosophy is true, otherwise not.

I enclose a little leaflet, "Outlines of Psychosophy," with some marked paragraphs which will tend to elucidate further what I have written herein, and this will, I trust, give you a correct conception of our philosophy concerning successive embodiments, although you will of course understand that it is very difficult indeed to state a portion of a philosophy in an abridged form without omitting very much that is essential and necessary to its complete understanding. Very truly yours,

EVYIN A. RICE.

Chicago, Feb. 15, 1901.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The 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 miraculous.

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Penhills, the well-known author. Price 15 cents. For sale at this office.

"Origin of Life, or Where Man Came From," "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Began to Grow," by Michael Faraday. Price 10 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the "Molecular Hypothesis of Nature," and presents his views as demonstrating a scientific basis of Spiritualism. The book is recommended to all who love to study and think. For sale at this office. Price, 25 cents.

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HYPNOTISM.

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Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of 'Hypnotism.' This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

Hypnotism—Its Uses and Dangers.

Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

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"The Theory and Practice of Human Magnetism." Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

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Mind and Body, Hypnotism and Suggestion.

Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

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Now we present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; in the Psychotherapeutics. By C. Lloyd Tuckey, M. D. In this work the new method of treatment by Suggestion is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price \$3.00.

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An Experimental Study in the Domain of Hypnotism. By Dr. R. von Kraft-Ebing. Professor of Psychiatry and Nervous Diseases in the Royal University of Graz, Austria. Translated from the German. This book gives the best German thought on Hypnotism. It will prove valuable in every library. Price \$1.25.

If you wish to have a complete library on Hypnotism and kindred subjects, purchase the twelve books above mentioned. Indeed a single one of the volumes above named will prove of great value to every reflective mind. For sale at this office.

"Nature Cure." By Dr. M. E. and Rosa C. Conner. Excellent for every family. Cloth; \$1.50 and \$2.

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OUR REFLECTIVE MAGAZINE

PSYCHIC AID IN ETHER.

Prof. Dolbear's Discoveries Explain Unseen Phenomena.

TWO WORLDS UNITED—LILIAN WHITING TELLS OF PHYSICAL AND SPIRITUAL ANALOGIES—TEST FOR MRS. LIVERMORE GIVEN AT A SEANCE WITH MRS. PIPER—GOSSIP FROM BOSTON.

Boston, Mass., Feb. 13.—Professor Dolbear, of Tufts College, the great speaker and author of the "Science of the Nineteenth Century," began his lecture last night before the Boston Scientific Society on "The Science of the Nineteenth Century." It began with an inheritance of merely pre-arranged value. This was a great aggregation of mere guesses and assertions that were largely unrelated to each other and most of which have failed of development into truth in the way that was then believed.

"For instance," said Professor Dolbear, in astronomy the nebular hypothesis has been lifted from a clever mathematician's guess to a place, by means of the spectroscopic and refined observation, where all intelligent men of any science may recognize it as a truth because every new fact fits into its scheme. The doctrine of conservation of energy, in its far-reaching consequences, would alone be enough to characterize the century as a wonderful period, and to account, with the related theory of other manifestations, for much of the scientific progress made."

Professor Dolbear's discoveries regarding the nature and possibilities of the ether are recognized as those of the highest authority in this special line. PHYSICAL AND PSYCHICAL ANALOGY.

Now, it is very interesting to trace the analogy between these two worlds, and to accept as scientific facts—theories which present themselves in psychic research. There is a line of correspondences which is presumptive evidence. For instance: Psychic research comes to accept the belief that those in the unseen world move with a swiftness that is almost incomprehensible. Now, Professor Dolbear discovers and announces that in the ether there is no friction and consequently that a body in the ether (not being impeded by friction) moves faster than light, whose velocity, as we know, is that of 186,000 miles a second.

"The proof of this," says Professor Dolbear, "is that the movements of the planets would be different from what they are observed to be if gravitative action was less than that figure. And the movements of double and triple stars show that gravitation controls them as it does the moon and planets. Such a velocity is not comparable with any velocity exhibited by any kind of matter with which we are acquainted. Now, if gravitation in the ether has a velocity more than a million times greater than that of light, does this suggest the scientific explanation of the swift movement of the inhabitants of the ethereal world?"

Professor Dolbear offers these proofs supporting the theory of this velocity in the ether. Shooting stars, he says, come into the atmosphere with a velocity of about twenty-five miles a second. Some comets have moved about the sun with a velocity of nearly 400 miles a second; yet have not had their speed reduced by friction as they would have had if the medium they moved in was like gas, even if it were very rare.

ETHER IS FRICTIONLESS.

"It is concluded, therefore, that the ether is frictionless, and as light comes to us from such distant bodies, that the ether must fill all the space within the visible universe and that it cannot be made up of particles, as has been supposed. Phenomena would be entirely different from what they are observed to be were the ether otherwise constituted.

All study of the spiritual nature of man is inextricably united with the study of the universe. The powers and possibilities of the soul are conditioned by its successive environments, which become finer and more ethereal in proportion to the development of spiritual energy, which life is constantly extending, penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination of the nature and destiny of human life. There is no limit to the quest of knowledge; the far horizon line of yesterday is in the middle distance of to-day. The telescope reached its limits of discovery, and behold, the spectroscopic was invented as an extension of the telescope, extended the power of the telescope so as to enable the observer to determine whether a heavenly body was moving toward, or away from, our solar system, and to even approximate to its rate of motion. The spectroscopic has revealed, under the scientific skill of Professor Keeler of Lick Observatory, that the rings of Saturn are rotating at different rates.

"Attempt has been made with the spectroscopic," says Professor Dolbear, "to discover whether or not the earth, in its astronomical movements of rotation on its axis and revolution about the sun, makes any disturbance in the ether—whether it drags the ether with it, or moving railroad train drags the air, or not; but all the evidence so far seems to show that the ether is not disturbed in the slightest degree. It appears as if the earth moved through it as a coarse mesh sieve will go through water, not displacing it in any appreciable degree."

A REVIVAL

In Spiritualism at Anderson, Indiana.

The Spiritualists of the city of Anderson have just had such an awakening as never before. Spiritualism, which has been in a state of lethargy for some time, has been aroused and stirred up and Spiritualists have awakened from their slumbers, put on their fighting clothes and are going to work with a will to convert the city of Anderson to Spiritualism, and they will do it.

The cause of all this uproar, this change of state of affairs to one of intense activity and enthusiasm, has been brought about by the visit to our city of Brother E. W. Sprague and his good wife, missionaries of the National Spiritualists Association.

The time of Brother Sprague's arrival seemed very unpropitious for the success of his work, as all the Protestant churches of the city had banded together, and with two professional revivalists were holding a union revival meeting and putting forth every effort to gather in the multitude. Added to this was the fact that Spiritualism in Anderson, as before stated, was in a lethargic state due to a number of causes, the principal one of which was probably inharmonious among Spiritualists themselves. In the past, the changed now, impelled by the burning words of wisdom as they fell from the inspired lips of Brother Sprague; petty differences have been thrown away, a wonderful spirit of enthusiasm has been aroused and a feeling of unity of purpose now pervades the entire society.

A compact organization of 104 members, chartered by the N. S. A., is the net result of Brother Sprague's meetings here. He and his wife held four meetings during the week, and two on Sunday, and the attendance though small at first grew and increased with every meeting until on Sunday evening the temple was packed to the doors. At this meeting there were present Brother Sprague and wife, B. F. Hayden and wife, and Mrs. Josephine Ropp. The first half hour was occupied by Brother Sprague with an address in which the truths of Spiritualism were presented to the large audience with that earnestness and impressiveness of manner and speech characteristic of the speaker and which could not fail to carry conviction to his hearers. Following the address there was held a "love feast" during which a collection of \$28 was raised to further the missionary work of the N. S. A. This was followed by tests by Mrs. Sprague and Mrs. Ropp, in which each lady outdid herself, and for nearly an hour the Spiritualists, investigators and skeptics, alike were the recipients of messages from angel loved ones. Conditions seemed to be perfect, and facts, names, dates, relationship, all were given without difficulty or hesitation and were recognized and admitted by many who perhaps were attending a Spiritualist meeting for the first time. After the feast of absolute demonstration came the ceremony of receiving into membership those who, during the week had signified a desire to become members. There had been an accession of 58 members up to this time. This ceremony, which is beautiful and impressive, was presided over by the guest of Brother Sprague. In the candidate obligates himself or herself to sustain and further the cause of Spiritualism and the organization of which he is a member; to discard the false and to accept the true; to be good and to do good.

The following night the society met for the purpose of electing officers and to apply for a charter from the National Association. This meeting, which was marked by a spirit of harmony and mutual concession, resulted in the election of the following officers: President, Dr. G. N. Hillgoss, one of the oldest workers and who was one mainly instrumental in the erection of the beautiful temple which houses the society; president, T. W. Smith, secretary, F. J. Macomber, treasurer, R. H. Williams. Trustees: P. B. Millsaps, R. B. Bragdon, T. S. East, Ohas. Gaines and C. M. Bolander, a board of officers, the writer excepted, of course, composed of solid, substantial men of affairs, thorough Spiritualists and in whose hands the future of the movement in this vicinity is full of promise.

The results of Brother Sprague's work here is a single practical example of the benefits of a National Association. The message and admonition of the Spiritualists of Anderson to Spiritualists elsewhere who may have lapsed into a state of inactivity similar to our own, is, wake up, get together, harmonize, and go to work to spread the knowledge of Spiritualism among those who are in ignorance and enslaved in the bondage of creeds and superstitions. Organization for the purpose of putting Spiritualism before the world in a manner to command the respect of the masses and to teach the truths it alone possesses should be the watchword of every Spiritualist.

By uniting ourselves in local, state and national organizations we will, in the dissemination of Spiritualism, introduce order and system in the place of chaos and anarchy, we will replace an individualism and egoism with a cooperation and unity of purpose with the result that the world will be the sooner enlightened by our glorious science, religion and philosophy, and made a better place to dwell in. Long may the National Association live and prosper. F. J. MACOMBER, Anderson, Ind.

THE "BLACK LADY" OF WINDSOR.

The members of our own royal family have a distinct spectre, of a distinct color, all to themselves. The Black Lady of Windsor is historic. She is supposed to be the wrath of Good Queen Bess. Never does she appear but some great disaster befalls the nation or the Royal Family. It may be that the visit of the Black Lady to the young guardsman at Windsor Castle three years ago foretold the Transvaal War. Princess Beatrice placed such credence in the story that she had her room in the castle moved into another wing, where she would be free from any mysterious visitations. Towards the end of last December the apparition appeared once again.

This changed the position to another contemporary. It is indeed remarkable that so many noble families have warning visitors in constant attendance at times of adversity.

A FATEFUL NUMBER.

Two has always been a fateful number, say the superstitious. In our dynasties, there was a 2 in Queen Victoria's birthday—May 24. There was a 2 in her death—January 22. There was a 2 in her ascension day—June 20. She had worn her crown 62 years, and she was in her 82nd year. To complete the coincidence the Queen was buried on Feb. 2.

A CURIOUS COINCIDENCE.

It has been discovered that an old lady at Eastbourne, whose death occurred eight hours previous to that of the Queen, was born on the same day as her late Majesty. The lady was a widow named Mrs. Elizabeth Ransom.

THE QUEEN'S SPIRITUALISM.

The only paper in which I have seen any reference to the Spiritualism of the Queen since the announcement of her death is the Leeds Daily Mercury, which, on the 23rd ult., had the following:

The Queen was a devout believer in spirit communion, and derived the greatest comfort throughout her widowhood from it. She was conscious of the supporting presence of her beloved husband, and in many critical periods of her life, and immediately after her bereavement she found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so."

Following is the original paragraph on this subject. It has been extensively copied.

THE QUEEN'S BELIEF IN SPIRITS.

The Queen believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of earthly life. It has been the great consolation of her bereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised it would be so."

THE QUEEN AND TENNYSON.

Tennyson was a great favorite with the Queen, and there is no doubt that Spiritualism was cordially welcomed by our late beloved monarch. In 1887 Tennyson wrote to Her Majesty, and the following is extracted from that letter:

Yet if the dead, as I have often felt, though silent be more living than the living, and linger about the planet in which they were, I am sure that they are not at our side, may still be with us, and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen.

Now she has gone to meet them, her loved ones in the land where the crown never falls, and where the sceptre never drops from an aching hand. Heaven grant her sweetest repose, and a blissful awakening to a new kingdom of dutiful labor.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

LIGHT, LONDON, ENGLAND.

Part of last year was spent at Lytham, a charming seaside resort on the Lancashire coast, a place which none of us has ever visited before. On the first Sunday after our arrival in Lytham, I attended morning service at St. Cuthbert's Church, the leading place of worship in the town. My wife and clairvoyant relative were with me, but seeing the church was rather crowded they decided to stay outside in the churchyard and stated that they would take a walk and meet me at the close of the service, which they duly did about an hour thereafter.

On reaching our apartments the clairvoyant informed me that while strolling about the churchyard looking at the tombstones, she suddenly heard the voice of a spirit girl singing in front of her the following lines:

"Pull, sailors, pull!
Heed not the sailing waves,
But bend to the oar."
The voice gradually led her on 'in front of a large monument of red stone situated in the back part of the churchyard, and at the instant she came towards it, she said she felt herself, as it were, drawn down and submerged among water and sand, and felt as if she was being drowned. This only lasted for an instant, and when she came to herself she found she was in front of a handsome monument of red stone, erected by public subscription to the memory of the members of a lifeboat crew who were all drowned in a gallant attempt to rescue a barque between Southport and Lytham (the name of which I have not forgotten), in December, 1884. The names of the crew were all given in detail. The following day (Monday) she informed me that she had in her room on the Sunday evening been surrounded by seven of the drowned lifeboat men, who all in succession shook hands with her and cordially greeted her. One of them, whose name she did not remember, was a poor, old man, stated that he was glad to come back along with his friends and to be able to show themselves and to tell her of their continued existence in the other world. He further said to the medium that he had been able to show himself to a clairvoyant in Blackpool, but that the clairvoyant had said that the others had failed to do so. During all the time the rough, kindly-looking boatmen were around her, the clairvoyant stated that she heard the voice of the spirit girl which had first led her to the tombstone singing the "Song of the Hebrews," but the spirit form was not visible to her.

Accustomed as I am to the clearness of inner vision of the medium and the marvelous nature of the communications often made to her, I was compelled to go and visit the churchyard the next day in her company and duly inspected the monument in question, where I found there were two lifeboat men of the name of the spirit, and I saw that the names of the boatmen were all given in detail. I found that it must have been one of the other of them who spoke to the clairvoyant on the Sunday night after her visit to the churchyard.

There the episode ends, and it is a very curious one, raising some very interesting questions in psychology, such as (1) How did the spirit girl come to the churchyard? (2) How did she know the names of the boatmen? (3) How did she know the names of the boatmen? (4) How did she know the names of the boatmen? (5) How did she know the names of the boatmen? (6) How did she know the names of the boatmen? (7) How did she know the names of the boatmen? (8) How did she know the names of the boatmen? (9) How did she know the names of the boatmen? (10) How did she know the names of the boatmen? (11) How did she know the names of the boatmen? (12) How did she know the names of the boatmen? (13) How did she know the names of the boatmen? (14) How did she know the names of the boatmen? (15) How did she know the names of the boatmen? (16) How did she know the names of the boatmen? (17) How did she know the names of the boatmen? (18) How did she know the names of the boatmen? 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Revelations of the Bible.

A Lecture by Helen Temple Brigham,
Before the Spiritual and Ethical Society,
713 Lexington Ave., New York City.

"Revelations of the Bible." In order to arrive at the full meaning of the word revelation we must interpret or define. Revelation means unveiling—removing from the subject the veil which covers it. There are those who believe that the Bible gives clearly all that one wishes or needs to know; that the only thing we have to do is simply to read, receive, and believe. We need not have a drag-net with which to pass through that stream of inspiration of religion which we call the Bible, to bring out that which it contains and then select from it that which would suit our needs. You know we are obliged to think, if we read the Bible and if it is to be of any use to us.

If we are unable to respond, if we are a human stagnant pool, then of course we have no questions to ask; we must struggle every question at its birth and reduce ourselves to a state of idiocy mentally and spiritually. We are reasoning beings, and God has made us so. We ask questions because we must; they are as natural to us as the leaves on the trees. Strip the leaves from the trees and they will come again; strip them again and again and they will come; but keep them stripped and the tree will die of consumption; it has no power to breathe with all its leaves torn away. Strip the questions from the mind of men, and that mind will not die because it cannot die, it is immortal, but it will dwindle, it will shrivel and it will hold its place in this world, not actively and beautifully and strong with vitality, but it will be like dead wood that holds its place as you know, but has no fruitage, no blossoming.

If we are to receive mental life we must reason, and if we reason on this subject of the Bible, do you know where it will bring us?

We have simply to call to your thought, to your mind, a number of representative people who teach from the Bible, and ask you to consider their teachings. Here is a man who teaches from the Bible universal salvation, that there is no hell. By his side is another who teaches endless damnation, the everlasting loss and agony of the souls of the children born of the human family. Here is another who teaches from the Bible the sleep of the dead until the Day of Judgment. By his side stands a man who teaches the consciousness of the dead and their happiness or unhappiness until the Day of Judgment, and then a reconsideration of all their affairs and the sending of them back where they were before. Here stands a man who wears a robe and his face is smooth shaven and upon the crown of his head there is a little spot, the sign of his peculiar office, and of his religion. This man tells us that these people are all wrong, that they have meeting-houses but no church; his is the church, that he represents it and that you must accept everything the church teaches; you must not ask questions, you must simply accept. Friend, we ask, whence comes your authority?

He holds the Bible in his hands and he says: "We read the Bible to the people; they are not wise enough to read and judge for themselves. There is an educated priesthood, and it is their business to read and expound for the great multitude who have not been so educated." He says: "In matters of physical ill would you allow an un-instructed doctor to exercise his ignorance upon yourself or loved ones? We have an educated church for the soul, which teaches the right path that runs to heaven," and he points to it and says, "Walk ye in it."

By his side stands a man who believes in the right of selection; that we have a right to exercise our privilege of private judgment. But we need not multiply these cases; there is a multitude of those who stand on orthodox lines, and each one says, "I am teaching from the Bible." Now do you think the Bible is a revelation, an unveiling, a perfect glorious light to every questioning soul, and all that we have to do is to read and receive?

Why, friend, you are compelled to think, you are obliged to choose. For instance, if one says "An eye for an eye, and a tooth for a tooth," thus saith the Lord, or render unto others what you receive, and then reads, you must render good for evil, love for hate, and blessings for curses. You cannot do both. You must choose. Choose the truth and leave the old doctrine of hate and selfishness. They are not for you.

Or, again, if you read, "The Lord thy God is a consuming fire," and right after it read, "God is love," you are obliged to choose, are you not? If you read, "Thou shalt not suffer a witch to live," and then read, "Thou shalt not

kill," it complicates matters a little, and you do not know what to do; but you are obliged to think, and to choose.

Consequently we find that the Bible contains inspiration and truth. It contains comfort and wisdom, but it also contains a record of things that people supposed were true. You will see the traces of priestly manipulation. When you read of the old Councils, of the votes that were cast for and against the divine authenticity of certain things, your eyes will be opened and you will see that some one has decided, that some one has rejected or accepted, has called this apocryphal, and that inspiration from God; and supposed they were influenced by the Divine so that they could not make a mistake in those old Councils in which they fought over the religion which they thought they had, but which they were far from having. You find yourself, therefore, compelled to choose between truth and error; to compare and reason according to your highest judgment, according to your consciousness of truth; and even if you may think for the moment that it is not right, it is what you must do if you think at all, if you seek for the right and the truth.

The Catholic priest tells you there is an infallible man in Rome; that he is the very light of the Vatican and the church, and that from his prison (as they love to call his palace) the light of his influence shines over all the seas. An infallible man! And the Protestant smiles to himself and says: "Did you ever think men could be so blind?" And the priest says: "You who do not believe in an infallible man, believe in an infallible book," and when you go back and consider the source of this book, you find many who are just as blind.

We believe that the Bible contains truth, but that it is like gold, silver and diamonds, found in connection with that which is valueless. You must always think and act for yourself. If one from heaven should come to you and say: "My dear friend, I have the blessed possibility of giving you full instructions, of telling you everything you ought to know, of causing you to do everything you ought to do, would it be a good thing for you? If you are so indolent that you want another to do that for you, then certainly you ought to be awakened, and brought out of that condition of spiritual lethargy into the light."

We must think to grow not by receiving and believing all things. You are not a piece of blotting paper to absorb everything and show yourself to the intellectual world as a great blot; think and reason, take the good, and if you find something which does not seem to you to be reasonable, then it belonged to some one long ago who had not come into the light. Humanity must grow out of these conditions of ignorance to realize that there is something higher and holier for it, and from the revelations it can grasp from all time, find its countless aids to growth and progress.

We now come to the question of "prayer." We do not believe that prayer is a kind of lever by which we pry up some blessing that could not be gained in any other way. We do not believe there is anything supernatural in prayer; it is purely natural, and we all believe in it and love it, even though perhaps we may think we do not. You may have seen people who thought they possessed great influence with God, and that God waited until they suggested certain things, and then did them because of the suggestion thus made. They say: "We have been praying for years for God to give us money to build a church; for God to give us light to find the gold mine out of which this money was to come." One wonders why God waited so long before answering our prayer. Is God so ignorant of the amount of faith people have, and must He wait and test their faith, or did He withhold that blessing, saying, "I will wait until they pray long enough; until, as sailors say as they pull the great ropes, 'A long pull, a strong pull and a pull all together.'" Now is that prayer? It may be the sailors' prayer, but it is when his hands grasp the rope and he is relying upon strength and unity.

We do not, however, pray in that way. We do not believe in a God who gives to us simply because we beseech, urge and entreat as a child might tease and annoy its parent until at last he says: "Take it. I cannot be annoyed any more." This is but a childish conception of God! If you were going to sea, sailing East, and praying for the West winds to blow, do you forget that many others are sailing West, and they wish for the wind to blow the

other direction. Now what is God going to do about it? The winds and waves are ruled by natural law, and they are not turned or set aside for any childish or individual desire that we might have. Yet we believe in prayer, which is aspiration, and effort. The wheels of your thought must run in the right groove heavenward to win the best results.

Do you say: "I do not believe in prayer." You do, friend, although you do not call it by that name. You have felt earnest aspiration, and sincere desire, which is as natural as the expiration of the human breath. There is an out-breathing and an in-breathing, and it takes both to make you live and toadden this current of your life blood.

You know that great muscle which you call the heart does not have one motion only, it has two, and in every motion we make, the muscles must not alone extend, they must contract as well; and so in all spiritual life, there must be a double action; there must be the aspiration or out-breathing and the inspiration or in-breathing, and so life is strengthened and glorified.

If you love good, if you wish you were better, if you love truth and you long to possess it, you have been praying, and according to the reasonableness of your wish, according to the strength of your aspiration is the strength and vitality of your prayer. And so you all pray; but if you pray intelligently, and earnestly; if you pray with a concentration of thought; there is a peculiar strength to that prayer.

But, you may say, "I have prayed for one particular thing with all concentration of thought, but I did not win it," and you say you do not believe in prayer. Your child may wish for some particular thing very earnestly, and although it is your will, your pleasure to give it that which it asks, you give only so far as it is good for your child. If it wished for something not for its highest good, would you give it if you were asked and urged enough? If you love yourself better than your child you would do so, not otherwise. Infinite love gives only through natural laws that which is for the best. If you pray against law, your prayer will not be answered, and you will live to see the time when you will smile and thank God for having denied your wish. Pray for that which will help you and help others. Let your prayers be broad and intelligent, that which would please you in pleasing others; but if it is not for the good of others you have not the right to ask for it. So you call on God for help. Take the word "God," and put into it as it is spelled one more letter "o," and you have "good." Pray for good for help; that is "o" to God, for God is Good. Pray in faith, but "faith without works is dead." The man who thinks of the poor and needy, but keeps his purse close in his pocket and his wealth locked up, and then clasps his hands and closes his eyes, so that he may not see the suffering faces of the poor, and says, "God help the poor," has only (as Hamlet says) "words, words, words." When we say, "God help the poor," we must mean it and show it in our works, letting the divine shine through the helpful thought and deed. Whatever you do, do it intelligently, and for the best good, and you have been praying to God.

And now we come to the question: "Is it right to pray for the dead," as the Catholic church teaches, and how does our prayer affect the living?

Our Protestant friends say it is not right to pray for the dead, because it is so much energy thrown away, for their affairs are ended and we cannot reach them, and it cannot affect them. How do you know, friends, that it cannot affect them? Paul speaks of being baptized for the dead, showing that the belief existed among the early Christians that our deeds can have influence upon those who pass over into that other life.

What influence can the living have upon the dead? The two worlds are so closely united that there is not a high aspiration that does not reach out and touch some one whom you do not see. Pray for the dead? Why, certainly, friends; they are not dead, they are living. Pray for them. What does that mean? It means sending helpful, loving thoughts out to them. Have they wronged you? Forgive them. Have they in any way cast their shadow upon you? Help them. Be kind and loving and gentle with them. You can buoy them up; you can strengthen them, encourage them. Your prayer touches and helps them when it is the loving thought of

your being. When you think of them as lost and gone from you, you make a great mistake; they are very near to you.

Some one says, if prayer can reach them, then I will pay for prayers for the dead. Prayer is not an article of merchandise. To have vitality it must come from the heart, not the lips merely. Where there is intense sympathy and interest, there is strength. Think of those who have wronged you, and say, "I wish you well. There is no shadow in my heart of wrong or blame or hate for you. It is all light between us."

Is there a final judgment? Not on some particular day of this new century which is dawning, or perhaps some other century; it is not one day between sunrise and sunset for the judging of all people who live, who have lived or shall live. The final judgment comes for each person individually. We must have an individual religion. We must have an individual conception of good; so also must we have an individual judgment. It comes for you when your heart stops beating and you leave this world for another. When the spirit's clear perception comes and the darkness of the earthly no longer hides. Judgment is coming now to some—coming before the shadows fall to night. It came last night to many, this end of the world. It is natural, as natural as birth is, as natural as the sunrise.

"Please explain materialization."

We would much prefer to speak of spiritualization. Materialization is a fact, a rare fact; it is not a common thing. There are subtle and delicate laws that govern it, and the good of the manifestations is very greatly impaired to those who investigate it, by the many counterfeits and imitations. For instance, suppose there were in circulation a counterfeit two-dollar bill, don't you think you would prefer two one-dollar bills instead. So in the investigation of materialization, to those who carefully and intelligently investigate, its value is impaired by the many imitations.

How is materialization produced? It is produced by the concentration of spirit power on atoms through which the spirit makes its appearance. These atoms are not the spiritual body; they are only the expressions or manifestations which the spirit is able to produce, and are for the time only. If you have ever seen a genuine materialization, you did not in that materialization see the exact representation of your friend. If the manifestation was valuable to you, if you tested it and are sure it was true, then it is a beautiful thing to you, as a manifestation of the power of the spirit, but apart from that its value is nothing. You must carefully investigate all manifestations, because the spirits work through diffy.

REMEMBRANCE.

Distinct, intense, remembrance comes to-day.
It lifts a veil and rolls the mists away.

It shows the green of lifted hills,
Great trees, and softly singing rills,
And there the old home far away,
The children in their happy play,
Father as in the days of yore,
And mother's smile sweet as before—
Around the old home on the hill
The winds of spring are singing still.

And through the veil, with angel grace
Smiles out again a little face;
There are the dimpled, reaching arms,
And all the sweet remembered charms,
And though they cannot here remain,
Remembrance brings them back again.

Beyond the frost of earth that chills,
Behold the green of heavenly hills
And home with all the dear ones there
Beyond the reach of pain and care.
Remembrance lives upon that shore,
And brings them to their loved of yore,
With promise of a dawning day,
O'er sweeping all the valley gray.
They whisper through the trial hour,
Life grows from gloom as grows the flower,
And friends unseen will soothe regret
And prove that they remember yet.

BLINDNESS

PREVENTED AND CURED.

THE BLIND SEE... THE DEAF HEAR.

BY THE GREAT EYE RESTORER

AND ONLY CATARRH CURE.

ACTINA is a marvel of the nineteenth century. It is the only cure for Catarrh of the Eye, and is the only cure for Catarrh of the Ear, and is the only cure for Catarrh of the Throat, and is the only cure for Catarrh of the Bladder, and is the only cure for Catarrh of the Rectum, and is the only cure for Catarrh of the Uterus, and is the only cure for Catarrh of the Vagina, and is the only cure for Catarrh of the Prostate, and is the only cure for Catarrh of the Seminal Vesicle, and is the only cure for Catarrh of the Epididymus, and is the only cure for Catarrh of the Testis, and is the only cure for Catarrh of the Scrotum, and is the only cure for Catarrh of the Penis, and is the only cure for Catarrh of the Urethra, and is the only cure for Catarrh of the Vagina, and is the only cure for Catarrh of the Uterus, and is the only cure for Catarrh of the Bladder, and is the only cure for Catarrh of the Throat, and is the only cure for Catarrh of the Ear, and is the only cure for Catarrh of the Eye, and is the only cure for Catarrh of 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal bearing 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 as terse, 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 questions is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

G. W. Kates: Q. What is the definition of a hollow place?

A. The original meaning is, a hollow place, a cave, a pit—hence the grave. The writers of the Old Testament, with only a dim belief in future life, if they had any, had no other meaning for the word. As an instance: Ezekiel 32: 21-22—"The strong among the mighty shall speak to him out of the midst of hell with them that help him: They have gone down, they say, uncircumcised, slain by the sword. Asshur is there, and all her company; his graves are about him," etc. In the 25th verse the same thought is repeated, but the word grave is used by the translators, and in the 27th verse it is repeated "gone down to hell with their weapons of war under their heads." The latter referring to the custom of placing his weapons under the head of the dead warrior who had died in the great battle.

The employment of the Greek word Hades, the abode of departed spirits, which undoubtedly originally had the same meaning, the grave or nether world, made equivalent for Tartarus, came from the interpretation of the Hebrew text into the thoughts of a people to whom it was a dead language.

Giving to this word the special meaning of a place of torment, came the confusion of ideas, and misunderstanding of the place, where the fire ever burneth, may have sprung from the pits outside the city of Jerusalem, and of many other eastern cities, where dead animals and men are burned, and from which the smoke constantly arose. This was Gehenna, which had its Greek equivalent in Gehenna. The confusion of ideas, and misunderstanding of words, was further added to by the ancient custom of burying the dead. The grave was then not only a pit, it was a fiery furnace, and as fire was one of the most painful methods of torture, cremation of the body was transposed into that of the spirit, and as the one was for the purification by fire—the most purifying of the elements—of the corrupting body, so the other was for the purification and final purification of the spirit.

In the study of these myths, all the various and converging and conflicting lines which led to the formation must be carefully considered. What may be called the disease of language, the giving new meanings to words, or a misunderstanding of their meaning, has been a prolific cause of myths, and half the poetry of dead languages is a product of this attempt to translate them into living thoughts. In the early myth-forming time—the childhood of man—the hieroglyphic symbol of the grave, was slowly transformed into that of a future life. What meaning was attached to these symbols, the vague and childish fancies which awoke in the minds of early man, can never be determined by historical evidence.

Henry Ront: Q. My sight is failing, what do you recommend?

A. At the age of this correspondent—70 years—it is not strange that the sight should fail. There is no medical aid for such failure, no eye-wash, lotion, or solution of drugs which will restore the vision. The cause is opacity or defectiveness of the lens, or deficient transparency of the optic nerves from failing vitality. The first essential is to preserve health. The best wash for the eyes is pure, tepid water, and care should be taken not to over strain them by using too dim, or too bright a light, or reading small and indistinct print. Well-adjusted glasses are of great benefit in preventing strain, and as the eyes grow weaker, without a doubt, they should be continually tested, and the glasses changed, as glasses not perfectly adjusted to the requirements of the eyes are very injurious.

John Thomas: Q. I wish to know if the following experience is all I trust it is:

Many years ago, when Spiritualism was in its infancy, I had an experience which changed my belief to knowledge that reasoning has never caused a doubt. I was asleep, or in a state like sleep in my bed, when a brother many years deceased, came and bade me go with him. We passed out of the open window, and visited many places and returned, when my brother, pausing, pointed to my body lying on the bed, and said that it was not me, only my habitation, which I must again enter. He then departed, and I was awake, and felt a strange, thrilling sensation through my body and spirit. Since then I have constantly said I know I am a spirit, for my spirit has gone out of my body and returned.

A. The above experience is in perfect accord with spiritual laws, and such as thousands of others. The spirit is connected with the body by a strong bond which pulls it back and the severance of which would be death.

E. A. Carpenter: Q. Is crime on the increase in the United States? If so, what is the cause?

A. For many decades, crime has been decreasing. There may be a greater number of arrests and convictions, but the growing complexity of society, the aggregation of wealth, and pressure of poverty is provocative of a great mass of these cases where the response is against property. The great trend of civilization is to higher views of life and living, and the current has set so strongly that even war, which has been

AGENTS WANTED.

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taught by political economists a dread necessity, because, as was announced by peace congresses, a thing of the past by civilized countries. The ubiquity of the reporter, which gives every day, the startling accounts of every crime committed in the civilized world, leads to the conclusion that there is a fearful increase of criminality over that of fifty years ago, when there were no telegraphs, no newspapers in the modern form, and the happenings of the immediate vicinity were all that was known. Yet it must be admitted by the most optimistic that there has recently come an epidemic of crime. It has come in the spiritual atmosphere as germs of contagious disease in the physical. There is always a lower stratum in society; the unprogressive, those who refuse to heed the voice of conscience, where error breeds a deadly miasm, and from this spiritual cesspool permeates the national life with its poisonous exhalation. War is its crowning effort, brutalizing those engaged directly, and the nations that support it. It saturates the thought atmosphere and all who are sensitive are affected.

Yet may we have hopes, for as the average health of the community should not be determined from the prevalence of an epidemic, its moral status should not be calculated from the statistics of one of these periods of contagion.

"The war spirit will be allayed, and the spiritual atmosphere become clear. The restless elements will be appeased. Just laws will give to those who create wealth, the possession of the products of their labor and reward in a great majority of instances, the incentive and necessity for crime which now exists.

The First Something Rolled In.

Under the heading, "The Death of Agnosticism," in the Cleveland World of Sunday, January 27, 1901, by the Rev. Dr. Parkhurst, account of special arrangements with W. R. Hearst, I read: "But a man ought to be able to think carefully enough to see that whether in case of the boy (referring to growth from bud to flower) or the tree (referring to growth from bud to flower, to fruit and to tree), or in anything else, or all else, evolution does not really explain anything, for it does not explain origins, but merely describes the process that originates follow after they have been themselves originated."

"Or if ambitious evolutionists have sometimes tried to carry the unrolling process still further back, it comes to the same thing, for you cannot go beyond the point where there is FIRST SOMETHING ROLLED IN."

"It gets as far back as it can towards beginnings, but it does not reach beginnings." So depose Dr. Parkhurst. You are undoubtedly right, Reverend Doctor. The most profound philosophy emanating from any mortal's brain, never has found, nor can find, any beginning. The confusion of ideas, and misunderstanding of words, was further added to by the ancient custom of burying the dead. The grave was then not only a pit, it was a fiery furnace, and as fire was one of the most painful methods of torture, cremation of the body was transposed into that of the spirit, and as the one was for the purification by fire—the most purifying of the elements—of the corrupting body, so the other was for the purification and final purification of the spirit.

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THE PAN-AMERICAN.

Moses Wants a Wide Open Exposition.

At the Spiritual Temple, Buffalo, N. Y., Moses Hull discussed the question "Should the Pan-American Exposition be closed against the people, in obedience to the dictates of Sectarians?" He took for his text, Rom. 14:5—"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." In part he said:

Our clergymen are for the most part good and honorable men; but if Paul was not mistaken, they are mistaken in trying to force their opinions of a Sabbath upon people, who, at the least, are as wise and as erudite as themselves. Nature is no respecter of days; it does not know that one day is more sacred than another. The clock ticks off the seconds on Sunday as on Monday; the sun shines on Sunday as on Monday, and the wind blows and the sun shines on all days alike. Lake Erie does not cease to empty itself over the Niagara Falls into Lake Ontario on one day more than another. With Nature, all time is alike, holy.

If the churches wish to keep a holy day, I cannot see why we have a right to object. Paul said: "Let every man be fully persuaded in his own mind." Our Exposition is not an exhibition for Buffalo, or for the State of New York, it is a Pan-American Exposition. That Greek word Pan means all. The United States is not alone concerned in it. Canada, Mexico, and all South America is as deeply interested in it as we are. We invite the citizens of all nations, Mohammedans, Buddhists, Jews, and all others to join us in this great Exposition. Is it right to compel them to come here at a heavy expense, and then deprive them of one-seventh of their time?

QUOTES MR. COMAN.

The clergy are no different to-day from what they have ever been. Unless they are watched they will deprive us of our liberties. As an illustration, I quote the following from the Rev. F. H. Coman's last Sunday sermon:

"The Christian Church, as the supreme conservator of morality, and the chief factor in social advancement, must speak and have hearing on the most important questions of the day. The Decalogue never was in greater demand, nor claimed the obedience of men more imperatively than now. And its Fourth Commandment, 'Remember the Sabbath Day to keep it holy,' is not only a good text for this sermon, but also the declaration of principle which, if disregarded, will inevitably bring disaster upon the world."

Several points in this sermon deserve a passing notice. The church ought to be a protector of morality, and a chief factor in social advancement, but I am sorry it has never been either. When he refers to the Fourth Commandment of the Decalogue, to justify his opposition to Sunday education and amusement, he has the wrong book. The Decalogue does not simply say "Remember the Sabbath day to keep it holy," it says also: "The Seventh day is the Sabbath of the Lord thy God." The Sabbath of the Decalogue can no more be made to apply to Sunday, than it could to Tuesday or Friday.

Is that Sabbath commandment binding on us? If so, the penalty for its violation should be executed, and if it were, not a minister in Buffalo would escape without the noose, and the Pan-American into Palestine, nor the twentieth century after Christ into the fifteenth century before Christ. A pastoral people, with no steamboats, railroads or blast furnaces, could observe the Sabbath, as we cannot now. An observance of the Jewish Sabbath, as was required in the Old Testament, would turn the wheels of civilization backward three thousand years.

NOT A CHRISTIAN NATION.

"One of our Buffalo ministers said last Sunday: 'This is a Christian nation.' A greater mistake never was made. A Buddhist, or a Mohammedan has as much right here as a Methodist. President Grant, who was a Methodist, said: 'This is not a Christian nation.' President Garfield, who was a Methodist, informed us that this is not a Christian nation. Certain so-called national reformers, have been trying for years to make it so, by putting the name of God into the Constitution and making it say: 'Jesus Christ is the Ruler of Nations.' So far, they have had little other effect than to make themselves appear ridiculous."

Let me sentimentally give a few reasons why the gates of the Pan-American Exposition should be open on Sunday, as on other days:

First—People will be here from all nations, and on great expense. Few will feel they can afford to throw away one-seventh part of their time, and have one-seventh added to the expense.

Second—The fair is supposed to be a great educational and moral exhibition. If people are not allowed to go there on Sunday, they will go elsewhere and witness exhibitions of a different tone and character.

Third—Jews, Mohammedans, Seventh Day Adventists, Materialists, Agnostics and Spiritualists, who do not believe that Sunday is the Sabbath, shall not be compelled in obedience to sectarian dictation, to fail to receive the educational and moral instruction which the great Pan-American Exposition is to provide for the multitude. It is an American to refuse to allow those who wish to enjoy the benefits of the exhibition on Sundays, because a few inconsistent religionists prefer not to see it on that day. This religious intolerance compels the multitude to yield their religious convictions to the consequences of a bevy of clergymen who have more zeal than knowledge.

BOOK REVIEW.

Evolution of the Individual. A brief exposition of the natural laws of growth and how to attain mental and bodily freedom. By Frank Newland Doud, M. D.

Full of beautiful spiritual thought, helpful to all seeking the higher way of life, and improvement of bodily health. Reincarnation. A study of forgotten truth. By E. D. Walker. Revised and edited by Nevis E. Wood, A. M., M. D. N. E. Wood, publisher, Chicago.

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Fallacies of Religion. Its Illusions and Its Errors. Illustrated by J. Monod de Sola, professor in theology. Published by the author, Denver, Colo. Price 25 cents.

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ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 586.)

"The first step to Real Knowledge, on the part of the human race, will be, to become fully conscious of their present ignorance, folly, and degradation, and that they are continually talking one way and acting another. This irrational and truly insane mode of thinking and acting must be abandoned before the human race can ever understand what religion is, much less to act upon it; for it must be understood before it can be acted upon. But, before it can be understood and acted upon, the public must be prepared for this great change, from a universal system of falsehood to a universal system of truth. It must be enabled to comprehend that of which it now appears to be totally ignorant, that true religion consists in universal truth; that truth is religion and religion is truth. When all motive to the expression of falsehood shall be removed, truth will be the universal language of man, then will mankind know themselves, become virtuous, intelligent, affluent, united, and happy; then will they indeed become truly religious—when all men shall know each other even as they know themselves—then will human intercourse become a divine intercourse, for truth alone is divine, and any system of falsehood is a degradation of truth is false in its foundation, and must be governed solely by force and fraud. The religion of truth will not admit of force or fraud; but this result, the mind formed in the old world cannot comprehend—it cannot imagine human existence without falsehood in look, word, or action. It understands not how the world can be governed without force and fraud, and less how it can be far better governed by knowledge, justice, charity, and love, than it has ever yet been governed by falsehood and violence, or by human laws, based on the principle that man forms himself to be what he is."

"At this moment to the men of the old world, nothing appears more visionary than to suppose the existence in practice of truth, charity, and love, and yet to continue, generation after generation, to talk about right and practice falsehood, force, and fraud, while they admit, with their lips, that religion consists in the practice of truth, charity, and love. Herein is to be found the ignorance, inconsistency, irrationality and insanity of the old immoral world. Of what inestimable value would truth be now to the world, under its accumulated and accumulating difficulties, dangers, and miseries produced solely by this system of ignorance and falsehood? It would at once open the eyes of all to perceive the immediate causes of human evils, to know that until these causes shall be removed, the evils must continue, to ascertain how, with the least evils, those causes may be removed, and may be replaced with others which shall produce knowledge, justice, truth, charity, and love, and thereby make the world a truly paradisaical, superior, and really a more imaginary paradise ever described by man."

But, how is this religion of truth to be introduced into a world most opposed to it, by reason of its ignorance and falsehood, and necessarily of vice and misery? Falsehood is now triumphant, truth despised and force and fraud govern the masses in all the nations of the earth. Who, then, shall dare to encounter these united enemies to man's progress to knowledge and happiness? Who will now take up the cause of truth in its most despised state, oppose it to falsehood, while the latter is in its plenitude of pomp and power, ruling the nations of the earth with a rod of iron, and making all tremble under its sway? Those only are prepared for the glorious conflict, who are willing to put their life in their hand and to go forth determined to conquer or to die. The great question, then, now is—Is the world in a condition to warrant the commencement of such a conflict with any, the slightest prospect of success? And if the ignorance, vice, crime, and misery which have accumulated to an almost unbearable extent, have sufficiently divided this old world, and weakened its powers of resistance, to offer a reasonable hope that the time has arrived for the destruction of all that is erroneous and misery-producing in human existence, and for the reign of truth, charity, and love, to commence?"

"These are now considerations for the men of progress; for those who are imbued with the desire to improve the condition of the human race, and who are prepared to make personal sacrifices to attain so great, so good, so glorious an object; to attain the emancipation of the world from falsehood, and to establish the universal reign of truth; because truth alone can make all the nations of the earth free from mental bondage, and all the evils thence emanating."

"It is this spirit and language of truth which must pervade the whole mass and the entire of society, before man can conceive what man can achieve, or society united can accomplish. It is said by uninformed, or, it may be uninspired minds, who have not been enabled to grasp the past, the present, and the future, within human thought, that these ages and glorious truths, and these approaches towards perfection of action, are hundreds of years before the confined and degraded minds and conduct of the existing generations; but it is not so—the words of truth have gone forth; they are hourly extending from mind to mind, and from country to country, until ere long they will become familiar to the leading and most influential minds in all parts of the earth."

"Unlike the mysteries and superstitions of the old world, none of which could be ever comprehended by the human faculties, and if persevered in would confound the human intellects, and divide man from man to the end of time; truth is simple, and when placed in plain language, and consecutively before the mind, commands conviction. The powers of the world being ignorant, immoral, and oppressive, in consequence of their yielding to having been trained and nurtured in falsehood, have ever been opposed to the development of truth. Those, therefore, who were enabled to perceive it, who were made to love it and to desire to spread it among the human race, speedily lost their lives, or they were under the necessity of expressing their thoughts in parables, or in such a covert manner that it was not obvious to the multitude; and when even thus given, it was in such small portions that it was of little or no practical utility."

"It is now discovered that truth upon the general affairs of mankind could not be made practicable in such portions, intermingled with the old falsehoods, and that the only way to the world; they could be no more united than oil and water, or any two of the most repulsive elements of nature. Falsehood is one, and must be supported by falsehoods added to falsehoods. Truth is one, and can be made of practical utility by its unity only, unaccompanied with falsehood. Hence

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(To be continued.)

C. H. MATTHEWS.

New Philadelphia, Ohio.

SOUL COMMUNION,

And the New Spiritualism.

In The Progressive Thinker, January 26, I notice a communication from Bro. Maguire, in which he dilates upon the new Spiritualism, and gives his honest opinion. I doubt not the sincerity of Bro. Maguire, or any other person. I would ask this question: What is the first requisite for Spiritualists to consider? Is it not essentially necessary for Spiritualists to first establish a foundation upon which all can stand—a predicate to draw from that will not cause inharmonious, confusion and perplexing conflicts? The first problem to solve is to settle the question whether Spiritualism is a science, or a religion. In order to do this, it brings this problem right home to our very doors.

Another problem, however, more serious, confronts us: What, how, and who are we? In the words of Krishna, "Know thyself." Solve this problem, and the first is easy of solution. No one can go forth as a teacher or lecturer and deal out the truth until he has solved the problem of all problems, "Know thyself."

You can wade into the myths and mist, up to your eyebrows, and deal out theory and sophistry, and do it with rhetoric and oratory, but you will not add one sentence of wisdom that will aid in the solution. Wisdom is not attainable until preceded by truth. Does any one doubt this statement?

Mathematics is said to be an exact science. From this the scholar would infer that mathematics was a distinct science and that all other (so-called) sciences were distinct and not exact. Are such statements truthful? Are they scientific?

Out yonder in the lot stands a tree—not another in sight. I say to my pupils: Come, let us study the nature and growth of those trees.

They ask: What trees? Why, those trees out there in the lot. But they say: We see but the one tree. Yes, my pupils, but every branch on that tree is also a tree; that which you call tree is only an exact tree.

Would not such a conversation coming from me savor more of religious sophistry than scientific lore? Is there one particle of truth in my statement of calling a tree, trees? You examine that tree, and then its branches. Upon those branches you find the delicious fruit.

There is but one science. This science has many branches, and each has its name. Those branches belong in groups. For illustration, Astrology (properly Astronomy), Palmistry, and Phrenology. All those branches, when understood or properly approached, are exact. You must have your starting point, your medium, and foundation. Then you will be able to gather the beautiful fruit.

Religion is of the singular number. Its creeds are many. Why not call things by their right names and say the Jewish creed, the Greek and the Catholic creed, and the Protestant creeds. Science antedates religion. Do you believe it?

If you would know what, how, and where you are, you must get at it scientifically. Pope's "stupendous whole" (hole) won't do; we must have something not quite so sophistical.

What is the difference between nature and soul, or between life and soul? Is there a difference? If so, what is it? What are we to understand by soul communion? Are we all soul, and are we all acting that soul regardless of all else? What is the soul? If I do not know, how am I to act wisely in the matter?

Is not every woman and man you meet an effect? Are you not a phenomenon? Is there not a problem contained in everything you eat and wear? Do we not see thousands of problems and effects every day? Have we solved any of these problems, or traced one effect to its source? If not, why not? Do not confound Spiritualism with spiritualism.

GEORGE H. MILLER, M. D.

Latham, Ark.

the necessity for the maintenance of the existing system of falsehood, with all its artificial props and support; or for the entire new system of truth, with all things in accordance with it. It is most useless to halt between the two systems; the world must be governed by the one or the other. It must continue a pandemonium, inhabited by demons of falsehood and violence, forming the oppressor and the oppressed; or it must become a highly cultivated paradise, inhabited by superior beings of truth, knowledge, charity and love.

"The earth must remain kingdoms of falsehood, force, and fraud opposed to falsehood, force, and fraud; or it must be a united empire of truth, devoid of falsehood, force or fraud. It must remain the one or become the other."

"Until man can be trained to hear the truth, to learn the truth, and to act the truth, he will continue to be the miserable child of falsehood, and of all manner of inconsistencies and of evils."

"Before knowledge, charity, and goodness can be united, and be made to become the uniform governing powers throughout society, truth alone must become the language of the human race, and falsehood and fear cease to exist; and then man will become merciful and kind to all that have life."

And when men shall speak the language of truth, not only without fear, but with pleasure to each other, over the whole surface of the earth, and shall be kind to each other, and merciful to all that have life, then will they understand the character of true religion; and it consists not in words, but in actions."

(To be continued.)

C. H. MATTHEWS.

New Philadelphia, Ohio.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mystical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucidus;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc. In fact this volume is a mine of valuable information.

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Being a Review of

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

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

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Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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