NO. 588

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

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

MEDIUM OF REMARKABLE POW- time called "fits." His power, however,

world are each year taking more and because of his light hair at that time. more interest in the investigation of oc- While a mere lad he and his six cult matters. People in all walks of brothers all had the small pox and were life, from the lowly to those in the most attended by their mother. They reexalted positions, are earnestly seeking mained together in their little home light, information and truth. Wonder- during their sickness and all recovered. ful developments have been made in There were some strange developthese later 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 the doctor's wife, was on the farm in it," The cry of general humbuggery when the young man first began work is of no avail. It is to be regretted that there, and relates many strange and pethere are many fakirs and frauds in the culiar circumstances. Harrington then ranks of the class mentioned, but it had long black hair, a bronzed face, must be remembered that there are and walked like an Indian. One day black sheep in the church also, and dis- soon after arriving there he was enhonest persons in every line of business gaged in plowing. Some time before and the professions. That, however, noon the team was left alone, and Hardon the professions. That, however, noon the team was left alone, and Hardon the professions are always and loyal and devoted a friend and comstrongest evidence that there is a gen- something had told him that a neigh- stated, and that if they would remain anything for him he would say: "I am

est, truest, and most successful clair- roots in the woods, steeped them, gave the fourth day, and I have seldom seen little tired and weak, but I am all right, not been in vain, and that just across done good work during the four years engagements are made for more than voyants the world ever saw. He was the medicine, and the neighbor got a man of mystery. Without a knowl- well. Many times he did the same edge of medicine so far as books were thing, and in a few months he was concerned, he treated tens of thousands called so frequently in every direction | cured her completely. There was no tu- | ing, asking and answering questions, of patients with the most remarkable that he decided to locate in Madison success, not pretending to know how he and enter into active practice. He did | cured her completely. The doctor had | his passing out his friends say he gave | ence again. Until that time shall come did it, nor how the gift came to him.

Nearly a third of a century ago while living across the street from him at every physician who was in Madison at all. My friend said to me, "I am par-Madison, having moved there from the the time he began practice. He would alyzed with joy, except for one thing, old farm some time previously, I was not doubt be alive to-day but for the and that is the doctor's exorbitant very ill with lung fever. The doctor fact that two years ago this winter he | charge." I said to him, "I am astontook me to his own home, my family be- was thrown violently from his cutter | ished; I never knew him to overcharge ing absent, and saved my life. During while crossing a street car track, and anybody. How much was this fee?" all the intervening years we have been his right shoulder was broken. It was He replied, "He charged me \$10 for on Saturday he stretched forth his arms the closest and most intimate friends, very painful, and the doctors were un- saving my wife's life. I tried to get each true to the other. Brothers were able to effect a cure or put it in place him to take more, but he would not," many times, "I wonder what I will do pever more so. Is it any wonder, then, properly, although he employed some This is merely an incident among thouthat I deeply mourn his loss?

SKETCH OF THE DOCTOR'S LIFE.

He was born in Prince Edward coun- again by a lot of reckless excursionists He was the eighth child of a family of continued active practice even with all ten, and the seventh son. His father's his suffering, and the last day of his name was Jacob, and he also was asev- regular office practice he was in a enth son, so that the doctor was the sev- trance altogether nearly seven hours, enth son of a seventh son, to whom it is and examined forty-two patients. Beclaimed a great gift is always given in ing at best a very frail man, suffering a human body. He would tell with acwas found down the stream.

His mother, Sarah, married again. The step-father was cruel and brutal. He turned the boy away from home breaking two ribs, because he played a no difference whether the patient was | wonderful things. little on Sunday. Then the boy lived before him or a thousand miles away. for some time with an uncle, and later | He would never ask patients what ailed | the finest points in medicine with the was bound out until he should become them or how they felt. If the patient most learned physicians, and none 21 years of age, the contract stipulating was not present he required a lock of | could surpass him, yet he never studied of full cloth clothes, a horse, saddle and chair with his hands crossed, palm to I doubt if he was posted even on the bridle. He remained there until he was | palm, and in a few seconds there would | current literature of the day. 17 years of age, and then left and was be a little tremor of his body and arms, agement of farms for some years. Later His voice would then change and he | united many a home, and in bringing the young man was employed as a would ask his private secretary what joy and peace and prosperity to thouper day for his services, the contract of hair in his hand if the patient was at providing that in case he drank tea he a distance, place it to his forehead, give many years ago by some of the physishould refund \$1 per month. He was a little shrug of his shoulders, and in clans to prevent him from practicing, always fond of horses, was an adept in less than thirty seconds say, "We behold | and he was persecuted as no other man ruly but best trained team in camp. It upon the top of his head he would pass fell to his lot to haul the long timbers, them down upon every portion of the and he had charge of ten teams to draw body until reaching the feet, detail the day when some of the doctors who were

he went through the state of New York, plain the cause most fully, and perfect- work, but he always turned that over to working on farms or at anything he ly, and promptly dictate a prescription. could get to do, at one time binding Many attempts have been made to get wheat near Rochester, after an old- him mixed up. Wrong names have in the way of advice and counsel in fashloned self-raker. For a time he been given. Hair of one person and the business matters. He has found lost drove on the canal tow-path. Later he name of another have been sent him. went into the lumber camps of north- but with the quickness of lightning he ern Michigan and Wisconsin, loaded would expose the attempted imposition, lumber on boats, and afterward held a and the parties were written accordingposition as cook in a railroad construct ly. He was perfectly unconscious while

In February, 1868, he returned to Canill, and who soon passed away. They lost consciousness and it appeared as if number of rooms, and declared that in | are hushed. were all nearly penniless, but on his way to a neighbor's he found a gold the room and was simply waiting until found the \$200. The money was found coin with which he bought the coffin the case had been examined or looked just as he described, the boy was refor his mother. One day while crossing after, when he became physically conthe lake he lacked 20 cents of having scious again. sufficient funds to pay his fare, but he found a quarter on deck, which left derful diagnosis of cases he has made. him 5 cents on his arrival at Rochester, No human being will ever know the Wisconsin, arriving about July 3, at the where poverty reigned, where some lit- say that my friend located the Tykoon of clay. Madison, where he was given, work, in the palace of the king. He would Dakota, nearly three years ago, telling has joined the great throng of those He afterwards was employed on the leave his home at midnight and drive of various places where to sink shafts. who are reaping reward for faithful ef farm of Mr. Baker, a neighbor, and miles to look after some poor person describing the ground as they would fort in behalf of suffering humanity later married his employer's daughter, from whom he never expected to get a find it 200 feet down in the way of And when the time shall come for me Miss Fannie, who has been a loving, de- cent, as quickly as he would go to the | ledges and feeders, and said the ground | to answer the summons that comes to voted wife from that time. There are home of the richest man on earth. He three children. Clarence, aged 28, en- has treated all kinds and classes of hu- a marble, the feeders and ledges leading friend will meet me at the boundary gaged in looking after his father's large manity. He has treated thousands in to the center or main ore body. At the line between this world and the next farm near Madison, the same farm, by the lowly walks of life and along the depth of 200 feet and in the cross-cuts with outstretched lands. Surely the Pillar strong in Freedom's temple, the way, where he hired out in '68. line of those occupying exalted posi- everything thus far been found as he so-called death does not end all. There You loved religion, pure and simple Charles, the second son, will soon grad- tions in business and the professions. said it would. Since the work began he must be something beyond. And if for uate from the College of Physicians and He has treated judges of the supreme Surgeons in Chicago, where he will at court, railroad magnates, prominent but he described everything and it has lies and friends are not to live again once begin regular practice. He has newspaper men, college professors, all come true thus far. I have no hesi- and be reunited in a better world, it For all debased upon the sod, had so many years' experience with members of the medical fraternity and tancy in expressing the belief that the would seem like a rough and unneces. And freedom for the church of Godhis father that he is already a good clergymen. physician, but his father insisted that . The doctor was noted for his great. The gold is there without any question; earthly journey of life from the cradle

HE WAS A SPIRITUALIST AND Ajalso "bled" for what the doctors at that FOR AFFLICTED HUMANITY.
Millions of the best thinkers in the when a mere lad, "Doctor Tow Head,"

bor was sick, and he went to see. It

so, and resided in the same location to given her personal attention twice a the time of his death. He has outlived | day during the four days, and that was of the best surgeons in the country. Some months afterward when he was considerably better, and while riding

y, Ontaria, Canada, August 20, 1847. who were crowding into the car, but he

on a train he was severely injured

the way of healing power or some boon from his broken shoulder, he simply to humanity. His father was employed over-worked himself and was reduced in a saw-mill and worked nights. When to about ninety pounds weight. He was starting for his work one evening he absolutely worn out, and the battle for added to the mystery that surrounded said. "This is the last night I shall life which he has made during the past! work." And it was. A dam-gave way, eighteen months, is the marvel and the power was, how it controlled him, the mill was destroyed, and his body wonder of all who are acquainted with how it were possible for him to so

HOW HE TREATED PATIENTS.

I have personally seen the doctor examine thousands of cases, and I never that he was to have at that time a suit hair, age and address. He would sit in | medicine and never studied books, and engaged as a farm hand or in the man- his eyes would roll upward and close. teamster in a lumber camp, receiving \$1 was desired. He would take the lock sands upon thousands. handling them, and had the most un- the beloved." Then placing his hands I know in this country has been, but he feeling of the patient, the condition of against him went to him for counsel In company with a younger brother every portion of the body affected, ex- and advice. He attempted no surgical in the trance and knew nothing that he he himself went to some other part of a mattress in a certain room would be

It was simply astonishing what wonwith which he bought a loaf of bread. great work he did. He was as much at said it would, and if there be no impro- greetings is of the past. My friend is In the same year, 1868, he started for home in the most lowly place on earth, priety in making the statement, I will to be with me no more in the tabernacle To save them from barbaric fools. farm of Mr. Skinner, seven miles from the pauper child's life was in danger, as for the Cedar Rapids company in South But I believe he lives on, and that he

he secure a thorough education, some | kindness to one and all. He never had thing he always regretted not having a harsh word for anybody. It seems as himself. Florence, the daughter, is a if he was impelled at times to go out charming young lady, 19 years of age, a Into the world and heal those in sick- fer every day. I would wager my life compare his great work? During the graduate of the Madison high school, ness and distress. If he were traveling, on his prophecy. He located the lost whole of his long professional life he and a talented musician. None of the and I have been with him on many lead in one gold-bearing property very sought to do good, to alleviate the suffamily have ever given any indication of possessing the same of a similar gift much of a mystery to them as to others.

At the age of 7 years he diagnosed dis
The doctor has done some remarkable and belong to the much of a mystery to them. He has treated; thousands and the matter.

The doctor has done some remarkable and belong to the Tykoon that has paid near ferings of humanity, to lend a helping to do got the Tykoon that has paid near ferings of humanity, to lend a helping to do got the Tykoon that has paid near for the absolute proof as to his advice and the matter.

Close to the Tykoon that has paid near ferings of humanity, to lend a helping to add to the matter.

Long may the sword lie in the sheat the absolute proof as to his advice and the absolute proof as to his advice and the matter.

The doctor has done some remarkable and boy, without redication or opportu
And by the gods of right good will! At the age of 7 years he diagnosed dis- them. He has treated; thousands and ease with accuracy, going into a trance furnished the medicine himself with things in Cedar Rapids, and made a the same as in later years, but he was out ever receiving a cent in return. His number of great cures.

I never asked an exorbitant fee from anybody.

He cared little for money and took pleasure in giving at all times to his kin | home. and friends. He has paid the way for and assisted a number of young men through college, highly prizing education, an opportunity to secure which buried at Madison, Wis., December 29, 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 pected to return alive. Before arriving | the wife and daughter at times, and the at Madison a lady asked them why they did not stop and see Harrington and get | it is beautiful. At one time he seemed his opinion. They did. The trunks a little annoyed about some business delight as from the husband and wife. | would seem to be in conversation with The God's truth is that Harrington had unseen persons, naming them, conversmor. It was something worse, but he and just before 12 o'clock the night of sands illustrating that feature of his character. I could relate enough cases to fill volumes, but it is not necessary. 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 curacy any peculiarity of the body, and I never knew him to fail. Every case that he examined in my presence only him. I have endeavored to learn what

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 after kicking him in the side and knew him to make a mistake. It made the slightest degree how he did all those

While in a trance he would discuss While the treatment of disease was

his life work, yet he has assisted in re-

Efforts were made at various times outlived them all in magnificent service to humanity, and he lived to see the some first-class surgeon.

He has also done a good many things children, and saved several people from One young man was about to be sen-

and the company is prosecuting the to the grave. work night and day to reach the points where he said to go. It is getting bet and who can measure or comprehend or

could tell where his son was. He was I was overflowing with kindness. He many people were with him, the peculirity of the dress of one, saying that he was homeward bound and would be His bed of sickness had been left hunhead, etc. He gave other details, each this has been his sentiment; "I expect and every one of which proved abso- to pass through this world but once. If the young man himself after arriving show, or any good I can do for any felhome. show, or any good I can do for any felhome.

morning, December 23d, 1900, and was 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 pity and love. his bedside and told them. Then dictated a letter to his son Charles, advising him in regard to his college work,

story of his last hours is as pathetic as voice to the most beautiful and charming prayer that ever came from human lips, which lasted about five minutes, and that while his words were weak he was occasionally during the prayer given temporary strength, and with his hands crossed frequently said, "Glory to God in the highest." Several times as if to reach something high, and said

Just before 2 o'clock Sunday morning the power that had been with him so many years took possession of him At different times his diagnosis of cases | for the last time and after a little talk about various matters, said: "We are ready to take him away, and he is ready to go." With his hands crossed. his eyes wide open, a smile upon his face, and peace manifested in every way, he turned his face towards the friends who were with him exactly as the clock began to strike two. With a smile and a slight bow of his head he said "Good-bye," and with the same little tremor that had come over him so many thousands of times when he had been in a trance, as quick as the lightning's flash his eyes were closed, and To him who passes out beyond earth's he had passed on to glory.

on Christmas."

I never heard of a more glorious, more peaceful, more beautiful passing from earth to heaven, than that of my dear friend, and I cannot see how the glory of any departure could be greater. At the Masonic funeral at Madison, Frank W. Hall, a prominent lawyer, for whom the Doctor had done so much in various ways, delivered a tribute to his friend. Mr. Hall is himself a Mason, as was the Doctor.

At the conclusion of Mr. Hall's beautiful tribute, the Masonic fraternity took charge of the ceremonies at the temple and the grave. It was the docit was done. The choir also rendered ing the words to "Good-bye," and the service was most impressive. The body setting sun shone out; from the west upon the banks of flowers and evergreens on and about the grave, making

A WORD IN MEMORIAM. This, then, is the last of earth for my companion and friend of nearly a third of his speech, and knowing the great of a century. Passed to the beyond, importance of secular education I sent away from our mortal and material him the following lines. I am happy going to the penitentiary by furnishing sense for a time. I shall not again meet to say they were received with that the absolute proof of their innocence. him here in the manner that we have patriotic fervor which augurs well for so often met for so many years. His the safety of American institutions. tenced to the penitentiary for stealing gentle presence will be unknown. The Oh, let us teach the young to think for \$200 from an old lady. A friend of the heart that beat for all humanity is In February, 1868, he returned to Can- had said. I asked him once how it boy went to the doctor, and he quick- stilled. His loving lips that uttered by described the house, its color, the words of counsel and advice and hope

Under the banks of flowers his earthly body is at peace. In his "windowless palace of rest" he is asleep, free from leased, and the poor old lady was re- the pain and persecution, toil and tears joiced that she had not done him great- through which he has passed in life's pilgrimage. His work is over. The ca-The doctor has located more than one | reer that has been so wonderful is at an mine that has come out precisely as he end. The smile of gladness at our She'll teach her children wisdom's

looked like a pane of glass cracked with one and all, I am sure that my dear old was physically unable to visit the mine, a moment, why not forever? If fami- Your prayers went up where angels Tykoon will prove to be a great mine. sary experience, the massage on this

What a noble man was the doctor, nities therefor, he made his way to a Though traitors plot in vale and hill, most exalted position, with friends ev- | Our flag shall wave in triumph stillwhipped severely for doing so, and was fees were exceedingly small, and he A father one day asked him, if he erywhere and unnumbered. His heart

in a trance in a moment, and instantly was modest, honest and true. No hubegan describing where he was, how man being was ever wronged by him.

heard from within forty-eight hours, dreds of times that he might minister that he had a little pin in one side of his to those in distress. All through life lutely true, all of which was told by therefore there be any kindness I can as I shall not pass this way again."

The Doctor died at 2 o'clock Sunday | 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, was full of gentleness and tenderness, which is the period named. It is expected that the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that second year as pastor of the period named. It is expected that the period named. It is expected that the period named in the period named. It is expected that the period named in the period na

\$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 the wife and daughter at times and daughter at times and the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the motor "dirigo" as its own. Many years ago some forty or fifty local societies in the commonwealth that claims the motor "dirigo" as its own. Many years ago some forty or fifty local societies in the commonwealth that claims the modern times ever faced the inevitable the commonwealth that claims the motor "dirigo" as its own. Many years ago some forty or fifty local societies ago some forty or f the service of others, and whose redivinity, smilingly and peacefully rious cities, towns and villages of ple who were interested in the truths awaited the call.

four days he would cure her. I hap- all right; there is nothing the matter membrance and patiently bide my time Northern New England States. Dr. Harrington was one of the great- proved true. The doctor dug some pened in Madison at the expiration of with me, no aches and no pains, only a when I hope to find that my belief has pass by, I shall some day meet my and treasure in my heart the sweet our joyous companionship. As for earth life let me say good-bye to my beloved

We say it smiling, say it choked with

We say it coldly, say it with a kiss; And yet we have no other word than

Good-bye! We have no dearer word for our For him who journey's to the world's con-the part of Spiritualists to gorge family are also members of this society.

And scars our soul with going; thus we As unto him who steps but o'er the spective homes to sustain themselves

"Alike to those we love and those we We say no more in parting. At life's

Good-bye!

We cry as to the wanderer for a night-Good-bye!" F. W. FAULKES.

Savonarola.

Gisolamo Savonarola suffered mar tyrdom 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 tor's wish that "Nearer, My God, to consists in doing good." He was tor-Thee," his favorite hymn, be sung, and | tured and murdered by command of a "The Christian's Good Night," chang- | Jesus to "serve the devil in" his nature. America might do well to ponder the lesson of the betraval and death of Sawas laid to rest in the family lot in vonarola, one of the martyrs who died Forest Hill cemetery and the brilliant | that Liberty might live. "Eternal vigilance is the price of Liberty." Let us not forget it.

a picture most beautiful and glorious, counties of Indiana having been invited emblematic of the beauty and the light | to make the presentation speech on the presented to a prominent school, he asked me to write something suitable which he might read at the conclusion themselves so that when they become men and women they shall not be the puppets of priests or demagogues. THOS. HARDING.

The superintendent of one of the

Sturgls, Mich.

SAVONAROLA. Columbia's eyes are backward cast. She reads the history of the past-Savonarola!

And hoist her flag above her schools-Gisolamo Savonarola! We honor every martyr's name, And great souls unsubdued by flame-

They implore us to separate, Before eternally too late. All creed religion from the state-Gisolamo Savonarola!

Savonarola!

Gisolamo Savonarola! Live in the hearts of free-born men-In liberty of tongue and pen-Savonarola

Live on! to point out false pretense-With selfish pride and arrogance, And teach a nation vigilance-Gisolamo Savonarola!

Long may the sword lie in the sheath, Gisolamo Savonarolal

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 con- deed towers of strength to their respecnection with the rapidly changing tive organizations. Dr. N. F. Ravlin is events of the period named. It is expine trees, snow and ice during the thirty years of age. The Doctor is a His passing out was like his life, an month of December. Some of the peo-illustrious lesson to the world and a ple were wide awake and earnestly de-benediction. No Christian of olden or sirous of establishing local societies in masses. The Spiritualist Association istence, including four camp-meeting number of college students and profesmarkable gift seemed like a touch of associations. Scattered through the va-Maine will be found many devoted Spir- of psychism. During the present month, I shall miss him, but will never forget itualists. Unfortunately some of them February, Mrs. May S. Pepper, the well of life, and the counterfeiter is the hours before he returned. He said was no tumor as the surgeons had sionally when asked if they could do are worthless at such a time. I can or five members could be adopted with them and can be depended upon as dionly hold him in the most loving re- profit by the Spiritualists in all of the rect emanations from the arisen spirit

such joy and heard such expressions of if I could only rest." Now and then he the border line of this life, at the shore of its existence. It is lifting Spiritual two years to come. of eternity, where the millions must all ism to a higher plane of thought and activity in the minds of its opponents, and grand, noble old friend, and have the has been the means of attracting the little city is the residence of Mr. J. A pleasure and unbounded joy of his pres- attention of some of the leading schol- Buchwalter and his brother I. N. Buchare and statesmen of the State to the walter. Both of these gentlemen are I will do my duty the best I know how, truths of psychism. Augusta, Waterville, Lewiston, Brunswick, Ellsworth, memories of the many happy years of Bangor and fifty other towns have all the way from twenty to one hundred Spiritualists each, or persons who are interested in Spiritualism. They surely | Sprague, than whom there is no more could exert a wider influence upon the earnest, devoted worker on the Spiritsocial and educational life of their respective communities through organiza- of Mr. J. A. Buchwalter is one of the tion than is now possible.

The Pine Tree State Spiritualists are year. Wherever camps exist through- all members of the society. All of the themselves with spiritual viands during | Mr. Henry Rittenhouse is the able and the summer months and then retiring, as does Bruin in winter, into their reupon what they gained during the few it certainly does not do much to pro-

the faithful missionary. He must not expect large financial successes, nor can plexing problems pertaining to missionis made to establish local societies.

Spiritualism depend upon the settlecause a relapse on the part of the peosliding that inevitably follows a great true of Maine is true of all other States | ture. 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 is in the house of nearly every Spiritualmonths to establish permanent socie- ist in the communities where I have ties. I am not discouraged by the mea- been at work during the present season. ger results that accrued from my work It is justly popular with all of our peoin Maine. I hope to get back there at | ple. 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.

Connecticut 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. Gustine, Mrs. Jennie E. B. Dillon, Miss Mary Hatch, Mrs. A. E. Pierce, Mr. and Mrs. J. W. Storrs, Madame Haven, Mrs. A. E. C. Merriam, Mrs. J. A. Chapman and scores of others are 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 Richter.

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. Keffer, of the First Association, and Presdent Locke, of the Spiritualist Association, are holding high the banners of truth and co-operation. They are insors as well as many other young peofriends of those to whom she speaks. The State Association in Maine has Mrs. Pepper is a host in herself. Her

Royersford, Pa., is fast becoming a spiritual center of great power. This earnest Spiritualists and not afraid to proclaim the fact to their fellow townsmen. A society was recently organized with nearly sixty members in this place through the faithful work of Mr. E. W. ualist platform. The youngest daughter pillars of this local society. She believes in organization first last and all much interested in their camp-meet- the time, and proved her belief by raisings, all of which are held during the ing \$130 through individual solicitation month of August and the first of Sep- for the Mayer fund last year. Mr. J. A. tember with unfailing success each Buchwalter and his eight children are out the nation I have found a tendency members of Mr. I. N. Buehwalter's efficient president of the organization.

My two days here were full of inspiration. The Methodist minister had recently made an attack upon Spiritualdays they spent at the various spiritual ism and said a great many things that centers in the summer months. Hiber- he could not prove. He quoted liberally nation may be all right for Bruin, but from a recent tract published by the "Watch and Ward" society of Allemote spiritual growth or to further spir- | gheny, Pa., against Spiritualism. The itual light among the Spiritualists of writers of this tract admit that Spiritualistic phenomena are true, but claim Maine affords a good field of work for | that they emanate from the devil, hence are designed to deceive the elect of God, and are therefore to be shunned by all he hope for audiences numbering thou- God-fearing men and women. This sands when he attempts to speak to Methodist preacher made his hearers those who seek his ministrations. My believe that he was giving them an days in Maine were rich in experience original sermon, but some thirty or and gave me much light upon the per- forty of the Spiritualists attended his meeting and chanced to see he was ary work. There is a determination on reading from a book upon his desk, the part of many Spiritualists to gain even while he was claiming to speak to something for nothing, and if I were to his people before him. One of them measure the results of my work by the learned that it was the Watch and financial returns I should feel that this | Ward tract that he had before him. motto of those to whom I now refer had | Copies of it were soon in demand and been carried into effect with a ven- lo, and behold, the Methodist preacher geance. I am convinced that it will was quoting from a book that admitted wretch who assumed the clothing of take steady, persistent and devoted the truths of spiritual manifestations to work on the part of a missionary to prove to his hearers that they should establish permanent local societies in have nothing to do with Spiritualism! Maine or anywhere else. Enthusiasm I took occasion to refer to some things will run high at mass-meetings and at | indirectly that this Methodist gentlevarious camp gatherings, but the en- man had said and gave some of his folthusiasm of popular assemblies always lowers an opportunity to look up the oozes out when it is called into requisi- references I had quoted. No doubt he tion in home work. It is often con- will break out again, now that the Spirspicuous by its absence when an effort | itualists there are without some one to occupy their platform. The pastor of Despite the arguments to the contrary | the Baptist church attended my second the future permanency and growth of lecture and stated publicly that he endorsed every word I said. He also made ment of conscientious men and women this same statement with regard to sevas speakers in the different spiritual eral of the addresses of Mr. Sprague. centers of our land. Sporadic efforts He is teaching evolution from his pulpit will awaken interest for a time, only to and has dared to assert that there is progress for the human soul in the life ple that is only equalled by the back- beyond. Royersford is surely alive and I look for grand results for our good revival in every community. What is cause in that little city in the near fu-

> In a future letter I shall have something to say of the several other communities I have visited since leaving Royersford. The Progressive Thinker 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 ruin Of your lives so young and fair; He's a foe, cool, sly and cunning,

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,

And his name is, "I Don't Care."

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.

"PROFITABLE EMPLOYMENT."

The Plaint of a Materialist.

I am taking the best course to discover that fact. I grant that they have a right to classify themselves; and if 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 de-

bate, 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 me "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 he assumed that I have an abundance of time to do still more.

In my first five years of travel, and toll 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 I would suggest to such sensitive ladies, when on the richest complained the most. I began to think this a singular condition of crowded streets and compelled to be seated in a car with affairs-people who were expecting in a gross physical man, to lock themselves up by crossing a few short years to emigrate to a the right foot over the left and closing and pressing the "land that is fairer than day," and "no first fingers with the thumb, and hold the thought that, dust," holding onto their dollars with a death-like grip. In numberless instances said dollars went to children no one can break through my shell or atmosphere. 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. At 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 in-

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 with them 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 alone I would 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

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. But there it is, some inconvenient 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 is my wife.

to corroborate, as far as they know. If death ends all I will be out of pocket, be in the kitchen superintending the cooking and prepara- thought we entertain. "As man thinketh so is he." except the satisfaction while I live that | tion of foods; the patience of the parmacist will no | Chicago, Ill. I have followed the truth so faithfully that even an orthodox God could not find it in his heart to damp me, unless would tell him to proceed.

No. I cannot accept Christian Science, dollar above the man, or so far beyond tions of the truth of physical science | of the other man! and the validity of the physical senses, I would like to be with them. If it | ready to furnish "profitable employseeking I would go to the Christian Sci- moral monstrosities, than to a man who Of the Mid-winter Spiritualthey would be glad to have me. If it is sonal abuse, else why have your chamwould hardly go to the Spiritualists to of some organized body? I have get it unless I could become a "wonder | nothing, personally, against you Spirit- ative in nature, immortality a fact and by itself, which I will give next week,

umn 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 manly. 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 see youth and beauty side by side. It proven by the phenomena of nature. wish to be included among the lecturers will be a scene upon which the "gods" We affirm that the highest morality who are not willing to discuss the issues with Jou.

"Polemically yours, D. W. HULL." You will perceive that even a Spiritualist lecturer does not propose to take | enough to say I am the very picture of that there is a spiritual world of varya long journey, pay his own expenses, the Nazarene. This may be because I ing grades in co-relation with this and fight for nothing. Even patriotism | seldom smile and rarely laugh. I have world, as real and tangible in itself as How, then, to tell you love ne'er dies? gets pay. When people honor intellect | so much trouble with you Spiritualists, | this world is to us. enough to pay polemists as well as they trying to save you from your delusions! Resolved, That Spiritualism proves But souls may meet, hold converse ive Thinker, and with whose style and do body-bruising pugilists, the world will be the better for it. Little David, I might grow rich off the Spiritualists, astrous, nor a penalty for sin, but is as with his sling, challenges the Spiritual | Spare my emotion: Even your own natural as birth, and calculated to adhosts. Daniel is the only one who has speakers do not succeed in doing that, mit us into a world of unlimited possishown genuine spiritual spunk. I say | But your speaker, Daniel, or Moses, or bilities. let debates become as frequent and Evangeline, would share one-half the Resolved, That a careful walk before common as lectures. Bear in mind, as wealth. Doubtless one-half to two- that power, not our own, that makes for Rev. Dr. Buck says, "Some [Christians] | thirds of the hearers would be outsiders. | righteousness, is the legitimate source artfully" decry debate "in order to destroy free inquiry. Some hate it be pled Spiritualist platforms giving tests! Resolved, That our lives on earth may cause they do not like to be contradicted." The best thing that can hap- ing mediums I ever knew, whatever living the soul's life now and holding pen to the Spiritualists will be for them to put themselves in the way of being | do not believe in the just principle of ambitions subject thereto.

contradicted. unless the audiences become too much yons among all classes who are friend- lug in Cincinnati when her severe fall restriction of the practice of medicine sale at this office. Price, 25 cents.

THE SEGRET OF LONG LIFE

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 prac-

the individual into a normal condition. The exercises are

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

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 rep-

resented 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 affoat in the atmosphere. That is the cause of sen-

sitive ladies feeling depleted after mingling with a crowd.

I am an Egg and my shell extends four feet from me, and

Breath is life. Correct breathing is the most import-

ant step toward consciousness of life. To gain the great-

est benefits from breathing it is necessary to begin to

breathe the individual breath. The purpose and object

of such rhythmical breathing is to attract, retain and dis-

tribute Ga-Llama, (Ga-centralizing, Llama-life principle)

which is contained in the oxygen of the air we breathe,

and manifests its greatest effects during the light period,

upright position, spinal column straight, other limbs and

very simple, yet thoroughly scientific.

It lies in breath and chest exercise. If you would have longer be tried by the compounding of drugs, but he will good health, brilliant mind, enjoy life, be happy and suc- derive his principal revenue from the sale of cosmetics, If the Spiritualists are against debate cessful, live long and be physically and mentally strong, lotions, perfumes, etc. Medical schools will turn into you must harmoniously tune yourself up, find out your cooking schools, where formulae will be studied for the correct key note and build for yourself an individual phys- preparation of various foods . Physical culture and gymnow, after a half century, during which | ical body, the same as you would build a material house in | nastics will take an elevation to higher realms: which to live, and stop paying rent and take the chances | Correct breathing builds up the brain. We must learn of being evicted by the landlord,—all of which is very how to take brain breath and not stomach breath. The easily done when you know the laws of breath and health only way to accomplish this is to concentrate the mind

culture, as are now being taught to over 300 pupils by Rev. and control every vibration of the nerves and polarize Dr. Otoman Zaradusht Hanish, Rab-Magi of Math-El- every atom of the entire eystem.

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 ticed at home three times a day for three minutes each life that the world seeks. To be in entire harmony with day, between sunrise and sunset for one week, to bring the Creator of this universe is a privilege man possesses but does not use because he is ignorant of the powers he al propositions.

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, sive, etc. thus uniting the lower with the higher will. When we were born we breathed "Mother Earth Breath" about muscles relaxed, with weight of the body balanced upon 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 under- of the human soul. As physical man wear, 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.

from sunrise to sunset. The result of this is the building During the day in walking always walk on the ball of life-tissues throughout the body, the setting of the the foot; never throw the weight upon the heel since it brain functions into their normal condition, the development of the twelve senses to the highest degree, the in- jars the nervous system.

crease of the vibrations of the ganglia of the nervous sys- \ Mental gymnastics are a good thing to practice in contem, the regulation of the circulation of the blood and its i nection with all breathing exercises. We should concenpurification, and the expansion of the magnetic circles of trate the mind upon why we breathe, viz: to obtain by individuality in which all live, move and have their being. each inspiration more life than we inhale, and when we This breath begins with the filling of the upper lobes exhale we desire to expel from the system all the effete of the lungs, thus opening the cells of the entire lungs, matter. By such breathing one can generate vital force which is the greatest factor in man's existence-the main- and make nimble the stiffest muscles. Repeated during spring of life-setting all the magnets of organic existence | the day it will aid in overcoming many of the undesirable into activity, normalizing or centralizing the cellular tis- conditions that the human body takes on, thus exhibitatsue, building substance, insuring longevity, and conse-ling every atom, cell and organ of the body. Will power quent perfect youthfulness. The newly born child is required to concentrate the mind upon what one is dobreathes first before giving attention to feeding. Where ing at all times, to overcome the drifting tendency of the the breathing is faint it must be established by vigorous senses. We have twelve senses, seven full senses and five manipulations to such a degree as to give the necessary half senses, which correspond with the seven full notes vigor and force before nursing. Should breathing fail, and five half notes of the musical scale, and when we have life is lost and no force will retain or regain it. The these twelve senses properly developed they emerge into breath must be full, regular and easy, without strain or the thirteenth sense, which is common sense, that point of development which we are all striving to obtain to be-Physical culture, to be of benefit, must necessarily pay come a self-centered, well poised being. When we beattention to perfect breathing, since through the applied come masters of ourselves and all that surrounds us, the must learn the same lessons before scholar and a master of his profession." breath the nervous system becomes normalized, and the clasticity of the body and the clearness of the mind, the graduating. muscles are strengthened and developed without appa- strength of the memory, that follow the continuance of rent effort. The individual breath being properly estab- these exercises are declared to be beyond credibility, and lished, pure, wholesome ideas will follow because of the the poise and comfort that succeed more than repay those centralized sense condition, resulting in common sense. who understandingly practice them. This brings to each | that advance upon the preceding one. Then it will be known what, when, and how much to eat one the "Kingdom of Heaven" which is within, and no and drink. Instead of filling the stomach with food suf- one will ever find it in any other place than within him- other chapter in Psychosophy. ficient for eight or ten persons, the requisite amount for self. We have wasted too much time in the past in lookof profit to principle, except one, that one person only will be used. Sickness, constant struggle ing everywhere outside of ourselves for it, and the secret through life, extreme wealth and poverty, the result of of life is to be found in breath and the control of thought, laws of heredity, evolution and environ-A few Spiritualists, like Dr. L. P. unbalanced brain conditions, will no longer be known. because thought is like God, creative; we create our con- ment, and must take its chances just Griggs, of Tennessee, would be inclined The medical student will not write prescriptions, but will ditions and environment by the power and kind of as a seed takes its chances of being cast

J. F. MORGAN.

a feeling of discomfort to any part of the system.

free to the public. ard; cheerfully concede the good they of hall, whether owned by Spiritualists haggle over the question of "profitable state religion. are doing; a people who do not put the or not. Better, a thousand times better, employment" for her husband. are these well-managed, good-natured Do you not think you need to become his reach that he will have to go to the debates than revivals of religion. Ten broader in your sympathies, more altru-"Summerland" to get it. They layishly I thousand times better are truth-search-listic, less dogmatic? I really believe sustain their workers, believing, as they | ing debates than college hazings, and | that free discussion produces these good do, and proving their words by their | military camp brutalities. Hundreds of results. acts, that they should care less for times have I had the largest churches Texas. Mich. earthly wealth than spiritual felicity. | and opera houses packed to listen to my Were it not for my deep-rooted convic- | debates—owing, of course, to the ability

Many Spiritualists appear to be more were "profitable employment" I were | ment" to a Covert to denounce them as entists, for I have every reason to be has treated his opponents, both clergylieve, as I have mingled with them and | men and Spiritualists, in a gentlemanly received their pleasant greetings, that | manner, and never descended to per-"profitable employment" I want, I pion ready to meet the representative worker"-but that will take an article | ualists because you are not as skeptical spirit return a truth, we submit the folas I am. That is your misfortune, or lowing resolutions as embodying our as I wish to confine my letters to a col- mine. I have thought I would like to principles: down argument, some absolutely cer- mental and physical phenomena. help Moses to break that string which cordance therewith, constitutes the true binds him hand and foot to the N. S. A., religion. I will do it, and debate with the whole | We affirm that the existence and per-Hull family. I am not as handsome as sonal identity of the individual con-Moses, your champion (not champion of tinues after the change called death. "written" debates), but I am younger, We affirm that communication with so that you will have an opportunity to the so-called dead is a fact scientifically "Sleep well, dear heart! His angels keep will look and sigh. As we have grown is contained in the Golden Rule, "Whatolder he looks more like a scraph, while soever ye would that others should do I look more like the d-. But there unto you, do ye also unto them." are those who have been irreverent Resolved. That Spiritualism teaches And now you have a lurking fear that that the event called death is not dis-

My wife is a Spiritualist, has occu- of happiness. and descriptions, one of the best heal- be rendered happy and profitable by ture." By Prof. Wm. M. Lockwood. power aids her; so I say to you, if you bodily passions and worldly cares and "live, and let live," you are not as lib- Resolved, That we recognize the in succinct form the substance of his There should be no admission fee, eral as the orthodox Christians with measure of the Infinite love within us, lectures on the Molecular Hypothesis whom I have held nearly all my de and believe that all goodness and wis of Nature; and presents his views as crowded, as has often happened. Ap- bates. But why should you discriminate dom proceed, primarily, from that demonstrating a scientific basis of Spir. point your committees. Beat the church against your sister Spiritualist? She source. at its own game of circulating subscrip- | was on her way to a Spiritualist meet- | Resolved. That while we oppose the all who love to study and think. For

he loves hypocrites, in which case I by to free speech, and open the doors upon a pavement confined her to a bed by class legislation, we yet recommend of suffering for many months, and I left | that all who afternot to heal the sick Several of the last debates I held, ex- my public work, "gross materialist" become familiar with the principles of although I see its sunshine. It is too cept one, were managed by the Free- that I am, and nursed her for more than anatomy, physiology and hygiene. "spiritual" for me; yet I admire the thinkers, so it is only fair that the Spir- a year, nursed her as tenderly as if she Resolved, That we are opposed to all happy, generous people who are flock- itualists should take the matter in hand. had been a Materialist; and, as she says, legislation and constitutional amending around the Christian Science stand- I am willing to pay my part for the use saved her from the grave, and now you ments making any system of faith a

W. F. JAMIESON.

RESOLUTIONS

ist Convention, at Sturgis, Michigan.

Whereas, Modern Spiritualism is the

meet you in a series of friendly debates, We recognize Infinite Intelligence and perhaps I might get some knock- manifest in nature, expressed through tain test which might better fit me for We affirm that a correct understandresidence in supernal spheres. If I can ing of such expression, and living in ac-

Resolved. That we are opposed to all legislation making Sunday God's holy

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 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 heartly favor the institution and maintenance of Children's Progressive Lyceums, and pledge | at all. ourselves to do all in our power to provide for the same.

Resolved, That our hearty thanks be and hereby are extended to the Harmonial 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.

HARRISON D. BARRETT, MRS. MARTHA E. ROOT, THOMAS HARDING. Committee.

NOT GOOD-BY.

"Good-bye," byou Whispered, bending What once was I, now lifeless clay.

And guide you of your heavenward But I-I was not lying there; I stood beside you as you wept, Called you the old loved name of earth;

But you-you thought that still 1 I could not speak in earthly way;

When lips the words no longer say. 80, sweetheart, turn from flower-strewn

To where I live, and love you still: E'en death is powerless souls to part, And heaven shall dearest dreams fulfill. - Callie Bonney Marble.

"The Molecular Hypothesis of Na-Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents itualism. The book is commended to

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 had 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

said last Sunday concerning the unity mind, please, that this book treats of of the universe and the inherent benefi- Hypnotism in Mental and Moral Culcence of all laws. This must be so and ture. It should be in every family. sent out to our subscribers for 25 between us there can be no possible dif- | Price. \$1.25. ference of opinion on these fundament-

particular feature of Psychosophy.

Our philosophy teaches the duality of the manifestations of God, but our duallity is not the duality of good and evil forces, but merely the duality in ex-pression as masculine and feminine, positive and negative, active and pas-

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

There is no Evil in the old sense. What seems to be Evil is either ig-

My study of the Universe and its laws better name than God.

pose of God, would seem to be the certainly very valuable. Price \$1.50. growth, development and unfoldment

is a product of physical evolution so it would seem that the soul must unfold and develop according to analogous

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 are most keenly developed when both 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 experi-

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

As physical evolution tends constantly toward higher conditions, so the progress of the soul is continually upward and every embodiment is a dis-The progress of the soul after completing the experiences of earth is an-

into conditions of vice and sorrow or of book, which is \$2.00. virtue and happiness according to the gent, infinite purpose.

that the laws of spiritual evolution are ory of Suggestion; Suggestion in the behind those of physical evolution and Waking State; Treatment in Natural all work together in perfect harmony in | Sleep: Clinical Hypnotism; Suggestion determining the birth of a soul into the proper conditions necessary to its stage. of unfoldment.

The argument of compensation here- Price \$1.00. after for happiness missed in earth life will not meet the requirements of justice, for if there is compensation for compensation for missed misery and this would require a hell in future life. Besides, this argument will not meet the case of babes who miss all life's lessons by dying in infancy. If all carthly lessons may be learned or compensated in the future life, then there is no use of the soul becoming embodied and Mesmeric Practice. Price \$1.25.

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 teleological 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, nithough 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, ERVIN 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 Progresstone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of main of Hypnotism. By Dr. R. von Theosophy. The author narrates many Kraft-Ebing, Professor of Psychiatry incidents of striking spiritualistic experiences, some of which seem fairly mi-

"Who are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For mie at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office,

HYPNOTISM.

VALUABLE WORKS ON SUG-GESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BE-COME POTENT AGENTS FOR GOOD.

Mental and Moral Culture. Hypnotism in Mental and Moral Culture. By John Duncan Quackenbos, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the a few of the more salient points on this New Hampshire Medical Society, Mem-Of course I fully endorse all that you | the Advancement of Science. Bear is

> all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of be-

A Complete System.

vanced students and practitioners. By mitting, L. W. D. Laurence. A good work for anyone to read. Price \$1. Paper, 50 The Field of Hypnotism. Hypnotism, by Albert Moll. The

author says: "Various recent researches norant, misdirected or undeveloped in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have leads me to recognize an Infinite, Imma- brought the history of hypnotism down 50 cents. nent Intelligence for which I know no to the present, and have throughout, I trust, presented the subject in its pres-The existence of God implies a pur- ent state. In accordance with a wish pose, for a purposeless God would be which has been expressed by many, nothing more than blind, unintelligent | have especially developed a chapter on the medical aspects of Hypnotism." One of the purposes, if not the pur- This is a work of over 400 pages, and is

Hypnotism-Its Uses and Dan-

Hypnotism, How It Is Done: Its Uses and Dangers. By James R Cocke, M. D. Dr. Cocke has hypnotized We hold that if the soul is immortal 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.

> Its History and Present Develop- \$2.35. ment.

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Its Facts and Theories. Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be found of great utility by every student of the hypnotic phenomena. A single chapter It may be claimed that a soul is born | will be found worth the price of the

Mind and Body, Hypnotism and Suggestion.

Mind and Body, Hypnotism and upon fertile or barren soil, for even the Suggestion Applied in Therapeutics seed is cast by the sower under the op- and Education. By Alvan C. Halphide. eration of natural laws. This theory M. D., Professor of the Theory and would give the human soul no more im- | Practice of Medicine in Hahnemann portance than the seed, and leaves the Medical College. Illustrated. This universe without an inherent, intelli- work treats of the Antecedents of Hypnotism; the Development of Hyp-We do not ignore the laws of heredity | notism; the Methods of Hypnotizing; and physical evolution, but we claim the Phenomena of Hypnosis: the Theand Education: Danger in the use of Suggestion: Criminal Suggestion. Really, the work is very valuable.

Rationale of Mesmerism. The Rationale of Mesmerism. By missed happiness there must be also of great praise as it contains the results treats of Old and New Theories: the Mesmeric Force: the Real Literature of Mesmerism: Side Lights on Mesmeric Phenomena: Curative Mesmerism: Anesthetic Effects and Rigidity: the Nature of Sensitiveness; Clairvoyance

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Now we present a work of mar velous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho Therapeutics. By C. Lloyd Tuckey, M. D. In this work, the new method, "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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Mental Suggestion. By Doctor J. Ochorowicz, Professor of Psychology and expense of mailing is about 85 and Nature Philosophy in the Universi- | cents, hence you are almost receiving ty of Lemberg. Translated from the them as an absolute gift. French. The ablest work, probably, ever published in France on the above subject. It is certainly very valuable, and no one can read it without having his knowledge vastly increased. The author says: "Hypnotism is henceforth part and parcel of Science, and Suggestion, which produces most of its wonders, no longer surprises us." Price \$2.

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and Nervous Diseases in the Royal University of Graz, Austria. Translated from the German. This book The book is for sale at the office of gives the best German thought on Hyp-The Progressive Thinker. Price 55 cts: | notism. 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.

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Explain Unseen Phenomena.

TWO WORLDS UNITED-LILIAN GIVEN AT A SEANCE WITH MRS. PIPER-GOSSIP FROM BOSTON.

characterize the century as a wonderful rary progress. period, and to account, with the related | Theology has invested death with a theory of other manifestations, for dark mystery, whereas the direct, sim-

much of the scientific progress made." garding the nature and possibilities of sion prevailing that death is a sleep, the ether are recognized as those of the and that some time and somehow a highest authority in this special line. PHYSICAL AND PSYCHICAL AN-ALOGY.

analogy between these-which we must little less remote from demonstrated accept as scientific facts-and the the- truth, there is a vague belief that those ories which present themselves in psy- who die enter on a conscious life, somechic research. There is a line of cor- how and somewhere; that "the soul" respondences which is presumptive evi- lives in some way undreamed of and comes to accept the belief that those in | that this life is on a plane of consciousthe unseen world move with a swift- ness'so entirely removed from our own ness that is almost instantaneous. Now, that the separation is utterly complete, Professor Dolbear discovers and an- and that until we, too, pass through the friction and consequently that a body solute, and the mystery of the life bein the ether (not being impeded by fric- youd insoluble. tion) moves faster than light, whose vemiles a second.

the ethereal world?"

speed reduced by friction as they would form. have had if the medium they moved in In a recent volume entitled "The Spirwas like gas, even if it were very rare. Itual Significance," it has been my priv-ETHER IS FRICTIONLESS.

"It is concluded, therefore, that the ether is frictionless, and, as light comes be were the ether otherwise constituted. Inter Ocean, I record here: Ail study of the spiritual nature of man is inextricably united with the study of the universe. The powers and offers an increasing illumination on the test. nature and destiny of human life. There | "Will you," I said, "tell me someis no limit to the quest of knowledge; thing known only to Mrs. Livermore the far horizon line of yesterday is in and-yourself that will be a test to her the middle distance of to-day. The tel- that it is her husband who speaks?" escope reached-its limits of discovery, He replied: "Ask her if she remembers and, behold, the spectroscope was in- the Browning I gave her before I came vented as an attachment which so ex- here?" different rates.

spectroscope," says Professor Dolbear, ed in the alleged test offered. But when to discover whether or not the earth, I did write it to her I received the folin its astronomic movements of rota- lowing reply: tion on its axis and vevolution about | "Melrose, Dec. 11, 1900 .- You say that the sun, makes any disturbance in the Mr. Livermore asked me through Mrs. ether-whether it drags the ether with piper, 'if I remembered the Browning it. as a moving railroad train drags the he gave me?' Two days after our marair, or not; but all the evidence so far riage, that is on May 8, 1845, he gave seems to show that the ether is not dis- me two volumes of Mrs. Browning's turbed in the slightest degree. It appoems, entitled, 'A Dama of Exile, and pears as if the earth moved through it Other Poems.' This is not a mere matas a coarse mesh sieve will go through ter of memory. I have copied the date water, not displacing it in any apprecia- from the flyleaf of the volumes, where

ble degree." TWO WORLDS INTERMINGLED.

This fact suggests to us, by analogy. the relation between the physical and the ethereal worlds. If the earth moves notes, etc., that I could not loan them to through the ether, not disturbing it in any one. Robert Browning had no any appreciable degree, is it not conclu- recognition in this country at that time. sive that all the phenomena of our physical life are moving among the phe- Browning, was the only Browning Mr. nomena of ethereal life-not displacing Livermore ever gave me, and the only | ful songs have cheered many sorrowing or interfering with it, and that thus all Browning he ever read. He tried to hearts, which they are sure to do when Tis the sceptre of affection which shall scription to The Progressive Thinker, about us is this finer universe unper- read Robert Browning, but found him heard and sung. They should be heard ceived except where some development too obscure. I regard this as a good in every home in the land. For sale at | And true hearts still swear allegiance | The three volumes of the Encyclopedia of the spiritual powers perceives it, by test. You need to know it all. You see | this office. Price, 15 cents: \$1.50 per

and as the answer seems to be that it is two of which were Mrs. Browning's a world corresponding to this, only of poems, and was as gleeful over it as higher potencies. All the present life of a boy. seen. Telepathy, that is now scientifi-limmediately. He would say: 'It is four. at this office.

cally recognized as a mode of communication as real as is telegraphy, is a method of the unseen universe. Wireless telegraphy belongs to that realm. Prof. Dolbear's Discoveries Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are evolved. It is a part of the divine inheritance of humanity. "Natural things and spiritual"-these are interrelated in a manner WHITING TELLS OF PHYSICAL that nothing can separate. But when AND SPIRITUAL ANALOGIES - the recognition of this becomes a con-TEST FOR MRS. LIVERMORE scious and intelligent one, then all the basis of action is enlarged and ennobled, and life has a new center.

To come into a clear comprehension Boston., Mass., Feb. 13.-Professor of these laws of life, of the manner in Dolbear, of Tufts College, the great which man is an inhabitant of two specialist and authority on the ether, worlds and has to do with the realm of lectured last night before the Boston causes as well as with the realm of re-Scientific Society on "The Science of sults, is to enter on a more intelligent the Nineteenth Century." It began conception of moral responsibility and with an inheritance of merely problem- spiritual potentialities. The initial step atic value. This was a great aggrega- to religious life is to understand the tion of mere guesses and assertions that true nature of being. Prayer is the most were largely unrelated to each, other powerful of motors, because it links and most of which have failed of de man with the world of the unseen; beveloping into truth in the way that was cause it is a channel through which divine forces may pour themselves into "For instance," said Professor Dol- his purpose and inform and determine bear, in astronomy the nebular hy- his conduct. Prayer is the safeguard pothesis has been lifted from a clever of life, simply because it performs this mathematician's guess to a place, by office of relating man to the divine. This means of the spectroscope and refined truth illumines the entire ceremonial meeting and putting forth every effort observation, where all intelligent men life of religion; it teaches man how "to of any science may recognize it as a live worthily," how to live so that his truth because every new fact fits into energy shall radiate and shall make its scheme. The doctrine of conserva- glad all who come near him, and shall tion of energy, in its far-reaching con- enable him constantly to extend and causes, the principal one of which was sequences, would alone be enough to ennoble his contributions to contempo- probably inharmony among Spiritual-

ple teachings of Jesus illuminate the Professor Dolbear's discoveries re- way. There is still a nebulous impres-"last trump" shall sound, and some incomprehensible miracle occur to the incomprehensible beings into which we shall all have become transformed. Or. Now, it is very interesting to trace the in a somewhat higher light, though nounces that in the ether there is no change called death, the removal is ab-

"There is a natural body and there is locity, as we know, is that of 186,000,000 a spiritual body." Here is the basis of the true explanation. This spiritual "The proof of this," says Professor body is the real, the permanent being. Dolbear, "is that the movements of the We are all, here and now, spiritual beplanets would be different from what ings in the spiritual body, and in touch they are observed to be if gravitative with spiritual forces. But this spiritual action was less than that figure. And body is temporarily clothed upon with the movements of double and triple a physical covering, in order that the stars show that gravitation controls individual may temporarily enter into them as it does the moon and planets. relations with the physical world. We Such a velocity is not comparable with need to transpose our standard. The any velocity exhibited by any kind of real world, the real life, is the spiritual; matter with which we are acquainted. the temporal world, the temporal life, is Now, if gravitation in the ether has a the physical. We are here to learn to velocity more than a million times live; but the living itself comes on the greater than that of light, does not this higher plane. This higher plane is one suggest the scientific explanation of the with which we are in touch just in proswift movement of the inhabitants of portion to our own development of spiritual energy, The law of evolution is Professor Dolbear offers these proofs as constant on all planes as are the laws supporting the theory of this velocity of gravitation and attraction that hold in the other. "Shooting stars," he says, the stars in their courses. The change "come into our atmosphere with a ve- of form produces no violent or mysterilocity of about twenty-five miles a sec- ous alteration. The man who died last ond. Some comets have moved about night is the same in all essentials tothe sun with a velocity of nearly 400 day that he was yesterday, except that miles a second, yet have not had their he has withdrawn from the visible

ilege to record Professor Delbear's discoveries in the ether and to trace the extraordinary range of spiritual correspondences. One remarkable test of to us from such distant bodies, that the psychic communication, stated by Mrs. ether must fill all the space within the Mary A. Livermore, came to me in time visible universe and that it cannot be to be embodied there; but recently there made up of particles like ordinary mat- is another which has never been pubter. Phenomena would be entirely dif- lished, and which, with Mrs. Liverferent from what they are observed to more's kind permission to give it to the

SEANCE WITH MRS. PIPER.

On November 27 I had a seance with possibilities of the soul are conditioned Mrs. Piper. Kate Field was writing. by its successive environments, which and finally I inquired if she could call become finer and more ethereal in pro- Dr. Livermore that he might send a portion to the development of spiritual message by me to Mrs. Livermore. He energy, which is life. Science, that is came and messages were given that continually penetrating the laws of the seemed perfectly natural, but were not universe and revealing its mysteries, evidential at all, so I asked him for a

tended the power of the telescope as to Now, I confess that, whatever my enable the observer to determine convictions regarding the possibilities whether a heavenly body was moving of communication between the seen and toward, or away from, our solar sys- the unseen, this did not impress me. tem, and to even approximate to its rate | There are such multifold editions of the | selves, is, wake up, get together, harof motion. The spectroscope has even Brownings, of both the husband and the revealed, under the scientific skill of wife, and book-loving people like the Professor Keeler of Lick Observatory, Livermores would be apt to have a that the rings of Saturn are rotating at great many of these. So it ran on some days before I even wrote of this to Mrs. "Attempt has been made with the Livermore, as I was wholly disappoint-

my name is written. For I own the books, which are much worn by reading, and so marked by my husband and myself, as we read, with marginal "The 'Drama of Exile,' by Mrs.

means of that finer sight and hearing we were young, just married, and poor. dozen. of the psychic senses? We could only muster \$800 in money "The The discovery by Roentgen of the between us, and his salary was but X rays; Marconi's discovery of the pos- \$600. I earned \$150 or \$200 more by sibility of wireless telegraphy; Tesla's teaching special classes at our rooms, by harmonizing their physical and their Joy, while Britain's sorrowing peoples, discovery of atmospheric currents-all and by writing stories, and little books these constitute a group of new insight for children. We wanted to go to house- and their souls with the higher intelliinto nature which are of the utmost im- keeping immediately, to have a home of portance-not only in revealing potent our own, a pretty one, but simple, and resources hitherto undiscerned, but as had agreed to economize in all ways, world. It is written in the sweet spiritindicative of the progress of humanity and especially not to buy new-books, ex- ual tone that characterizes all of Miss in conquering new territory in the un- cept such as were absolutely necessary | Judson's literary works. - Price. cloth, seen. What is the nature of the spirit. in his profession. And yet in two days | \$1: paper, 75 cents. For sale at this ual world? we are always questioning; he came home with an armful for me, office.

humanity is twofold, and is lived partly | "I kept a sort of watch over him after other Bible passages, showing great inin both worlds-the seen and the un. that, and he did not buy more books congruities. Price 25 cents. For sale this year, and things, will again change A. B. French. Cloth, \$1. For sale at

weeks, or six, or more, as it might be, since I brough home Mrs. Browning's IMPORTANT MATTER FROM poems; can't we afford another new book now? You see, there was occasion for his remembering Mrs. Browning's poems, and I feel confident that was the ook referred to.

"MARY A. LIVERMORE." The letter, except a personal remark or two at the close, on other subjects, is given entire, and hardly requires com-LILIAN WHITING.

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 here 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 from a state of stupor 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 to gather in the multitude. Added to this was the fact that Spiritualism in Anderson, as before stated, was in a ists themselves. But this is all words of wisdom as they fell from the purpose now pervades the entire so-A compact organization of 104 mem-

bers, chartered by the N. S. A., is the

net result of Brother Sprague's meet-

and speech characteristic of the visible to her. 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 Spiritualists, investigators, and skeptics, alike were the recipients of messages from angel loved ones. Conditions dates, relationship, all were given without difficulty or hesitation and were recognized and admitted by many who feast of absolute demonstration came churchyard know my relative was a for her Majesty's dislike to second marbership those who, during the week had lead her to the tombstone in question? riages, especially the re-marriage of signified a desire to become members. (2) Why was the medium suddenly There had been an accession of 58 members up to this time. This ceremony, which is beautiful and impressive and which I wish I could give to to interview the medium in her room your readers, originated with the guides | and one of them to be able to give his of Brother Sprague. In it 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 been led by spirits to their tombstones accept the true; to be good and to do and they have subsequently written floor. The time was said to have been

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. Hilligoss, one of the oldest workers and who was one mainly instrumental in the erection of the beautiful temple which we possess; vicepresident, T. W. Smith; secretary, F. J. Macomber; treasurer, R. H. Williams.

Trustees: P. B. Millspaugh, R. E. Bragdon, T. S. East, Chas. 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 ourmonize, 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 which is its due and to teach the truths it alone possesses should be the watchword of ev-

ery 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 antagonism and morbid egoism with 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 pros-F. J. MACOMBER.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beauti-

Anderson, Ind.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, psychical-bodies with universal nature gences; to come into closer connection Mothers, teach your girls to follow in with the purer realms of the spirit

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with

OVR FOREIGN EXCHANGES A Trial Case of a Remarkable Remedy Mailed Free to Every

from that out until the end of 1901 there

will be great changes for her and for

England, and I fear that 1901 will see

three years ago foretold the Transvaal

A FATEFUL NUMBER.

A CURIOUS COINCIDENCE.

It has been discovered that an old

THE QUEEN'S SPIRITUALISM.

The only paper in which I have seen

THE QUEEN'S BELIEF IN SPIRITS.

her life. During her retirement at Os-

widows.-The Quiver.

QUEEN'S PICTURE FELL.

The following story is related by a

correspondent in the Bromyard Record:

caretaker of Saltmarshe Castle, which

is let to Major Hayworth, heard a noise.

He proceeded to where the sound came

from, and on going into the room found

that a picture of the Queen had fallen

from its hangings on the wall to the

our late beloved monarch. In 1887 Ten-

Yet If the dead, as I have often felt,

though silent be more living than the

which their earth-life was passed, then

they, while we are lamenting that they

son, lost by your Majesty, may rejoice

Now she has gone to meet them, her

loved ones in the land where the crown

never galls, and where the sceptre

never drops from an aching hand.

a blissful awakening to a new kingdom

OUR PREMIUMS.

know a good thing when they see it.

There are others, however, who do not

the Encyclopedia of Death, and Life in

the Spirit World is furnished to our

subscribers at less than cost, and

should be in every family in the United

States, whether Spiritualists or not.

Volumes 1, 2 and 3 constitute a wonder-

ful magazine of thought on Death in its

multifarious phases; in fact you can

not find in all the libraries of the world

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us, and the three volumes, when or-

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only cost \$1.10. Paper one year \$1.00.

of Death, and Life in the Spirit World

(or any three of the premium books you

may select), \$1.10. The paper one year

and three premium books cost only

\$2.10. The aggregate cost of the three

volumes of the Encyclopedia of Death,

"Gleanings from the Rostrum." By

valuable books.

There are many Spiritualists who

of dutiful labor.

about 6:30.

Two has always been a fateful num-

appeared once again.

times of adversity.

LIGHT, LONDON, ENGLAND.

Part of last year was spent at Lyth- the end of her life-and also a war of am, a charming seaside resort on the great importance for her country. Lancashire coast, a place which none of us had ever visited before. On the first THE "BLACK LADY "OF WINDSOR. Sunday after our arrival in Lytham, I | The members of our own royal famattended morning service at St. Cuth- ily have a distinct spectre, of a distinct | bert's Church, the leading place of color, all to themselves. The Black worship in the town. My wife and Lady of Windsor is historic. She is clairvoyant relative were with me, but supposed to be the wraith of Good seeing the church was rather erowded Queen Bess. Never does she appear they elected to stay outside in the but some great disaster befalls the nachurchyard and stated that they would tion or the Royal Family. It may be take a walk and meet me at the close of that the visit of the Black Lady to the the service, which they duly did about young guardsman at Windsor Castle an hour thereafter.

On reaching our apartments the clair- War. Princess Beatrice placed such voyant informed me that while stroll- credence in the story that she had her ing about the churchyard looking at the room in the castle moved into another tombstones, she suddenly heard the wing, where she would be free from voice of a spirit girl singing in front of any mysterious visitations. Towards her the following lines:"-

"Pull, sailors, pull! Pull for the shore. Heed not the rolling 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 ber, say the superstitious, in our dynaswere, drawn down and submerged ties. There was a 2 in Queen Victoria's among water and sand, and felt as if birthday-May 24. There was a 2 in An she was being drowned. This only her death-day-January 22. There was lasted for an instant; and when she a 2 in her ascension day-June 20. She came to herself she found she was in had worn her crown 62 years, and she front of a handsome monument of red was in her 82nd year. To complete the stone, erected by public subscription to coincidence the Queen was buried on the memory of the members of a life- Feb. 2. lethargic state due to a number of | boat crew who were all drowned in a gallant attempt to rescue a barque between Southport and Lytham (the name of which I have now forgotten), in De- lady at Eastbourne, whose death occhanged now, impelled by the burning cember, 1886. The names of the crew curred eight hours previous to that of inspired lips of Brother Sprague; petty | day (Monday) she informed me that she as her late Majesty. The lady was a differences have been thrown away, a had in her room on the Sunday evening widow named Mrs. Elizabeth Ransom, wonderful spirit of enthusiasm has been surrounded by seven of the been aroused and a feeling of unity of drowned lifeboat men, who all in succession shook hands with her and cordially greeted her. One of them, whose any reference to the Spiritualism of the name she said was P., a very tall and Queen since the announcement of her powerful man, greeted her with especial death is the Leeds Daily News, which, cordiality, and stated that he was glad on the 23rd ult., had the following: ings here. He and his wife held four to come back along with his friends and The Queen was a devout believer in meetings during the week, and two on be able to show themselves and to tell spirit communion, and derived the Sunday, and the attendance though her of their continued existence in the greatest comfort throughout her widowsmall at first grew and increased with other world. He further said to the me- hood from it. She was conscious of the every meeting until on Sunday evening | dium that he had been able to show | supporting presence of her beloved husour temple was packed to the doors. At himself to a clairvoyant in Blackpool: band in many critical periods of her this meeting there were present Brother | but that the whole, or nearly whole, of life, and immediately after her bereav-Sprague and wife, B. F. Hayden and the others had falled to do so. During ment she found "her only comfort in wife, and Mrs. Josephine Ropp. The all the time the rough, kindly-looking the belief that her husband's spirit was first half hour was occupied by Brother | boatmen were around her, the clairvoy- close beside her-for he had promised Sprague with an address in which the ant stated that she heard the voice of that it should be so." . truths of Spiritualism were presented to the spirit girl which had first led her to Following is the original paragraph the large audience with that earnest- the tombstone singing the "Song of the on this subject. It has been extensively ness and impressiveness of manner | Hesperus," but the spirit form was not copied.

Accustomed as I am to the clearness of inner vision of the medium and the marvellous nature of the communications often made to her, L, 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 P. in the crew, apparently brothers, who had been lost, so that it must have been one of the other of them who spoke to the clairvoyant on seemed to be perfect, and facts, names, the Sunday night afteroher visit to the churchyard. There the episode ends, and it is a very curious one, raising some very inperhaps were attending a Spiritualist teresting questions in asychology, such meeting for the first time. After this as (1) How did the girlawho sang in the dead are hovering about those whom

afflicted with all the sensations of drowning among sand and waves? (3) How were the several lifeboat men led surname? I cannot of course, formulate any satisfactory solution of these problems, beyond saying that; (1) She has more than once, in a churchyard, messages by her hand, revealing identity and personality. (2) She has often been suddenly seized with the trouble with which deceased persons have been afflicted before death, just at the moment of their reappearance to her, and the smell of alcohol has often pervaded her spiritual sense when people who nyson wrote to Her Majesty, and the have died from excess in liquor have following is extracted from that letter: come "athwart her inner vision." (3) As regards these strangers coming to her in her room in Lytham, I can only living, and linger about the planet in surmise that they were told of, or they found, an "open door" and "came in." I have only to add that it is quite pos- are not at our side, may still be with us: sible the Lytham catastrophe may have and the husband, the daughter, and the been, indeed, no doubt, it was, chronicled in the daily Press in 1886, but we when the people shout the name of their had no recollection on the subject, Queen. while the existence of the tombstone

TWO WORLDS. MAN- Heaven grant her sweetest repose, and CHESTER, ENG.

was utterly unknown before visiting

VICTORIA.

We have lost our noble lady; she has gone from earthly ken. Bow your heads in sorrow, mothers mourn for her ye sons of men. Noble, honest, truthful-hearted, brave, accomplished, loving, good,

She was type and fair exemplar of the sweetest womanhood. Queen she was-her rule extended to the hearts of all.her.own;

And her name was held in reverence where her Empire's might was known. Mourn, ye children of the forest; mourn,

ye dwellers by the sea: But, while sorrowing Irise to bless her for her love bequenthed to ye. Queen of love, her heart was tender, simple, radiant, kindly, pure; And the story of here goponess shall

through every age endure. Now she stands emancipated from the thraldom of the throne; Hand in hand, in sweetest, union, with the loved one she called her own. crown, and regal robes, and sceptre, bound, and are an ornament to any she has left to play their part

In the pageant of her mourning, where her people's teardrops smart. But the richest royal symbolshe retains and wields to-dayroi .) 9

never pass away. to her sweet monarchiaf sway, While one kingdom talls her ruler in the land of endless day. Royal lovers, re-united in the realms

of lucent light. mourn within death's fearsome night. the way your Empress trod;

up the altar steps, to God. -W. P. A PROPHECY BY CHEIRO. Speaking of a dangerous period of the vine Plan-a portion of the profits of Queen's life to an ... interviewer, the

For her track shall surely lead them

greatest living palmist said: The Queen will probably pass through this period, from October to December in her favor until April of .1901, but this office.

Sufferer Sending Name

and Address. Dear Sirs:—I am a passenger engineer on the H. & T. C. R. R. and have been for twenty years. I have suffered with Kidney and Liver trouble for fifteen years. Before I commenced to take your remedy I had to lay off, and was not able to turn in bed or get up in the morning, but since taking Alkavis have not interest with the commenced with the commence of the commenced with the commence of the commenced with the commence of the commenced with the c suffered with my Kidneys or Rheumatism, nor have I lost a day. Before taking your medicine I made ap-plication to join insurance orders, but was rejected on account of Kidney trouble, but six months after taking I was examined again and passed O. K.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive specific Cure is found in a new botanical discovery he wonderful Kava-Kava Shrub, called by botanists, the PIPER METHYSTIOUM, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the polsonous Uric Acid, Urates, Lithates, etc., which cause the disease. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks be was cured of Phenmetican. hat in four weeks he was cured of Rheumatism iduey and Bladder disease, after ten years' suffering ils bladder trouble was so great he had to get up five to twelve times during the night. Hundreds of others and many ladies, including Mrs. Sarsh Castle, of Poestenkill, N. Y., and Mrs. L. D. Fegeley, Lancaster, Ills., also testify to its wonderful curative powers in Kidney and other disorders peculiar to woman-

the end of last December the apparition That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others as it deserves. It is a Sure Specific Cure and can notfail. Address, The Church Kidney Cure Company, No. 401 Fourth Ave., New York City. Thus writes a contributor to another contemporary. It is indeed remarkable that so many noble families have warning visitors in constant attendance at

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> What All the World's a-Seeking. RALPH WALDO TRINE.

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SATURDAY, MARCH 2, 1901.

Riotous and Burglarious. "He that hath no sword, let him sell his garment, and buy one."-Jesus. Luke 22:36.

Swords are instruments of death, and are used for killing people. The 'garment" Jesus instructed his disciples to exchange for swords, was a sort of tunic, worn by both sexes at that age, extending from the waist to the knees. Sometimes it better resembled a modern shirt with short sleeves. In warm weather it constituted the only garment of the populace. The "coat" lately exhibited as the one worn by Jesus, by Catholic dignituries in Europe, was of this character.

It would seem Jesus thought swords so necessary he preferred his disciples to remain nude rather than be destitute of them. Of course he desired these swords as "peace makers."

Now the deputies of that Jesus: A telegram from Arkansas City, Kan., of the 16th inst. said: "Seventy-five men, led by ministers, wrecked the 'Last Chance' saloon on the borders of this city, before daybreak this morning. Every piece of furniture was de-

The actors in that mob became rioters, and to get into the building to destroy furniture they must have become burglars. And the "ministers" were the leaders, says the dispatch, in that midnight riotous and burglarious act! Is this the feast to which the State is invited for exempting churches from taxation, and extending special favors to its clergy?

The Riddle of the Ages. Curious that the "Riddle of the Ages." which an accidental expression in these columns awakened, with an idea that ofhers were thinking on the subject, proves to be undergoing review among thinkers at the same time in England. A lady writer in the "Nineteenth Century" magazine, for February, had the matter under advisement, and she brings mature thought to aid her in its elucidation. Says an English journal referring to her position:

"She [Hon. Mrs. Chapman] puts much force in the old and perennial and unanswerable objection to the belief that the universe was created."

The writer seems to go still farther and urges: "It is impossible to believe in the existence of Omnipotent Goodness side by side with widespread evil. That last proposition is too large a subject for our humble pen. The N. S. A. has formulated an Infinite Intelligence, so it may be best to smile. wonder what kind of a body it inhabits, keep up an earnest thinking until we learn its form, size and the place it inhabits. It may prove to be closely related to the "voice walking in the garden in the cool of the day," that Moses, while inspired, wrote about.

A Monotonous Eternity.

Here are the words of a fine old Methodist hymn, quite familiar to most of our aged readers:

I'll praise my maker with my latest breath. I hope to praise him after death,

And shout salvation as I fly: Then, oh, my theme to all eternity, Shall glory, glory, glory be.

It is probable few have stopped to think of the idea involved in those foolish lines. The author, and those who sang them, proposed to applaud, to magnify, to glorify, to eulogize, to adu-Tate, to extol in song, the Creator of the boundless universe while dying and continue the task through a wasteless eternity, concentrating all his fawning flattery in repeating "glory." Such was the highest ambition to which the devotee aspired.

If all the joys of a continued life are to be wasted in shouting glory, will not the pleasure decline and become somewhat monotonous after two to three million years? And will not a slight addition to the formula be desired by that

The Last Word Not Said. Moulvie Rafiuddin Ahmad, replying to an article in the "Nineteenth Century Magazine," on "The Sources of Islam," by Sir Wm. Muir, denies Mohammed constructed the Koran out of material barrowed from Jews and Christians. He shows the Koran was the original book, and maintains his position with great vigor and a multitude of facts. In this he agrees with Prof. Johnson, whose profound scholarship and long research, aided by a multitude of his students in the higher classics, in the largest library in the world, led him to

the same conclusion. The "last word" has not yet been said as to the origin of modern faiths. Scholars are thinking, and reading, and the conclusions are yet to come.

Christian Rome.

We are taught to credit civilization. efinement and all the virtues of morern times to the benign influences of Christianity, A Christian lady, Miss Lora DeWolf, with whose parents the writer was well acquainted, after touring Europe last summer reached Rome in the fall, and wrote her home paper, from which we extract as follows:

stant suggestion of a mighty and vital past. Poor fallen mistress of the world, she sits among her ruins displaying the relics of her former glory with a proud humility. I cannot see Rome as she is, to 15 cents to get checks cashed on local balas, of for the thronging visions of what she The content amount sent. Direct all letters to J. R. Francis. has been. After all the centuries of vandalism and doors since Description. vandalism and decay since Rome 'sat upon the seven hills, and from her throne of beauty ruled the world," she still holds treasures of art which are a world's wonder. Generation after generation of degenerate Romans in the middle ages plundered, pillaged and destroyed the magnificence which it had been the glory of their great ancestors to create. The priests plundered ancient buildings of their columns and marbles, for the decoration of churches: the costliest sculpture was burned wholesale for the making of lime, and the elaborately carved sarcophagi of old Roman heroes were converted into cisterns. washing vats and pig troughs; yet the galleries of the Vatican and the Capital are very shrines of resurrected beauty. and the work of excavation and discovery goes bravely on. Every now and then these famous collections are enriched by the discovery of some gem of sculpture that has lain, lost and forgotten, under the streets of Rome, for a thousand years—like the deeds we do and bury under the dust of forgetful-

> "Of the ancient rulns in Rome, the Colosseum is perhaps the most impressive. It held seats originally for 50,000 spectators and is still, though two-thirds of the original structure has fallen or been torn down by the medieval vandals who constantly pillaged it for material to construct new buildings, a stupendous pile of architecture. It was completed by Titus in the year 80 and inaugurated by gladiatorial combats continued during a hundred days, during which 5.000 wild animals

ness, till some chance stroke of the

great excavator. Time, throws them up

again to be set in the sight of men for-

were killed in the arena." Desecrating the ancient tombs of the worthy dead, and converting their sarcophagi into pig troughs and washing vats seem the very hight of refinement! The costly treasures of the sculpture, burned by wholesale into lime, shows the estimation these Christian Vandals have of the beautiful in art. The decline of the Roman empire began with the enthronement of Christianity, and the traveler now sees her world-famed capital only in ruin.

Always remember, the Catholic destroyers of the ancient civilization whose virtues, refinement and literature we inherit, were the parents of Protestantism, and that the daughter clings with the grasp of the miser, to its wicked creeds and customs.

Let the Law Rule.

The United Presbyterian church, of Winfield, Kansas, had all its windows broken by disorderly persons on the night of the 13th inst. The church is a large one, and the pastor being an ardent prohibitionist favoring Mrs. Nation's war on the joints, the church came in for a share of discreditable action. Violence begets violence. Mol action, whether spent in burning negroes, destroying drinking saloons, or despoiling churches, is to be deplored. Better endure an evil that cannot be suppressed by legal means than to become law-breakers in attempting by lawless violence to right a wrong.

The Progressive Thinker has no love for the saloon. It looks upon churches as castles of superstition. It has no terms sufficietly severe to express its detestation and horror of the crimes men burned at the stake were guilty of: but knowing the final outcome is disregard of all law, a return to anarchy, an upheaval of the social fabric, with general disorder and bloodshed, it begs all parties to seek the courts of law for a redress of grievances.

If Mrs. Nation is not a lunatic she is certainly simulating a monomaniac. and her strongest defence will be lack of responsibility because of a disordered mind. Her backers and symnathizers are doing the turbulent' woman a positive wrong in urging her on and applauding her lawless acts. The disorder is contagious; but we are sure the leaders are not advancing the cause we would love to see successful, and which we have no doubt they have carnestly at heart, yet in our estimation they have mistaken and not adopted the best method for suppressing the evil they desire to crush.

An Infallible Bible.

Rev. Minot J. Savage does not hesitate to tell the truth in the pulpit.

"The Bible is a wonder book, because t is a history of a nation's like, and thoughts, and growth. But crude ideas of God, mistaken thoughts about man, false notions concerning the world, low theories of society and morals; errors in history, in geography, in science; fierce hatreds, vindictive passions, narrow prejudices, unauthorized and inconsistent dreams of the future-all attest that it is the work of humanity, containing the human mixtures of gold with iron inhabitant of the earth, will be its prinand clay."

present the book to us thus qualified t would be many times more acceptable. than when presented as the infallible. 'Word of God." As such it must be

An Expiring Faith.

"There are less people attending public worship in England to-day, in proportion to the population, than was the case fifty years ago. There are less young people in our Sunday-schools by 20,000 than was the case five years

Such was the language of Rev. Silas Hocking, an English clergyman, who seemed to know what he was talking

False creeds, substituting faith for good works, the exalting of a man born of woman into a God, and building belief in an immortal life on an empty grave, must necessarily crush the church. The sooner the better for the

triumph of Truth. Pulpiteers, hear, reflect, then act, and workers and an abundance of capital if wisely possibly you may protract a portion of your departing rule a little

"The Spiritualism of Nature" By monument to the memory of Thomas. Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A Preacher's Plaint.

The Rev. George L. Robinson, of McCormick Seminary, an institution for turning out young preachers by giving them a ministerial education, in a recent address to young men, according to the Inter Ocean, voiced the historic complaint of men who fail to keep pace with the spirit of the times.

"There is," he said, "a leveling in the "The strongest impressions which United States of the holy of holies. Rome gave me, come from her con-There is a debasing of everything, and people reverence neither gray hairs nor the ministry. When I walk upon the streets of Chicago my pupils do not look upon me as any better than themselves. The country has run mad with democ-

Such expressions as these disclose mental attitude whose existence largely accounts for the decline of the clergy in public influence. Too many ministers, consciously or unconsciously, hold that merely by virtue of their profession they are better than the average man. Because they are ministers they expect, and sometimes even demand, special favors in a business or social way. When they are refused, or granted with reluctance, they deplore the degeneracy of the age and complain, as does the Rev. George L. Robinson, that their profession is no longer reverenced.

These pessimistic pulpiteers seem unable to comprehend that the day when superstitious reverence for "the cloth" were destroyed, in fact, when the priest was made amenable to the civil law. For a while longer the priest held a superior position by virtue of his learning. the race for knowledge he has often fallen behind the layman. Soundness of divinity no longer excuses even duliness. As a result, the clergyman's claims to authority, based upon his prolonger feared as one holding the keys of heaven and hell, he is judged largely upon his merits as a man among men.

The priest who is also a high-class man does not fear such judgment. He knows that he can, if he will, exercise an enormous influence over the minds and lives of his fellow men-not by virtue of his priestliness, but by power of his manliness. There will be buried in Chleago to-day a priest who for thirty years was a force for good in this community. And yet none ever heard the Rev. Edward P. Goodwin complain of lack of reverence for the ministry. Such men as Beecher, as Spurgeon, as Phillips Brooks, as David Swing, as John Ireland, derive their power not from the ceremony of consecration, but l-obeyed. from their own souls.

The public is willing to give the priest the benefit of the doubt. When his conduct is questioned, the people assume off-hand the goodness of his motives. But they no longer concede that he must be right because he is a priest. That is the democracy with which Professor Robinson thinks the world has

However, ministers who are willing to face the fact that their profession is no longer a guaranty of special sanctity who are willing to rely upon the power of high thoughts and good deeds, find their influence and the reverence for them ever growing. The power of righeous personality was never so great as now. And it is great because, despite the pessimistic pulpiteers, the world itself is growing always better.

The significance of the Reverend Professor's plaint is in the fact that the time is past when ministers are reverenced simply because they are ministers. There are many reasons why this has become a fact; among which may be reckoned the many mora lapses in the ranks of the preachers, proving them to be very fallible mortals, like unto and on the average no better than the generality of people, "prone to wander" even as ordinary

Again, their special theological training takes them out of touch with the advancement of scientific progress in modern times, and tethers their minds to old, antique and outgrown myths and fables of man's childhood days.

The minister of the future will be a man versed in and mentally in harmony with the ever-advancing progress of science and philosophy-a man up-to-date and ready and apt to teach the people who are themselves learning all these things that constitute human progress. He must be a leader, not a laggard; a modern man, and not a "back number." When such men appear, even in ministerial garb, they will be prized for what they are, and not merely for the theological cut of cloth they wear.

Another Spiritualist Paper in Chi-

The fact that hundreds of efforts have been made throughout the United States to establish Spiritualist papers, not more than a half-dozen of which have survived, the remainder now calmly sleeping in the Spiritualistic gravevard, does not seem to deter aspiring minds from spending money to accomplish what others have failed to do, in the end as a general rule suspending, and leaving unexpired subscriptions to go unpaid. The new paper to be started in Chicago has a euphonious title-it is "Name on the Sky." If that name does not strike the ear harmoniously, then don't pronounce it, but simply think it. We feel specially attracted toward the paper, and wish it all kinds of success. It certainly will soon have a circulation of 100,000,000. 000,000,000; it can not be otherwise. Adam-the old original Adam-the first cipal contributor. It has been esti-If churchmen would be content to mated by one thoroughly well versed in biology and mathematics, that Adam, when in the Garden of Eden, was 2,000 feet in height, and equally well proportioned in other directions. The fact that there was plenty of dirt then; seems to make the conclusion of the philosopher correct. Let us hear from Adam, by all means, because he is probably nearer God than any other man in heaven at the present time. Eve will also communicate. So will Lot's wife, and the original Moses of Bulrush fame. Let's wife will undoubtedly tell about her sensations when she turned into a pillar of salt.

We shall watch for the appearance of the new paper, "Name on the Sky," with bated breath and expansive interest. It will be issued each week at \$4 per year. Send \$4 for it, for we are sure that the messages from Adam and Mrs. Lot will be of "GREAT" value. Address C. W. Dean, Managing Editor, Room 54, No. 95 Washington street.

Chicago, Ill. Success to the Enterprise.

A movement is on foot, with good behind it, to open an Ingersoll Park at all through the wood. I looked up at New Rochelle, near New York, in mem- the master; he smiled. ory of Col. Ingersoll. A site for a new Palne will be provided for at the same

A LADY'S VISIT TO THE SPIRIT WORLD

faith and had at one time been an earn- one I will learn their secrets. est worker in the church. I had read Then I noticed for the first time there of I speak, and I will not uity cloaked by the church I became where she was, and why she had not know that I have not exaggerated nor

disgusted and withdrew from it. disappointments that caused me to dis- in spirit life for some time. sory life here of bitter bereavements, ing sadly, said: disappointments and cruel suffering. ence I am about to relate.

was surrounded with all that wealth could give, but I was far from being happy. My domestic relations were anything but agreeable, and I had looked forward to so much happiness. This terrible disappointment caused me to grow cold and haughty and to become more of an infidel than ever, if such could be possible. There was but little love left in my heart and that love was bestowed upon the two beautiful fillys that I rode and drove.

I was an accomplished, skillful horsewoman, but on the 21st of October, 1891, I met with an accident while drivthe priest was a sacrosanct person has | ing my beautiful, spirited "Daisy gone by forever. The foundations of which nearly cost me my life on this side, and which left me in poor health for the remainder of my sojourn here. I was picked up for dead and borne to my home. But I was not dead, though helpless and speechless for a time, yet I That advantage also he has lost, for in | knew all that passed about me and soon recovered sufficient to talk. My husband was absent in the east and did not return for several weeks.

About three weeks after the accident my day nurse had cared for me as ussensation; at times it seemed I was be- watch. saw or heard anything unusual and she as you have been told." replied no, only that I seemed much let anyone else, not even the doctor, until I called her. And for once she

tures and other things in the room sadly, but answered firmly: faded away in the distance and all was dark, dark as Egyptian darkness, and nally I seemed to have gone as ceived a tiny white light which seemed again you will not be sent back." to appear at a long distance and which was above me somewhat. I knew I was not dend: I knew my body lay back there in my room, but I now had anthe light which gradually grew larger as I now floated out of the darkness dark-eyed child. exertion on my part; on and up until I meant, the scene faded, the master

and stood upon the grass, with beauti- perience some little trouble in adjustrich .- pure atmosphere and gazed in as- finally settled into it, sight was the first tonishment at the wonderful things I sense that came to me. I saw the diasaw. These were stately trees whose monds sparkle on my hand that lay on foliage no tongue or pen can describe; the counterpane; I wondered if I had there were magnificent temples of most really come back? Could I raise my wonderful design and material, and hand? I tried. With some little effort many homes of different designs and hand. I looked at the clock on the material but all beautiful.

At last I was impelled forward and l came upon groups of beautiful children, also groups and pairs of adults, male and female, all in long, flowing white robes of a soft misty texture. They looked a little surprised on seeing me, but all smiled and bowed as I passed them. They were all perfect and beautiful, not a blemish of any kind, and their eyes shone, and such a light in their faces-L cannot describe it. 1 passed on and up to one of the many temples; this one was of the most dazzling white marble with all the tints of the rainbow running through it. There were broad marble steps, huge pillars supported an immense arch, a spacious hall led through the building. I went up the steps and entered the hall; on the left many pillars and an arch divided the temple into large conservatories and laboratories where the rarest of plants were arranged in great profusion and beauty.

Young men were studying botany. I watched them carefully take to pieces rare flowers and leaves and pass them to their fellow-students in the laboratory, who through a chemical process from others deadly poisons. At the by cruel plotters who had spoiled my right of the hall was a large dome- life in order to secure the wealth they house. shaped room; all sides and overhead coveted. As but \$10,000 of the propwas most artistically decorated with passed behind him and came to the side of the table at his right. He looked up, smiled, bowed and said: "Well, you have come."

"Yes; were you expecting me?" "I sent for you. I obtained permis sion to bring you here."

"Am I to be your pupil?" "You are one of the old, old masters?

"Yes." and "L' "How long have you been here?" "Two thousand and sixty-three years,

I looked at him closely. Not a wrinkle, his brow as smooth and white as marble, and involuntarily I said: "Two thousand and sixty-three years

since you died, and you do not look sixty-three years ald now." He looked up, smiled and said: we never grow old here. You will perceive that everything here is perfect

and beautiful." My hand rested on the long, narrow table. I looked down upon what at first looked to be an ordinary smooth board, but as I looked I began to see in the grains of the wood dainty: tintsgray, golden brown, and delicate purple; and could it be possible? yes; I saw lovely moss agates and delicate ferns

I exclaimed: "Oh, how wonderful! such may do some good. how beautiful and perfect all is." Then for knowledge. First, I will have mu have been a trance, but I do know my pany each other.

In 1801 I was termed an Infidel and I sic: I will fill my soul with richest melo- spirit left this body for that length of was one, and an earnest one, too, dies; I will have music always. Then I time and that I saw all and even more though I had been taught the orthodox will take up the sciences and one by than I have herein stated.

with myself, and when I saw the iniq- I thought of my mother and I wondered understand far better than I do, come to meet and greet me, and oh, Later in life I met with reverses and how I longed to see her. She had been

"Not now; not this time; no, she is not This was my frame of mind at the time here; you will not see her this time. She of the wonderful and beautiful experi- is not here because she did not choose to come here; her tastes and desires We had been living in one of the cele- were different from yours, and they led brated mining towns of Idaho, and I her to occupy a different sphere from this. I want to show you what caused then you must go back."

took his seat at the end of the table.

parently sleeping quietly. He turned the cover partly back the priestcraft for truth?" length of the form, and with his index finger started at the hip and lightly drew it down the limb. The flesh parted, the bone was exposed, and at different places between the hip and

like small rubies. "These," he said, (calling them

knee lay three tiny particles that looked

ing borne up and off, again I was being | "The force with which you struck the cay in religion" was the base of all of set upon while driving through the gently but firmly let down and all this ground was great enough to force them them. time I saw strange things going on not from their proper place, through the Bless the dear pulpiteer's soul, he In the capital the mob was easily disonly in my room, but outside of it. flesh and against the bone. In time ought to know the hope of all the com- persed by the guards. In Granada a

to my room, and not come near me nor the painful recollection that he had said future ages will rejoice. I must go back.

"I don't want to go back," I said; "I implore you to let me remain here with Soon after nurse left me I felt certain you. I don't want to be imprisoned in I was dying. I was gently but firmly that body again. I cannot live there on being let down, down, down. The pic- the earth again." He shook his head "You must return to your body and to

earth life. There is a work for you to still I continued to be borne down. Fi- do and a charge will be placed in your far keeping. When it comes, accept it, do down as it was possible when I per- the best you can, and when you come "How am I to know when it comes and what to accept?" He raised his hand, pointed to the dis

other body or form which suited me in it a bed, on the bed lay a handsome much better than the one I had left in woman greatly wasted by disease and ASSOCIATIONS, my room, and I would strive to reach suffering. By the bed sat a man and he held on his knee a little golden-haired. toward it. On and up I went, with no While I stood wondering what this

on either side tilk lost to view in the disconsciousness, and I do not know how 28, 1901. I left him nor how I got back here and I soon reached; this beautiful place into my body again. I seemed to ex- programme. mantel at the foot of the bed, and the hour hand pointed to four. I had been gone five hours. I called nurse. She answered and stepped into the room, hands and exclaimed: "What is the matter? Whatever has happened you?" "Come here, Dolly, I want to tell you! something." But she only stared at me

and did not move. "Come here, Dolly; sit on the bed, take my hand; what is the matter? I will not hurt you; sit down, I tell you." the bed, but she would not touch me. She told me afterwards that she could scarcely believe it was me: my eyes which are gray, were black as night, man, and there was a peculiar white innovation. light shining in it. It was some days before that expression changed, and I told everyone who came what I had seen and where I had been.

As time passed I grew better and to Hautes Etudes Commerciales de Paris the doctor's great surprise, he learned that in time I would walk.

In one year and four months from that time I was to pass through a trying erty was acquired after our marriage, and took her on my knee. Then her grandmother told me how the mother had died in May, before the little one was two years old. I looked into the child's eyes and I again saw the room the sick lady and the man and child The mother had passed away about

"Will you give her to me?" I asked. The grandmother replied that she would, but she did not know about the father. I did not see the child again more than does prohibition prohibit. for a year and four months, when her The overtowering evil of intemperance. father came to me and asked me to take however greatly we desire its destrucher and care for her. I adopted her into tion, is too large and too ancient to be the Bible and Testament during the last my heart and home and she is now overthrown by fanatic outbursts of a year, than five years ago. So says an nearly eleven, a sweet child with a won- crazy woman, or by irresponsible mob derful mind, and I am doing all that violence. "We never the; 'tistonly a change, and lies in my power to train and guide her aright.

I am not a medium or clairvoyant is to care for this darling child and do Silent friends have urged me many and give them hope.

than I was before. A Churchman in Distress. Writing to the "Church Gazette," an English Church organ, an inquirer,

made this up.

liquid, poured a little on the table, and of the wilderness, or the questionable him who calls me to God." morality of the Books of Moses? Did Instantly a white mass began to form God give the ritual to Moses? Did he where he had poured the liquid. The order the extermination of the Canaan- daughter. The wealth and high social process continued till it had assumed ites and the destruction of whole standing of the family created intense the size and form of a human body. A cities-men, women and children? How slight quiver, and it was still. The much of the Bible is history? How master arose, went to the side of the much myth? We complain of the in- February 5. Demonstrations against table, turned back a white filmy cover- difference of the people to our services the Jesuits followed. Crowds patrolled ing and there lay my earthly body ap and religion. Is it possible the answer is: 'You give us fiction for history, and

seemingly in deep distress, asks:

Thus the proof that pews think.

Barnacles Cause Decay.

At the monthly dinner of the Sunset Club, given at the Palmer House on the 14th inst., the question "What is the

About 10 o'clock I concluded I was dy- they will work back where they belong ing years rests on the destruction of Jesuit convent was stoned and shots ing or would soon be, but was not in the and you will recover in a great meas- religion, as expressed in barbarous fired from within. Deputy Ibentz headleast frightened. I asked nurse if she ure; you will not be a helpless cripple, creeds. Destroy these barnacles, re- ed a demonstration in Valencia, and in construct the church, and instead of be- Saragossa monks were set upon by stu-He then poured a few drops from the lief as the test of membership, base it dents. Three men who tried to force stronger and better than on the previ- other glass vessel upon the form, and on worthy actions, exemplary lives and open the doors of the Jesuit College in ous day. The sensation continued and it gradually began to diminish till in a moral worth, then, instead of decay in Valencia were arrested. In Saragossa at 12 I ordered nurse to leave me, close few seconds it had entirely disappeared. religion it will bloom, and blossom and a man injured in the demonstration my bedroom door and all doors leading I was speechless for once, then came bear fruit as never before, and all the died that morning.

JESUITS REBUKED. Courts Release a Nun from

Her Convent.

The cable to-day (Feb. 12) states that I expect criticism, but I know wherethe high court of Spain reversed the judgment of the two lower courts (at quite extensively and reasoned some were no females in this temple. Then know, too, that there are those who will Madrid) and ordered the release from a convent of Senora Ubao's daughter. The story of the youthful Senorita Ubao is sensational enough to fill the require-I expect this Master, my guardian | ments of a medieval romance. Accordspirit, to summon me ere long and I ing to the representations of her believe in everything except a compul- The master looked up at me and smil- hope to be better prepared to meet him mother's counsel. Senor Salmeron, it involves the sacrifice of a lover whom she adored through an exultation of spirit, superinduced by her confessor, which led her to believe that the temptations of world-love meant the loss of eternal life. At the priest's instigation the beautiful girl fled from her home "Why did God for a thousand years during the illness of her mother, to enyou such intense physical pain, and deal so familiarly with an unknown ter the convent. The letter she left for little country [as Judea], when now for her affianced, also a fervent Catholic, On either side of him stood two large two thousand years he has been ab- bespeaks the anguish warring with her glass vessels of peculiar design and solutely silent-when, if ever, the world religious devotion. "The Confessor," rare workmanship. One was filled needs infallible instruction from him? she wrote, "assures me that he cannot with a red fluid, the other with gray. What is the credit to-day an intellectual save my soul with you, notwithstand-He lifted the one filled with the red clergy assigns to the marvelous stories ing our mutual love, and I must go to The girl's mother at once appealed to

the courts for the custody of her excitement in the trial. Great crowds attended the hearings, which began the streets in front of the Jesuit College shouting "Death to the Jesuits. Long live liberty." Rioting became so unrestrained that the troops were called out and the priests fled during the night. Since the case first began to attract attention violent outbreaks have occurred daily, not only in the capital but in the principal cities of the outlying provinces. In Madrid mobs attacked greatest menace to Twentieth Century the carriage of the Papal Nunclo, Mgr. name I did not remember and never progress?" came up for discussion. Rinaldini, and excitement was at its fession alone, are disregarded. No ual in the morning and sat down in my heard before nor since) "are to the hu- Various dangers were suggested by dif- highest pitch. Senor Ugarte, the Minroom, when I began to feel a strange man body what the jewels are to a fine ferent speakers; but Rev. W. F. Old- ister of the Interior, who has sought to ham gave it as his opinion, that "de- suppress the malcontents, was likewise

These details only show what a feel-

FIRST RALLY

of the Twentieth Century

FOURTH ANNUAL MASS GONVENTION

of the Spiritualists of Illinois, under the joint tance in front of me, and I saw a room, auspices of the National and State Spiritualists'

Handel Hall, 40 Randolph St., Chicago,

saw before me the most beautiful piece raised his hands towards me, his eyes of landscape stretching away and out on either side tilk-lost to view in the disconsciousness and I do not know how on either side tilk-lost to view in the disconsciousness and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands towards me, his eyes are also and I do not know how the lands to a lands towards me, his eyes are also and I do not know how the lands to a land Tell your friends. Mark the dates. and stood upon the grass, with beauti- perience some little trouble in adjust- Watch for particulars. .

> The New King's Oath. King Edward VII, who has just ascended the British throne, in his corthere is not any transubstantiation, and that the invocation and adoration of the took a step toward me, threw up her Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idelatrous."

> If to that oath was added a repudiation of the holy days and festal days of the Romish Church, its hells, and purgatories and material heavens: virgin-born Gods and cloven-footed She finally sat down at the foot of Devils; its celibate priests, and bishops and infallible Popes; its inspired Bibles. and a multitude of other kindred features, then we would know a more glorious era has dawned, and that the the expression of my face was not hu- world will be bettered because of the

Justly Appreciated.

rent. Prof. C. Moutonnier, of the Ecole des (France), in the retirement of his beautiful villa des Turquoise, near Nice, is finishing his translation of Hudson Tutordeal. I lost all, everything-husband, tle's "Arcana of Spiritualism," and also obtained healing oils from some, and home, wealth; all was taken from me of "Mediumship and Its Laws." These are soon to be published by a Paris

No publication on the subject has flowers; this was the lecture room of the law of Idaho would give me but given more complete satisfaction. Mr. vice and virtue. Were one to go round the temple. I passed on and at the end half of what is termed community prop- A. B. Roff, who is widely known by his the world with the intention of giving of the hall was a medium-sized room. erty. I took the little the law granted connection with the "Watseka Won- a good supper to the righteeous, and a Instinctively I entered. At the end of me and the following September moved der," it being his spirit daughter who sound drubbing to the wicked, he would a long, narrow table stood a man short to the western part of the state. In manifested, writes: "Mediumship and frequently be embarrassed in his choice, In stature, with low, broad forehead, June, ten months after I moved, two Its Laws" supplies one of the greatest and would find the merits and demerits projecting brows, deep-set, dark, brill- ladies called one afternoon; they were needs of Spiritual literature. It should of most men and women scarcel lant eyes, and very long gray whiskers. mother and daughter and the mother be read by every Spiritualist and mehad with her a little golden-haired, dium. It is clear, concise and makes dark-eyed grandchild—a little girl not plain every point, and yet it is so confour years old till the following month | centrated that it seems there is not a July. I felt drawn to the little one, word to spare, or a word lacking. It is itst the book I have long wanted."

The Carrie Nation Cocktails.

The liquor fiends in New York have seven months after I had first beheld from the saloons in all the great cities. They are denominated Carrie Nation, land. Kansas Cyclone, and The Highstepper. Spasmodic revivals do not reform any

Companion Evils.

A journalist in a neighboring city, to neither am I an infidel. My aim in life belittle the influence of one of the wards, said in an editorial the other what little good I can in my small way. day: "There is not a church in the times to give this experience to the ward," as if that fact was conclusive philosophic, historic, analytical and critworld, not to create a sensation, but to evidence the people residing therein ical; facts and data needed by every cheer some poor over-burdened hearts have no moral standing. A patron, resi- student and especially by every Spirdent of that ward, writes, and wishes it I am a human being, filling an humble to go on record, that while there are no station in life, and this coming from churches in the ward, neither is there a drinking saloon, nor a house of ill-As to what state I was in during repute. He suggests these glant nurse-I thought: Now I will gratify my desire those five hours. I do not know. It may ries of evil almost invariably accom-

ing there is with the general public today, and in Spain, this on the threshold of the new century. What progression will have occurred at the sunset of the scattered about these temples were I raised it. I opened and shut my onation oath will be required among twentieth century? All the people ask many other things to swear, "That in is liberty and freedom to believe as they the sacrament of the Lord's Supper choose, and they do not require any mediator between the Higher Power and J. OSBORNE LUNT. themselves. New York.

Merely a Hint.

We have no ambition to criticise the great public news journals, or question the right of their editors to conduct their papers as they deem proper; but it is sometimes difficult to avoid the conviction that public morals would be greatly enhanced if they would devote more space towards advancing great reforms, state, and social, and give less attention, or none at all, to prize fights and other immoral and crime-breeding practices. Even detailed accounts of crime incite to violence, and produce just what we should all labor to pre-

A Terrible Infidel.

Thus wrote David Hume, the wellknown English historian. And for such expressions be was branded an Infidel: "Why, then, eternal punishment for the temporary offences of so frail a creature as man? * * Heaven and hell suppose two distinct species of men-the good and the bad; but the greatest part of mankind float betwixt amount to the value of either."

Fumigating a Missionary.

"Give him a good brimstone roast. with an abundance of garlic and cavenne," said the cannibat chief to his head cook, "to destroy the vile tobacco and whiskey odor of the defunct misdevised three new cocktails which they | sionary. He proposed to torture us are mixing and are now being dispensed eternally, so if we can drive off those disgusting odors we'll feast on his remains and take him with us to Shade-

Decline in Faith.

The American Bible Society reports the distribution of 400,000 less copies of exchange. Indications from every source agree in proving the church. with its blasphemous creeds, has entered on the downhill grade.

"Religion as Revealed by the Material and Spiritual Universe." By. H. D. Babbitt, M. D., L.L. D. A compact and comprehensive view of the subject: itualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 50 cents. For sale at this

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Revelations of the Bible. A Lecture by Helen Temple Brigham, Before the Spiritual and Ethical Soci

"Revelations of the Bible." In order to arrive at the [kill," it complicates matters a little, and you do not know other direction. Now what is God going to do about it? your being. When you think of them as lost and gone define. Revelation means unveiling-removing from the Consequently we find that the Bible contains inspira- are not turned or set astde for any childish or individual 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 dragnet with which to pass through that stream of insuration are not 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 the divine and truth. It contains comfort and wisdom, but it desire that we might have. Yet we believe in prayer, also contains a record of things that people supposed were the traces of priestly manipulation. When you read of the old Councils, of the votes that were the best results. met with which to pass through that stream of inspiration cast for and against the divine authenticity of certain of religion which we call the Bible, to bring out that things, your eyes will be opened and you will see that some which it contains and then select from it that which one has decided, that some one has rejected or accepted, have felt earnest aspiration, and sincere desire, which is is no sliadow in my heart of wrong or blame or hate for 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.

pool, then of course we have no questions to ask; we must in which they fought over the religion which they thought blood. strangle every question at its birth and reduce ourselves they had, but which they were far from having. You find to a state of idiocy mentally and spiritually. We are yourself, therefore, compelled to choose between truth and reasoning beings, and God has made us so. We ask questierror; to compare and reason according to your highest tions because we must; they are as natural to us as the judgment, according to your consciousness of truth; and leaves on the trees. Strip the leaves from the trees and even if you may think for the moment that it is not right, must be a double action; there must be the aspiration or we have an individual judgment. It comes for you when they will come again; strip them again and again and they it is what you must do if you think at all, if you seek for out-breathing and the inspiration or in-breathing, and so your heart stops beating and you leave this world for anwill come; but keep them stripped and the tree will die the right and truth. of consumption; it has no power to breathe with all its | The Catholic priest tells you there is an infallible man leaves torn away. Strip the questions from the mind of in Rome; that he is the very light of the Vatican and the men, and that mind will not die because it cannot die, it church, and that from his prison (as they love to call his is immortal, but it will dwindle, it will shrivel and it will palace) the light of his influence shines over all the seas. hold its place in this world, not actively and beautifully An infallible man! And the Protestant smiles to himself and vitality of your prayer. And so you all pray; but if rise. and strong with vitality, but it will be like dead wood and says: "Did you ever think men could be so blind?" that holds its place as you know, but has no fruitage, no And the priest says: "You who do not believe in an inblossoming.

we reason on this subject of the Bible, do you know where many who are just as blind. it will bring us?

less damnation, the everlasting loss and agony of the souls who teaches the consciousness of the dead and their hap-piness or unhappiness until the Day of Judgment, and We must think to grow not by receiving and believing we ask, whence comes your authority?

He holds the Bible in his hands and he says: "We read points to it and says, "Walk ye in it."

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 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 consumany more." This is but a childish conception of God!
cast their shadow upon you? Help them. Be kind and
ing fire," and right after it read, "God is love," you are
obliged to choose, are you not? If you read: "Thou shalt
the West winds to blow, do you forget that many others
not suffer a witch to live," and then read, "Thou shalt not are sailing West, and they wish for the wind to blow the touches and helps them when it is the loving thought of

Juli meaning of the word revelation we must interpret or what to do; but you are obliged to think, and to choose. The winds and waves are ruled by natural law, and they

fallible man, believe in an infallible book," and when you that prayer. If we are to receive mental life we must reason, and if go back and consider the source of this book, you find

We believe that the Bible contains truth, but that it is We have simply to call to your thought, to your mind, like gold, silver and diamonds, found in connection with a number of representative people who teach from the that which is valueless. You must always think and act although it is your will, your pleasure to give it that which Bible, and ask you to consider their teachings. Here is for yourself. If one from heaven should come to you and it asks, you give only so far as it is good for your child. a man who teaches from the Bible universal salvation, that say: "My dear friend, I have the blessed possibility of If it wished for something not for its highest good, would there is no hell. By his side is another who teaches end- giving you full instructions, of telling you everything you you give it if you were asked and urged enough? If you and intelligently investigate, its value is impaired by the ought to know, of causing you to do everything you ought of the children born of the human family. Here is to do, would it be a good thing for you? If you are so otherwise. Infinite love gives only through natural laws another who teaches from the Bible the sleep of the dead indolent that you want another to do that for you, then that which is for the best. If you pray against law, your until the Day of Judgment. By his side stands a man certainly you ought to be awakened, and brought out of

then a reconsideration of all their affairs and the sending all things. You are not a piece of blotting paper to absorb of them back where they were before. Here stands a man everything and show yourself to the intellectual world who wears a robe and his face is smooth shaven and upon as a great blot; think and reason, take the good, and if you is not for the good of others you have not the right to ask the crown of his head there is a little spot, the sign of his find something which does not seem to you to be reasonpeculiar office, and of his religion. This man tells us that able, then it belonged to some one long ago who had not these people are all wrong, that they have meeting-houses but no church; his is the church, that he represents it and conditions of ignorance to realize that there is something conditions of ignorance to realize that there is something that you must accept everything the church teaches; you higher and holier for it, and from the revelations it can without works is dead." The man who thinks of the poor must not ask questions, you must simply accept. Friend, grasp from all time, find its countless aids to growth and and needy, but keeps his purse close in his pocket and his must not ask questions, you must simply accept. Friend, grasp from all time, find its countless aids to growth and

We now come to the question of "prayer." We do not the Bible to the people; they are not wise enough to read believe that prayer is a kind of lever by which we pry up and says, "God help the poor," has only (as Hamlet says) and judge for themselves. There is an educated priest-some blessing that could not be gained in any other way, hood, and it is their business to read and expound for the We do not believe there is anything supernatural in great multitude who have not been so educated." He prayer; it is purely natural, and we all believe in it and says: "In matters of physical ill would you allow an un-love it, even though perhaps we may think we do not. Whatever you do, do't intelligently, and for the best good, instructed doctor to exercise his ignorance upon yourself You may have seen people who thought they possessed and you have been praying to God. or loved ones? We have an educated church for the soul, great influence with God, and that God waited until they And now we come to the question which teaches the right path that runs to heaven," and he suggested certain things, and then did them because of the suggestion thus made. They say: "We have been does our prayer affect the living? By his side stands a man who believes in the right of praying for years for God to give us money to build a selection; that we have a right to exercise our privilege of church; for God to give us light to find the gold mine out dead, because it is so much energy thrown away, for their private judgment. But we need not multiply these cases; of which this money was to come." One wonders why affairs are ended and we cannot reach them, and it canthere is a multitude of those who stand on orthodox lines, God waited so long before answering our prayer. Is God not affect them. How do you know, friends, that it canso ignorant of the amount of faith people have, and must not affect them? Paul speaks of being baptized for the 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 obliged to choose. For instance, if one says "An eye for prayer? 'It may be the sailors' prayer, but it is when his an eye, and a tooth for a tooth," "thus saith the Lord," or hands grasp the rope and he is relying upon strength and a high aspiration that does not reach out and touch some

urge and entreat as a child might tease and annoy its pa- ing helpful, loving thoughts out to them. Have they rent until at last he says: "Take it. I cannot be annoyed wronged you? Forgive them. Have they in any way

has called this apocryphal, and that inspiration from as natural as the expiration of the human breath. There you. It is all light between us." God; and supposed they were influenced by the Divine so is an out-breathing and an in-breathing, and it takes both If we are unable to respond, if we are a human stagnant that they could not make a mistake in those old Councils to make you live and to redden this current of your life of this new century which is dawning, or perhaps some

> You know that great muscle which you call the heart does not have one motion only, it has two, and in every or shall live. The final judgment comes for each person motion we make, the muscles must not alone extend, they individually. We must have an individual religion. We must contract as well; and so in all spiritual life, there must have an individual conception of good; so also must life is strengthened and glorified,

> 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 It is natural, as natural as birth is, as natural as the sunyou pray intelligently, and earnestly; if you pray with a concentration of thought, there is a peculiar strength to

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 love yourself better than your child you would do so, not 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 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 to good for help; that is pray to God, for God is Good. Pray in faith, but "faith wealth locked up, and then clasps his hands and closes his eyes, so that he may not see the suffering faces of the poor, "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

And now we come to the question: "Is it right to pray for the dead," as the Catholic church teaches, and how

Our Protestant friend says it is not right to pray 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 unity.

We do not, however, pray in that way. We do not believe in a God who gives to us simply because we beseech, Pray for them. What does that mean? It means send-

from you, you make a great mistake; they are very near

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Before the Spiritual and Ethical Society,

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 the best results. The best results. The best results. The best results. The best results in prayer." You do, pathy and interest, there is strength. Think of those friend, although you do not call it by that name. You who have wronged you, and say, "I wish you well. There heart, not the lips merely. Where there is intense sym-

Is there a final judgment? Not on some particular day other century; it is not one day between sunrise and sunset for the judging of all people who live, who have lived other. When the spirit's clear perception comes and the If you love good, if you wish you were better, if you darkness of the earthly no longer hides. Judgment is love truth and you long to possess it, you have been praynight. It came last night to many, this end of the world.

"Please explain materialization."

We would much prefer to speak of spiritualization. Maerialization 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 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 diffic sites.

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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 vail, 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.

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globe with wings."

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The alm of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautivolumes an nimost world-wide popularity.

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MAN IS DIVINE.

Synopsis of an Inspirational Lecture by John W. Ring.

DELIVERED BEFORE THE SPIR-ITUALIST SOCIETY OF GALVES-

ture but, perchance, inspire, while the soul moves unceasingly in the now, the

here, the present.
Sensuality and selfishness are the tattered rags of lower stages of life, stepping stones which have led to our present state. When children, in pub-lic education, are taught less of dead languages, and more of their latent powers, they will devote themselves less to cattle and horses with pedigrees, and more to development of beautiful flowers, and do something to ad-

Man cannot invoice his possessions nor claim his birth-right until conscious of his innate forces; so it has been said, "Every man demands being rightly born." Nature never moves by chance nor makes mistakes. When the science of astrology (the influence of heavenly bodies upon us) and phrenology (read ing man's nature as pictured on his anatomy) are presented to the thoughtful, they see the reason for each peculiar characteristic in their offspring. Alas! we find these "mishaps" (unwelcome guests in the world), going their way according to nature's law, in penitentiary, almshouse and asylum. Every deformity of mind or body is not a mistake,

but a result of perverted law. Children should be taught the sacredness of their being and filled with reverence to the innate powers they possess. Then will the influence of the stars be studied, the power of prenatal influence observed, and men will obey the man-

tuned instruments to display his talent; so the soul must have a well-formed and equally balanced body for success ful expression. A clean, pure body with every organ performing its respective function, will enable a sweet, impressive emanation of the soul with-in. Bound by magnetic ties of kinship to stars in space and to force and sub stance everywhere, it is possible to

cays by use or is destroyed by wear, but each organ tends to rebuilding; and if flesh is renewed, organs restored and mind led to predominate, surely earthly existence is to continue as man's will shall dictate. This radical statement, we trust, will cause a ripple in thought generally. Why grow old? Why not speak of our advancing years as prepar-ing us for extended longevity? If the experiences of eighty years have devel-oped man's being, is it not best that he enjoy the fruits thereof? Pariake freely of pure crystal water, the wine of eternal youth; of vegetables, Mother Nature's nearest offspring, of sun-kissed fruits, and nuts perfected in Autumn's golden season, that the body may be invigorated with the elements which will not only sustain but rebuild. Cease taxing the digestive organs with the grinding of flesh which does not contain sufficient strength to digest itself, and renew the form, making existence of indefinite duration. Men of old lived much longer than now, because they walked in the sunshine of Mother Nature's laws, by obedience thereto and and from her broad extended breast, sufficient for all to recline upon, beheld the forces of "new life sweet;"

So why not we, like men of old, Grasp Nature's holy law, And latent powers, for use unfold— Why stand in trembling awe?

This body formed with such adapta bility is the temple of the living God. Let us clean it and make it pure. Let us relegate the heat of passion and demands of habit to ages past, and live "day unto day" in the presence of rightful deeds. Thus purged and cleansed we can expect a clear mentallty and the guldance of lituition—the

Then we are able to "Yealize that thought force is mighty, that Will is monarch. We will behold with rapturous ecstasy, the tender silver thread which binds soul to soul, and know that like the mighty sea lapping the shore, the tidal wave of Difinity is swelling in upon every human life. "As the incessont movement wears the bank away, so the continual inffex of spiritual en-ergy will bring a predominance of love and charity over hate and self; of truth and justice over superstition and bigotty, and peace will spread her broad protecting wings in hallowed benediction over every home. Thoughts sent out with the force of Will with hasten on their circular route haden with goodwill, touching kindled billinds with comfort and strength, and return to us ncreased in size and power-reward of

Oh! let us keep a kindly thought Forever on the way, For mighty deeds are often wrought By thinking Love all day; And furthermore they can't be lost,

kindly thoughts.

They will return again; Sometime when we with woe are toss of They'll come and soothe our pain. Let us be tolerant, be just and noble; "hate sin but yet love the sinner." How light, living in a temple formed of inde-

not a "thing" or machine which de- structible atoms, so organized as to grow strong and be renewed by use, fail to read lessons of worth and beauty from nature everywhere? "The lives of great men all remind us." we listen to the dictates of the higher self the vast family of human existence is our possession, and every noble thought and life is vibrating in us. We hear the teacher of Galilee say, "Neither do I condemn thee; go and sin no more," and again, "let him that is guilt-less cast the first stone," and they become our own expressions. We appropriate the thoughts of sages and messiahs, the beauty of artist and poet, the grandeur of truth everywhere, for 'tis universal and belongs to us if we can use it. Oh! yes, use is the object of the perfect life. To be useful makes one happy, and to be happy should be the aim of all. If we are strong, let us bear the burdens of the weak. If we are glad, let us share it with the sorrowing. If we are contented and peace ful, let us divide with the restless and despondent. Let us walk in ways of usefulness, spreading by word and thought the light of love and truth, and selfishness will be transformed and er-ror's darkness fade as skulking shadows disappear before the morning sun. "Go(o)d is Love," and all attributes are of a similar nature. When man complains of error, sin and wrong, 'tis be-cause he lives in shadows and perver-

Assert thy will, O Soul within, And live thy life aright; Lo error, wrong and fleeting sin Fade out before thy light. As one small taper drives the dark From out the shadow'd room, The soul, of God a tiny spark,

Dispelleth wrong and gloom. This is a partial enumeration of soul properties and is for every man, woman or child who claims their rightful possessions. The first step toward this Canaan is to recognize the harmonious blending of force and substance everywhere. Then no one will fail to see the hand-writing of Infinitude in nature; the pregnant kingdoms of Mother Nature (negative) will deliver the lessons inscribed by Father God (positive) one year With body clean and holy, the soul will for \$1.25. exercise every physical sense, and revel in the spiritual counterpart of each; thus placing man on the lofty summit of knowledge, where he can view the grandeur of Nature, and with keener perception see the prompting force of every expression.

Let us rise up, then, in majesty of spirit, to behold the birth of day when kissed by the sun. See the first grey strenks, heralds of the approaching monarch, grow into seeming extended arms as if to embrace all earth in a clasp of maternal love. A murmur of rejoicing pervades, the lark bursts forth a jubilant lay, the morning-glory un-folds her petals, the waving grasses and nodding branches free themselves of the night-time dew which, jewel-like, adds lustre to vegetation everywhere, and man in silence but adores. He is filled with inflowing magnetic waves, as day moves on apace, and stands touched with awe at the stupendous unfolding.

Sweet songs and music for home and cocial meetings. For sale at this office. can the soul, a spark of infinite life and day moves on apace, and stands touched

arch's daily pilgrimage, all Nature seems to lay so idly in the great extended arms that they are no longer seen. In fact, the seeming is, that sun and earth are still, in momentary clasp, and but the babbling brook and gentle breeze, through vale and o'er the field doth move, and they but as in playful laugh. But on they move-the reapers in the field resume their toil, the birds sing out again, the hum of motion ev-erywhere rises, almost as vapor in the air; the throbbing soul vibrates in anthems deep and strong. Too soon departing day speaks of repose. The sun reclining as a monarch on his regal couch, canopled with royal hues, no artist's skill can imitate, the twilight shades descend as hallowed benedictions from above, and gilded clouds seem to be blushing with a farewell kiss; the day-bird's song is replaced with the shrill notes of the nightingale. the breezes seem whispering in tones subdued, lest they should wake the nodding flowers, and man bows in prayerful retrospect of a season so short and yet so full; and he seeks his bed to renew his body with the harmony of "the stilly night," while the soul revels in realms of which it is not lawful to speak. Any soul that can drink in the inspira-

tion of Nature and be filled with the elixir of everlasting life, can enjoy the possibilities enumerated, in their superlative degree.

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

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

"The Infidelity of Ecclesia ticism.

A Menace to American Civilization."

By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the mochic science. Demonstrator of the mo-lecular or spiritual hypothesis of na-ture. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office. "Longley's Beautiful Songa." Four-teen beautiful, soul-inspiring songs, with music, by C. Payson Longley.

by mail, 15 cents. For sale at "Longley's Beautiful Songs." Vel. 2.

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

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

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

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

Prof. J. Madison Allen and Mrs. M. Theresa Allen have re-engaged with the Southside Spiritualist Society of Springdeld, Mo., as its regular speakers. Prof. Allen has been re-appointed by the N. S. A. as the State agent for Missouri, and wishes to hear from every quarter of the State a full report of the state of the cause. Let every person interested in the work write at once. Correspondence is also invited from camps and societies outside the State.

Isabelle S. Paul writes from La Crosse, Wis.: "On January 18 a Spiritual Society was organized in La Crosse, Wis., by Geo. H. Brooks, of Wheaton, Ill. A much enjoyed mass meeting has just been held. For both of these we are indebted to the untiring efforts of our brother." To show their appreciation of Mr. Brooks, resolutions were passed by the society fully endorsing which must be conformed to. Mrs. Pethim.

The Unity Spiritual Society of Milwaukee. Wis., passed a resolution speaking well of Max Hoffman.

Mrs. A. Houghtaling, of Scranton, Ia., has caused a sensation by refusing to allow her daughter to be instructed in the science of physiology in the public schools. She is a believer in Christian science and does not feel concerned about the material things of this life. while a gentleman held the other end, everyone present seemed well pleased The principal will not allow her to attend unless she takes the branch of study and the mother will take the demonstrated the truth of spirit return to the Katzenberg sisters, dressed as matter to the courts."

Pa., writes approvingly of the good times there would be eight or ten all of work accomplished there by Mrs. M. Prichard, of Milwaukee, Wis.

J. F. Morgan writes: "The Church of on February 17, at 11 o'clock-in Hall 613 Masonic Temple. Its seating capac and Jefferson streets." ity of 175 was taxed to the utmost, and those who could not find standing-room | Canada: "On Monday evening the Towere turned away disappointed. Rev. ronto Spiritualist Association held the Dr. Otoman Zaradusht Hanish, of El- first public induction service ever held Kharman Temple, Persia, gave an ex- in Canada, by ordaining Victor Wyldes ceedingly interesting and comprehen- as permanent pastor of our association. sive talk on the subject of "Sun Wor- | After a trial of some months he was the ship." Prof. A. D. Blackman was in unanimous choice of the members. The charge of the musical programme. Dr. Rev. Moses Hull and Mrs. Mattie Hull W. C. Gibbons spoke a few minutes on came from Buffalo for the occasion, Prentice Mulford, and referred particularly to his essay on 'The Use of a our usual place of worship, to an au-Room.' The Church of Silent Devotion | dience of nearly 500 people. The platexpects to have Dr. Hanish to give another intellectual treat in the near future. All those who are interested and desire to attend, please address me a nostal card, 507 New York Life Bldg., Chicago."

E. G. Eddy writes from Lansing, Mich.: "The First Society of Spiritualists had the pleasure of listening to two very instructive and entertaining lectures delivered by E. A. Tisdale, the blind medium. He remained in our city from the 12th to the 16th, and was entertained by Mrs. Anderson, Beech street. We have a good sized hustling society, and would like to correspond with platform speakers and test mediums for spring work. We have no regular speker and wish to secure one at once.

J. Dalby, of Sioux City, Iowa, has written slates, and other phenomena, caused a great stir by claims made in | kindly loaned by friends, which were evident sincerity that he has been to highly appreciated by an enquiring auto heaven and was permitted by God to I dience. The evening entertainment conreturn to earth to save sinners. Dalby | cluded with a short programme of vocal to-day secured a large number of fol- and instrumental music by some of Tolowers. Last night, he preached in a Methodist church, with the result that dozens of incredulous persons present expressed conviction that his claims a reasonable account was printed in the were sincere. Dalby is being almost worshiped now as having superhuman knowledge. To-night he spoke in the Central Baptist church to a large audience. Through the remarkable experience he professed Dalby's alienated sons have returned home and the family has been reconciled. Dalby talks hourly of his trip to heaven to the people who visit him."

Mrs. India Hill writes from Decatur, Iil.: "It gives me great pleasure to again give my word of appreciation and encouragement for your noble and fearless manner in giving to the readers of The Progressive Thinker the highest and best thought. I have just returned from Delphi, Ind., where I met many warm friends, and among them many young men who have become very much interested in the philosophy of Spiritualism through the earnestness of D. J. Brinnel and your humble worker. I could express many thoughts I know would be of a helpful nature to those that are laboring for the good that they may do, but space will not permit, and I will have to continue my article in leisure time in each other's society. the Silence; but I am comforted by my vogt was a railroad man, employed by written him, if they will send satisfacfaithful friend and guide, as he tells me there is more power in Silence than

regular Sunday evening meetings with Poolville, Madson county, this State. | necessary to assist him and keep his good attendance, and we hope to see the Jacquemin was caught between the ten- mind from worry. I have not much in is in the A. O. U. W. hall, 229 Central part of the preceding week had been you printed the articles that brought ence, Religion, etc. Price, cloth, 75 | Price \$2 per volume. For sale at this Avenue, N. E."

in Sound'.'

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

Peter Wickstrom writes from West Seattle, Wash.: "The seven premium books are excellent. I can't see how you can afford to give so much for so little. I have read from beginning to end, Rending the Vail, and have come to the conclusion that it is the best book

Mrs. Mary Coy writes from Duluth, Minn.: "Of all the reading matter that comes to me The Progressive Thinker is the only paper whose coming I look forward to with eager longing. I am not an avowed Spiritualist. I began an investigation of the subject several years ago, and am reading everything about it that I can afford to buy. Soon after I became interested in it, I found that I am mediumistic. I have five of your premium books, and have read them all with great interest.

Sarah E. Cutler writes from Mt. Lebanon, N. Y .: "The Progressive Thinker is taken in our family, and has been for many years. Your broad views coincide with our whole soul-feeling. We are often fed by its contents, and say in one voice, 'God bless you in your efforts for truth and right.' All the Shaker communities say as one: 'Advance the truth and we will help you with all our mind, might and strength. You shall have our help. We desire your fellowship for the truth. There is much to be done. Let

us all unite and make a strong band. God be with us all.' We often hear of our loved ones passing over. They go one by one. Those who are left must take their place and try to fill up the ranks. Our dear sister Florinda Sears crossed the river February 8, 1901. She was much beloved by all of her dear brethren and sisters at Mt. Lebanon and other places." Edgar F. Bundy writes from Louis-

ville, Ky .: "A seance was given Thursday evening, February 14, by Mr. and Mrs. Pettibone, at the People's Spiritual Church, in behalf of Mrs, Emma Blake, who is acting pastor at the present time, Mr. Heinson gave a short address and introduced the medium to the audience. Mr. Pettibone described the manifestations and the conditions tibone was the first to demonstrate the nized. Mrs. Pettibone gave way to Mrs. ance of this season, until the camp-George Shaffer, of Allegheny City, terialization of spirit hands, of which at the audience could see. Mr. Pettibone's present address is No. 1107 West Walnut steet. Louisville, Ky., and that of Silent Devotion held its first meeting Mrs. Emma Blake is People's Spiritual Church, Clay street, between Market A correspondent writes from Toronto.

which was held in St. George's Hall form was beautifully decorated with flowers, palms, etc., and a noticeable feature was the past presidents of the association, one of whom had passed his eighty milestones; also all of the past and present elective officers of the society occupied seats in semi-circle on the platform. Our Moses surpassed himself and the audience was spellbound, listening to the truths of Spiritualism applicable to the occasion. Mr. Hull delivered the charge to the members, and Mrs. Hull to the pastor, when the president, A. R. M. Donald, on behalf of the association presented the pastor with a richly engrossed certificate of ordination and appointment, followed by an inspirational poem on the occasion by Rev. B. F. Austin. which was rendered in his usual graphic style. A feature of the intermission was a The Chicago Record says: "Thomas display of spirit photos," paintings, ronto's best known talent. We take every means of bringing Spiritualism before the public, and for the first time daily papers, and we now think the morality department of the city, at the to a fine lecture and tests by the doctor instigation of the ministerial associa- and his wife in the evening. Spiritualtion, will hesitate before attempting to lists live a pure and conscientious life. molest a duly ordained minister in his | not through any fear of a future nunwork, even if he is a so-called fortuneteller as they claim all mediums are."

D. E. Shook writes: "I could not get along now without The Progressive Thinker. I am always looking forward to the mail that will bring the welcome visitor to me. It has helped to lift me out of the old rut of doubt and uncerthe good spirits aid you in your good The Saturday Globe of Utica, N. Y.

contains the following: "To see in a vision the frightful death of his close companion and friend and then to pass over to the great beyond, so as to be ready a few hours later to welcome that friend and companion to another shore was the remarkable experience of a young Utican last week. Frederick Karl Vogt and John B. Jacquemin were | Markham writes: "If Mr. Ernest Orvis intimate friends, spending all their has in any way failed to fulfil his promthe New York Central, and a short time before the tragic event to be noted. Jacquemin had connected himself with debts contracted by him. I know Mr. P. J. Samson writes from Minneapo- the Delaware, Lackawanna & Western Orvis' condition of health to be such lis, Minn.: "The Band of Peace is a Railroad, to learn the duties of a fire that has totally unfit him for work, and Spiritualist society and auxiliary to the man. Sunday evening at 11:10 o'clock if he will notify me of his present Minnesota State Spiritualist Associa- the freight train upon which Jacquemin | whereabouts I will do all I can for him | physicians and specialists. Edited by tion. The society has elected new offi- was working, was run into by a passen- to regain his former health, and cers for the year, and are carrying on | ger train. The accident occurred at strength, and will provide all that is | and value. For sale at this office. Spiritualists throughout the country or- | der and engine of the freight train and | this world, but what I have will be at ganize themselves for the benefit of was instantly killed, his death being Mr. Orvis' disposal, feeling in my own Spiritualism. Our present speaker is the only one to occur. Prior to this, at heart that he is worthy of my confi-Mrs. S. M. Lowell. She is a faithful his home in Utlea, had occurred the dence and assistance. I believe it my worker in our society and has been with death of Nogt, He had been stricken duty to pay those to whom he is inus for the last year. Our meeting place | with typhoid pneumonia and during | debted, because it was through me that

the railroad accident Vogt saw in his delirium the accident that was to be the cause of his friend's death. He described in his incoherent way the collis- | work for others as well as himself. ion of the engines; he writhed in agony as he saw his friend ground between the tender and the engine and in piteous tones he begged that someone would gine and tender.' Of course no one understood the meaning of Vogt's words. The young man survived until Sunday noon, when he died. Monday morning's papers contained an account of the collision at Poolville and the killing of Jacquemin, and then those who knew of Vogt's statements realized the tragic meaning of his words. He had preceded his friend 'Jack,' to the great unknown by a little over 11 hours. The Wednesday following the funerals of both were held."

The Students of Nature, 1565, Milwaukee avenue, Chicago, installed their newly elected officers Sunday evening, Feb. 17, with elaborate ceremonies, performed by Mrs. Summers, the pastor, and Dr. George B. Warne, the president of the Illinois State Spiritualist Association, as follows: The president, Wm; F. Schumacher, installed the pastor, who appointed Gus Schwenn as master at arms, and installed Dr. Warne as the installing officer, and then the latter installed the president named, and also Mr. Hoven as the vice president; Mrs. F. Hamburg as the secretary; Mrs. L. Deitsch as the treasurer; Mrs. Evan Stillman as the chaplain; Mrs. C. Hubert, Mrs. M. Liebke and Mrs. C. Silberg as trustees, and Mr. Mueller as the banner-bearer. By a public ceremony the pastor licensed Mrs. Evan Stillman as a medium, Besides flowers and piano music, the zither was played by Miss Hirschmann, and a recitation was given by Miss Eva Ihle. Instructive and interesting addresses were delivered by Dr. Warne, Mrs. Hirschmann and the pastor. The hall was filled to overflowing.

Spiritualist, of Denver, Colo., writes: "I have been attending John Slater's meetings; they are grand and truthful. We get glorious tests from the other side of life. There is no guess work with the names of our departed." W. W. Aber writes from Dallas, Tex.:

"I have decided to remain in Dallas, Spiritualists, which meets in this city, March 1, 2, and 3, 1901. Persons desiring to attend my seances can find me at 205 South Ervay street, Dallas, Texas. Abbie M. Foster writes: "I received the premium book all right, and I want to say how much I thank you. It is a beautiful book, and to repeat what your other correspondents often say, 'I don't see how you do it."

H. Katzenberg writes from Fort Wayne, Ind.: "I am pleased to say that our society is prospering and gaining both in membership and in finance. We have had Mrs. Lee Nora Claman with us since December 1, and are truth of life after death, giving tests- so much pleased with her work-that we full names, all of which were recog- have engaged her services for the bal-Blake. She kept the audience interested | meetings open. Mrs. Claman attracts for a while by giving full names of the thinking and most intelligent class spirit friends and descriptions of them, of people, who come to hear her, and all of which were recognized. Then she thereby making many converts. Last demonstrated the power of spirit, and Thursday evening we gave a masquertheir presence by an independent slate- ade social in our hall, and it was a sucwriting. She held one end of the slates, | cess, both financially and socially, and and upon opening them there was a with the time spent. The prizes offered message for him. Mr. Pettibone then | were awarded for the prettiest costume, through his mediumship, by the mar bride and groom; to Miss Alma Poole, the comic costume, dressed as a negro girl, the second prize. A fine cake was awarded to two little girls, names unknown, for the best 'cake-walk dancers. Our lyceum, which was started October 1, has been ably managed by Mrs. Poole It has a good attendance, and we anticipate much good fruit from the seed sown in this direction. We have started a building fund, and while the same is in its infancy, we hope the day is not far distant when we can be occupying our own temple."

G. Figley, of Bryan, Ohio writes: "Rev. T. W. Martin, the divine healer, who has been in Defiance, O., since last ticing medicine without a license. The attorney proffered their legal services free to defend him: ample financial backing was offered. I wrote a column article for the Defiance Daily Express. in which I denounced the arrest in the most vigorous words I could command. and everything pointed toward an exciting legal contest, when the prosecution dropped the case like a very hot potato. Francis Schlatter, the divine healer, who was in Washington, D. C., had secured the services of a very able attorney to defend Rev. Martin, who is Schlatter's half-brother, and who has done excellent work in Defiance. He is accompanied by his mother, and their next point is North Baltimore, Ohio."

Julia Steelman Nichols is lecturing and giving tests to crowded houses at Findlay, O. For engagements with societies or camp work she may be ad dressed at 1201/2 E. Sandusky street, at

the above point. The Tribune of Marion. Ind., says: learn that "The Spiritualist Society has Spiritualists' Society. Dr. and Mrs. Sprague of Jamestown, N. Y., missionaries of the association, were in Marion on Monday last for that purpose, and the members of the society were treated ishment for their sins, nor from any hope of reward for their virtues, but parted loved ones near them keeps not er has known ministers of the gospel of different sects to commit crimes of different natures, but that does not make less and undestrable.

Send in your claims. Mrs. Theresa ises to any of your patrons who have tory proof of such to me, at Station D. New York City, I will pay all claims or delirious. Saturday night preceding him before the people.

Clubs keep flowing in from Ohio. Lee Wood, of German, Ohio, sends one, and by so doing be does a most excellent

Dr. G. F. Sugherty writes: "Neoga (Ill.) Society would like to hear more about one R. Chester, to forward his mail. He was in Neoga, Feb. 19; made take 'Jack' away. 'Can't you see him?' | a date for materialization seance; left he would say, bound between the en- the same day, and forty persons are \$1 better off. R. Chester knows we are upto-date now." Spiritualists can get rid of the materialization frauds, if they will only tack a mosquito bar over them when sitting for manifestations. Not one will submit to this test.

W. M. Smith writes from Austin, Texas: "Oun society is getting along pretty well. We have 28 members, and hope to be atothe front some day. Wish The Progressive Thinker success."

Rud Haman writes: "Second Grand Agitation Fest, given by the Spiritualist Society Bund Wahrheit, No. 18, in Heuser's Hall, corner Larabee and Wisconsin streets, on Sunday, March 3, beginning at 3 o'clock: Free test, lectures and ball. Admission 15 cents. Supper

I. Kleman writes: "We would like to call attention to the Spiritualist meetings conducted by G. F. and Emaline Perkins, at Garfield Turner Hall, Wednesday evenings, and Lincoln Turner Hall, Sunday afternoons. The excellence of Mr. Perkins' lectures and their benefit to his hearers, is worthy of public thanks. That Mrs. Perkins is a companion of the angels, those who have heard her beautiful tests, must be-

from Los Angeles, Cal., brought to us a beautiful message in feather character. It came from the chief of an ancient Mr. Gould, from Washington, D. C., on | Modern Spiritualism. Her husband, his way west, was our guest at the af- Francis Tibbals, thought and said that ternoon session. Mr. Perkins in the she had gone crazy. evening gave one of his humorous talks. The oldest daughter, Lucretia, came We enjoyed hearing Mrs. Biddison's control, Nee hantic. Provisions were abundant. Many thanks to our friends." E. W. and C. A. Sprague, the efficient,

wide-awake and ever active missionaries of the N. S. A., write: "The cause Tex., until after the state convention of of organization is growing in favor rapidly in Indiana. In the past eighteen days, we have organized and chartered societies with the N. S. A. in Portland, Hartford City, Dunkirk, Marion and Anderson, Ind. Every one of these societies are now alive and doing work with fine prospects for the future. Spiritualists are you going to give up the ship? Are you beaten or defeated by our common enemy? Are you going to peace. let your children attend the orthodox Sunday-schools and go into the the churches? If not arouse yourselves, unite your forces, organizing a society in each town and willage, chartering it with the N. S. A., and help to do the most practical, as twell as the most effectual work our people have ever undertaken to do. Parties wishing our services may address us at Rochester,

> Lake Helen Camp, Florida. Since my last letter the time has been fully taken with warious things, that have kept each and all busy. The platpsychometric readings have been given. Mrs. Twing and G.oH. Brooks follow each of their lectures usually with read- | trol. ... ings, and they are well received. Mr. finely; he has each week a large class.

There have been several entertainments gotten up. Mr. Johns, of Mendota, was the moving spirit in one, then he and his wife a few nights later were the movers in a vaudeville entertainment, which was up to date and fully enjoyed by the large audience. Friday October, as a result of a 'doctors' afternoon, the 15th; the Ladies' Auxil- till my call comes. scheme,' was arrested Feb. 4, for prac- lary gave a four o'clock tea in the pavilion, in which all who attended had scholarly B. B. Kingsbury and another | their fortune told, and a most enjoyable time was had, netting the ladies a nice little sum.

There are several entertainments on the wing, and a good time anticipated. You can see from this that we of Lake Helen enjoy ourselves in the highest de-

Several of the campers who were here when the camp was opened have gone, among them Mr. and Mrs. Johns, of Mendota, Ill., and we all miss them very much. Others came to take their place, and the camp is moving on in fine shape. We expect Kate Stiles, Mrs. Field Conant and Dr. Peebles this week. So you see we have an array of talent coming that will keep the people on a high spiritual and mental plane of thought. The weather has been good. We have been able to hold the most of the meetings in the auditorium. Some of the time the thermometer has been up to eighty in the shade. From the standpoint of climate; there is a great similarity between Florida and Califor-"The people in Marion who are interest- | nia, only in the winter there is not so ed in Spiritualism will be pleased to much rain. The rainy season here is in June. I am sure one could never regret been granted a charter by the National | coming here to Florida to attend the camp, and getting away from the severe winters. G. H. BROOKS.

Mass Conventions.

Grand Spiritualistic rallies are soon to be held in a goodly number of western cities. St. Louis, Mo., takes the lead with a programme of unusual interest, in platform talent and musical artists. This great meeting will be they live as near right as they can, be- | held Feb. 26, 27 and 28. Kansas City is cause it is their duty to do so and the to have a two-days' meeting, March 2 certainty they feel of having their de- and 3, with Mr. and Mrs. G. W. Kates, Harrison D. Barrett, Col. R. T. Van only their actions but, their thoughts | Horn and Dr. S. D. Bowker as talent. pure. There have been frauds and St. Joseph, Mo., follows on March 5 and tainty, onto the firm rock of truth. May | swindlers who have pounced upon Spir- | 6 with Mr. and Mrs. Kates and Mr. Baritualists as a means of making money | rett as the sneakers and mediums. without having to work for it, but be | March 8, 9 and 10, these same workers cause some of these have been found will move upon Topeka, Kansas, for a out and exposed it does not make the re- grand rally in the capital of the Sunligion any the less desirable. The writ- flower state. All readers of The Progressive Thinker in the cities named are urged to note the dates of these meetings, and plan to attend the same. all the sects and denominations worth- The Spiritualists of Kansas are especially requested to attend the Topeka convention. It is to be made a red letter day in the history of Spiritualism in that state. Plan to attend the convention, and urge your friends to do likewise. HARRISON D. BARRETT, Pres. N. S. A.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty Albert Turner." Of especial interest

Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Scierats. For sale at this office.

INTERESTING

Incidents of Early Spiritual-

In sending to The Progressive Thinker an account of the removal from earth-life of my life-long friends, Lucretia and Lucetta Tibbals, my mind reverts to the past, and to the early days of Spiritualism, and I felt that a few incidents of that time would perhaps interest your readers. I was brought up in the strict blue Presbyterian belief. We must not laugh, whistle or run on Sunday, which commenced at sundown on Saturday and ended at sundown on

My sister married a man who had

Sunday.

heen a Methodist, but had thought himself out of that, and was an infidel. What a dreadful name that used to be. One Sunday in 1852, they went to a Spiritualist meeting, and I went also; that was the first I ever saw of the control. After this we sat in circles at Mr. Tibbals' and my sister and Lucetta Tibbals soon became mediums, and for a great many years we continued to investigate, to think and enjoy the only reasonable religion and fact in regard to life here and in the next sphere; but I had been so born and brought up in

the orthodox system, that nearly two

years were required, investigating with

the best of opportunities before I could

reconcile the new thought with the old. or accept the new and discard the old. Mrs. Nancy Tibbals and family were Mrs. Le Sieur writes: "The Band of | Methodists, but she visited a Spiritual-Harmony held an unusually interesting list relative and read in the Spiritual session Feb. 21, at its rooms in Handel | Telegraph an account of a fact in the Hall building. Mrs. Maben, a medium new religion, told in the style of the New Testament accounts, and as in a vision or inspiration she saw the oneness of the two ages or phenomena, and tribe of Indians. Ouina interpreted it, she most enthusiastically embraced

> minister, and she, too, felt the mother was in great danger of the hell they believed in; but in a short time they all were earnest and happy Spiritualists. In those early days what a beautiful sympathy and fraternity existed between the believers. How the beautiful thought that our loved ones were ministering spirits, sent of God to teach us of the higher life, raised us above all the petty trifles and disappointments of life, and made our lives really counterparts of those spiritual beings we felt were with us, and we had high hopes that progress and the angels would soon bring the days of justice, love and

the phenomena of those early days, nearly fifty years ago.

Lucretia became clairvoyant, and one evening saw an Indian, which so frightened her that she came into the normal state. Then she saw her spirit sister, crowned with flowers, holding an Indian by each hand. Alone in the dark she was made to make a moccasin. remember it was a right or left, and lined with red flannel.

She was taken in the dark into the woods to gather herbs for medical purposes. She was controlled to write or scribble in the Indian language, and was made to read it in our tongue. by the different speakers, J. C. Wright, | word as she read it, as plain as copper-Carrie Twing and G. H. Brooks; the | plate, but after she was done I could full of interest, - the attendance has write with both hands at once while been good. After some of the lectures | she talked with me, and often by comparison, the writing was a fac-simile of the writing of the one purporting to con-

Wright's class work is progressing a beautiful medium, and as it was a and the subjects taken up are of vital proofs of the presence of their friends. in cloth, \$2; paper, \$1. The Light of rational speaker at our own circles. All these mentioned have passed on

into the realities of that life we had been learning of, and I will continue to do my work patiently and hopefully un-SARAH STONE ROCKHILL.

Alliance, Ohio.

A CARD.

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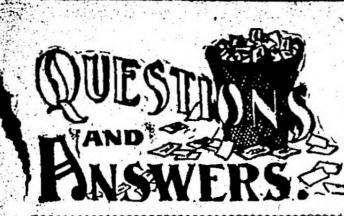
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its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance. I send it out on its errand of en-lightenment with the humble prayer that it will prove a divine benediction to every reader."

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

NOTICE.—No attention will be given the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

G. W. Kates: Q. What is the defini-

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 carefully enough to see that whether in Coman's lst Sunday sermon: with them that help him: They have case of the boy (referring to growth slain by the sword. Asshur is there | ferring to growth from bud to flower, to | factor in social advancement, must and all her company; his graves are | fruit and to tree), or in anything else, or about him," etc. In the 25th verse the all else, evolution does not really exsame thought is repeated, but the word | plain anything, for it does not explain grave is used by the translators, and in origins, but merely describes the prothe 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 weapwhen laid in the grave.

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 especial meaning of a place of torment, came from a confusion of ideas. The bottomless pit, 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 offal are burned, and from which the smoke constantly arose. This was Gehinnom, 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 flery 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

fication 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 primitive, crude, embryo universe. 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 evi-

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 ing vitality. The first essential is to rent foundation upon which his suppreserve health. The best wash for the positions must rest. eyes is pure, tepid water, and care should be taken not to over strain them by using in too dim, or too bright a print. Well-adjusted glasses are of great benefit in preventing strain, and as the eyes change with advancing age, 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

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. I was awake for I 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 of planetary life, planets themselves, my body and returned.

A. The above experience is in perfect accord with spiritual laws, and such as thousands of others. The spirit is con- paucious mind of punative man, even in nected with the body by a strong bond its grandest and fullest developments, which pulls it back, and the severance grasps but a sickly comparison to these 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 number of these cases where the trespass is against property. The great trend of civilization is to higher views of life By Carrie E. S. Twing. Richly imbued

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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 were no telegraphs, no newspapers in | said: the modern form, and the happenings 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 av-

erage health of a community should not anonymous letters. Full name and ad- | be determined during the prevalence of dress must be given, or the letters will an epidemic, its moral status should not | mind." Our Exposition is not an exnot be read. If the request be made, be calculated from the statistics of one of these periods of contagion.

The war spirit will be allayed, and the position. That Greek word Pan means spiritual atmosphere become clear. The restless elements will be appeared. Just laws will give to those who create | South America is as deeply interested wealth, the possession of the products | in it as we are. We invite the citizens of their labor, and remove 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 cess that origins follow after they have been themselves originated.

sometimes tried to carry the unrolling sermon, but also the declaration of prinons ander the head of the dead warrior | process still further back, it comes to | ciple which, if disregarded, will inthe same thing; for you cannot unroll beyond the point where there is FIRST SOMETHING ROLLED IN.

beginnings, but it does not reach be-

So deposeth Dr. Parkhurst. You are undoubtedly right. Reverend Doctor. The most profound philosophy emanating from any mortal's brain, never he has the wrong book. The Decalogue has found, nor can find, any beginning. does not simply say "Remember the The delst has been driven by the unaccept a beginning; a blank, wall beyond which was limitless nothingness. Only Delty and nothing more. A great intellectual conscious designing cause, and nothing to effect. All Chaos! Chaos! Chaos. Demoralization, discord, chaos, nothing! Chaotic agitation permeating limitness nothingness. Demoralization ramifying throughout an infinity of with a desire, but no subject protoplasm, nor protoplasmic matter.

We are inspired to ask, "How long, O Lord, how long?" but are forcibly reminded that there was no long, no time, was for the punishment and final puri- no events. We found a stop, and surmising a nothingness void beyond, called it God. It was so very simple, so very easy, and rendered possible the climax so desirable: Satisfaction! We do not know the name or function of this | tlon." A greater mistake never was phenomenality first created; whether an atom, protoplasm, or only just a

The supposition of a great chaos, and a great First Cause ruling previous to the advent of law, order and harmony. resulting eventually in the development of time, space, phenomena and events, however dear or valuable in the premises, has never been developed or carried higher in logic than the essence of the term, "supposition," in its ordinary meaning carries it. All tangible evidence spans barely to the limits of tra- lous. dition, and the "speculative beyond" is called God. His autobiography, the Hebrew text-book of faith, is all that stands between the learned sage and the great "First Cause." The backward the Reverend Doctor is the exponent, feel they can afford to throw away one to establish the universal reign of truth; should fail. There is no medical aid instead of being sustained and confor such failure, no eye-wash, lotion, or I tinued by analogical reasoning, ends absolution of drugs which will restore the | ruptly at a very sudden break or termivision. The cause is opacity or defect- | nation, and at a point where he dare not iveness of the lens, or deficient sensi- make an effort to pick up the thread tiveness of the optic nerves from fail- and continue, as it destroys the appa-

The atheistic evolutionist in trailing backwards and forwards over the lines of time, finds a law arbitrated by an inlight, or reading small and indistinct | destructible series of causations, that answers the entire question, which is, that all conduct of natural laws declares without a variation, without a quiver, sir, and in stentorian voicings. that time, space, matter and mind are inter-inherent conditions; are associated with the laws controlling them; exist cotemporaneously, and from which they never have, never will and never can be divorced. Each is a complementary part of the other, and furnishes the conditions under which the others exist. There was no "First something rolled in;" no more will there be a last some-

thing rolled out. The tracings of the operations of law recorded as events, on astronomical and geological records of the past, show a line of universal conduct controlling throughout the universe, that point with positive emphasis to an invulnerability that cannot be trifled with to freedom. By Frank Newland Doud, suit any possible whimsical desire of a speculative designer.

The "He will have mercy on whom he will have mercy, and whom He will He chasteneth" policy, is not one that can seriously interfere in the mighty march systems of worlds, galaxies of systems, nebulae of star dust, all so impressive in magnitude and sublimity that the ordinarily observed, but insignificant fragments of a MIGHTY AND INCON-

CEIVABLE INFINITUDE. Lorain, Ohlo. ... E. Y. MORSE.

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THE PAN-AMERICAN.

Moses Wants a Wide Open Exposition.

At the Spiritual Temple, Buffalo, N. Y., Moses Hull discussed the quest tion "Shall 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 perover that of fifty years ago, when there | suaded in his own mind." In part he

Our clergymen are for the most part of the immediate vicinity were all that | good and honorable men; but if Paul was known. Yet it must be admitted was not mistaken, they are mistaken in by the most optimistic that there has | trying to force their opinions of a Sabrecently come an epidemic of crime. It | bath upon people, who, to say the least, has come in the spiritual atmosphere as are as wise and as erudite as themgerms of contagious disease in the phys- selves. Nature is no respecter of days; ical. There is always a lower stratum | it does not know that one day is more in society; the unprogressive, those who | sacred than another. The clock ticks revert to the brutality of ancestors, off the seconds on Sunday as on Monwhere error treads as a deadly miasma, day; the rains and snows descend, the and from this spiritual cesspool perme- wind blows and the sun shines on all ates the national life with its poisonous | days alike. Lake Erie does not cease to exhalation. War is its crowning effort, empty itself over the Niagara Falls into Lake Ontario on one day more than another. With Nature, all time is alike,

If the churches wish to keep a holy day, I cannot see why we have any right to object. Paul said: "Let every one be fully persuaded in his own position for Buffalo, or for the State of New York, it is a Pan-American Exall. The United States is not alone concerned in it. Canada, Mexico, and all 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 oneseventh 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.

"The Christian Church, as the supreme conservator of morality, and the chief speak and have a hearing on this question. 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 "Or if ambitious evolutionists have holy,' is not only a good text for this evitably bring disaster."

Several points in this deserve a passing notice. The church ought to be a "It gets as far back as it can towards | protector of morality, and a chief factor of all to perceive the immediate causes | fruit. 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. Sabbath to keep it holy;' it says also: remitting warfare of occult sciences to | "The Seventh day, not Sunday, 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 escape with his life. You cannot put govern the masses in all the nations of we to act with that soul regardless of void. Discord demoralizing one great | Pan-America into Palestine, nor the the earth. Who, then, shall dare to en- all else? What is the soul? If I do not universal vacuum. A great objective twentieth century after Christ into the counter these united enemies to man's intention but no subjective accomplish- fifteenth century before Christ. A pas- progress to knowledge and happiness? ment; no space, no time. A designer toral people, with no steamboats, rail- Who will now take up the cause of roads or blast furnaces, could observe | truth in its most despised state, oppose the Sabbath, as we cannot now. An it to falsehood, while the latter is in its observance of the Jewish Sabbath, as | plentitude of pomp and power, ruling 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 namade. 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, himself a minister, 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 ridicu-

Let me sententiously 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 nabound course of the theories of which | tions, and on great expense. Few will one-seventh added to the expense.

great educational and moral exhibition. | suing. If people are not allowed to go there on

Day Adventists, Materialists, Agnostics plish. It is said by uninformed, or, it come the uniform governing powers and Spiritualists, who do not believe may be uninspired minds, who have not that Sunday is the Sabbath, should not | been enabled to grasp the past, the presbe 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 un-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 enlightened convictions to the consciences of a bevy of clergymen who have more zeal than knowledge.

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ignorance, folly, and degradation, and acting must be abandoned before the from a universal system of falsehood to lem right home to our very doors. a universal system of truth. It must be enabled to comprehend that of which it rious, confronts us: What, how, and 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, when truth, without reservation, shall become the universal language of man, then will mankind know themselves, become virtuous, intelligent, affluent, men shall know each other even as they | add one sentence of wisdom that will know themselves-then will human infor truth alone is divine, and any system that cannot admit of the innocence of truth is false in its foundation, 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 hu- | scientific? man existence without falsehood in without force and fraud, much less how growth of those trees. 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

admit, with their lips, that religion con- fruit. sists in the practice of truth, charity, and love. Herein is to be found the ignorance, inconsistency, irrationality and this old system of ignorance and falseof 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 rejustice, truth, charity, and love, and lieve it? thus make this globe an earthly para-

But, how is this religions of truth to quite so sophistical. be introduced into a world most opand falsehood, and necessarily of vice and misery? Falsehood is now triumphiron, and making all tremble under its sway? Those only are prepared for this ing to put their life in their hand and to go forth determined to conquer or to spiritism. 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 sincere 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 nations of the earth free from mental Second—The fair is supposed to be a bondage, and all the evils thence en-

"It is this spirit and language of Sunday, they will go elsewhere and truth which must pervade the whole witness exhibitions of a different tone | mass and the entire of society, before man can conceive what man can Third-Jews, Mohammedans, Seventh | achieve, or society united can accoment, and the future, within human limits, that these great 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 but with pleasure to each other, over truth have gone forth, they are hourly the whole surface of the earth, and extending from mind fo mind, and from country to country, will ere long they ful to all that have life, then will they will become familiar to the leading and most inquisitive minds in all parts of the earth.

"Unlike the mysteries Dand superstitions of the old worn out 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 tanguage, and con-secutively before the mind, commands conviction. The powers of the world being ignorant, immoral, and oppressive, in consequence of those wielding it 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 parallels, 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 intermixed with the old falsehoods, mysteries, and superstitions of 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 sup ported by falsehoods added to falseof practical utility by its unity only, un-

SOUL COMMUNION,

In The Progressive Thinker, January 26. I notice a communcation from Bro Maguire, in which he dilates upon the "The first step to teal thowledge, on | new Spiritualism, and gives his honest the part of the human race, will be, to opinion. I doubt not his sincerity. Of become fully conscious of their present | Bro. Maguire, or any other person, I would ask this question: What is the that they are continually talking one first requisite for Spiritualists to conway and acting another. This irrational sider? Is it not essentially necessary and truly insane mode of thinking and | for Spiritualists to first establish a foundation upon which all can stand-a human race can even understand what | predicate to draw from that will not religion is, much lessito act upon it; for | cause inharmony, confusion and perit must be understood before it can be plexing conflicts? The first problem to acted upon. But, before it can be solve is to settle the question whether understood and acted upon, the public | Spiritualism is a science or a religion. must be prepared for this great change, In order to do this, it brings this prob-Another problem, however, more se-

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." mists, up to your eyebrows, and deal united, and happy; then will they in- out theory and sophistry, and do it with deed become truly religious-when all | rhetoric and oratory, but you will not

who are we? In the words of Krishna.

"Know thyself." Solve this problem,

aid in the solution. Wisdom is not attercourse become a divine intercourse, tainable until preceded by truth. Does any one doubt this statement? science. From this the scholar would periences in this line. Dr. Savage periences and Opinions. must be governed solely by force and 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

Out yonder in the lot stands a treelook, word, or action. It understands not another in sight. I say to my punot how the world can be governed pils: Come, let us study the nature and

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 comworld, nothing appears more visionary ing from me savor more of religious than to suppose the existence in prac- sophistry than scientific lore? Is there tice of truth, charity, and love, and yet one particle of truth in my statement sensation in France when first pub- tales. It treats on incredulity, credulthey continue, generation after genera- of calling a tree, trees? You examine lished and can scarecly fail to arouse ity, hallucinations, psychic action of one tion, to talk about religion, and practice | that tree, and then its branches. Upon | the greatest interest in this country. It mind upon another, transmission of falsehood, force, and fraud, while they i those branches you find the delicious is an eminent scientist's study of the thought, suggestion, the world of

There is but one science. This science | touching upon the various physical dreams, distinct sight in dreams, actual has many branches, and each has its name. Those branches belong in groups. insanity of the old immoral world. Of For illustration, Astrology (properly chapters of his book are as weirdly fas- bound. Price \$2.00. what inestimable value would truth be Astronomy). Palmistry, and Phrenolonow to the world, under its accumu- | gy. All those branches, when underlated and accumulating difficulties, dan- stood or properly approached, are exact. gers, and miseries produced solely by You must have your starting point, your predicate and foundation. Then hood? It would at once open the eyes | you will be able to gather the beautiful

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 Cathomoved, and may be replaced with lic creed, and the Protestant creeds, others which shall produce knowledge, Science antedates religion. Do you be-

If you would know what, how, and dise, far superior in reality to any who you are, you must go at it scientifiimaginary paradise ever described by cally. Pope's "stupendous whole" (hole) won't do; we must have something not

What is the difference between nature posed to it, by reason of its ignorance and soul, or between life and soul? Is there a difference? If so, what is it? What are we to understand by soul were, not a minister in Buffalo would ant, truth despised, and force and fraud communion?" Are we all soul, and are know, how am I to act wisely in the matter?

Is not every woman and man you meet an effect? Are you not a plienomenon? Is there not a problem contained in everything you eat and wear? the nations of the earth with a rod if | Do we not see thousands of problems and effects every day? Have we solved any of these problems, or traced one great and glorious conflict who are will- effect to its source? If not, why not? Do not confound Spiritualism with

GEORJEAN 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 bethroughout society, truth alone must become the language of the human race, and falsehood and fear must cease to exist; and then man will become merciful and kind to all that

And when men shall speak the language of truth, not only without fear, shall be kind to each other, and merciunderstand the character of true religion; and it consists not in words, but in actions."

(To be continued.) C. H. MATHEWS. New Philadelphia, Ohio.

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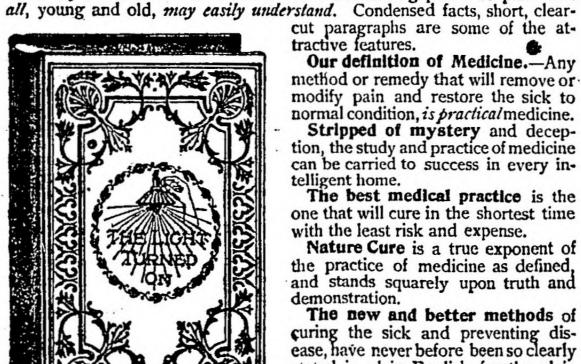
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SPIRITUALISM

Human Advancement

An article by A. K. Venning in The Progressive Thinker of February 2, contains, to use the prefatory words of his comments upon Prof. Loveland's "The Parting of the Ways," "views which seem to me so extraordinary as coming from a Spiritualist," that I hope The Progressive Thinker can give space to a consideration of them.

I wish first to remark upon the striking inconsistency of allowing that "One of the first spiritual qualities is charity." and then endorsing the "butchery" of fellow beings. What is the charity which this writer commends? He quotes from the definition of the Apostle Paul. The more extended definition reads, "Charity suffereth long and is kind. * * Beareth all things * * endureth all things." The entire definition is that of the love that is the highest and divinest quality of being, and which because it is must be the most effective agency in human prog-

ress and elevation. And yet Mr. Venning implies, at least,

love, and justice, it gives no advantage over dogmatic religious beliefs, and the theological imperialism of the church styled Christian. Mr. Venning "knows some perfectly good Spiritualists . . who believe in imperialism if imperialism means the progressive freedom and elevation of the race; who even believe that the butchery of those who stand in the way of this progress is justifiable." Does Mr. Venning believe in the supreme authority of the most advanced progressive Spiritualists exercised to compel other people to accept the ideas down our religion, the religion of Jesus of such Spiritualists and to be ruled by Christ." these in their ways of life? If so he is

This imperialism has been the method | to hear some more." of the Christian(?) church, and according to Mr. Venning the butcheries, mas- they have everything their own way. sacres, and inquisitorial tortures have been justifiable, because they were done in the promotion of what the church held to be for the progress and elevation of humanity.

Either human being has an inherent right to liberty or it has not. If it has not, progress, freedom and elevation are unattainable. No elevation and progto. Progress and elevation have always and must always result from resistance to authority and the exercise of liberty in individual or associative initiative.

age he comes to the freedom of love, fel- evening, where he met Mr. Dawson, for the appearance of Geo. V. Cordingly, W. M. Lockwood. A keen and masterlowship, association, and finds his re- Mr. Withell, Mr. Baker and others, he lationship to all fellow beings. The distinctly felt the pressure of a hand butchery of war is a perpetuation of the | upon his shoulder, which moved up savage instincts which the "nature" of | and down. Mrs. Holt, who is a clairthe jungle expresses. Has it or can it | voyant, saw the spirit form, who was elevate humanity? What individual, massaging him. He was instantly rethe wholesale killing of the battle field? of the pain. - I. E. M. WHITNEY. General Sherman truly defined its ethic, "War is hell." General Henderson said, "I speak against war. The great man reasons, the small man fights."

These experienced soldiers it seems had not found the progressive and elevating uses of war.

says: "From the true spiritual stand- of natural vigor to the eyes." point, what is the extinction of life on | My method of fitting is by spirit one plane?" How elevating and spirit- power-and clairvoyance. I have fol- sons. ualizing this estimate of life! And that lowed this work for fifteen years, fit-"The only crime, if there is such a thing | ting thousands of people by this method as crime, in taking life is in taking it in this and foreign countries. I have beater, the noted Theosophist lecturer phy of Spiritualism. For sale at this uselessly, to no purpose." If this idea hundreds of letters from my patrons, and writer. Very interesting. Price office. Price 25 cents. of crime, of the value of human life, of the right of any authority or power to their use. Please write for illustrated set about killing inferior peoplee whom | circulars explaining my method of they consider obstacles to what they esteem progress, represents any considerable body of Spiritualists, I do not anston ayenue, Chicago. Ill. belong in the ranks. Such views and such measures are the antipodes of what is to my mind spiritual, elevating, and progressive. If any teaching, any cult does not increase love capacity, love of liberty for all people, the actualizing of doing to others as we would they should do to us, the reign of reason instead of force, it has no claim to spirituality.

education, and especially the expan- cents. For sale at this office.

sion of the equal right of every human being to the earth, to its resources of subsistence. Had this expansion been actualized, there could have been no wars. Chattel slavery was the result of monopolizing the source of subsistence, that the owner might live off the labor of others. Wage slavery is the result of the monopoly of the sources of subsistence. If Spiritualism does not promote equality of human rights, equality of opportunity to obtain subsistence, equality of opportunity to obtain subsistence, edge, to develop talents, to find that man is the spiritual blossom of the universe, it cannot be a world movement.

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manity needs is the elevation and prog-ress of the reign of love and co-operation, each for all and all for each, the kingdom of heaven here now. If Spiritualism has only the mission

to assure earth's pilgrims that there is a beyond, "a land of pure delight," and to put us in communication with those who have passed to that realm, it is not equal to the emergencies of this transition hour. The evolution of man, of the creations of brain and hand, have changed all the relationships of mortal life. The great problem of the 20th century is how this human evolution shall make of this realm an abode of justice, love, harmony, and the elevation and progress of the diviner, nobler manhood and womanhood. How can all systems of education, of industry, of economics, promote the equal opportunity, the welfare of all? How can the labor of all bring to all the benefits of labor's

creation? If Spiritualism has not a mission in this field of human relations and social readjustment, it cannot be the uplifting, beneficent, progressive agency necessary to human advancement. The real advancement of humanity is growth out of the fighting state to the love state. This is the universal law of being and of cosmos. The sentiment against war which Mr. Venning treats so contemptuously is the most creditable of human quality. It expresses that inhuman nature which distinguishes man from the beastly and savage and which advances him toward angelhood. The liberty of

War is brutality, savagery, destructive waste of life and human energies, and a shame to any people claiming enlightenment, much more a people claiming any degree of moral and spiritual

LUCINDA B. CHANDLER. Downers Grove, Ill.

The College of Fine Forces. Dr. Babbitt informs us that he is forming a private class of students for a four weeks' course of lectures to commence on March 5. In these lectures the most difficult and practical part of the course will be explained, after which the students can rapidly complete the course from printed questions and thus gain the handsome college diploma. Students express themselves enthusiastically as to the value of these great principles of cure. Address Dr. Babbitt, 61 North 2d street, San

Hell Fire and Brimstone. A few weeks ago I went to Pine Hill to hear a sermon by the Rev. Mr. White. that the "obstacles to progress" cannot | We often see in The Progressive Thinkbe removed by this charity, but that | er the remark, "Where is the minister the savage methods of the jungle must or | now that preaches hell-fire and brimat least may be consistently resorted to stone?" A great part of his discourse and to promote human progress and kind and the wiles of a personal Devil, of the A. O. U. W. A wife and three office. elevation! What kind of progress does ever on the alert to allure mankind to children survive him. The funeral was "A Conspiracy Against the Republic." the writer have in mind? As a Spirit- his seething pit of destruction. He ualist and as a lover of humanity, the presented to them the old, old story of only progress, it seems to me, is an the creation in six days, the beauties of equal opportunity of all the children of | Eden, the perfection of Adam and Eye. earth, through systems of economics the temptation by the snake, the fall of and education, to come into a knowl- man from that "hely state" and the teredge of their faculties and powers and rible consequences resulting therefrom, to develop them as the supreme object | by which all mankind were left in a lost | and ruined condition. He then present-If Spiritualism does not mean liberty, ed to them the "wonderful plan of salvation." After entertaining his devout followers for about an hour with those "wonderful truths," he brought his dis-

> I arose and made the announcement that I would deliver a lecture at that place on the next Sunday, on the subject of Spiritualism. We now see the to these lectures; he is trying to tear

course to an end. He then asked if

there were any announcements to be

Notwithstanding his opposition, the not only an imperialist in claiming Spir- Llecture was delivered and at its close, itualism as a supreme authority but he one member of his church took me by the hand and said: "Well, we would like

How happy the clergy would be could with none to disturb them.

B. L. COMPTON. Feeneyville, Ark.

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A remarkable and authentic instance of spirit manifestation was witnessed by the members of the Religio-Philoress is possible when an imperialistic sophical Society, 2309 St. Catherine ciety of Spiritualists of Syracuse, N. Y. authority is recognized and submitted | street, last Sunday, Feb. 10. I called upon my friend, Captain Carroll Ryan, just before he went out. He was suffering intense pain from rheumatism in his shoulder. During a short visit at As man rises above the brute and sav- | the above mentioned rooms the same what people have been spiritualized by lieved, and has not since had a return

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Funeral services of Dr. O. K. Carr one of our long-time Spiritualists, were they were conducted by Mrs. Warne, at this office. assisted by Dr. A. Houghton and others. Burial takes place at Mitchellville,

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