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

AND

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SPIRITUALISM AND ITS REVELATIONS.

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can invention or discovery in the latter is known, and the dear departed recase, as truly as in the former.

stance of the Fox girls, at Hydesville, lily, thereby, as many here can testify. N. Y., who asked the unseen power to lotters, intelligent communications and tween the spirit world and ours.

Before that, spirits had often appeared to mortals, but owing to the the first few facts undermined, substimystery that surrounds death, had al- tuting some new superstitions for the ways frightened them, so no progress old one. We shall have on this new was made. After the rapping and mes- ground the inevitable conflict between sages by alphabet, other phases were de- | Science and Religion with the same reveloped-automatic writing, clairvoyvoyance, trance speaking, and in later | declaration of principles starting with years, materialization. And now, in the short period of little more than half a | Some of us do, and some of us do not. century, Spiritualism has a large litera- | When we consider that this Infinite Inture, a number of weekly papers and telligence under different names has magazines, and numbers among its ad- caused more strife and dissension than herents some of the best representative any other one thing, and with all peomen and women in the land, besides ples has been a difference of belief inmillions of common folks like you and | stead of any knowledge on the subject,

life, both here and hereafter. Instead | we believe? We began with the science of heaven and its inhabitants being a of man instead of God fifty-three years far away place, it has demonstrated ago. It was strictly human, and that is that it is near enough for them to be | why it appealed to the people. cognizant of our actions. Read Miss Shellhamer's "Life and Scenes in the keep on in the evolution of beliefs we Summerland," and you will learn that they have a more varied occupation has, which sprang from a few simple than playing on a harp and singing.

The teaching of the spirit world is democratic. No prestige of wealth and Now look at the theological schools, sointellectual opportunities there. They do not come back and tell us about streets paved with gold, but of grass and trees and flowers just as we have here. They do not tell us of a ruler there, on a great white throne, as has been pictured in Revelations. By the way, it is very queer that all so-called man, for all time to come have never | principles made that statement as a conthey have even a justice of the peace, and yet peace and harmony reigns.

They tell us that the spirit of man is | what I know. born into the next sphere, nakedstripped of all artificial trappings—rank, wealth, social position are all artificial. um. body and boots. I have no cause The intellect, benevolence, charity and love of truth that he has developed remain with him and determine his po-

The raps were the alphabet of Modern Spiritualism, and have been to the six letters are to English literature-capable of many combinations and multiplications, all demonstrating and teaching the continuity of life beyond the grave and the nearness of our departed friends. And in the wonderful phases of slate-writing, portrait painting, materialization, etc., the alphabet from which we started is sometimes lost sight of or spoken of slightingly. Today our minds should return to first principles-the advent of the rap. Today we take a look at the foundation, as well as the cupola. Indeed, the cupola is not yet finished, as spirits are learning better how to use Nature's forces, what they bring to us. So, to-day we

ters through whom it came. any, I would advise begin with the alphabet, and in a home circle, to investigate. Form your circle of your known friends. There is a medium in nearly every family. This is no special revelation-the door is open to all. Sit patiently, and await results. You will get something, either by raps, or the tipping of the table, and the called alphabet, that will convince you that the spirit world is near by, and that your departed friends have spoken to you. Then you will be better prepared to attend the so-called higher phases-slatewriting, trance, clairvoyance, portrait

celebrate the advent of the little rap,

and honor the memory of the Fox sis-

painting. I am sorry to see some Spiritualists also speak in light terms of the table rapping. I shall always regard that the raps are to Spiritualism what the alphabet is to the English language. I would rather hear that tiny rap intelligently answering questions, when the circumstances preclude all fraud and doubt, than listen to the most eloquent sermon. It is the bridge that has led on to demonstrated facts, while sermons are speculative. And I shall stick to the bridge

that has carried me over. I am often asked. "Is Spiritualism a religion?" For myself, a I answer, "I hope not." The world has been cursed enough with religions, or systems of belief. whose adherents have always been trying to force it upon others even at the point of the sword and bayonet. To me it has been a scientific demonstrated truth, needing no mysticism to prop it up, any more than chemistry or any other science. You never hear of Chris-

I don't know why I am chosen each tian chemistry or Christian electricity.

dates, but is from everlasting to everlasting—that spirit manifestations were before the past fifty-three years. True. So was electricity roving around the world, apparently with no master but the blind force that impelled it, until Erranklin and Morse harvessed it. And Franklin and Morse harnessed it. And parted father, mother or child are pracit was fifty-three years ago that a tically turned out of their earthly home, bridge was built from this world to the as there is no recognition and reciprocnext by means of the tiny rap. Ameri- ity. On the other hand where this truth

A simple fact, the rap, was the beginrespond to questions-three raps for ning of Modern Spiritualism. More "yes." one for "no." As the alphabet | facts have been added, and alas! some was called, and by rapping at the right | theories, until now it seems that we linve come to a "parting of the ways." indubitable tests were given, that the There is no use indulging it, there are power was none other than the spirits | already two diverging lines; A part of of the departed. This was the first in- us are satisfied with what facts we postelligent communication established be-i sess until we learn more, while others are adding theories, and making the whole stand in place of the religion that sult. The N. S. A. comes out with a "We believe in Infinite Intelligence." why should our people (the Spiritual-It has changed the whole theory of lists) start out with a declaration of what

> Let me sound a warning note. If we shall have as many sects as theology truths uttered by an inspired man who had a few plain fishermen for followers. cieties and libraries, isms and schisms in the Christian church, and all of them in his name-he would scarcely recog-

nize them should he return to earth. But I do not think we will wrangle over the parts and properties, will and purpose of that Divine Intelligence as other sects have done. I think the comdivine revelations for the guidance of | mittee who wrote the declaration of even hinted of a republican form of gov- cession to the religious world; but if ernment. God the King, and then the they were fully imbued with their belittle kings and rulers seemed to be the | liefs, they should expect that those of social order. The spirits never tell us us who do not stand on that basis, but about any rulers there. I don't believe on a basis of knowledge and facts will enter our protest. For myself I sign no articles of faith. I subscribe only to

Neither will I, for the "good of the cause," swallow every so-called medito serve but that of truth.

Mediums, like poets, are born, not made. While it is true that the faculties of the human mind are alike in all, only differ in degree, and every person is capable of some little development in new philosophy what our own twenty- any line, we all recognize that it is useless to try to make a poet where the special genius is not apparent.

Mediumship is a gift which has not

yet been scientifically analyzed. We do not know why one person is a medium through whom the spirit world can manifest, and another person is not. But we do know that such is the fact, and that there is scarcely a family but has a medium within its folds, and they would find it out if they would but form a home circle. While all might be capable of some mediumistic development, it is a question whether it would not be a waste of time to try to develop a medium where the gift is not apparas well as mortals learning to receive ent, as it would be to try to make a poet out of a prose man or woman. But it is human nature to wish to possess what we have not, and those who are not mediums wish they were. Where there is And to inquiring visitors, if there be a demand, there is always an attempted supply, and accordingly we have a class of teachers springing up in our ranks who claim to teach and develop medi-

> umship. Pure science is not disrupted by "isms and schisms." It is only when we enter the realm of speculation that we become divided.

If we were organized on the basis of facts alone, we would present one solid phalanx, as united as the Catholic church, but the very opposite—as opposite as facts are from myths.

But we can scarcely hope for any thing so desirable, as the human mind is not built that way. Some will evolve on religious lines, and some on scientific lines, and the religious evolution will be a higher evolution than old theology. And while this class of minds are organizing, shall those of us who want simply a scientific basis, stand alone, and only utter an individual protest? I am for a scientific platform only. Who will

Things that have a common quality ever quickly seek their kind.—Marcus withdrawn. But there comes the ad-Aurelius.

stand with me?

It is best to endure what you cannot mend. He is a bad soldier who follows his captain complaining.—Seneca.

Human wisdom is the aggregate of all human experience, constantly accumulating, perfecting and reorganizing its own materials.—Story.

Men willingly believe what they wish. -Julius Caesar.

SPIRITUALISM.

I don't know why I am chosen each year on Anniversary day to say some thing, unless it is because we older ones were a part of this movement in its inception. The years are fast passing, and with them the living witnesses of the next generation it will be simply likely. I am proud to say that I have been a Spiritualist over forty years. The Fifty-third Anniversary of Modern Spiritualism we this day celebrate. We are told that truth has no birth, or dates, but is from everlasting to everlasting to the proper of the propers of the loved ones gone before are alive, and are cognizant of our acts, whether good or evil, much more so than it was possible for them to be in earth life; and that they are there to witness the change, the resurrection, the birth of the church, the vinage of their mechanical skin and not be will bless them for it. And who would cause of their qualifications as musicians. So far as the divine art of music is concerned they might not be more again upon the long rows of hitching than third or fourth rate musicians. And yet they could draw or attract a large audience. We might call this the doing these last thirty-eight years. the spirit from the lower to the higher life; and to welcome him with love's greetings to their home and his. The of gold, silver and ivory. The lumber power among those who seek for truth. house he lives in. The Bible affirms this | surreys and barouches; upholstered and to be true; and numerous communica- | finished with an eye to comfort, luxury tions from the angel world confirm the and beauty; modern, stylish and protruth of the statement. Spiritualism teaches that when man

leaves this stage of existence he stands forth an individualized spirit in the higher life with all his peculiarities in- from without was short-lived, for once tact. He has lost nothing but the material body, for which he has no further | childhood scenes and a painful sensause. He thinks, reasons, plans, desires, tion overcame him. The same old organ, expresses his opinions as in earth life, out of tune with age, the same old and progresses as he gradually throws aside his deformities and becomes more

Is it not a grand uplifting thought that as we are about to close our eyes to friends in material life, we shall onen them to behold the loving gaze of loved ones gone before?. That as we lose the greetings of friends here, we receive the smiles and welcomes of those "just over the way" who are watching and wait-

ing our coming? The disciples of Jesus, and many contemporary with them, were no doubt cognizant of this grand truth of materialization. Jesus had been crucified. His friends had seen him cruelly put to death by the persecutors of truth. They saw the nails as they pierced his hands and feet. They saw the wound made by the soldier's spear; the thorns that pierced his temples causing the blood to trickle in streams upon the noble brow. They had listened to his loving, parting words of counsel and advice, and heard the expression of love for his enemies. "forgive them for they know not what they do." They saw the material form grow weaker and weaker; and at last comes the expiring breath and the expression "It is finished;" and the form of the loved son and brother hangs lifeless upon the Roman cross. But the followers of Jesus knew that death was only of the material body, that the real man was yet alive. They were no doubt acquainted with the phenomena of materialization; and when they assembled in their seance room on the first day of the week, it was no doubt with a confident expectation of seeing him appear in bodily form as he had promised to do. His resurrection took place immediately at the death of the body. His appearance to his disciples was a later event, a spiritual manifestation in perfect harmony with natural law. He himself appeared, not in his old body, but in a form materialized or built up for the occasion. But this great event in the life of Christ has been grossly misrepresented or falsified by writers not living in times contemporary with the enacting scenes, and who knew nothing of the grand truths demonstrated by spiritual phenomena. They have made it to appear that he was dead. That he remained dead three days, and that then the resurrection of the material body occurred. All of which is false. His resurrection occurred immediately at the death of the body; and his appearance to his disciples in bodily form was a materialization or body built up for the occasion. It was a manifestation of spirit power that proved the truth of immortality: that man does not die at all, but only leaves his material form and continues

to live in a higher state of existence. It was the phenomenon of materialization that convinced Thomas that Jesus was alive, that convinced him of the truth of immortality. The same grand law of nature that enabled Jesus to anpear in bodily, form to his disciples eighteen hundred years ago, enables those on the angel side of life to appear to their friends on earth to-day. Do the so-called Christians when any of their friends have passed through the change called death, do they meet together in order that they may again appear to them, and listen to their counsel and advice, and thus obtain a knowledge that they are alive, and of the truth of immortality? No. They are no longer followers of Christ in this respect; but deny the possibility of this demonstra-

infidels those who proclaim it to be true. The Bible affirms that there is the gift | in the world is meant for every inof healing, prophecy and of discerning | dividual that is in the world. A hands, who are discerners of spirits, and will exert an influence on the lives things were meant for the time of the apostles and not for us; that these and receive messages from them; or things were done to establish the truths of Christianity, and then they were monition: "Greater things than these shall my followers do." "Be ye not behind in spiritual gifts."

tion of spiritual truth, and denounce as

If there was ever a faculty in man's nature that enabled him to heal or to perform any of the so-called miracles; that faculty still exists, and by proper cultivation will culminate in its development and the glorious result will be achieved that will enable him to prophesy, to discern spirits, or to hear

PRESENT. RELIGION AND SCIENCE HELPFUL THOUGHTS. A SKEPTIC CONVERTED.

Our beholder wandered within the church. The transport of joy felt at the evidence of progression manifested within the walls his eye rested upon the hymns, worn threadbare, both in sentiment and musical harmony, the same old pulpit, like texts kelected and expounded without regard to the mental light of the twentieth century.

As the beholder gazed at the front pews, he recognized many familiar faces. The bald, wrinkled and feeble deacons of old had passed away, but their sons, remembered in middle life as earnest worshipers, passed the bread and wine. Their feet had grown unsteady, their sights clouded, their hands tremulous and their voices husky, yet were they firm in the faith that somewhere in the bright to-morrow of life they would commune with loved ones who had gone before.

There is something profound in this flocking together of the faithful every Sunday morning, regardless of wind or weather. They are not moved from a selfish motive of gain, but from a feeling of duty. Something they owe, or be paid by this Sunday morning sacrifice. They must forego certain earthly comforts that they may sit for an hour or two on a hard seat and pretend to listen and admire a dry. discourse concerning things of which even the preacher is guessing or wilfully lying and misleading them, because, you know, they pay the preacher to interpret the revealed Word of God, and there is no denying his learned conclusions.

Many Spiritualists are trying to imitate this idea of organization, and to have the flock blindly follow the leader and to pay the bills. Each leader, filled with the spirit of Divine Truth, is uncovering the mysteries of the universe. and is willing if he only knew how, to point out the light of the new day that is dawning upon the world.

How beautiful would be an organization, whether Spiritual or otherwise, whose purpose it was to recognize the equality and brotherhood of the race, and to perfect and establish an equality of opportunity, and to awaken aspiration by assuring to achievement its righteous reward, and finally the rounding out of perfect-human beings, who, as they outgrow their material encumbrance pass peacefully and beau-

tifully into a spiritual existence. However much we may know of the beauties of life and love in the great beyond, we cannot escape the responsibilities of this life, and whatever we lack of perfect development of perfect manhood and womhnhood in this sphere, it is but reasonable to suppose we must attain in some other, and perhaps slower and severer method of existence.

If we desire to attain to any moral excellence we cannot hope to rise very high through a system of plifering the product of others. Therefore comes the idea of equality and the general lift of all. In equality and brotherhood is harmony and therefore music and heaven. In inequality and competition is inharmony and therefore discord and GEO. E. CRAMER.

Chicago, Ill.

the voices from the angel world. The reason the different, denominations do not have these gifts is because they deny the possibility of their existence, and do not place themselves receptive to spirit influence. What all mankind need to-day is the

demonstrated truth of immortality. The different denominations of Christians can have these truths just as well as can Spiritualists. Every truth that is of spirits. Spiritualists know that there knowledge of these truths, will enable are many people at the present time you to hold communication with the who are in possession of these gifts; friends gone before will give you an who prophesy, who heal by laying on of absolute knowledge of a future life; who have the gift of materialization, of all greater than you can at present mind reading or psychometry. But they comprehend. Just suppose that you had deny their existence, and say these a discerner of spirits in your church, who could describe your angel friends, one who possessed the grand gift of materialization, thus enabling your angel friends to return in bodily form to give you comfort and advice, and tell you of the beauty and grandeur of their spirit homes. What a grand reunion this would be dispelling all fear of death, and filling the hinds of all participating with joy unspeakable. Then indeed would a glad shout of triumph resound throughout the land, and be echoed by the angel world. "Peace on

> earth, good will to men." B. L. COMPTON.

Anniversary Address Delivered by Dr. L. Mann Hammond, The Church Is Infidel to the Equality and General Uplift- The "Skepticism of Scien- Heart to Heart Talk to Ab- Echoes from Findlay, Ohio. - sent Friends.

Spiritualism teaches that the resur- To the Editor:—On a Suchay morning, rection of man occurs at the death of not long ago, a man of forty-five wan- in The Progressive Thinker, February Rockies I desire to send an April greet-

deal in sophistry.

ucation, the secretary is presiding they were lawless. officer and audience. Reason and the

other faculties are but office boys.

President Harper and those professors may be scientists, but I doubt it. Are you die? Wouldn't that be well for you they not compelled by the demands of their pupils to forge ahead a little? Have they not been crowded out of the taught or alluded to.

Such a thing as religious science does not exist. Religion means death to science. Admit a viper juto the cage of your Canary songster and you will never again hear those sweet notes. Religion is to science what his snakereligion is the deadly enemy of science. and is of the masculine gender. Spiritimagine they owe to their Creator, must | ual Science is of the feminine gender, and is eternal. She is robed in Forever and her Home is Eternity.

> Spiritualism. All science is spiritual. Science is but half the word. The Spiritual has been eradicated and destroyed by the devotees of religion. Take the Spiritual from Science and When science is stripped of her spiritual clothing, she sinks into the debris of a cold, slimy materialism. The key that opens the way into her temples has been lost and man clings about her walls dealing only with cold crude matter.

not scientific. It is an easy matter for in fear of an unknown God, but attendthem to make a material audience beling strictly to masses, sacraments and lieve them to be scientific, when they other heathen orgies, you deemed your are but so many sophists.

The Bible is not scientific—so says one of the professors. The Bible being Bible is unscientific. Hence no one should look in the direction of priestcraft for scientific lore.

orest, cut off their wings, despoil them

The Chicago Record must have been | teachings for it. joking-playing a little of Mark Twain's sarcasm, when it dubbed Professor Harper et al. as scientists and skeptical. One might as well look for white blackbirds as to search for scientists among the priests of religion, medicine and law. That which you call science is but the gobbling of a gobbler.

There are but two avenues open to the black flag of tyranny, its privileges for the few and serfdom for the many, its gines of war, its acts called laws, its divine right of the few to rule-yes, over this road of avarice, vanity, prejudice. licentiousness, jealousy, hate, revenge, lust, cruelty, bigotry and dogmatic egotism, where every nook in the road and continuous prayer demand all of

too, it shall have an ending. dren, for her only code is Justice. Her there and you will still have a higher temples abound in problems. Hope duty to perform there, by standing as points to Truth, and Wisdom gives the | media still between your sphere of exlight, and all the while Love leads the listence and higher and brighter realms. way. Partiality never enters here, for Justice guards the entrance. Principle supports Justice; while Spiritual Science forever remains the handmaid of Truth. There is no servitude, for all are the children of Justice. Justice is the only code in that wondrous, unfathomable and boundless Eternity. GEORJEAN MILLER, M. D.

Latham, Ark.

We must not let go manifest truths because we cannot answer all questions about them.—Teremy Collier.

The human race is governed by imagination.—Napoleon.

spirit is the real man. The body is the wagons were replaced with phaetons. Knowledge is power with those who gence in the tiny planchette board, or the prophetic utterances from the lips Generally speaking, sophistry is false- of media. If you believe in a Great hood robed in rhetoric. The priests of | Father, it must be his fault that you religion, medicine and politics are as a were not born a saint. If you are a rule sophists. And I might add the pro- great sinner, you could not have in fessors of most of our seats of learning. | herited it from him if he is good. If Again, I might say that all of the fac- | you believe that Jesus was a God, and ulties of the mind are sacrificed to the his disciples good men, it looks to me one faculty, memory. Memory is but that they must either have been begthe recording secretary of the other fac- | gars or thieves, as they were non-proulties. Under the systems of false ed- ducers; and if they preached sedition

Now, Mr. Christian, stop a moment. You probably have a few years more to live here, but where are you going when to know? If your Savior is going to forgive you (in the absence of a priest) for wronging a brother man, while said old rut by the pressure of those upon | wrongs caused the brother to go wrong. whom they look as inferiors? Have not | will be forgive both for your wrong dothe office boys demanded a hearing? If | ing? If you will investigate everything those professors had been scientists knowable you may find that if you sow they would not now be in the pitiful | thistle seed while alive, your neighbors position of giving out extempore that may curse you for generations after you which heretofore they have never are dead. Your Sunday-school teachings to the innocent young are such seeds, and your Ave Marias a coward's shield. To the disconsolate: The grandeur of kingdoms and dynasties may vanish and their records only be found in history; mountains may crumble and disintegrate, human loves may weaken and ship is to the bird. Cold iconoclastic human aspirations fail: still such is the course of necessity. Our tinlest wor-Religion is the creation of priestcraft, ries are the most aggravating, while heavier disappointments may cause less pain. If we but look on the bright side. and know that if it were best for us to be all sunshiny, it would be so, and Spiritual Science has her predicate in Ldear ones on the brighter shore would assist in removing the clouds that earthly sorrows and grief causes. A hot-house plant, reared under a gardener's tender care, could not withstand the cruel storms or winter's you destroy the beautiful and sublime. | blasts; so it is also with mortal man, he does not know what his capability of endurance may be until tried in the world's great school of experience-a school where man's soul is purified of accumulated dross, and where true selfhood or individuality is brought forth.

To the coward: Spiritualism comes as Material and religious professors are a blessing to you. You may have stood misdeeds partly forgiven, while you could go on sinning again, and again obtain remission for gold. Thus your life unscientific, then its predicate religion | became no purer, and your conduct no is not. Religion being unscientific, better; but would you knowingly, in the priestcraft that fathers and made the presence of a mother or dear ones on the other shore, do a criminal or sinful act? Would you in their presence wrong a brother, bear false witness Religion murdered the spiritual part against a neighbor; or, in fact, be seen of science. Take the songsters of the by them to defraud a brother man? If nity of becoming one of her students in of their support and your little bird of | would not. Thus will the teachings of song is silent, sinks to the earth and | Spiritualism bring you into the habit of doing no wrong, and you will bless its

To the media: Oh, instruments in the

hands of an angel world! Little does

the world know what you have to con-

tend with from the seen and the unseen world, but through it all be true to self and the holy cause you espouse. It there were only this world's population to reform what a comparatively easy task it would be, but there are myriads children of earth. You must choose one on the other shore, from the lowest of or the other. The highway of priest- immortals in sombre abode, dwelling in craft, with its myths and legends, its fear, to brighter spheres above it; many synagogues and places of worship, its who in their ignorance molest and torment you despite a watchful guidance. Many who cling to their former creeds, hellish implements of torture and en- and even advocate it through avenues developed for nobler purposes, while many in their ignorance reach out for every spark of light, and cling like vampires, not perceiving the wrong they are doing. Then again, many unthink ing mortals interrogate mediums as if has nailed a lie for your perusal, to they were witnesses in a criminal case, guide you on to where harps and horns doubting every sentence uttered, and demand "tests" when at times the inyour time. Yes, that is the road that has | terrogator has a soul too small to grasp, been forged by a cold, cruel, iconoclastic | without a concentrated thought, and priesteraft, for the dummies whose with so dense a cloud of doubt that aspiration is not equal to the flight of a even spirit vision cannot penetrate; still bat. That road has its beginning. So, the medium is expected to give "tests," sick or well. Take heart, Oh, Media! a The Avenue of Spiritual Science is brighter day is dawning, and your noble co-equal with Time and Eternity. For- work will be appreciated; and, when ever is written over the entrance to her | you pass on to the other shore, strangers temples. She hath no laws for her chil- whom you have assisted will greet you

> To the general reader: Build on facts. Live up to your highest ideals, while ever keeping in view that there may still be higher and grander truths than are at present entertained and accepted. Build up your selfhood by true living, that by your life you may preach a life-long sermon without uttering a single word. Take neither man's nor spirits' advice as an absolute guide. for they also are human. Give their advice due consideration along with your own ideas, and let your highest conception of right be your guide. Mourn not when dark clouds surround you, for every experience, though ever so hope-

"I am now convinced of the con-tinuity of life," said a heretofore skep-tical gentleman, Sunday night, while at-tending the lecture and seance given by Julia Steelman Nichols, at Ebling Hall, of this city. This exclamation was the result of a reading he had received in the following manner:
Mrs. Nichols having turned her face

from the audience, requested that some one who had never before seen or spoken to her should stand for a reading. A gentleman, who afterwards stated that he had never before visited a Spiritualistic meeting, complied. When he was reseated, and without the slightest knowledge for whom she was reading, Mrs. Nichols said: "The man whose right arm was amounted is here whose right arm was amputated, is here to greet you," and here followed quite a lengthy message of personal interest, next descriptions, names, etc., of the man's parents. Everything was so clear and definite that the foregoing exclamation was the natural outburst of the man's conviction of the continuity

armed man was his nephew, and that the entire reading was in accordance with the facts in each case.

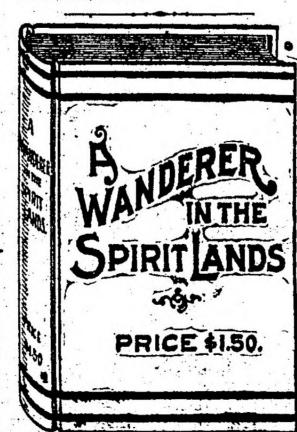
Another excellent test was a reading given, one of many, from a sealed photograph, which with many others had been placed on a table before Mrs. Nichols had entered the hall. Standing with face averted, the medium mixed the pictures promiscuously; selecting one at random and holding it out of range of her vision, she spoke for the spirit-the original of the picture, and among other things, said: "My sudden death was a great trial to you all. It was thought that I moved after I was pronounced dead, but I did not." Then followed a lengthy message to the friends, and which indicated that the spirit was a lady. As the external wrappings of the picture were so nearly alike it was not known for whom she was reading until Mrs. Nichols removed the wrapping from the photo, which proved to be that of a lady whose mother had brought the picture to the hall, and who stated that the reading was correct except that portion referring to the movement of the body-and that was afterwards confirmed by the son, who was brother to the spirit, and who stated that after his sister was pronounced dead, he clasped her hand and distinctly felt it move in his. This fact he had stated to friends at the time, but it had been withheld from the mother. In view of these differing statements on the part of the spirit and the brother, it is fair to presume that the movement of the body was a spasmodic one, independent of the spirit. The interest of this message to the public lies in the proof of the message coming from an invisible intelligence who was in possession of facts unknown to any one present—the confirmation not being made until the mother had returned to

Did I not fear that this letter would be too lengthy for publication, I would be pleased to relate others of the many convincing proofs of the intercommunion of the two worlds which have been given to the public by Mrs. Nichols during her two months' work in Findlay, but will content myself by stating that I, a stranger here at the time, visited the hall by chance, and heard my first spiritual lecture and witnessed my first test seance from a Spiritualistic platform. Expecting nothing myself, having been a life-long skeptic, I was surprised by receiving a spirit message, which was so accurate in detail, that I at once was added to her long list of converts here, and with many others I availed myself of the opportupsychic science-a study which I now regret I had not begun long ago, and would say to the skeptical world if you longer remain in ignorance of spirit communion you will have as had I in the past, none but yourselves to blame. Mrs. Nichols has organized a society here of which I am pleased to have become a member, and believing that The Progressive Thinker will greatly aid me in my studies. I herewith add my name to the list of your subscribers.

H. TALLMAN.

a necessity to bring out inert canabilities. Be logical; deduce facts from other facts: but, if theorizing, do not begin in the fabled Eden, but delve down through the strata till you meet the first combination of earth's solid archaian rock; and in your upward march do not stop until you arrive at the outer limit of the knowable in spirit realms. C. J. JOHNSON.

Pocatello, Idaho.



Read our announcement of this remarkable book on our second page.

Like many other virtues, hospitality is practiced, in its perfection, by the poor.-Mrs. Kirkland.

Fame to the ambitious, is like sail water to the thirsty—the more one geta blasting and stemingly cruel, will prove the more he wants.—Ebers.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO .- Continued.

All creatures attract, hold and make use of the germs belonging to their own species or kind. An animal cannot hold and make use of the germs of human beings. Each attracts and holds its own kind. A germ which forms a grain of wheat cannot form corn, or maize; that is why things do not get mixed up more than they do. The old idea of pollen is nearly obsolete, for it has been found that things blossom and form seed without it, and it never was the real cause of fecundity, and even if it were they would be but germs clothed with a little matter. Most botanists and florists do not now accept that idea as being the true theory of the formation of seed, for so many things have seeds that do not form pollen. What kind of a germ is that which forms a mulatto? If the father is a negro he holds the germs which develop ne-groes. If the mother is white the matter with which she clothes the child is white, but the original germ is black, consequently a mulatto is the result. If the mother is black and the father white, the germ is white, but the mother clothes it with her black blood, consequently a mulatto results.

There is a great truth at the bottom of the old legend of Adam and Eve. "God formed Adam out of the dust of the ground," and if one could know the original meaning of, and language used by those ancient philosophers, it dia, I went to England and America. Ah, you shall praise would not be far from the truth; for man's body is formed of material substance, while life resides within the atmosphere, and his nostrils breathe it in.

not be true, and yet when I was with you I was a blind leader of the blind. But why persist in blindness when you discover that it is possible to see? MADAME

Most truly yours,

LETTER NUMBER THREE.

In my last letter I wrote of soul-germs, and I told you the truth, no matter that many of you think to the contrary; and, as you see, reincarnation cannot be true. Now, I want to write you how it is with me here. I long to tell you, for many of you loved and trusted me when I was with you in the flesh, many of you remember and love me still, and many of you will be very glad to hear from me: but if I write to you, I must write as it is, regardless of your prejudices. When I first arrived here I was in much perplexity and trouble. It was not at all as I thought it would be, and it was a long time before I could see my way clear. Many Adepts and Mahatmas met me and shook me by the hand; then, a great many people met me, and were very glad to see me, and they said: "Now Madam is here. Come and talk to us," and I made reply: "I think it would be more appropriate that you should talk to me. What have you to tell me? You who have been here a good while," for I saw many that I had known years before, and some that I had known in my early days, even the days of my girlhood.

I looked at them all and was bewildered; but the Adepts and Mahatmas were uneasy and appeared to me rather sorrowful and crestfallen.

"Come, Madam," said they, "and talk to us, that our souls may revive with hope." Then they brought me to a large hall and it was filled with people. Of course I mean spirit people, for they were all out of the flesh as I was, and there were many on the platform who were going to talk to the people, and they seated me on the platform with the others, and I was more bewildered and dazed than before.

Then a Mahatma began to talk, and he asked how many of them had tried to rehabilitate themselves in the flesh, for the great law of reincarnation must be obeyed? And every spirit there raised a hand.

"You have all tried, then?" A sighing chorus of assent was the response. "And all have failed?"

Another assent more sorrowful than the last. "Have you exercised your will power to the very ut

Another deep-breathed assent.

"Let the person who has been here longer than any other, come forward and speak."

A tottering old man slowly made his way to the plat-

"How long have you been here?" asked the Mahatma.

"A long and wearisome time," answered the old man; "but I cannot say just how many years."

"When on earth you dwelt in India-you were a Hin-"Yes." "And during all these years you have daily, almost

hourly, tried your utmost to reincarnate yourself within of it?" the body of an infant of earth, that you might be young once more, that you might again be a child, a youth, a young man strong and vigorous

"And yet you have not succeeded and are still here?" "As you see," dejectedly answered the old man.

have spent all the time at my command, these many years, and yet here I am."

"And you have tried in all countries and among all peoples?"

"I have," answered the old man, wearily. "Tell us somewhat about it, that we may discover where the trouble may be, the hindrance or bar to success."

"Well," said the old man, "at first I was full of hope and expectation. On earth I was poor and unfortunate, but not wilfully sinful, so I thought that in justice I ought now to be reborn into a family of high rank, consequently of yourselves, all of you here assembled. Have any of I sought out family after family where the birth of an infant was soon expected, and did my best to enter, or will dom?" myself to enter, its yet unborn body; but I found that each child, even then, had an individual spirit and soul of its own, exactly corresponding to the growth of its little My mind is, even now, trembling on the brink of despair. fleshly body, and it was impossible for me, an old and sorrowful man filled with the experiences of three score a Yogi, does not satisfy my soul; and you, also, Madam, years and ten-yea, even many more-to crowd my- will soon find yourself as unhappy as I am, or as the old self into the little, tender, budding body and soul of an | man is. Not one of these people here has been able to reunborn babe; the spirit and soul of the babe filled its own body entirely.

"Well, I did not get discouraged for many a weary year. for I reasoned that, perhaps another spirit had already taken the body for its own. Yes, for a long time thought thus, then I tried many and many a babe at the very moment of birth, thinking I would enter its body of doubt.' with its first cry; but the child was its own self and I was another and distinct individual.

"I felt more like taking the little wailing creature in quickly as possible." my arms and comforting it; and I always went away balked and ashamed of myself. What had I, an old and experienced man, to do with a budding infant? I had been an infant once myself and did not need another experience in that direction; but, during all my earthly life I had been taught and fully believed in reincarnation; and each time I failed I concluded that I had not yet discovered the right one—and thus my time has been spent."

Tears rolled down the cheeks of the sorrowful old man, "I have now made my last attempt," he added more brightly. "I have ceased to desire to live another life on earth. I do not need another fleshly body. I am done with the flesh and I am confident that I should not now stand before you a dejected and withered old man if I had listened to the voice of reason within my own soul and spent my time in acquiring wisdom here in this spirit realm. Yea, I have seen many, who have been here a much shorter period of time than myself, grow youthful, rough it may be. Custom will render it easy and agreebright and beautiful, and they said: 'Come with us. Re- able. - Pythagoras.

incarnation is all a fable. It is not true. But I remained firm in my conviction and they passed on and left NOT in

"Would to God I had gone with them," groaned the old man. He then turned to me and extended his hand, am very glad that you are now here with us," he said, "but I fear we are in error."

"In order to be wise and happy," I said, "in order to reach Nirvana, you need a great many varied earthly expe-

"Well, I thought so, too, but I am sorry to say I can no longer believe it. The power of my own soul begins to assert itself and I need not return into the flesh to gain knowledge or happiness. If I want to know anything I to my criticism, has so thoroughly mishave but to put myself en rapport with one who does know that which I desire to know and the knowledge is at once imparted to me." He sighed. "Oh, how much I have lost in time—time in which I might have been gaining wisdom and happiness. "Madam," he continued, "take my advice and lose no valuable time trying to reincarnate yourself."

But I was not yet ready to take the old man's advice, and he, soon after, left the hall. I turned to the Mahat-"Have you been long here?" I asked.

"Yes, for some time," he replied. "I should like to hear what you have been doing,"

"You shall," he answered, with a low bow. "I have not endeavored as yet to reincarnate myself. The fact is, although I firmly believe in the truth of it, I still have a secret repugnance to the flesh. I really don't want to live agine from what she says that Mrs. again in it or on the earth. You ask me how I have spent my time? Well, Madam, I have been working wonders for the Yogis of earth. I have been trying my power as a spirit to the utmost, and when I tired of the Yogis of Inme, Madam! My time has been well spent. I have been showing them what spirits can do."

"Well, what have you accomplished?" for he interested Now I hope I have made it clear that reincarnation can- and pleased me far more than the old man had. This man appeared to be in the prime of life and very powerful, yet there was a sinister expression about his face that I did

> "Well," said he, "I have materialized, as they call it, and made myself visible to many people. I have been performing wonders and miracles; playing musical instruments, ringing bells, rapping on furniture, lifting inanimate objects in the air, also people; tipping tables, controlling various media in various ways; carrying various things from place to place. Oh, Madam, my time has been well spent; besides, I have delivered long lectures through many sensitive persons whom I could control, and you may be sure I have preached and taught the truths of our grand religion enough to satisfy even you;" and he bowed low once more; "besides, I lecture here to the spirits as often as I find time,"

I did not then know why, but I felt uneasy. "But have you gained nothing new?" I asked, "nothing

beyond all this?" He shook his head. "Nothing except that I have become very powerful—an Adept in all this work."

"Do you find great pleasure in it? Does it satisfy the great hunger of the soul?" My own soul was feeling quite hungry about this time. He looked thoughtful and somewhat dejected, I thought.

"Well, I have the satisfaction of proving immortality to the people of earth," he said. "That, surely, is of great importance.'

"Yes;" and I sighed also. "I am doing a good work. My time has not been spent

in vain, like the old man's time, who has just left us." Yet this Adept did not satisfy my mind or even please me, and I could not discover much that was noble about

"When you have done with all this," I said, "what

"Oh, the future must take care of itself. I cannot bother my mind about it. But you must come with me, sometime, Madam, and watch, and also help me with my

Tricks! The word grated harshly on my ear. "Why call them tricks?" I asked. "You really do these things through the aid of an earthly medium."

"Some of them," he answered. "Yes, all of them, oc- he knows, is perfectly aware there is casionally; but I must tell you the truth, Madam. I cannot find all the conditions favorable, I control, or induce by suggestion, the medium to do them himself or herself and, of course, when this is discovered the people | compels him. He takes the course he call it trickery, fraud, and this makes me unhappy as well as the person whom I control."

The spirits present were all listening to us eagerly. "Well," I said, "in that case, the medium is not altogether to blame. There is a great truth, then, in hypnotic suggestion?"

"Nothing can be more true," he replied. "Do you know, positively, of any spirit who has been

able to reincarnate?" I asked. "I am sorry to say, dear Madam, that I do not; although

I fully believe in the truth of it." "Then why do not you go, at once, and prove the truth

"Because the idea fills me with horror. I do not want to," and he shuddered. "Madam, with all my power, choice. knowledge and attainments, I will not, if I can help it, become a drooling infant once more, to wearily and sorrowfully plod up through the flesh again—no not even to be a king, prince, or a multimillionaire. Madam, Madam! hope I can be saved from such a fate."

"Are you satisfied, then, to go on as you are, simply performing tricks and controlling media to preach that which you do not positively know to be true?"

He shrugged his shoulders, and a murmur of dissatisfaction ran through the assembly.

"Perhaps," I said, as a thought struck me, "your former lives have not been as worthy as they might have been. It may be that you must take a lower position than that of a human being. It may be that you have thought too well you tried to incarnate yourselves within the animal king-

"Madam!" he cried aghast. "I have not tried, and I never will try, not even if I am never reincarnated again. To simply perform wonders through a medium, Adept, or incarnate, and we know of no one who has been able to do so, and they all begin to have grave doubts about the truth of the matter, although they strive to keep up their faith and hope; still, I cannot now see wherein we should be at all benefited. Very few here remain long in the faith, however, and my own soul is trembling on the brink

"Well," I said indignantly, "I know that reincarnation is a truth, and I am determined to be rehabilitated as

MADAM Most truly yours, (To be continued.)

I want it said of me by those who know me best that I have always plucked a thistle and planted a flower in its place wherever a flower would grow.-Lincoln.

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—Buddha.

When bad men combine, the good must associate, else they will fall one by one an unpitied sacrifice in a contemptible struggle.—Edmund Burke.

Learning without thought is labor lost; thought without labor is perilous.—Confucius.

Choose always the way that seems the best, however

Human Being the Image of the Divine.

ALL SIN, SORROW, SUFFERING ARE THE RESULT OF MAN'S IG-NORANCE; AND UNCONTROLLED SELFISH DESIRES AND PAS-

In The Progressive Thinker of date of March 30, Mr. Wenning in his rejoinder represented my ideas of Being, of human nature, of law, and the relations of human life, I wish to make some statements which possibly may represent me truly, if any readers care to know.

· First. I thoroughly believe that the Divine image, i. e., the higher qualities of being we reckon good, loving, unselfish (or altruistic) and noble, are innate in human constitution. Man is also an animal and subject, till the higher nature dominates, to the desires and passions which when uncontrolled and undirected by his higher nature, make him the author of all sin, sorrow, and suffer-

I don't think any "God" designs and directs the strife, selfishness, oppression and sin that bring misery into human life. Mr. Venning says, "One would im-Chandler regards God's government of the Universe as a tyranny."

Imagination could hardly conceive greater error of interpretation of my views. The universe is, to my conception, a demonstration of law, and this law is eternally operating to produce harmony, equilibrium. It is also a demonstration of the beneficence and the unstinted outpouring of love. Life is so profuse, so limitless in expression that millions, countless formless are brought forth, as it seems to our limited knowledge, only as the ceaseless operation of creative energy. The countless blossoms of the apple tree which fall and perish, speak to me of the abundance of the marvelous mystery of life. There must be use and beneficence in this operation of energy. So, too, in the animal kingdom the same profuse expression of creative energy brings forth forms that fail of fruition. This does

A God, I cannot comprehend. But that Infinite Being, that all-pervading, all-sustaining Life (equally incomprehensible), of which every form that exists, and every human from lowest to highest grade of development is a part an infinitesimal atom, appeals to my reason. This infinite Being is, Principle, Life, Spirit, Love, Intelligence, Reason. Human being in process of development unfolds all these qualities. To know this I Am, to recognize its responsibilities and obey its requirements is the true progressive life, not "obedience to those above us."

Till reason, knowledge, love of truth and right are sufficiently unfolded, man's ignorance will bring sin and suffering. Till he realizes that doing what causes misery to others must make him miserable sooner or later, he will continue to oppress, enslave and slaughter fellow-beings, he will continue to sin and sorrow and suffering will abound. There is no "God," no power that can intervene between cause and effect. There is no "God" and no law of being that exempts human beings from responsibility, or from the consequences of ignorance and transgression of the laws of the higher nature of man. The Eternal Goodness is the Supreme power dominating and overruling even the er-

rors of human ignorance. The government of the universe a tyranny! The government or operation of the universe is the order and harmony of science. Man, feeble, ignorant man is by the government of the universe endowed with the liberty of choice. When right, and justice, and loving kindness in one course, and injustice, unkindness and untruth in another, there is no power in the universe, and no "God" chooses. No, there is no tyranny in the government of the universe, but eternal goodness allows no escape from the consequences of man's choice.

"Mrs. Chandler must believe if she is consistent, in allowing children to bring themselves up in all the laxness of self-gratification and self-will." That is an unwarranted and incorrect inference. Till the child's faculties, and knowledge and experience make it possible for it to rightly restrain and control itself, it should be directed, restrained and trained in habits of selfcontrol. But maturity, manhood and womanhood are developed only by personal responsibility. Character is built only by self direction and the liberty of | Where flowers and bird notes keep the

origin of democracy. A people and a manhood and womanhood of its members by despotism, or by the control of a rulership or ruling class, than could the continued dictation, control and rulership of the parent develop the individual child. Self-government and liberty of choice are the indispensable conditions of growth in individual and collective humanity. Co-operation is the law of the universe and human society can never be in harmony till that law is applied in human affairs. To accomplish this the spirit of brotherhood

must dominate the individual. Democracy is in the political realm the expression of the co-operative principle and spirit of brotherhood. Democracy is the sequence of the golden rule and the new commandments of

I believe in this as the goal of progress for humanity in this mortal stage

A most flagrant misconception is it that "I take the pessimistic riew, that the universe is adrift and what control there is is evil." On the contrary I not only hold that Eternal Goodness controls, but that the evidence is cheering that a considerable portion of humanity aware of this truth, and also are aware that the operation of Eternal half hour's time. Mrs. Ropp's mes-Goodness, the rule of the law of love, can only come through human obedience to and application of that law.

And an increasing number are outgrowing the erroneous teaching that man has no innate power to find truth, love the right, and become master of

not because some power above us is managing us, but because humanity has in considerable numbers so unfolded the divine qualities and expended the innate capacity to receive the light of her circles, preaching our gospel so of truth from the universal source of wisdom and love.

life believed in a devil. There is only here in time past, Mrs. Ropp's labors at the tyranny of human selfishness and unwisdom to be overcome by the permeating, quickening, exalting power of love in human hearts.

War is the ultimate, the inevitable outcome of "the insane endeavor to accumulate" by the warfare of competition as Brother Venning truly states. This is understood by Socialists and all who have the co-operative and brotherhood spirit, and that in co-operation and the co-operative commonwealth alone office Price & conta

can we create a harmonious social order and bring peace on eath. Human conditions are what man makes them. There is no other power or being that

can change them. "Could slavery have been abolished without war?' the brother asks. Yes; had the leading abolitionists of the North and the pro-slavery leaders of the South been amenable to the dictates of reason, and capable of the foresight of wise selfishness and a broad, humane, wise statesmanship.

But does Mr. Venning suppose that slavery is abolished in our country? Then he does not know that the slavery instituted by capitalism is far more cruel and destructive to the toller in the mills of the South than was the antewar chattel slavery. The pickaninies of those days had childhood's right and need of a chance to develop their physical bodies, and the adult slave was seldom overtasked by long hours. Moreover the master was responsible and it was to his interest to provide sufficient food, and care for the slave when sick. Capitalistic slavery removes the re-

sponsibility of the ownership. For when the opportunity of obtaining subsistence is owned by an employer, the when you make no additional order. worker is owner actually, though not le-

This is the testimony of Mother Jones who made up her mind to see for herself the conditions in Southern mills which she thought had been drawn." She "got a job and mingled with the workers in the mills and in their homes." She found that children of six and seven years were dragged out of bed at half-past four in the morning when the taskmaster's whistle blew. By 5:30 they are all behind the factory walls, where amid the whir of machinery they grind their young lives out for fourteen long hours each day. She had "seen mothers take their babes and slap cold water in their faces to wake the poor little things."

There was once a law on the statute books of Alabama forbidding the employment of children under twelve years of age more than eight hours each day. But the Gadston Company would not build their mill until they were promised that this law should be

In several mills Mother Jones found the most cruel conditions of outrageously long hours and stinted pay inadequate to the provision of decent conditions of living and needful nourishment. She says, "As the picture rises before me I shudder for the future of a nation that is building up a moneyed aristocracy out of the life blood of the children of the proletariat." No, the war of the '60s did not abolish slavery. The capitalistic form we now have, the ownership of the means of production by the few, and the dependence of the many for an opportunity to secure subsistence, is a form of slavery as oppressive, benumbing and as cruel as chattel slavery. And all the slavery of the past and present is but the result of man's insane greed.

Only as man becomes humane and ruled by the spirit of love will slavery be abolished. That this will come and in the not remote future I expect. I consider myself responsible to work as far as in my power to help bring the glad day. Instead of lazily resigning myself to inertia and contenting myself that a "God" is managing mundane affairs, I accept the responsibility of seeking how to promote justice and the reign of love and liberty.

am trying to be "on the Lord's side" as Abraham Lincoln said, but know that I am co-operating with him and a host of arisen ones who are ever working for the deliverance and uplifting of human-LUCINDA B. CHANDLER.

MY LIFE AND L

Though changes often come to all heart My life and I cling close and warm to-

treasure well, as wondrous gift di-This strange and ever varying life of

Am thankful still I hold the gift in Believe it more than animated dust. Whate'er the mystery of the great de-

And love it so, this precious life of Though tempests swift may come with

cruel power, The dark and angry clouds above me Through thee alone my soul on earth

For this I love thee, life, sweet life of heart in tune.

nationality can no more develop the The Soul's deep river filled with thoughts sublime. And earth unmingled with thee, life of

> O, griefs too deep and joys too high to Ye, too, are life, and I have known you

For nothing past my heart shall e'er re-As day by day I live this life of mine. The scythe of death at last for me shall

Another world of glory opening, Where hope and joy will surely be in

Sweet changing life I'll love thee ever -Adelaide D. Kingsley.

Work in Grand Rapids, Mich.

To the Editor:-I wish a report should

come to you of Mrs. Josephine Ropp's three weeks' work just closed. She was here one year ago, anniversary time, at which the greatest public phenomenal demonstration this city ever experienced was then met with in the indenendent voice manifestation of "Bright Star," to a crowded house for a full sages attracted the largest house at this year's anniversary. Also on the following Sunday standing-room at the society's temple meeting was scarce to hear her. We have especial reason to be grateful for her presence here now, in that an influential and well-to-do class of people outside of Spiritualism We are at the opening of a new era have been deeply interested in her demonstrations of life's continuity; many who were entirely skeptical have been wholly silenced, one clergyman on the Sunday following his attendance at one straight as to make it the talk of the congregation and city press immediate-There is no power of evil to be killed, | ly after. It is safe to say, with all the and I have never for a moment of my good work by visiting mediums done this time have done the most for Grand Rapids that has ever been accomplished, and she leaves here with a great and increasing demand for her se-H. W. BOOZER. ances. Grand Rapids, Mich.

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Its History and Present Develop-

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WRITE FOR PROPOSITION ANYWAY

GOL, OLGOTT TELLS OF

relates his many experiences with important instructions about the manthese mystic beings:

evolved his spiritual nature and su- park one evening, a majestic figure preme will to the point that he is no stopped our carriage. Clad in flowing longer dominated by his lower passions, Oriental robes, he was plainly visible in or by the constraints of the physical the glare of the electric light. After a body. He is absolutely pure, devoid of few kindly words he disappeared, leavdesire-an exalted being.

"I have met many Mahatmas, per- gold embroidered head-covering or turhaps fourteen in all, in every part of the ban, of peculiar shape. I kept the turworld. Sometimes they have appeared ban, and it is still one of my most treasas Hindus, in graceful native attire; ured possessions.

nue, constructed on the ordinary plan, matter surrounding the master had and certainly affording no facilities for been projected through space and resupernatural jugglery. Our evening's turned again, with the exception of the work finished, I had gone to my room atoms which went to make up the turand was quietly reading. I expected ban. And doubtless this was left benothing unusual, but all at once, as I hind intentionally, in order that our read with my shoulder a little turned duller senses might have proof of its refrom the door, there came a gleam of ality, something white in the right hand corner of my right eye. I turned my head; dropped my book in astonishment, and saw towering above me in his great ments and wearing a headcloth or tur- for the work in hand. softened by the love of a father who gazes on a son needing counsel and

"He was so grand a man, so imbued bent my knee as one does before a god or a godlike personage.

beyond the table.

meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things not repeat, as well as things about myself that do not concern third parties.

"How long he was there I cannot tell;

of an inner light—that of the spirit. Endly as if reading my thought and her shoulders. twisted the fehta from his head, behad been face to face with one of the Hindu."-San Francisco Call. elder brothers of humanity, one of the masters of our dull pupil race.

"To run and beat at Madame Blavatsky's door and tell her my experience was the first natural impulse and she The News, calls the attention of this was as glad to hear my story as I was paper to a rare phenomenon in the to tell it. I returned to my room to shape of a haunted house near that think, and the gray morning found me place. still thinking and resolving. Out of those thoughts and those resolves de- Wilson and his family. The discovery veloped all my subsequent theosophical which has set the community in a flutactivities, and that loyalty to the mas- ter is that the alleged spook invests a been blessed with meetings with this noises. master and others since then. How-KNOW.

"Another still more remarkable manifestation occurred to me in the crowded streets of London, whither Madame only at night. Blavatsky and I had gone on our way to India. We were staying at the house year-old daughter of Mr. Wilson can of Dr. Billings, at Norwood Park. One take a-tin bucket lid and a case knife day the doctor and I and some other and call to the spirit, telling it if it friends had gone into the city and were wants music to rap on the floor. The making our way along Cannon street spirit will rap, and the girl will proceed through a dense fog. Suddenly in the to make a noise by using the knife on little circle of light cast by a gas lamp the tin lid. The spirit, at the same time we came face to face with a tall, grace- continuing its knocking and keeping fully dressed Hindu. My companions time with her beating on the lid. saw the strange presence also, but I The girl, it is stated, has an idea that face as an exalted one. The master is making the noises, or playing what spoke never a word, but merely bowed she terms the music. By the way, the

the fog. "Later on, when I returned home, I people of Cloud Springs. learned that the same presence had Some people from a distance have time, and she seemed, in some marvelanother gentleman with a beautiful sll- of Chickamauga. ver card case, which he found in his overcoat pocket. The coat had been en for what it is worth. At all events hanging in the hall all the time, and it is interesting.—Chattanooga News. Madame Blavatsky had never been near it. Later on the same Mahatma instructed us to go to Madame Tus- ty of Form and Features. The Cultivasaud's waxworks exhibition, and look tion of Personal Beauty, Based on Hyunder the feet of a certain statue. We glene and Health Culture. By twenty did so, and found there a letter giving physicians and specialists. Edited by

more of the masters. At Bombay a Hin-That is the question Colonel Olcott, du stranger appeared and dictated a the famous Theosophical leader, was long letter to Madame Blavatsky, adagement of certain society affairs. An-"A Mahatma is a man who has other time, as we were driving in the ing behind him, however, a splendid

sometimes as Europeans, in conven- "This circumstance is important as tional modern dress. I have met them proving that Mahatmas are not mere Barrow and daughter of General Jackon the crowded streets of London or on illusionary visions, conjured up by one's son, a woman of noted poise of characthe dreary deserts of India. But wher- imagination, or, as some suggest, by ter as well as mental strength, called to ever you meet them, whatever language hypnotic suggestion. The clothing see her cousin, Mrs. Marshall, who was they may speak, there is no mistaking worn by them is at the time absolutely ill at the time. Finding the front door the type of the masters. The divine real; it has been transferred bodily, ajar, she entered unannounced, closing glory shines in the face of the exalted along with the astral form of the Maone, his touch is a blessing in itself, an hatma, to the spot where the appearall-powerful magnetism surrounds his lance takes place. The real or astral presence. No one who has ever seen a body of the Mahatma might at the time Mahatma can be in doubt when they be asleep in far away Thibet, or anywhere else, while his double appeared in "The first Mahatma I ever met was in the park at Bombay. In this case, as New York when Mme. Blavatsky and I the turban was not transferred back to were working hard on the preparation its owner the Mahatma, on awakening of that great book, 'Isis Unveiled.' We from his trance, would find himself were living in a house on Eighth ave- bareheaded. Every particle of physical

"All Mahatmas have this power of transferring their double or astral' body from place to place; they can appear just where they are most needed stature an Oriental clad in white gar- and remain as long as may be necessary

broidered in yellow floss silk. Long ra-structions to give be does not, however, | der ter de North an' die, but she ain' | ited. I grant that there are prejudiced ven hair hung from under his turban to choose always to appear in the actual the shoulders: his black beard, parted presence. Often they adopt impersonal vertically on the chin in the Rajput methods and merely inspire one's brain, dey brings her home ergin." fashion, was twisted up at the ends and But at crucial periods, when a vital decarried over the ears; his eyes were cision is to be arrived at, I often hear be vouched for, but certain it is Mrs. alive with soul fire; eyes which were at voices speaking quite plainly and tell- Barrow saw and spoke to what aponce benignant and piercing in glance; ing me the proper course to pursue. I the eyes of a mentor and a judge, but always feel that I am under the direct guidance and instruction of the mas-

"I will show you a practical illustrawith the majesty of moral strength, so matter. Here is a gold ring which I al. each other if such a thing were possible luminously spiritual, so evidently above ways carry with me. It has three small | that the one who died first should reaverage humanity, that I felt abashed diamonds set in it in the form of an isisin his presence, and bowed my head and coles triangle, but when I got it it was The Senator was first taken. merely a plain gold hoop. I came into its possession in a very peculiar man-

"A hand was lightly laid on my head, Iner. Long before I knew Madame Blaa sweet though strong voice bade me be vatsky I was at a seance in New York. seated, and when I raised my yes the I held a rose in my hand, and was told presence was seated in the other chair by the medium to close my fingers tightly on it for a few moments. I did "He told me he had come at the crisis so, and when I re-opened them I found when I needed him; that my actions this ring in the center of the flower. had brought me to this point; that it lay Needless to say I treasured the ring and with me alone whether he and I should lever after wore it as a charm on my watch chain.

Blavatsky's first tour through India, the right to share in it if I wished; that when she gave so many wonderful manifestations of psychic power, we were at Simia. I told the history of the ring to a lady friend who happened to be visiting us, and moved by feminine curiosity, she slipped the ring on her finger. about Madame Blavatsky which I may | She was about to remove it again, when Madame Blavatsky suddenly exclaimed:

'No; don't do that. Give me your hand.' "Madame Blavatsky took the lady's stairway. With an uncanny shiver she it might have been a half hour or an hand between both of hers and held it exclaimed: "Great God! Lawson Clay's hour; it seemed but a minute, so little tightly pressed for a minute or so. did I take note of the flight of time. At | When she removed her grasp the ring | last he rose, I wondering at his great was still there, but these three diaheight, and observing the sort of splen- monds had been set in it. This was dor in his countenance-not an external only one of the high priestess' marvelshining, but the soft gleam, as it were, ous feats. She was in every way a strange woman. One of her great pe-"Suddenly the thought came into my cultarities was that her hair was conmind: 'What if this be but hallucina- stantly changing form and color. Nattion? What if Madame Blavatsky has urally it was fluffy and light brown. cast a hypnotic glamour over me? I clustering around her head like a mop. wish I had some tangible object to But at times, under some psychic influprove to me that he has really been ence, it would change to black and behere-something that I might handle come perfectly straight. Or, again, it after he has gone.' The master smiled | would increase in length till it reached

"I have not reached the stage of asnignantly saluted me in farewell and trai development which enables me to was gone; his chair was empty; I was recall my previous incarnations on this alone with my emotions. Not quite earth; but I have been informed o alone, though, for on the table lay the many things about them. All that I am embroidered headcloth; a tangible and at liberty to mention, however, is that enduring proof that I had not been my last incarnation took place 2,000 'overlooked' or psychically befooled, but | years ago, in India. I was then a

> A Haunted House. A Cloud Springs, Ga., subscriber to

> The house is occupied by one Daniel

ters behind our movement which the place under the floor of the house, and rudest shocks and the cruelest dis- makes its presence known by rapping illusioning have never shaken. I have on the floor and making unearthly The community has been interested ever others less fortunate may doubt—I to such an extent that neighbors have

sat up at night watching for the apparition, but could see nothing. They could hear the sounds, however, and The correspondent relates that a 14-

alone recognized him by the light in his the spirit has control over her while she politely and vanished noiselessly into music that this girl makes on the tin bucket lid is something surprising to the

called at the house and asked, in a visited the house for the purpose of strange tongue, for Madame Blavatsky, solving the mystery, but so far they He held converse with her for a long have all failed. It is common neighborhood talk that there were four deaths in ous way, to have greatly strengthened the house a few years ago, and the suher psychical powers. That evening at perstitious portion of the community bedinner, Madame laughingly produced lieve the spirits of the departed ones are an exquisite little Japanese tea- visiting the house or possibly, the spirpot from under the table, as a present its of some soldiers that were killed for Doctor Billings. She also presented near the place at the time of the battle

The correspondent's statement is giv-

"The Attalument of Womaniy Beauwork of the Theosophical Society. and value. For sale at this office, mand being made upon it, and trying to Spiritualism is a revival of the usages and conclusions therefrom. Price 10 When we arrived in India I saw still | Price; \$1.

Southern Cities.

In Savannah, Ga., next to the old nome of the late General Henry R. and also to Mexico, stands the house formerly owned and occupied by the mother of the late Ward McAllister, of New York. The story runs that after Mrs. McAllister removed her residence from Savannah to live with her son in body was laid to rest in that state.

by Mrs. Charles Marshall, a cousin of | -Chicago Inter Ocean. General Jackson.

Mrs. Pope Barrow, wife of ex-Senator it behind her. On ascending the stairway to her cousin's chamber, she beheld an elderly lady dressed in black, with a from the floor above. As they met midway the stair, Mrs.

Barrow stepped aside to give room, saying as she did so, "Good morning." The old lady bowed in response and passed in dignified silence to the front door. tile attempts to open it. Hearing the noise made by the lock, Mrs. Barrow quickly retraced her steps, saying, "Wait, Madam; I will open the door for you." As she placed her hand upon the knob the old lady vanished. Returning home, Mrs. Barrow repeated the strange adventure, and learned that many peowalking about the house.

THE NEGROES' EXPLANATION. Superstitious persons repeated the sayings of the negroes, which were: ly Brother Loveland's experience on gwine rest in no place 'ceptin in Ser- persons who would not be convinced, no vanner, an' she gwine walk plum tell matter what the evidence, but I think

peared to be a disembodied spirit. Mrs. Clement Clay-Copton of Huntsville. Ala., had often discussed with her

husbana the possibilities of spiritism and always the conclusion was: "There tion of the passage of matter through is nothing in it." Still they promised turn and communicate with the other. Mrs. Clay-Copton's masculine intellect

places her far above the charge of being superstitious, and even now she affirms that she does not believe in spiritism, but cannot account for the follow-

About three months after her husband's death Mrs. Clay-Copton was sitting in a room across from his library, when a faint noise distracted her from the book she was reading. Looking up she beheld the Senator standing in the "Some years later, during Madame doorway. He did not speak, but she felt within herself that he had much to say, and also received the strong impression that he refrained, fearing to frighten her. As she arose to go to him

> Shortly after this Mrs. Clay-Copton awakened at midnight and lay wondering as to the cause, when the footsteps of her lame brother-in-law, now dead, were distinctly heard coming up the footstep!" Nearer came the sound of Wherever the word "holy" occurs in side of the case. his peculiar, halting footfall, until her chamber door was reached, when the step ceased, and his gentle voice called

Again the feeling overcame her that he, too, longed to converse, but feared Just here it will bear repetition to say Mrs. Clay-Copton does not believe in

SEES HER DEAD "MAMMY."

In Athens, Ga., stands the old John Cobb home, a stately Colonial mansion, whose pillared colonnades once overlooked spacious and beautiful terraced grounds. During the civil war this house was closed, Mrs. Cobb having died and the colonel being away in the the subject here. Suffice it to say there army of Northern Virginia. The furniture, save in one room, was packed and I time and John shows that all the mestored in the garret, leaving the old diums of his time were Christs (see I. home a picture of desolation.

widow of Colonel Jefferson Lamar, because they had with them certain open the house for the purpose of removing some of the household effects. She was accompanied by the wife of her uncle, the late Chief Justice Jackson, of Georgia.

As all the homes in Athens overooked their own broad acres, the dislance between them was great; hence. the old "John Cobb" house, standing alone among the trees, bereft by death of its mistress, forsaken through war by its master, dismantled by servants of its furnishings, and musty throughout as the scent of the winding sheet, offered a piteous welcome to its fair

Retiring early to the one furnished room, situated on the second floor, Mrs. Lamar left an order for the coachman at a certain hour to come and sleep just outside her chamber door, and to keep lights burning everywhere.

Mrs. Jackson was in the act of disrobing herself when she saw standing | guage, as did the alleged writing on the in the door her old negro mammy, long since dead, in the favorite position she always took when waiting "fur de baby." A thin veil seemed to hang before her. Mrs. Jackson exclaimed. "Oh. Sissy, there's Channy!" As Mrs. Lamar turned, the doors of the house slammed and every light went out, though there was not a breath of air stirring.

The shock proved so great to Mrs. Jackson that she was ill for months after.

The last and most remarkable incident here cited occurred in Sacramento, Cal., at the home of General George B. Cosby. Mrs. Cosby, be it known, is the most practical of practical persons, believing in nothing she hears, and only half what she sees. Totally devold of imagination, she has little patience with those who permit it to play any part in their lives.

In the summer of 1885 her brother, in the last stages of pulmonary trouble. came to reside in her home. Being filled with fancies peculiar to sick people, he refused all attendance at his bedside, save that of Mrs. Cosby.

Indulging his caprice, she faithfully and lovingly ministered to him until one night, completely exhausted, she sat by his side wondering how long her plan some other way by which she upon which the early Christian church | cents. For sale at this office,

could induce her brother to permit a was established. I use this language costs norming to investigate.

nurse to relieve her in bond of the long advisedly, as I have several times made vigils. There was no as burning in the it the basis of discussion with very room, but through the open door from able opponents. the hallways a brilliant light streamed

this common-sense, energetic woman. determined upon a course of action, she was rising to execute, it, when a hand was laid upon her shoulder and a voice said: "You may go now; I'll take care

of him." Looking up, she recognized her moththe expiration of their stipulated term. eral Cosby from the next room, they This continued for quite a length of raised his head and found that he had time until it was permanently occupied | passed to the loving care of his mother.

Its Use by Spiritualists Defended.

Brother Loveland seems to have it in key basket in hand, slowly descending for those lecturers who found argubattle almost constantly for years, making up his arguments mostly from a misapprehension of the position of Bible users. I have not only venerated this sturdy old pioneer worker, but I Finding it closed, she made several fu- have loved him. I suppose most of us have the same feeling toward him; for which cause he has been allowed to have his own way in his controversy with us.

In an article entitled "An Absurdity," in The Progressive Thinker of April 6. he tries to show the uselessness of appeals to the Bible, asserting that "Bible ple had seen the same dignified lady believers do not admit that any of the stories in their book are at all parallel with the manifestations of Modern Spiritualism. Hence their citation has no effect in convincing them." Evident-Brother Loveland will admit they are The identity of the apparition will not | no farther from us than they are from him; but I have met hundrdes of persons who have been reached through the Bible, and that, too, after other arguments had failed.

He goes on in his statement, "for they regard the Bible manifestations as angelic and miraculous, while the spiritistic are tricks, or possibly, in some cases, the work of demons."

But are these persons farther from us than they are from Brother Loveland? If we can't reach them, we should like to know how he is to reach them. When we show there is no original word in the Bible standing for miracle, that it has no such meaning attached to it as that the church gives to the word, that one of the words from which it is translated, signifies a sign, or test, and that the other word signifies power, or physical manifestation, then we have placed them hors du combat; and all who are honest, can't fail to see the force of the

"In the Bible," says Prof. Loveland, "very holy persons in the main were the ones who received the visits of angels, and those visits were for some especial divine purpose." One of the embarrassments under which Brother Loveland labors is, that his training has all been from an ecclesiastical standpoint, and before he can succeed in rightly interpreting the manifestations mentioned in the Bible, it will be necessary for him to take up a series of studies in unlearning what he has wrongly learned. the Bible it refers to consecration. I believe you may substitute that word in any passage you find. The Jews were a consecrated people, and some of them also were consecrated to a purpose, just as Brother Loveland is to the promulgation of Spiritualism. The word divine signifies bright or shining and uni-

formly is applied to angels or spirits. He continues in the next sentence. "In the case of Jesus It was to prove his Messiahship." I grant it. The word "messlah" in Hebrew was meshakh, to anoint, and the word "Christ" was from chrisma, also to anoint. To bring out all this requires a whole lecture, and of course I can't make an argument on were Messiahs or Christs before Jesus' John 3: 20, 27). Democritus, Eunis and The daughter of the house, the young | Spartacus were Christs, and so termed slaves of their time in social revolutions. The word means an anointed one. It was the habit of the priests in those days to anoint kings and other priests: but as the priest always had his face turned toward the past-and the prophet or medium always faced the future, as in this day the priests would not recognize them, and of course refused to anoint them. But they had no need for an unction from the priests, since they had an unction from heaven or the spirit world:

I have nothing to say with reference to the truth or falsity of the statement that a man's hand wrote upon the wall. It doesn't matter. Only a person who understood the phenomena of spirit writing as we understand it now, could have related the circumstance or fable, whichever Brother Loveland will have it. Such things occur now, and sometimes they utter mono-syllabic lanwall, and there being no Daniel to translate it into English, we are prone to believe it some nonsensical gibberish. It is a bit coincidental that Brother

Loveland uses the same terms, "superstitious lovers of marvels," in reference to those who believe in the probability of some of the manifestations referred to in the Bible, or something similar which gave the writer the idea upon which he based his story, that are used against him by a set of ignorant but egotistical materialists. He doesn't believe their stories, and they don't believe his stories. His superficial knowledge of the Bible and olts teachings frauds, but some of the greatest frauds make him skeptical as to the manifestations, their ignorance of natural laws and unacquaintance with common phenomena render them skeptical.

As to his argument that the book of Daniel is not authentic. I have nothing to say. I have never prefended that any book in the Bible was inspired of God; but I have long believed that many things professing to come from the supernal world were dictated by spirits. I have never believed that a communication coming from the spirit world and reported in the Bible was more valuable, or even as valuable to us, as a communication coming through John Brown, the arisen medium of the lada. A summary of recent investigaus important instructions as to the Albert Turner." Of especial interest strength would stand the terrible de- Rockies; but it does prove that Modern tions into Life, Force and Substance,

Brother Loveland again makes a mis-

take in assuming that Jesus' resurrec-No hallucination clouded the brain of | tion was a physical resurrection. As we said before, Brother Loveland has Bodily fatigue had swept her mind of been miseducated in the Evangelical all thoughts save the one of procuring church, and he has parted with every-Jackson, at one time Minister to Austria | an assistant in the sickgroom? Having | thing but his false education and misinterpretation. He hints that to maintain our views we must "dismember the gospel story and pick out what we can make tell for our side of the argument and reject the rest." This is bold assertion. We don't remember holding a New York, ill-health assailed her, which er, who had departed this tilife some discussion with a minister where this asked, and here is his reply, in which he dressed to a friend in Paris, and giving finally resulted in her death. Her loss | twenty years before, Mrs. Cosby had | matter did not come up, and we were alwas greatly mourned, and as the entire no feeling of fear, nor did she note the ways vain enough to believe we carried family were residing in New York, her length of time the vision remained, for our point. And the question Brother at that moment her brother sat upright | Loveland suggests was always asked General Jackson, fearing undesirable and called to her to support him. As us: "What became of the body of Jesus, neighbors and wishing to control the she folded her arms about him his head if it was not resurrected," and we alsituation, purchased the McAllister res- fell upon her shoulder, and he grew sud- ways left it in Joseph's new tomb. idence. It was rented to a number of dealy very heavy. She spoke to him, where it was carried before the guard families, but invariably vacated before but received no answer. Calling Gen- was placed about the sepulchre in the garden, and then we turn the question, what became of the body of Jesus when he went to heaven? Paul says, "flesh and blood cannot inherit the kingdom of

> I will not undertake to argue on the subject of immaculate conception. Waite in his History of Christianity, proves most conclusively that the first two chapters of Matthew and of Luke were taken from the Protovangelon and the Gospel of the Infancy at least 300 years this side the Christian era and made to do service in behalf of the Trinitarians in their controversies with the Arians. Whenever a controversy of the ments on the Bible. He has kept up the | kind comes I turn the burden of proof on my opponents by calling on them to harmonize the two accounts.

I have purposed at some time to write out a series of arguments on Bible manifestations; but I never shall have time till I get out of my newspaper office. D. W. HULL. Norton, Kans.

WAR ON MEDIUMS.

Los Angeles, Cal.

The Spiritualists and mediums of Los public mediums. About two months ago an ordinance was passed, taxing them \$10 per month, and many of the mediums were notified by one of the city officials on a Saturday in February that unless the tax was paid at once, arrest would follow on the following Monday. This stirred up Spiritualists generally, and in the Sunday meetings such indignant protest was made and pledges of money to resist the imposition of the tax on the grounds of its unconstitutionality. Resolutions were passed and published in the morning papers and, as a result, nothing was done. Since that time another ordinance has been passed, presumably more stringent in its provisions, calling for a license tax of \$5 per month on all who made a "business of palmists, clairvoyants, life

readers, prophecy, card-readers, etc., etc." All mediums in good standing refused to pay the tax. Spies and informers were sent out and Mrs. Edith E. R. Nickless, a well-known and reliable speaker, public test, and private medium, was arrested and charged with "carrying on the business of palmist. clairvoyant, life-reader and prophecy," and with refusing to pay the license tax of \$5 per month, as provided for in the city ordinance, which offense constituted a misdemeanor. The trial came off in the city court on

Wednesday, April 10, 1901. The complainant who had had a sitting with Mrs. Nickless for the purpose of bringing her into the meshes of the law, was very much excited and ill at ease in giving his testimony, as was the tax collector who falled to collect the tax, and made a very poor presentation of their Mrs. Nickless did not deny being a

medium, nor that she was both clairvoyant and clairaudient, but justified herself in the public exercise of these gifts on the ground that she was a minlister of the gospel in good standing, regularly ordained under the laws of the state of Colorado, and her credentials recognized by the California State Spiritualist Association and the Harmonia' Society of Spiritualists of Los Angeles. both incorporated under the laws of the state providing for the recognition and organization of religious societies, will powers to license ministers of the gos pel with the usual legal rights and privileges of such individuals. She also claimed exemption from the payment of any license or tax to the city on the grounds that the tax was unlawful, in that it was not general in its operation in not taxing ministers who exacted fees for the exercise of certain rites. and in exempting Catholic priests who masses for the dead, etc. It was also further stated that the public exercise of mediumship would in this way be liable to be hindered, and that mediums were as necessary a part of the religious beliefs and practice of Spiritualists as were ministers and priests to other religious bodies; that as a matter of fact Spiritualism was founded on mediumship and could not exist without the exercise of mediumistic gifts, and that the ordinance was in violation of the constitution of the state of California that guaranteed freedom of religion to all citizens alike. Testimony was given in favor of Mrs. Nickless by the presidents of the two incorporated societies in Los Angeles, and also from the San Bernardino society, which has been in existence for over thirty years.

The court room was filled with leading Spiritualists anxiously watching the case and fully determined to carry the case to the highest courts if necessary; but fortunately, or unfortunately as some thought, the case was declded on the grounds that there was not sufficient evidence to show that the ordinance was violated. The animus of the above arrest may

be better understood when it is known that a majority of the city council of Los Angeles is said to be composed of Roman Catholics. This prosecution will tend to spread the truths of Spiritualism. The daily

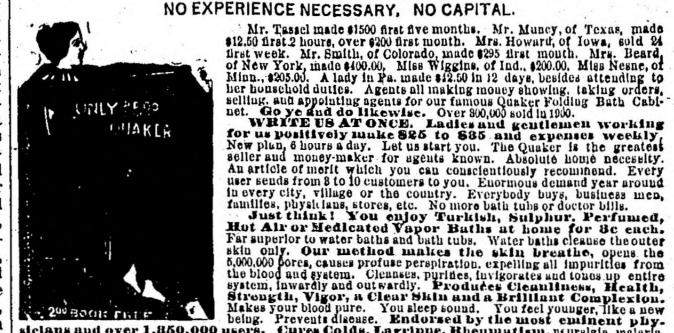
papers also gave a fair but short report of the trial and the principles at issue. It is alleged by the authorities that the ordinance is intended to suppress have paid the tax and are thus protected in their fraud by the great city of JAMES BOYD. Los Angeles. Los Angeles, Cal.

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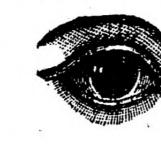
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FOREIGN COUNTRIES.

SATURDAY, APRIL 27, 1901. The Jesuit Hardouin. One of our oldest patrons writes inquiringly of Hardouin. He wishes to

know when and where he lived, and

what he taught, and where his works can be obtained. Jean Hardouin was a native of Brittany, born in 1646, and died in Paris in 1729. He became a Jesuit, and finished his classical studies at the French capital. He prepared Pliny's Natural History in five volumes for publication. In a work on Chronology and Numismat ics, published in 1693-7, he maintained that of all the ancient classics none are genuine but Homer, Herodotus, Cicero, Pliny the Elder, the Georgics of Virgit, and the Satires and Epistles of Horace. He claimed the monks of the 13th cen-

mains of ancient art, together with the inscriptions and coins which are attributed to classical times. Hardouin maintained with great earnestness that the Septuagint version of the Old Testament, and even the Greek text of the New Testament, were fraudulent. The latter he insisted was

originally written in Latin, and that

tury had fabricated all the others, and

reconstructed ancient history. He re-

jected as spurious all the reputed re-

the Greek was an impure translation. Chambers says: "The erudition of Pere Hardouin was beyond dispute, and most of his works are of great historical and critical value. His edition of Pliny, five volumes, is a prodigy of learning and industry. His great 'Collectio Conciliorum,' 12 volumes folio, is a work of great learning and utility."

Dupin, the eminent French statesman and lawyer, said of Hardouin: "He is among the very first scholars of his learned brotherhood-the Jesuits." It is claimed by churchmen that Hardouin was compelled to recant his opinions, but he reproduced them in subsequent works.

We learn as we write that Williams & Northgate, of London, will possibly put to press at an early day, an English translation of Hardouin with copious notes. If so it will be the first time it has appeared in our native tongue, and its sale will be immense; for every pendent thinker, will need a copy. We don't know of but one copy of Harthat is in the Congressional Library at | tine, or other opprobious designation." Washington.

Our sources of information for this article are the Encyclopedias.

A King Within a Kingdom or Republic. Bishop Hoadly, an English ecclesiastic, preaching before George I, asserted the supreme authority of Jesus her pen. as king, in his own kingdom, and over his own subjects. He denied that Jesus had delegated his authority to any one, and claimed all Christians were subjects of the church, of which Christ is and unhappiness." the head, and was amenable to no other h authority.

This is substantially the position assumed by Christian missionaries in China. They induced the treaty-making powers to recognize and engraft this Chinese government. The missionaries claimed all the members of the Christian churches, without regard to sect or nationality, were excepted out of and were no way responsible to the constituted authorities.

The effect was to clothe the missionaries, as representatives of King Jesus, with exclusive control over all native and foreign Christians. They were not amenable to civil power, and however gross their crimes only the Christian missionaries, the vicegerent of King Jesus, could take cognizance of their

This, it is claimed, was really the base of the Boxer uprising. They could not submit to such a flagrant outrage on their government.

Now this is just exactly what "God, Jesus Christ and the Bible" in the American Constitution would mean. It is desired to crown Jesus King, recognize the Bible as law, superior to all earthly laws or constitutions, and exempt churchmen from the effects of civil law.

Defeated time and again they. "bob up serenely," bill in hand on the floors of Congress, and demand the recognition of their king.

Should the agitators at any time succeed in their mad scheme to rule, next they would repeat the demand of the allied Christian powers, to send up the heads of obnoxious persons to headquarters to the end that leaders would know that further hostillty on their part is impossible.

We are fond of exaggerating the love our friends bear us; but it is often less from a principle of gratitude than the desire of prejudicing people in favor of our own merit.—Rochefoucauld.

The Wall of Despair.

Rev. Dr. Wm. V. Kelley, in a late number of the Methodist Review, his eyes evidently overflowing with tears. and his future black with apprehension of approaching direful evil, discoursing on the higher criticism, let himself loose in the following mournful strain:

"The extreme ideas preached by many

of the higher critics, have, as a rule paralyzed spiritual growth and retarded the revival of religion. Wherever such views have obtained a firm foothold not only conversions have ceased to be numerous, but even church attendance has greatly fallen off, reverence for the Bible as the inspired word of God has manifestly decreased, and the belief in prayer has been weakened; in fact, the prayer meeting itself has been either directly discontinued or changed into a semi-social gathering. The cardinal doctrines of Christianity, as held by those who have been famous as evangelists and soul winners, are no longer favorite themes for sermons. Sin, as an awful crime against God, and something deserving punishment, is rarely dwelt upon. Calvary has been relegated to the background. There is an awful indifference to what were regarded by the fathers as some of the most important doctrines of Christianity."

The editor of the Northwestern Christian Advocate, in commenting on the words of Rev. Kelley, says they are just what has been in the hearts, and on the lips of many ministers and laymen of all churches for a long time. But let us quote the reverend editor:

"We are compelled by what seems to us positive evidence, to agree with Dr. Kelley that the discussion of the themes of the higher criticism has brought a chill upon the evangelical life of the churches, and that while this is not the only cause for the decline in revivals of religion it has been one of the leading causes. Every intelligent Christian recognizes the value and importance of the most critical investigation of the integrity of the Scripture record, but much of the Biblical criticism has been so presented as to make the impression that the Bible is no longer the word of God, and that its utterances may be accepted as those of any other book. Some ministers not only have had their faith in the eternal truths which they mistake of discussing such themes before congregations of people who were unprepared to grasp their full meaning, and most of whom not only cared nothing for them but desired to be fed upon spiritual food."

Gentlemen, as we have begged you so often: Amend your barbarous creeds, concede your inerrant Bible is the very imperfect work of very erring men. and that God had no more to do with it than with any other book; in short "tell the truth," and though you can never regain your lost vantage-ground, yet if you build anew along common sense lines, using the teachings of Nature as guide, you may, for social purposes, preserve your churches for a score or more of years. If the Devil you have preached into your church structures can be driven out by fumigations, they may be useful for school purposes, so don't wholly despond.

Advice That Is Always Good. Some years ago there was a lady contributor to a Liberal journal whose special delight it was to criticise, in severest terms she was capable, every correspondent who chanced to differ in opinion from her. With good command of language she made it absolutely hot for every one who wrote along lines of thought she did not approve.

A pleasant personal correspondence for a long period had passed between the belligerent lady and the writer, so we ventured to suggest as a journalist of long experience, that she would do the cause she had so earnestly at heart far better service were she to assail the great errors which control the religious world, and which we all hope to see corrected, and leave the trivial faults of correspondents alone. "Even if they do entertain mistaken opinions of what we deem history, or think some hero of the past a bigger man than we do, it will be library, every preacher, and every inde- | better to correct those errors by presenting facts, instead of a personal assault on the mistaken writer, denouncing him douin's works in the United States, and as an ignoramus, a drunkard, a liber-The good lady replied that she had won all her laurels as a writer for the press, by her ability to make her opponent look ridiculous in the eyes of her readers; that she possessed special ability in that direction, and never enjoyed herself more than when her victim was writhing under the torture of

Again we replied: "That journalist does himself and his patrons a grievous wrong in giving place to your communications. You enlighten no one, but are the instrument of discord, vexation

More than twenty years have passed during all which time we have not heard nor seen one word from her. She may have joined the "innumerable caravan" that people "the silent halls of Death" for aught we know; but we are quite sure her hysterical pen has been feature, in their treaties with the allowed from some cause, to repose, and her squirming victims have escaped the torture she knew so well how to afflict with her unwisely directed trenchant

With no particular person in view, yet we would repeat the advice given Mrs Blank, to every writer for the public press, whether editor or correspondent: Assail wrong and falsehood with all the ability and energy at your command. Make vice appear hideous as it is, and falsehood despicable: expose the errors of the past or the present; exalt Truth and enthrone it with the divine; but leave persons, their mistakes and their folbles alone, yet show them by example and simple correction of their faults the real truth, premising at the same time, that in matters of history, whether secular or religious, the wisest may be deceived, and they who pose as scholars are liable to be misled, and accept for

truth that which is egregiously false. Inquiry of the Eastern Traveler. "Who occupies that beautiful mansion embowered in verdure I see on the elevation yonder? He must be very

wealthy." "That is the residence of the missionary, a contribution from the church. He gained one convert, an intelligent little native woman who has kept house for him, during the last ten years, and that home of enchantment, with annual contributions to sustain it, is his generous

A Retort on the Cleric.

. Talmage says, "trouble was sent upon earth that we may be reconciled to leave it and go to heaven." The Truthseeker says: "On the same theory doubtless Talmage was given us that we may

Legal Quackery.

The medical profession, like orthodox

been greatly aided in its advances bebut they claim too much, are unwilling to accept a remedy not of their school.

ago that she was threatened with appendicitis. We wrote immediately: will, but don't on any consideration submit to a surgical operation, for it is not only useless but the chances are two to one you will never recover from the operation." Since then the followinfrom the Cincinnati Enquirer, quoting a letter from a prominent physician of Mansfield, Ohio, has come to hand: Read it, and while doing so please remember this appendicitis fad is only one of scores, which are harped upon to frighten the gullible into surgical operations to aid in the expansion of depleted purses:

"From the record of deaths that have followed the operation for appendicitis. it ought to be made a crime for a surgeon to perform it. There is not a case on record where it can be positively shown that appendicitis, without an operation, ever caused death. Autopsies have shown a diseased appendix, it is true, but I defy the fraternity to show an instance where the inflammation or suppuration of an appendix disclosed by an autopsy is creditably recorded as once believed they were called upon to the cause of the death. Every death on work. Nearly four million dollars since preach shaken, but they have made the record directly accredited to appendi- 1886, largely, or mostly, money from the where death followed the operation the of view. patient is reported to have had appendicitis. What an appalling record of a murderous fad confronts us when we look up its history! * * *

"The vermiform appendix has the least vitality of any part of the whole viscera, yet the ignorant and dangerous novice with a knife is trying to tell the world that it is so dangerous that at the first suspicion of its inflamed condition, the patient should submit himself to an operation under which 60 per cent. die. "It is no less than murder and but little less than deliberate murder. It has only been within the last 25 or 30 years that the world ever heard of appendicitis. Then all at once it was discovered that grape seeds were the cause of it. Then the butchers commenced to sharpen their knives. Some man or woman of sedentary life would neglect their bowels. A fulness and a pain would appear in the abdominal region. A quart of warm water, a little soap and a syringe would have cured it in ten minutes. But they call the surgeon; then they call the undertaker. He died of that awful malady appendicitis. He had gone the grape seed route. It would have been more humane to have cut his throat. Death was equally certain, and would have been quicker and much less

"Legislatures will never do their duty until they stop the murderous practice by making it a felony punishable by imprisonment in the penitentiary. The fad will go as it came."

Facts, and a Lesson Therefrom.

The following valuable facts are gleaned from the annual report of the American Bible Society, just made

There were in all 183 Protestant missionaries, women and children, massacred in the Boxer uprising in China, while it is claimed 40,000 native con-

verts were slaughtered. The most mournful loss, if judged by the space occupied in telling it, was the destruction of 100,000 volumes of the Holy Scriptures, of which "The actual loss to the society will not be less than 8,000 or 10,000 gold dollars, including the necessary expense of getting workers to places of safety and back again

to their stations." The report failed to tell the cost to the allied powers, aggregating many hundreds of millions, incidental to the effort to Christianize China; neither did t tell of the millions of unfortunat heathen, who perished by violence, disease and famine, nor of the vast wealth wasted by them in a futile attempt to preserve the integrity of the oldest and most populous empire on the globe. And this, probably, because "Pagans have no rights Christians are bound to

Had those slaughtered missionaries and their assistants carried out in practice that Golden Rule they borrowed from Pagans, taught in China some 500 years before the alleged birth of Jesus, they would not have entered on their proselyting tour to a distant country; but would have labored to suppress the vice which is rampant in all Christian countries. Following the direction of their Master, they would cast out the beam from their own eyes before attempting to pull the mote from the eyes

Transubstantiation.

The Council of Trent, at its 13th ses sion, chap. 4, declared:

"By the consecration of the bread and wine the whole substance of the bread is changed into the substance of the body of Christ, and the whole substance of the wine into the substance of his blood, which change is properly and fitly called Transubstantiation by the Holy Catholic Church."

During the reign of Henry VIII, what is known as the "Bloody Statute, or Law of the Six Articles," was enacted, which punished with death all persons who should deny the doctrine of transubstantiation.

Laws of a like character, enforced with imprecations and the most painful of deaths, made the horrible features in the present creeds, now so revolting, which the independent and thoughtful clergy are of late repulsing in such large numbers and they made the church the great power it now is. The repeal of the most obnoxious of those laws from time to time, or the failure in new States to re-enact them, has allowed hand. All very pleasant and harmless, men to think and express their views to | no doubt, but hardly reconcilable with others, without danger of torture, con- the ideal held up in missionary magafiscation of estate and death, hence the | zines." present age is what it is. When reason shall gain entire ascendency very little have less prejudice against meeting the of church teaching will remain to curse

Romish forced and Gall. Mr. W. E. Curtis, the special corre-

churches, is continually laboring to spondent of the Chicago Record-Herald, hedge itself against all outside competi- atates the "on the 30th of June next, in tion and criticism. With each session | obedience to an act of Congress, all govof a State Legislature it manages to erament aid to sectarian schools for the have bills presented, with severe pen- Indians or religious missions among alties attached, shutting out those from I them will be terminated, but assurances medical practice who are not in the have been received from the boards of guild. Professing a great desire to management of the different denominaprotect the people from quackery, the tions that their work will continue doctors' zeal show their ambition is to without interruption and at their own monopolize the healing art, and keep expense. In former years large sums all but the favored few from practic- of money were paid to the various religious denominations for sectarian We are very willing to concede the schools, but since 1894 most of the apinvaluable services of the educated propriations have been cut off. The medical practitioner. The world has Presbyterians and Congregationalists declined to receive government approcause of his labors, and it could not get priations that year. The Methodists, along but for the skill of the Doctors; Friends, Lutherans and Unitarians withdrew in 1895, the Episcopalians in 1896 and during the last four years no and they practice "fads" prejudicial to denomination except the Catholics has been accepting government money. A lady patron wrote us some weeks Last year the appropriation for the Catholics was reduced to about \$60,000, where in 1895 it amounted to more than "Tell the Doctor to cut your throat if he \\$400,000. The total amount of money paid by the government toward the support of church schools among the Indians since 1886 has been over \$5,903, 798, of which the Roman Catholics have received \$3,959,643. The Baptists are the only large' denomination that have always conducted their Indian schools with their own money and have refused all government aid." While the Protestant sects, one after

another, have become ashamed of this system of robbery of the people, the Romish church would, without doubt, continue to take the people's money, "world without end," to carry forward the purely sectarian purposes of the church. Not one of the ecclesiastics of that church, whether of high or low degree, would harbor any qualms of conscience in accepting and thus using any amount of the people's money. In their way of thinking, it is "the church's" right to take and keep all they can get, for the furtherance of the church's citis is where an operation was per- | tax-paying Protestants and non-Romanformed, and 60 per cent, of those ists of all classes and kinds; and it is operated on die. In every recorded case all right and proper from Rome's point

> But it is simply robbery, after all, and it is well and just that our government should no longer allow the system to be

In further exemplification of Romish gall and greed, a convention of delegates from Catholic colleges, during the session just held in Chicago, reiterated the "demand" for state aid to parochial schools, the only excuse for the existence of which schools is that children may be trained to be Catholics. As for other education, it is admitted that the public or common schools are superior to the parochial schools.

But Rome wants to educate children to be Catholics, above all else and all other education, and for this purpose is willing, ready and anxious to reach its avaricious hands into the public treasury and filch other millions of the people's money, to build up Romanism at the public expense.

It was "insisted" that the State should recognize Catholic schools on the same basis with jother educational inis given. The speakers declared that modern educational legislation threatened the life of the parochial school system. All this class of legislation, they said, seriously discriminated against the church schools and every system of education which seeks to combine religious training with learning.

This, of course, is in keeping with the Romish idea of the union of church and state, with the church dominant in education and in legislation. Rome will never be satisfied with less than complete domination in all matters not only of the church but politics and the state

The true Catholic believes that the earth belongs of right to the Catholic church, to which the state is secondary and merely a tool to carry forward Rome's behests.

Resolutions were passed by the Convention deploring the tendency toward absolute state control in education. Absolute church control of education is the only control that will satisfy the Romish church.

A New Why for the Wherefore.

Rev. Dr. Donald Sage Mackay, in Collegiate church, Fifth avenue, New York, two Sundays ago, is reported by the

"I venture the assertion there never was a time when shame was a more controlling influence of restraint in matters of religious conviction than now. It is shame, not fear, not unbelief, that lies at the roots of our religious indifference. Men are not afraid, they are simply ashamed to become Christians. They are not skeptics or unbelievers. they are simply shamefaced. Men are ashamed of the criticisms and contempt which they may incur from their assoclates or friends."

That is "the unkindest cut of all." Is it possible a religion which lately dominated the globe; whose subjects were the special pets of heaven; whose prayers were reputed to reverse the laws of Nature; who rewarded believers with the joys of heaven, and tortured skeptics with Almighty wrath, companioned with Devils; have fallen into such bad odor that good men are ashamed to be seen in Christian company? That is just what the preacher said, in substance, and we hope he does not lie. If the statement is true it is in harmony with a multitude of other evidences, and shows; the end of superstition is near. Bless God.

Laborious Toil of the Missionary. Mrs. Evans, writing from Germany to the Truthseeker, gives us an idea of the missionary seen in his field of labor, as told by Frank J. Bullen, whom she quotes: di

"I shall never forget going ashore at

a place not distant from the one just described, one Sunday, morning to visit the mission station. It was a church mission, and a very handsome building the church was. By the side of it stood the parsonage, a beautiful bungalow, nestling in a perfect paradise of tropical flowers. The somewhat intricate service was conducted and the sermon preached entirely by natives-very creditably. too. After service I strolled into the parsonage to see the reverend gentleman in charge, whom I found supporting his burden in a long chair, with a tall glass of brandy and soda within easy reach, a fine cigar between his lips. and a late volume of Ouida's in his

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

THE FINAL DECREE

Of Judge Stein, in the Case of the Illinois State Spiritualists Association.

At a term of the Superior Court, held in and for the County of Cook, in the State of Illinois, at the Court House in Chicago, on the fourth day of March in time of his death. As a matter of fact, him the wings. It was a very large the year 1901. Present: The Honorable Philip Stein. Judge, etc.

George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy, and M. W. Packard,

and at Law. Elliott N. Geer. D. Stearns

White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Conners, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fixen. A controversy having arisen between

George B. Warne, James Freeman, Ella

M. Johnson, Ervin A. Rice, Orrin Mer-

the one part, and Elllott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Conners, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fixen of the other part, respecting the right in law and equity to the occupancy, possession, control, user, title, offices, functions, name and franchises of the Illinois State Spiritualists Association laws of the State of Illinois by certificate and articles of incorporation granted by the State of Illinois upon the 16th day of July, 1896, to G. L. S. Jenifer, D. S. Hill, D. S. White, George F. Perkins, George V. Cordingly, George B. Warne, and David Gilmour, which Roy Kendall. said certificate and articles of incorporation were duly filed for record in the Recorder's office of Cook county, and recorded upon the 14th day of September, 1896, in book 77 of Corporation Records, at page 382; and said matter in | sions too often and with too much vivid- fear oppressing me. I felt that some controversy respecting the said right in law and equity to the occupancy, possession, control, user, title, offices, functions, name and franchises of the Illinois State Spiritualists Association, and This is why Mrs. Kendall fears that the rock came down, burying both him none other, having been by said parties | the visit of a pigeon may mean the and Rags as they stood together. duly submitted by their said agreement of submission to arbitration to the Honorally and without formal pleadings; and said matter in controversy having come on to be heard upon the Submission to Arbitration herein, and the evidence documentary and oral taken and heard in said matter, and having been argued by counsel for the respective partles, and the Court having duly con-

subject-matter of said matter in contro-The Court further finds that the said George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy and M. W. Packard are in law and equity the duly and regularly authorized and constituted officers and directors of the Illinois State Spiritualists Association, and that they and their successors in office are entitled in law and equity to represent, perform and exercise the corporate functions, offices and franchises of said Illinois State Spiritualists Association, and to bear, possess and use the corstitutions to which financial assistance porate name Illinois State Spiritualists Association.

sidered the same doth find that it has

jurisdiction of the parties and of the

The Court further finds that the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Conners, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fixen are not entitled in to exercise or perform the corporate functions, offices or franchises of said

The Court further finds that the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Conners, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fixen, their associates or predecessors did on or about November, 1898, unlawfully claim, pretend, advertise and hold themselves out to the public to be the duly elected and qualified officers and directors of the said Illinois State Spiritualists Association and did unlawfully claim, pretend and undertake to exercise the functions, offices and franchises of said Illinois State Spiritualists Association and did unlawfully bear, use, possess and assume the corporate name, Illinois State Spiritualists Association, and did and after said November, 1898, hitherto so unlawfully claim, pretend, advertise and hold themselves out to the public to represent and to be the Illinois State Spiritualists Association, and did hitherto so unlawfully bear, use, possess and assume the corporate name, Illinois sors of the record, the friend died be- come. State Spiritualists Association.

It is therefore ordered, adjudged and decreed that the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Conners, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fixen, and each of them, his, her or their successors, agents, and representatives be perpetually enjoined and restrained from exercising, performing or undertaking to exercise or perform any and all the offices, functions or franchises of the Illinois State Spiritualists Association, and that they and each of them, his, her, or their successors, agents, and representatives be perpetually enjoined and restrained from claiming or pretending to represent or be the Illinois State Spiritualists Association, and that they and each of them, his or her or their successors, agents, and representatives be perpetually enjoined and restrained from holding themselves or himself or herself out to the public by means of advertising by circulars. writings, or printing, or in any other manner or form whatsoever, to be or to represent the Illinois State Spiritualists Association, or to be the officers, directors or managers thereof, and that they and each of them, his or her or their successors, agents and representatives be perpetually enjoined and restrained from using or employing the name, designation or title Illinois State Spirit ualists Association, or any other name designation or title so like and similar thereto as to be liable to be taken and understood by the public as and for the Illinois State Spiritualists Association: and it is ordered that a writ of injunction be issued by the clerk of said court in accordance with the findings, orders and decree of the court herein. It is further ordered, adjudged and decreed that the said George B. Warne.

James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy and M. W. Packard for the use of the Illinois State Spiritualists Association, have and recover of and from the said Elliott N. Geer. D. Stearns White. David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Conners, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fixen, jointly and severally, the costs of this proceeding and that they have execution therefor.

FOREWARNED BY ADVENT OF A BIRD

dall, son of A. M. Kendall, a miner of mustn't work so hard. Colorado City, knew he was to die, "The morning it happened he did an knew how he was to die, and knew awful thing. It wasn't his nature at all, many of the circumstances to be asso- It was that bird.

of the Kendalls. ingly so frail that the pressure of two pocket. hands can crush it, brought abject ter-Colorado City?

That is a question for wise men. me good-bye, Hessie. Mrs. Kendall cannot say, although she pales and shudders when she ritt, Hiram Eddy and M. W. Packard of remembers how on the night of April 4, when the snow was flying before a high wind, a gentle tapping and a brush of wings came to the window of | And that was the last time she saw him her little home.

Was the pigeon a bird of ill omen? two years and six months ago, to. the Roy. same window, a similar visitor came "The last my boy said to me was, "Taheretofore duly incorporated under the tapping and brushing against the pane ta, mamma; adios, mamma; I'm going and two hours later 13-year-old Roy to a better place than this." Kendall, her only son, lay bleeding and The mother did not see her boy alive visit was predicted for six months by her four little ones.

More, Roy Kendall told to his friends Kendall, "I noticed how far over it even the details, the circumstances, hung. Roy shouted and made a dash that were to be connected with his for the hole which was directly under death. He told his mother, his father, it. 'Wait a minute,' I said, 'till I see it his married sister, on numerous occa- everything is safe.' I felt somehow a ness to be doubted now, two years thing was about to happen. after the affair, when rational explanations are sought for by unprejudiced in- around the ledge to investigate. I had

death of another member of her family.

was released to make a long trip and right ever since. reached the home cote.

Six weeks before his-accidental death, 'Don't make a garden any more. T says the Denver (Col.) Post, Roy Ken- won't be here to help you and you

clated with his death. Moreover, what | "You know the bird came in the mornis more marvelous, he told of a strange ing before we were up. It was the one bird that was to come to him at the he saw in his dreams, the one that gave a bird did come to the home of the Ken- bird, with a long beak and long wings. dalls two hours before the death of Roy with yellow under them. It came to Kendall. These events happened over the window where the pigeon was last two years ago. Last week, on April 4, week, and tapped on the pane and another bird came to the Kendall home, flapped its wings and then flew away. tapping on the window pane as did the Well, when Roy got up he went to Hesvisitor two years ago. The last bird sie's room. She had bought a rifle for was a carrier pigeon, much buffeted by him. He took it and at the first shot he the wind, and is now in the possession killed a little bird. He took the bird. one wing in each hand, and jerked each Why has the visit of a little bronze wing right off the body, just with one and dun colored carrier pigeon, seem- quick motion, and put one in each coat

"'There,' he said to Hessie, 'now I ror to the family of A. M. Kendall, of shall have wings when I go away. Then he said, 'Say good-bye to me. Tell "'Adlos,' said Hessie.

"'No, no, no; say good-bye, Hessle; I won't take adios from you. I won't see you again. "'All right,' said Hessie. 'Good-bye."

"He came home at once. 'Rags Will it bring calamity to the home of Rags, come here' Rags,' he called to his the Kendalls? That is what Mrs. Ken- pet and started out. Mr. Kendall did dall fears, and because? Because just not work that day and he went with

crushed, a shapeless mass, under tons again. With his father and Rags, he of rock. Because that visitor was a set out for the fatal ledge, where the messenger of death and because his day before he had located a rabbit and "When we got to the ledge," said Mr.

"I had a crowbar with me and started only turned my back upon my boy when

The arrival of the pigeon last week at | boy's predictions of the death even orable Philip Stein, one of the Judges | the Kendall home was during a fierce | when I saw him taken dead from under of said Superior Court of Cook County, snow storm. Mrs. Kendall went to the the rock. At the undertaker's we window in response to the continuous found that part of his skull was gone. I tapping and beheld a bird trying to gain sent my son-in-law back to the ledge admittance. The visit of a bird brought and there he found the missing part of back to her mind the death of her son the bone. And all that dream he had and its mysterious forewarning. She came back to me-the injury to Rags, screamed, and her husband rushed to the bird that gave him the wings, the the window. He beheld the bird, let it strange bird that visited us that mornin, and satisfied its ravenous hunger. It ing and the bird that he killed at my was a carrier pigeon and on one of its daughter's home. I have been a sinful legs was a metal tag with the inscrip- man in my life. I distrusted God and tion "916 A B 1900." It is by such tags man, but I took a solemn yow there that that prized birds of this species are no more blasphemy, no more impious marked to indicate ownership and other acts, would be mine. That was over details. It is believed that the pigeon two years ago, and I've tried to live

> became lost. Such birds, petted all "When that carrier pigeon came to their lives and having no fear of man, the window last week, it seemed to my will seeks man's habitation when lost, wife as if something worse was in store It is possible that it is one of the Pitts- for us. But I tried to do right since burg pigeons that was released from that time in '98 and I don't think I will Denver some months ago for the flight have to learn the lesson again. It was back to Pittsburg. Only one of five a visitation of God to teach me right living, and I will not break my vow now The story of the death of Roy Ken-I till the end; no, not till the end."

A Wanderer in the Spirit Lands.

This is a marvelous book, and should be in the law or equity to represent, or to be, or hands of every Spiritualist. It is neatly and substantially bound in cloth and nicely printed or to bear, possess, use or assume the corporate name, Illinois State Spiritualists Association.

on the finest quality of paper. It is a marvel of artistic beauty and excellence. The price to the trade is \$1.50. See 2nd page for terms to our subscribers for this book and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World.

> dall on October 20, 1898, and of the circumstances leading up to it, is one so full of the mysterious, the weird, the inexplicable, that even Prof. Thomson Jay Hudson and his scientific demonstration of a future life, would find difficulty in giving an explanation satisfactory to the skeptical.

So powerful is the influence of the events connected with the boy's death upon the members of his family, that

some fatality followed even the possesfore she was able to have it published. In company with his father and his dog "Rags," Roy Kendall was hunting Kansas State Convention of Spirrabbits. A burrow had been discovered under a huge rocky ledge in a canon known as Red Rock, about one-half a mile from the Kendall home. Whileexamining the burrow a heavy mass of the ledge broke loose and fell upon the boy. Roy Kendall was killed and the dog so badly injured on the head that it was two months before he was fully recovered, one of his eyes remaining all that period sunken far back in his head. Roy Kendall knew he was to die, knew he was to be crushed under the ledge, knew that "Rags" was to be with him, was to be injured but was not to die. And when he told of these things he also told of the bird that was to come to him when he died.

The premonition came to the boy as a dream, first vague and unreal but urged to attend. Special hotel rates gathering vividness and detail with will be secured. For circulars and other repetition as the time approached. After the accident his sister, Mrs. Hessie Van Meter, reduced all his statements 819 Kansas Ave., Topeka, Kans. to writing.

"It was the same story," said Mrs. Kendall, "the same story almost every

"'Oh, mamma,' he would say, 'Such an awful dream I had. Oh, the rock, the rock! It won't hurt you. will it mamma? It mustn't fall on you, too. Oh, such a dream. I went away somewhere with papa or Rags, I don't know which one it was, and all at once a dark came over me and I could'nt breathe. I can't breathe now, mamma, it was so awful. Then a great bird came and said it would take me out of the place and give me a pair of wings, and it did, too, and we went away ever so far, where the music was.

with me; now I remember. It buried you, too, only you didn't go away with me, did you, Raggie?' "Then," continued Mrs. Kendall, "my

"'Yes, Raggie, it was you who was

boy would become frightened again and throw his arms around me and say, 'Oh, don't go near it, mamma. It mustn't fall on you, too.'

"It was for six weeks that he told us that dream and then, the day before it happened, he said good-bye to me and to Hessle and to her children, all of them.

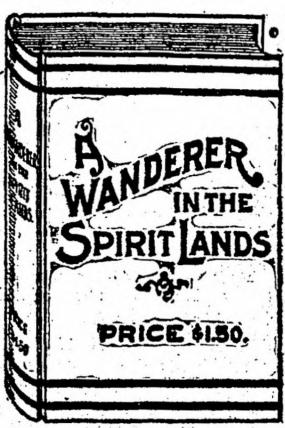
Self Hypnotized. An apostle of Dr. Dowie, Fred Becken by name, was found in South Chicago & few days ago leaning against a fence. with Bible and Prayer Book in hand. seemingly oblivious to passing events. Taken to the hospital the physicians diagnosed the case as one of "religious exaltation." This is a new name for a shortly after it happened a complete very old ailment, bordering closely on record in writing was made of every dementia. Its etlology, as the Doctors would say, may be traced to religious This record was given to a friend of fervor, resulting in self-hypnotism. The the family for publication. But, as if prognosis points to insanity and entire loss of mental power as the final out-

itualists.

The Kansas Spiritualists at the massmeeting held in Topeka, March 8, 9 and 10, decided to call a convention the last of May to organize a state association. A committee on arrangements was appointed, and they have secured the auditorium in Topeka for the dates of May 25, 27, 28 and 29, for the convention exercises, and the Crawford Opera House, for Sunday, May 26, for general

H. D. Barrett, President N. S. A., G. W. Kates and Mrs. Zalda B. Kates, the able speakers and mediums, will be present and aid the exercises. Other able talent will be added. The local mediums of Topeka will each aid liberally. Every Spiritualist in Kansas 3 particulars, write to

W. F. BELLMAN, Sec'y.



Read our announcement of this remarkable book on our second page.

"Astral Worship." By J. H. Hill. M. "'Good-bye,' he said to his papa. D. For sale at this office. Price, \$1.

Some Very Practical Thoughts by Sar'gis.

topic is not readily found.

But in looking over back numbers of The Progressive does not lie at its door. iscent, but full of the spirit of then and now.

and Boston, San Francisco, England and the Sandwich them. Islands, staying days and weeks to attend Mott's seances. to decry the living.

And what was said of him was in kind meted out to the through dread or duty. whole list of those mentioned.

tion of the Christian faith in the immortality of the soul. plaint heard. If it was an occurrence of to-day a search-warrant would be some cases.

notably so recently in regard to spirit photography.

the enchanted realms of mind.

rank growth of materialism.

ward and win.

a supreme creation.

To the Editor:—During a recent call on The Progress- a "fraud" from San Francisco to Boston. Yet, though assume is primarily and concretely an organized industry, offered where dimes are now secured by methods almost

town, to see Mott. People were there from Philadelphia true, that they do not desire the higher, if it was given son jeremiads about fraud.

In the churches the world has outgrown the fall of man Mott was a plain, country-raised Missouri boy—and a re- total depravity, original sin, the blood atonement, hell and cently discharged cavalry soldier in a Missouri regiment. all the logical results of such dogmas—along with a newer the fraud changes. Any one at all in touch with the rank No one but a fool, a bigot or a pharisee who ever saw him, brood of absurdities, immaculate conception, miraculous ever thought of questioning the manifestations through generation and birth, or the new chemistry by which wine his mediumship. Yet these and those who never saw him is given red and white living corpuscles, and roller-made proclaimed him "a fraud," and subjected him to all those flour and lard changed into a meat ration, essential to im-"scientific tests" we hear so much about. He was hand- mortal health. These have been set aside by the common cuffed like a criminal, laid on his back and fastened with schools that have brought the tools of thinking into genchains to the floor, gagged and subjected to every disabil- eral use. When people can sit at home after six days of ity a "respectable public" could invent. Even a promi- active labor and employment, and read in the morning nent member of the Spiritualist press connived at syring- paper or magazine, filled with the activities of the world ing him with aniline dyes to impeach his good name. science, art, discovery, philosophy and progress, they will complained of. No newspaper, no speaker, no mission-Yet, now that he is dead, his name is invoked by this same not go to the trouble of putting on club-clothes and ary, no leader, no medium has any warrant to demand class to by contrast throw discredit on others. Mott was sitting for a couple of hours listening to these antiquated a fraud when in life-canonized as a wonderful medium tales that cannot be rationally thought about, let alone now, and extolled for his truth when it serves the purpose believed. When hell was abolished by the raps, and the Devil's funeral over, the world no longer attended church

There is a phase or freak of human nature that helps to plained of "decline in local societies." Just in degree as The old time meetings met the popular demand, hence the them, and permitted to do the work for which they are this condition of things: A story told of an empty tomb, a the society imitates the church in its methods and minis | zeal and fervor so much emphasized by the want of to-day. | best fitted leaving results to the logic of events, and they | Not one, but every day, feast, fast, and couple of days after a man had been laid in it, the founda- trations, will the same result be seen and the same com-

sworn out for the nearest medical college, or an arrest of that a portion of Spiritualists, those in the self-created there are many more in kind. Because they do not rush may be a power for good, or it may not be. It all desome fellow on a charge of body-snatching, or of the mag- positions of leadership and assume the role of the church into print and criticise and complain is no reason they do pends on the "control." The Progressive Thinker has dalene as an accessory after the fact. So it is with some clergy, are working for organization on ecclesiastical not observe and think. And so knowing and thinking, been the medium of much good, and if it keeps along the people now-a-days—they can believe almost anything they models. Already they have "churches," their speakers they do not feel like taking teaching from those open to line so far followed its power and its beneficence will cannot see, but doubt everything that appeals to their own with the "Rev." prefix to their names, and even tailor- such shortcomings. senses. Perhaps this is a wise provision of nature—in made costumes for public occasions. And they belabor Spiritualism has outgrown leading strings, and the the rank and file with all the sanctified airs of shepherds sooner this is understood the better. The men and women they may properly be referred to: (1) Its miscellaneous Of akin to this is the habit of some Spiritualists and of the priestly orders. But the rank and file, recently who conceived and inaggurated our national movement, department, where the news, so to speak, of the spiritual even of some connected with the press. If a medium ap-lescaped from this sacerdotal dictation, will never submit whose zeal and self-sacrifice gave it its initial impulse, are field and its occurring phenomena is given, and the views pears in Europe, as a manifestation in Germany, or before to it again. Nothing can ever coerce them to countenance almost unknown to its catalogues and unseen in its assem- of writers printed with great liberality and with rarely some noble or notability, it is paraded and exploited, it. And when they refer to the early spirit and zeal for blages—and rarely even in the local societies. And why? criticism or comment. (2) The editorial page, and (3) though really inferior in power and clearness to almost contrast with the now, they overlook the fact that it was From like causes that lead the churches to complain of Hudson Tuttle's department. Nowhere else can such daily occurrences in our own country. This has been this very sense of emancipation from the dictation of empty pews. These things are as familiar to Spiritualists uniform ability and instruction be had, from week to

superior orders that inspired their enthusiasm. Then of ten years' standing as any public fact connected with week—and they have given it a character possessed by no And here is a case that can be given without the indel- every one stood on his own feet, mediums on their own the movement. A money crasade and a revenue propa- other publication in the Spiritualist field. But this sumicacy of personal mention, as every intelligent reader will phase, and fraud got no advertising. The spirit of those ganda has sapped the fountain of inspiration and depleted mary would not be complete without some reference to recognize the facts at once: The press spiritual has for a days was iconoclastic and apostolic. Our presidents, ed- the audiences. Spasmodic efforts, mass assemblages and the "Divine Plan." Of course this is a publishing inyear or two been generously filled with rightful eulogy of itors and speakers did not scold, beg for money as a busi- the appliances of political campaigning are like church spiration—as the phrase goes, it is business. But it is as the work, experiences and convincing proofs of Prof. Paul ness, denounce their hearers and friends as stingy, nor did revivals, temporary, and like tidal waves recede as far as wonderful as it is unique and liberal, and gives to our same essential style and qualities that Gibier, "from the Pasteur Institute of Paris." For two or they measure sincerity by the size of the contribution. they advance. three years this eminent scientific man was engaged with Neither did the dissemination of its truths assume the Even in a mere money revenue sense the policy is short- and gifts. May it always insist on a free Spiritualism, a well-known medium in his experimental studies. And form of official position or the color of an industry. The sighted. If the ranks were enthused by meeting all de-elemental and all-embracing—with all in perfect harmony this same medium had been denounced and "exposed" as church whose forms and methods we are belabored to mands, the societies would grow and dollars be freely and nobody scolded.

live Thinker, you asked why Sar'gis" had stopped writing, the work of Gibier is extolled as a triumphant scientific bed, board and clothing in return for talking to us about akin to distraint. and insisted he should begin again. Writing for the news- testimony to the truth of spirit and its phenomena, they things one man may know as well as another. That is not Modern Spiritualism has the one supreme mission—to paper is of two kinds—when you are obliged to, and when have no word as to the medium through which it came. the objective of Modern Spiritualism. It was this very convince mankind of the continuity of life. There is only you have something you want to say. As the last governs | The odium cast upon her for a score of years is still there abuse of the messages of spirits in the centuries preceding one way to do this—by the testimony of dead people. No in this case, the fact answers your question. And even -so far as they are concerned. Every word of this, Mr. the revelation at Hydesville. Professional religionists belief, no faith, no credence in any tradition or claimed now when endeavoring to comply with your request a Editor, is true, and it is to the friends of The Progressive kept the true interpretation from the masses for ages. revelation can do that. Belief is not evidence, faith is not Thinker a source of glad congratulation that this injustice Common schools and the rendering of the alphabet in proof. We can only know by facts transmitted to the sound by Morse, whereby people distant from and invisi- mind through the avenues nature has provided. If you, Thinker, some articles on Mediumship attracted atten- This incident is introduced, not for unpleasant com- ble to each other could converse, made the mission of Mr. Editor, have ever met a Spiritualist who was not made tion and afford a subject for some remarks. In one of the ment, but as a sort of pointer to what is now absorbing so Modern Spiritualism an intelligible and practical thing of so by such evidence, you have met a lusus naturae. No articles such mediums as Home, the Eddys, the Daven- much attention, "the decline of local societies." Or in itself, by itself and without any other interpreter than Methodist was ever converted without "the power." No ports, Slade, Colchester, Charles Foster, Harvey Mott, other words the unresponsive condition, temper or atti- itself. Let us keep it there. The only patent or diploma Spiritualist ever became such without "the proof." This Harry Bastian, and others were mentioned, and also the tude of the mass of Spiritualists to the demands of our so- of a teacher is the ability to talk sensible from these sim- fact is as patent to-day as ever. It may become an old singular story of the medium Richard Gell, of the "stone called leaders. It is the same plaint we hear from the pul. ple facts. Mediumship is the one practicable channel of story to you and to me, but it is new to some one every hand." The mention and recollection of such mediums | pit as to the decline in church attendance. Both come | knowledge—for it affords the spirit the chance to speak | day, and none come into the fold by any other door. and those days have made the atmosphere not only remin- from the same cause—the mental food furnished does not for itself. Take a thousand Spiritualists anywhere, and Now, do not mistake: It is not here insisted on supply the wants of the people. In the one case it is said nine hundred and ninety-nine were made so by phenom- apotheosizing phenomena—for though the writer has no What a zeal there was then in the ranks. People would there is an indifference to the truths of the gospel. In ena demonstration. And in the very nature of things it more mediumistic power than the pencil here used, yet go miles to a meeting, and hundreds and thousands of the other that people prefer phenomena to the higher will be so forever. Then why this sneering and this sus-the right of speech, discussion, judgment and deciding is miles to a medium. For example, the writer went hun- teachings of the platform. Both are true and both are picion of our only proof, by poisoning the minds of people as essential as to any other more endowed. Scores of as printed at the top of the first page. dreds of miles to Memphis, Missouri, a small country untrue. True, that what is given is not satisfying; un- against phenomena through the in season and out of sea- mediums have been met who would not be accepted as right hand corner, if this number cor-

in the minds of Spiritualists by the incessant ringing of point. and file sees and senses this fact. It was not so once, and is so now only because our own literature is tainted by it.

Progressive Thinker should be congratulated on its freedom from this begging mood followed by scolding and channels of the senses, the manifestation must conform to dom from this begging mood followed by scolding and even abuse at the want or size of contributions. It is not the purpose or wish to censure here, but it is a dull perception that cannot see that this chronic habit of the official press is one of the influences in the very decline support or complain of its want. The favor of the public meet the people en masse. But they are not there to deor of the individual is a favor dependent on how their cry the methods by which their audiences are primarily wants are met. The clergy for centuries have demanded support because of their office, and now complain because their own shortcoming in meeting the demand of the pews is leaving them empty. Spiritualist leaders, teachers, ed-And in this direction is one reason or cause for the com- itors, must profit by this example or meet the like results. form of mediumship with which nature has endowed Leigh:"

but to illustrate. Not a ten-years' Spiritualist of any gen- utilize. Any other course produces friction and discord. The hieroglyphic of material shows, It is simply ignoring the evident to overlook the fact eral knowledge of things but will recognize the fact, and

counselors or teachers. There is no holiness in medium-One of the most potential influences in the decline of ship—but it is fact—and by it and alone through it can local societies is this very attitude of suspicion engendered | the continuity of life be proved. That is the essential

And again: Mediumship is not alone in raps, table moving, trance, materialization or writing by slate or automatically. It is as varied as human temperament and It may seem like courtiership to say it here, but The physiological organization. But remember always: As that fact and use a method in accord with that condition—hence the phases of phenomenal mediumship.

The platform lecturer may be and often is a medium, and of the very highest degree. They have their use, and that use is before the public on the rostrum where they moved as individuals to be rallied as congregations. And | tiful," "After Her Death," "Kate Field, just here is where one friction comes that affects the local | A Record," "A Study of Elizabeth Bar-

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nearer than the breath you draw. You may say of the master of circumstances and open the way to unlimited

yet they are not you; they are but the instruments of that man. Be clean of body; be pure in heart; control passion, galaxy of worlds.

the spirit of love, and let it guide you in every act. Love of that hour when the spirit of love touched two united the visions we had of this wonderful world, so beautiful Being endowed with glorious possibilities which paflowers and music, and all that is beautiful in nature and hearts and lighted the sacred flame that gave us being. and strange, which thrilled our being with indescribable tiently await their discovery, as an instrument awaits the art. Love others as you would have them love you, and Through the past ages, from a period which is lost in the rapture; visions of the sublimity of the nights, the glitter- magic touch of dextrous fingers to call forth divinest fear not to let them feel and see the warmth and sunlight remoteness of time, the invisible and tireless forces of a ling stars and the deep silence before the dawn. A name strains, arise, therefore, to a sense of your dignity as a you hold for them. Remember that thousands are crushed divine alchemy were at work transmuting the clashing ele- less presence, pervading nature, gave fantastic shapes to denize of the universe and heir of the ages. Awaken to and discouraged because of the world's indifference and ments of nature and preparing the way for our birth and the moonbeams and shadows, and ofttimes moved the air a keener perception of that which slumbers within. Go coldness, needing but a word, spoken by a friend in tones existence. It was no chance coming; but by the decree of softly and stirred the leaves to mysterious whisperings, forth in the majesty of your strength and the dignity of of love, to fire them with renewed strength to push for a supreme power which keeps faith with us through all the speaking to the heart a secret language which none can your knowledge and win for yourself a place commensuturmoil of the fleeting years.

come into tune with the spirit of harmony, which is the the white snow of frozen summits, over the fertile valleys controlling attribute of the higher self. The blue of the and upon the face of the deep. It breathes the power of of our ambition by numerous obstacles which spring up sky, the colors of the rainbow, and the blending of shades its spirit in the wind and the lightning and the rushing in our pathway, the shadow of fear and mistrust steals in

ings, the touch of a divine fire will quicken the dull brain, in the soul. Above the tempest and storm, like the

way of former years you will see where the cloud and the that are yours. Look deep into your being and receive Recognizing these laws, let us cultivate a keener perceptorm have ofttimes descended, with scarcely a ray of from the inward source the revelations of life. With hopeless quest of unattainable things?

banish evil thoughts and guard well the tongue. Cultivate Dearer to us than all else should be the viewless image Looking back to the days of our childhood, we recall of its mission. interpret save youth and innocence and those who live rate to the gifts which are yours to command. As soon as the discords are silenced, the mind and body There is a presence which broods in eternal silence upon close to the heart of Being.

Driven by duties and cares and held back from the goal

glow of the cheek, the brightness of the eye, the quick age. Like the tide of a fathomless sea whose shores are the goodness of the immufable laws which govern life and step and graceful bearing reveal the divine self expressing planets and suns, it flows forever over the hills and wastes destiny and change. Though there are times when we its harmonies through the most wonderful instrument of of earth and floods the stricken hearts of the human race ignore the monitions of the higher self and grope in the sion of faith. With the consciousness of power, the deep incarer than the brain-throb and the heart-pulse, in the deeply and listen intently there will come up to our vision on which all men ought to unite.—Zoroaster.

There is a buried existence beneath the brain, as real as | love for high attainments and the unwavering resolve, | inmost sanctuary where consciousness itself is enthroned, | a glimpse of the beckoning ideal and a foregleam of nobler

wooes the sad heart to hush its troubles and beat on in

Listen to the voice of destiny which is being uttered in

independent judgment; study yourself, your hopes and It may be that as you look back over the winding path- aims, your relation to environment and the possibilities Lift yourself above the shadow of pessimism and de-

pleading of the aspiring self in search of the destined goal

Being a component part of that energy which controls and directs the world and all the suns and planets of the myriads that revolve in the infinitude of space, ever impelled by the undying spirit of progression, let us press onward to the final goal of an infinite perfection.

URIEL BUCHANAN.

Be loving and you will never want for love; be humble and you will never want for guiding.—D. M. Mulock.

Hate not each other because you differ in opinionwith the balm and benediction of its love. We cannot darkness where we hear but a faint echo of the voice of rather love each other, for it is impossible that in such a Another step to the evolution of the self is the posses- fathom the mystery of this light and this guidance. Yet truth and catch only a gleam of the light, if we look more variety of sentiments there should not be some fixed point

the human form, more subtile than electricity, and finer there must be faith in the harmony and goodness of the broods that mystical power which pervades and enfolds achievements. In the most trivial occurrences of daily than light. It has no weight or measure, and is unlike laws and forces you invoke to your aid. If you remain us; and those who willingly abide in its tranquil presence existence there will come to those who have faith a anything we can see, or touch or analyze. The microscope true to the monitions of the soul, and are not led astray place themselves under the sheltering care of the whispering of the voice which calls out in the wilderness does not reveal it. Deepest thought and purest reason by the counter influences which constantly appear, if your Almighty. Silently as the approach of dawn the Great and leads through life's turmoils to the soul's final fail to discover its origin, its nature and destiny. Yet it love for the attainment of the highest is greater than your Spirit draws near to the soul that is watchful, and breathes awakening and deliverance. is there, substantial and luminous. The body changes, love for all that is unworthy, you will bring to your aid softly the message of gladness and peace. In wordless When deep sorrow steals away the smiles and sunshine thoughts come and go, our relations to the great world at the host of invisible powers which work on the human communion question the oracles of life, and measure, if of youth, and life's frail bark is tossed on the great surglarge are altered. Hopes and loves are born in the heart, plane for the upliftment of man. In countless ways you you can, the potentialities of your being. In the hush of ing tide of affliction, resigned to the sweep of its mighty live, desire and perish, and others come in their place in will have unmistakable evidence of help from unseen that peaceful hour, brought face to face with the silent billows, he who listens with ears attuned to the higher endless succession; yet through all the shifting scenes in forces, which will strengthen your faith in the divine lead- | guardian which keeps faithful account of your wander- | harmonies will hear the unworded message which is felt the visible world, there is something within which remains ings and give renewed courage to reach up and attain.

steadfast and true, shedding its mysterious lustre through Goodness alone will not bring to your hands the treas- and the sluggish heart will become responsive to an en- whisper of a truth's brightest messenger bidding us keep ures of earth; neither will it bring knowledge and power. ergy which lifts man out of the confines of the physical strength and hope, will be heard the wordless voice which In the solitude of some peaceful hour when something But if the spirit of goodness dwells not in the heart, it and draws him close to the heart of Being. within you whispers a magic word which touches the spark | would avail little, though you possessed the treasures | Those who know not of the overshadowing presence, or peace. of resolve and fans it into a flame that fills your being with which the earth contains or sea hides; for true happiness, knowing, pause not to take heed of its promptings, find Though the unwelcome duties of the hour may cause light, it is then that you have caught the first gleam of which is sought by all men, will not abide with one whose themselves surrounded by influences which lead into the unrest, and the barren outlook of the future may disthe awakening power; and at such times you feel that heart is depraved and whose thoughts are ignoble. On roar and rush of strife where they become deaf to the courage, have faith in your power to finally triumph over nothing an daunt you-no suffering or sorrow, no loss the contrary, you may possess little, your life may be voice and blind to the vision, and wander farther and all things which would wrest from your grasp the heavenand misfortune, can swerve you from the royal path you humble, your habits simple, yet if your thought be pure, farther from the home of the soul. Their environment is ly heritage. The road of experience may be hard, and the have chosen. It is the glimpse of a nobler existence, the your dealings with others honest, and the present un-like the darkness of the night without the moon and stars. lessons to be learned severe, yet every step brings you first faint rays of the glorious dawn of a perfect day, the touched by the shadows of a clouded past, you can look With their hearts hardened and their cars shut against the nearer to the celestial highway, gradually opening into outshing of that hidden self, which, if faithfully and per- steadfastly into the eyes of all, and give to worthy com- cries of the oppressed and unfortunate, they feel not the vistas of security and peace; from darkness to light, from sistently encouraged, will come forth in its full orbed rades the handclasp of fellowship. You will feel your enkindling sympathics and hear not the voice of grati- toil to repose. brightness and dispel the grewsome shadows of the error- power; and keeping yourself harmoniously adjusted, at tude, but rush impetuously through life's wilderness, repeace with all living things and in sympathetic touch with gardless of the wants and woes of the innocent and help-subdued tones by the divine monitor within. Develop an This ideal self is nearer to you than the heart or brain, the pulsating forces of nature, you will make yourself less who toil and weep by the wayside.

different organs, these are my feet, my hands, my lungs; possibilities. self which is invisibly enthroned, and directs with remark- tion of our glorious possibilities and hasten our progress hope or of love to herald the light which afterwards steadfast eye on the highest goal, maintain your allegiance able precision the movements of every part, controlling on the upward path that leads to the attainment of the illumined the horizon and thrilled your being with a deep to truth, and resolve that no power shall direct you, save the breath and the heart's ceaseless beating, and giving highest happiness which is the rightful heritage of our screnity and unwavering faith. And how soon we forget the commands issued from the throne of that invisible impulse to every feeling and thought. It is the divine earthly existence. Nowhere in all the universe can there the lessons our experiences should teach us, when we find kingdom which is yours by every law. soul, the subliminal self, so little understood, and so often be a place more appropriate for our expression and ad- the light again waning and feel that our efforts are failing. choked by the demon of man's brutal instincts, which vancement than is to be found on the planet of our pres- We know not why we should be held by environments so spair, and bask in the sunlight of freedom and progress. thrive like weeds in a garden. Yet the bud is not made ent abode. For it is here we were placed by the creative contrary to the soul's deep yearnings, and to feel that The gift of a liberal and progressive individuality, indeto be blighted, nor the divine self to be crushed by the power which brings into existence all creatures in accord- countless invisible foes are closing around us; to be com- pendent, determined and sincere, is the noblest heritage ance with the divine plan—the supreme law of design—pelled to stand helpless and watch the retreating of ideals of man. Its culture and growth lead to the emancipation Resolve to persevere in the cultivation of all that is true which fills the vast void with shining stars, sends them and dreams we had cherished since the days of our youth. of the mind and will from the rule of others. There are and beautiful; be active and energetic, and direct your whirling through trackless space in orderly and rhythmic We say to ourselves, can it be that this is the end of the infinite capacities within the self which simply await our forces in a straight line toward the attainment of your movements, and with mathematical precision and artistic noble ambitions we have so natiently nurtured and toiled loving recognition to bud and blossom into tangible realiobject or wish, never forgetting the privileges of others, touch gives perfect form and beauty of coloring to the for through all the years? Can it be that in vain we have ties. The deep inward yearning is the progressive spirit and being honest and sincere in all our dealings with numberless things that spring brightly to being on the sacrificed the sunlight and joy of life's springtide in the of life which impels humanity onward; it is the mute

where the air and the sunshine kiss waving grass and waters; in the fair groves and gardens and mossed foun- and takes from us much of the strength and repose we graceful foliage, are but visible expressions of the law of tains. And in the vast deserts, where a solitude dwells had gained from the inspirations of youth. harmony as manifested through nature. Likewise, the that brings madness, men feel this power and take cour- Yet we should have faith in the harmony, the love and

GENERAL SURVEY.

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, bebest subserved thereby. Many of the 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 in- | vice-president; James Judge, secretary; sure insertion in the paper, all other re- Mrs. Ellen Haines, treasurer. Our good quirements being favorable, should be sister, Dr. Nellie Mosier, in her return written plainly with ink on white to platform work, after her almost mipaper, or with a typewriter, and only on | raculous escape from being buried one side of the paper.

py, and in order to do that they will less; otherwise many items would be | tion," 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 adhered to.

M. B. Magoon writes: "We are starting or trying to start a new Spiritualist society here in Worcester, Mass. Our idea is to make it a sort of headquarters and general reading-room for all interested in Spiritualism, whether residents or non-residents. We commenced last Sunday, April 7, to hold meetings, and intend to hold them throughout the summer.'

W. McConnell writes from Montreal, Can.: "I feel a kind of meanness in receiving so much from you, and giving so little. I do not know how you contrive to make your enterprise self-supporting unless you have abundant capital to draw upon. The premiums you give away every year are worth more than all you ask as subscription, so it is evident, according to the value of things, that you are making your paper free to subscribers."

G. W. Kates and wife can be addressed as follows: Princeton, Minn., April 20-23; Brainard, 25-28; Aitkin, 29 to May 1; Hendrum, 3 to 5; Wheaton, 0 to 13. Their permanent address is 58 Royalston avenue, Minneapolis, Minn. Rev. T. W. Woodrow writes that his

time is engaged to serve on the rostrum of some of the camps of the season, but there is room for a few more engagements. Those desiring his services can address him at Wichita, Kan.

The Daily Leader, of Alliance, Ohio,

has the following: "The election of officers at the Independent church Sunday resulted in the re-election of the present efficient and worthy officers. The work of the remarkable psychic. Dr. Nellie Mosier, was most satisfactory. In the evening she gave a message from a former Alliance minister. Rev. Carroll. He wanted to have his old friends know that he came back to prove a continued cautious life and to state that he had been over there long enough to know that the Christian idea of a future state was erroneous, as one him, who sat thereon, and that there eternal laws, operative there as well as here. After the tests Dr. Mosler gave an account of her wonderful escape from being buried alive. About a year ago she was laid out for burial two days and two nights, but was returned to live here to do a much needed work. And so the good work of supplanting ignorance by knowledge goes on."

Dr. Milton B. Jones lectured Sunday evening, April 14, at Kenwood Hal 4308 Cottage Grove avenue. Subject, "The Two Minds of Man." The lecture was followed with some demonstrations of his power as a healer. His lecture showed a thorough knowledge of psychic laws. The ladies of the Church of the Spirit Communion, April 13, gave a hard times and box social at the home of H. F. Coates, 233 Thirty-second street. Hard times was shown in the dress of many costumes worn. Music, dancing and cards added to the pleasure of the evening. Mediums present gave readings. About seventy people were present, and all went away voting it a success.

The congregation of the First Presbyterian Church of Unionville, Mo., was surprised by the recent announcement that the elders had requested the resignation of Rev. E. Allen Boyd, the pastor, on account of a sermon preached some time ago on the subject of "Hell." Pastor Boyd took the position that there need be no fear of a flery hell, but that the real ground of fear was the stinging of the conscience that came as a result of an evil course. The liberal views expressed in that sermon were not to the liking of three of the church officers, and the action mentioned was taken. An enthusiastic congregational meeting. took place Thursday night and resolutions of respect for Mr. Boyd were passed. Mr. Boyd does not look upon the congregation's action-as a personal triumph, but rather as a triumph of advanced thought and the higher criticism over the old traditionalism, and another step toward the broadening and deepening of the church in practical and ethical Christianity. He said: "I do not of religion that this church should be failed to do so. broadly Christian rather than narrowly sectarian, and I am gratified to know that my entire congregation stands on this higher plane of life and thought."

J. C. Norwood writes from Florida: "We are Spiritualists, and Mrs. N. is a fine psychic, and in a private way has done some wonderful things. She cured

one opium fiend and two drunkards." The Cleveland (O.) Leader says: "In a most remarkable way it has come about that hypnotism will be tried on an inmate of Long View Insane Asylum, the result that he now strongly believes ing demonstrations, as he is also a very much. Mrs. Carrie Firth Curran, and private treatment of the sick. Mrs. but on the vivacity and patience of tian superstition shines upon its pages." that hypnotism will cure his son."

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 Corlleving that the cause of truth can be respondent writes so and so, without giving the full name and address of the sentiments uttered in an article may be writer. The items of those who do not diametrically opposed to his belief, yet | comply with this request will be cast into the waste basket.

> Allie Lindsay Lynch writes: "Again I am compelled to depart from Chicago, and return to the mountains of Arkansas for the purpose of securing restoration to health for Mr. Higinbotham. After May 1, Mena, Ark., will be my address for some time."

Mrs. Sarah S. Rockhill writes from Alliance, Ohio: "We held an election of officers on the 15th, as follows: Mrs. G. S. Hails, president; Chauncey Ervin, alive, seems to have reconsecrated her-ITEMS.—Bear in mind that items for | self to the angel world, and stands secthe General Survey will all cases be ond to none as a platform test medium. adjusted to the space we have to occu- Several new members have come to us since my last report. Dell Herrick is generally have to be abridged more or still with us and gives good satifac- street,"

Mrs. Hamilton Gill would like to make engagements to give platform tests at some of the camps in Michigan or the Eastern states during July and August. Address her at 82 Oakley writes in reference to her: "We do not Pettibone and his wife departed, over speaking, an auxiliary committee to our land, Ohio, as usual. know of any medium in Chicago who is two years ago. Cincinnati is a good local and State Association, for the purdoing better work for true Spiritualism | field now for lecturers and platform | pose of presenting to the public some of than Mrs. Hamilton Gill. We have at test mediums. I would like to see or the phenomena of our philosophy. We the Erie railroad, thirty miles southeast tended a great many of her Thursday- hear from my old chum, of 25 years ago; night circles at her home, 82 South Oakley Blvd., near Madison street, and have been astonished at the wonderful tests given by her guides. A very convincing proof of the genuineness of her work lies in the fact that the greatest stranger gets the best tests. An invesligator never fails to get the test he seeks, that his friends live beyond the

"The seven premium books were received some time ago. They are of great value to me."

Rev. S. C. Greathead, of Clifford, Mich., having outgrown the creed of his church, and having advanced new thought ideas, has received notice from his Presiding Elder which will sever his connection with his church. He John Carroll Lathrop told the audience is going to publish a monthly, entitled "The Breath of Life," which will be "a herald of the kingdom coming, in new about two years ago, when the corner divine humanity," "an exponent of full salvation for spirit, soul and body." Subscription, \$1 a year, in advance; 50 to call the church 'The New York Seccents a year for subscriptions received up to June 1. Address, Clifford, Mich. John C. Hemmeter, secretary O. S. S. A., writes: "Attention, Spiritualists! Do not fail to send a delegate to the mass convention at Columbus, Ohio, May 23 and 24, and further the cause of Altru-

Secretary writes: "The program for the Sunflower Social Club's scance and entertainment will consist of the following talent: Message mediums, Prof. Grupp, Geo. F. Perkins, Mrs. Georgia Gladys Cooley and others. Literary and musical, Mr. Burgher, Byron Stillman, Harry Van Asman, James Norton, Mrs. Hoyte, Mrs. Graham, Mrs. Grace Fraser, Mrs. Cooley. The messages will be given in advance of the literary program, and will begin at 8 o'clock sharp. A delightful evening is anticipated, as did not find the great white throne and all talent is of the best. The rich musical treat is seldom found as is repwas no sulphurous lake of fire, but that resented by the above-named persons. puzzled all the philosophers and meta- able and willing worker in the cause, virtue was its own reward there as here | This will be the last entertainment that | physicians of all the ages-and under | loving the work for the work's sake." and every sin had its sorrow attached, Mrs. Cooley will take part in, as she the mysterious direction of the inscrut- Carrie F. Weatherford will lecture for or retribution and compensation were leaves the city the first of May. We able mysteries of thought and judgment hope that Mayflower will be on hand to he caused those wondrous things we delight the audience as she has done so many times in the past four years. Oakland Club Hall, corner Oakwood and Ellis avenues, Friday evening, April 26, 1901. Admission, 10 cents."

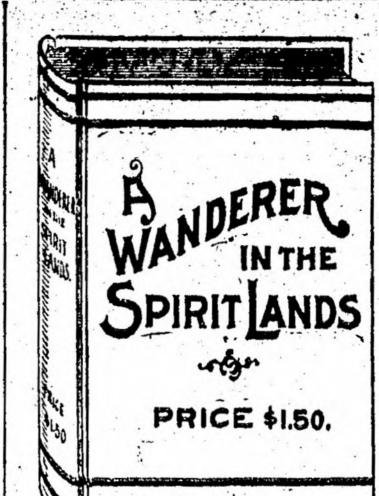
> Julia R. Locke writes: "The Philadelphia Spiritualist Society celebrated the Fifty-third Anniversary of Modern Spiritualism, on Sunday, March 81. Rev. B. F. Austin gave two fine discourses, suitable to the occasion. The Children's Lyceum added greatly toward making the meeting a success. We had extra music having an orchestra engaged for the day. Mrs. Corbion and Mrs. Woodring sang the solos which were highly appreciated. A feature of the occasion was the presentation of a gold penknife to Rev. B. F. Austin, given to him by Mr. S. C. Fenner, presented by the president, Mr. Locke. Mr. S. C. Fenner closed the exercises of the day with a very successful ballot test scance. We are having with us this month Mr. and Mrs. Carpenter, of Detroit, Mich., who are doing splendid work for our society. We are having large and appreciative audiences. Mr. and Mrs. Carpenter are both earnest and true, and while they preach Spiritualism they also try to live it, and the good influence that they bring, will benefit all those that come in contact with them."

Frank T. Ripley is serving the First Spiritualist Society of Marion, Ind., to good acceptance, for the Sundays of April. He can be engaged for the Sundays of May to lecture and give tests, on reasonable terms. Address all letters to General Delivery, Marion, Ind.

A correspondent writes from Muncie, Ind., that Grimes and Hagaman were recently there, and asserted that no medlum could hold a seance in their presence without being exposed as a fraud. Arrangements were made with a medium, Mrs. B. J. Alexander, to give them a daylight seance., Seven Spiritualists and five that, were not Spiritualists were present at the appointed hour, and waited two hours for Hagaman and Grimes, then sent a messenger for them. consider it a matter of serious import- and found them at the railway depot, ance whether I am pastor or some one about to depart. Hagaman said they | She tried to arouse him, but failed, and, else, but I consider it vital to the cause | would return in the evening, but they | becoming alarmed, she summoned a

The Toledo (Ohio) Times says: "The attendance at the Spiritualist meetings held in Memorial ball, during the past month, has been exceptionally large, and each succeeding session finds a larger attendance than the one preceding. Last night, Mrs. A. Murthe, the Thought celebrated the Fifty-third Antrance medium, of Baltimore, Md., lec- | niversary of Modern Spiritualism, on tured to an exceedingly well filled March 24, as their speaker was engaged the physician has been turning his at- course in this city on the first Sunday in by a solo, 'The Holy City,' by Miss Ade- healer, has successfully demonstrated

trance medium of some renown."



Read our announcement of this re markable book on our second page.

E. Z. Dillon writes from Wheeling, fluential skeptics here who are continugive a single evidence of spirit presence,

Ohio: "I shall soon renew my subscrip- and love to all till we meet again." I refer to Brother Kates. We were teachers in the Children's Lyceum at Thoms, in 1872, when Lizzie Keyser was our only medium."

G. B. Sanborn writes from Leadville, Colo.: "Mrs. Eloise Braun, of Denver, has just closed a very successful three weeks' series of psychic meetings, held under the auspices of the Leadville Soclety of Occult Science. This is the D. R. Davis writes from Utica. N. Y.: second occasion of her visiting the Cloud City, and the interest manifested by occultists and by the public generally in her addresses was unusually

The Nashville Banner speaks as fol-

lows of a "Latter Day Miracle": "At the dedication of a new church by Christian Scientists in New York last Sunday. of an alleged miracle which was worked through the agency of prayer stone of the church was laid. According to his statement it had been decided ond Church of Christ,' and this name was carved on the corner stone. But the day before the laying of the stone a letter was received from Mrs. Eddy objecting to the use of the words 'New York.' The contractors declared it was stone, but the faithful assembled and skillfully erase the objectionable words | street. from the stone. From one point of view the operation may appear commonplace, but considered comprehensively it was one of the myriad of miraculous things that are transpiring in a wonderful world in which the wisest is readiest to confess himself ignorant."

N. H. Abbott writes: "The Progressive Thinker has no peer; it has no equal as a high-toned paper."

Mary A. Ingalls writes: "The Spiritualists of Leadville, Colo., celebrated the Fifty-third Anniversary of Modern Spiritualism. Mrs. Braun, of Denver. was engaged as speaker. She lectured before the society for three consecutive Sundays. She is an able speaker, and the attendance was large. The Leadville society has no settled speaker, but it has considerable local talent. Various phases of mediumship are represented here; that which has interested me the most during my short stay here is the physical manifestations produced through the mediumship of Mrs. Newton while sitting under strict test conditions. Independent voices are heard spirit hands gently touch the sitter, and musical instruments playing tunes float about over the heads' of those who form the circle."

The Chicago Tribune says: "A case of autohypnotism has been discovered by Evanston physicians. The victim is I E. Erickson, a wealthy jeweler who lives at 1926 Sherman avenue. Erickson has spent much time for several months in studying the phases of hypnotism and mesmerism. The study has made such an impression on his mind it is said, that he now is subject to auto hypnotic spells, or, in other words, hyp notizes himself unconsciously. Shortly after 8 o'clock on last Sunday morning Erickson left his home and went to his fewelry store in Davis street to look up a matter he had entered on his books. Two hours later Mrs. Erickson called at the store on her way to church and found her husband lying on the floor in the rear of the store, apparently asleep, physician. The doctor after examining Erickson stated that he was in a hypnotic sleep. It was after 12 o'clock before Erickson shook off the spell and regained control of his faculties." .

Julia Curran writes from Toledo, O.: "The Spiritual Church of Progressive the speaker of the evening, spoke of the Jennie Darrell and son were with us I taste.—Ruskin.

great progress, Spiritualism had made in the past lifty three years and the advancement in the unfoldment of our spiritual nature; also concerning vibraboards we get the sounds the same as the phonograph, when the sensitive wax catches the vibration of our voice; also about the effect of different colors upon the human hody. The time will come when people will test and try the laws, and health and strength will follow. The speaker had a very appreciative audlence. After the lecture Mrs. Curran gave some psychometric readings, which were all recognized and very cor-

Mrs. Emma Vogan writes from Richmond, Va.: "Let me announce to the public that I have been honored with a visit from the spirit of the late Rev. John Jasper. I asked him if he had succeeded in getting over the jasper wall? Yes, lie said, but I went through de gate.' I said, 'Have you discovered that the sun does not move?" He said, 'But It do.' "

York: "I left Chicago very unexpected- of lectures and trumpet seances." ly, only having a few days to prepare W. Va.: "The cause is progressing in for a change of residence, being obliged our city. We have a couple of very in- to break up housekeeping and dispose of our household goods. Mr. LeSieur had ally flaunting \$2,000 in our faces that been absent nearly three months, dewe cannot produce a medium who can tained'in this city on business, and he sent for me to come as soon as possible. either by voice or otherwise, in broad I would like to notify some of the light. I am satisfied it can be done. friends through The Progressive Think-You can note this, and any medium | er that we are very pleasantly situated, H. R. Camp writes from Cincinnati, friends there, we send kindest greetings unions, Sunday-school picnics, etc.

> believe from our large audiences every Sunday night that Spiritualism is awakening a keen interest in our city, and doubtless among the intelligent and enlightened classes of our state. Realizing this we believe that the time has arrived to present to the public some of the phenomena for the purpose of the upbuilding of our local societies." The proposed society alluded to by Mr. Balcomb, desires to be placed in communication with good platform test mediums, with a view of engaging their services. Those who are at liberty to fill engagements please address him at the Southwest corner of 22nd and Broadway, Galveston, Tex.

Geo. E. Fink, writes: "On Wednesday, April 17, 1901, a party of friends visited Medium Mrs. Marie Froeblich, at her home, No. 213 Cleveland avenue, and took with them quite a quantly of earthly goods by way of a little donation to manifest in a material way their appreciation of her tireless efforts in the vineyard of Spiritualism. The housewives of the party furnished enough 'extras' from their homes to supply the crowd with plenty of wholesome refreshments-coffee, cake, sandwiches, etc., and there were enough flowers in evidence to lend color and freshness to the occasion. The medium was taken too late to change the carving on the wholly by surprise, and while she was recovering her composure the presence prayed all night. The next morning it and purpose of the party were briefly was discovered that the words 'New explained; after which the goods were York' had miraculously disappeared put out of the way and the visitors setfrom the stone. We have no reason to | tled down to enjoy with their donce a doubt this miracle, but we are skeptical most pleasant and social evening. enough to disagree with Mr. Lathrop as | Though Mrs. Froehlich has been gifted to the method of it. We are of the opin- with mediumistic powers since earliest ion that a living miracle which we call | childhood, it was not until recently that a human being, so wonderfully and she undertook to engage in public work, fearfully made, was moved during the which so far has been greeted with night by that marvelous thing we call a universal satisfaction. She is surroundmind, which all the wise men of the ed by a competent band of honest, earnworld have essayed in vain to under- est and faithful spirits of a very high stand, to exercise the power of a will—corder of intelligence and she is already an utterly inexplicable power which has | well known on the North Side as an the Nashville (Tenn.) Spiritualist Asso-

ciation, from April 17 to May 1. She call hands to use a mallet and chisel to can be addressed at 141½ N. Vine Mrs. Cooley holds her farewell service at the First Spiritual Church, corner Oakwood and Elils avenues, Sunday evening, April 28. She is engaged by the Spiritual Society of Springfield, Ill., for the first two Sundays of May. She will be open for week night engage-

ments, within reasonable distance therefrom. Address General Delivery, Springfield, Ill. Mrs. Cooley has done a most excellent work in Chicago, where she has a host of friends who will be sorry to see her depart for other fields

Owing to the serious illness of Mrs. Perkins, all meetings of the Beacon Light Church over which they preside | A. M. will be discontinued for a time. Sunday, April 28, at 884 W. Madison street, a reception and donation meeting, with four session, commencing Saturday at 2:30 and 7 p. m.; also Sunday afternoon and evening, will be held at the above residence for the purpose of allowing their friends to express their good will, including financial sympathy. Many mediums are expected to be present to assist, and all are cordially invited to attend each meeting. Remember, Saturday and Sunday, April 27 and 28. Mrs. Perkins will go to the country for a needed rest and quietness.

Virginie Earrett writes: "I am interested in organizing Anti-Capital Punishment Societies. Will anyone interested in subject, write me. I am home for the present to rest.' I would like to correspond with camp managers for engagements, on reasonable terms. I would like to derote some of my time to vocal music for camp. Address me at 819 E. 16th street, Indianapolis, Ind."

Polly Burrows writes from Detroit, Mich.: "A grand convention is to be held in Detroit, beginning Friday, April 26, and continuing through Sat urday, the 27th and Sunday, the 28th. There will be two sessions each day except Sunday, which has three. The meeting is under the auspices of the N S. A. The following speakers and mediums are being arranged for: Rev. fluence of distinctly spiritual visions Moses Hull, Rev. B. F. Austin, Dr. J. and experiences. M. Peebles, iD. B. Dewey and Mrs. Root. We understand that Margaret Gaule, Mrs. Zaida Kaths and Mrs. Jackson, of this state are all to be here. The local gramme, and a successful time is ex-

pected. Occult Temple is now taxed to its utmost every Sunday night." D. writes from Albany, N. Y.: "The been successfully controverted. This is house. The meeting was opened with to deliver the Anniversary address at splendid mediumship of Mrs. Maggie the more remarkable, since the book is An devotional songs and prayer, after Battle Creek, Mich., on March 31. The Waite continues to interest large and in- a magazine of facts from beginning to which Mrs. Murthe delivered a short rostrum was beautifully decorated with creasing audiences in this ancient and end. In such a multitude of statements, lecture, following it with a number of palms and cut flowers and the ball was conservative city. The exact, forcible it would not have been strange if some Cincinnati the prominent attorney, Geo. spirit demonstrations, in which many filled to its utmost capacity, with a and accurate manner in which her mes-B. Goodheart. The patient-made the present received messages from de- very interested audience. Miss Julia sages and descriptions are given is en- not been, is the strongest possible evi- william H. Maple. The Arena says of suggestion himself during one of his parted friends. Mrs. Murthe will finish Curran opened with a piano solo; Mr. | tirely satisfactory to all who possess the | dence of the correctness and reliability | it: "The argument is unanswerable. | rare intervals of sanity. The afflicted her course of lectures in this city on the John W. Martin, president, made some comforting knowledge of spirit return, of the entire work." This is to him a The book will at once appeal to the reaman's father is Dr. G. S. Goodheart, of afternoon and evening of the last Sun- well-chosen remarks concerning the An- while to skeptics it is simply marvelous, matter of justifiable pride. The book is son of every reader, and leave him Harrison, O. Lately the father had day in April, and will be followed by niversary, after which Mr. Martin sang compelling 'respectful consideration, handsomely bound in cloth, price \$2.25. given up all hope of his son's recovery. Oscar Edgerly, of Lynn, Mass., one of a solo, 'The Heavenly Song,' in a very Her Sunday meetings in Odd Fellows' It is for sale at the office of The Pro-But since the latter suggested that hyp- the most eloquent lecturers of the or- pleasing manner. Mrs. Carrie Firth Hall, at 3 p. m., are in every way a suc- gressive Thinker. notic influence might prove beneficial, ganization. Mr. Edgerly will open his Curran gave the invocation, followed cess. Dr. Freedman, the Australian tention zealously to the science, with May, and promises some very interest- lina Textor, which was appreciated his wonderful powers in both public only on the quantity of things tasted, and the very death warrant of Chris-

for a few weeks, and have gone on toward her old home in Maine. Her materializing and slate-writing seances confirmed believers and confounded tion, as our ears being the sounding sketics. They will be sure to receive a warm welcome from their many friends should they again visit us. Tho meetings of the Progressive Spiritualist Society under the leadership of Mr. Matthew Stephenson, a local medium, are well attended. Dr. H. Dalton, of Troy, N. Y., has been engaged to speak for the First Spiritualist Society of this city, at their evening meetings. The Progressive Thinker is a welcome visltor and enables us to keep in elbow-

touch with progressive people every-Mrs. Elizabeth Strauss, of Toledo, Ohio, has been lecturing and giving tests acceptably at Adrian, Mich.

James Rogers writes from New York City: "We wish to announce in your valauble paper the arrival of Frank Mc-Kinley, trumpet and trance medium, of Sandusky, Ohio. Mr. McKinley is a great favorite in New York City, and Mrs. J. W. LeSieur writes from New | will remain some weeks, giving a course

INFORMATION

About Maple Dell Camp and School.

The National Spiritual and Religious there, and having left so many dear from June 1 until July 25 for family re-After the above date, each Thursday tion another year for the glorious and Thomas Balcomb, secretary, writes during camp session, visitors will be adincomparable Progressive Thinker. from Galveston, Tex.: "A few of the mitted to the grounds free. The camp Why is it that all of the speakers and members of the Spiritualist Society of opens on July 28, and closes September test mediums avoid Cincinnati? There Galveston have bended themselves to- 2, with a full corps of speakers and me-Blvd., Chicago, Ill. K. G. Walker has been no public medium here since gether and formed a society, or properly diums. Excursion rates from Cleve

Maple Dell Park is situated near Mantua Station, on the Mahoning branch of of Cleveland, and forty miles northwest of Youngstown, Ohio. It is on the summit between Lake Erie and the Ohio river, well supplied with pure water, and shaded by beautiful, wide-spreading maples. The air is pure and bracing, being 605 feet above Lake Erie.

Maple Dell Summer School commences July 29 and closes August 30. 1901. The school is growing more in favor every year, with all 'classes of people, and especially with speakers and mediums.

The objects of the school is to impart to students a practical education, such as will fit each for self-support. The instructions given in physical culture are practical and such as will bring out and develop all the latent forces which the physical form may possess. Instructions in voice culture will

strengthen and train the voice so one may speak, read and sing with the strongest voice and least effort to the lungs and throat. Music, both vocal and instrumental, will be taught by competent teachers.

Language, Rhetoric and Elocution will be taught and every advantage given to all who join these classes. We shall have a class in Oratory and Dramatic Art. Our teachers are students from the Tucker School of Dramatic Art, of Cleveland, O., and the Emerson School of Oratory, of Boston,

Also a class in Phrenology, interblended with Psychic Science. a full and complete faculty, and in- the titles of a few of the chapters structions will be given in the different | therein: schools of treatment. Those who wish protection under this department can become enrolled as students by applying to Dr. D. M. King, Mantua Station, Ohio. We have the most thorough Man; The Drama; A Day in Heaven. school of practice organized for the coming year that we have ever had, and those who wish to be benefited by and through these classes should enroll themselves early.

Further on in the line of education we shall have scientific lectures in the evenings, which will be free to students and campers. Everything that the managers can do will be done to make this school a grand success. We desire to send out 50,000 copies of our prospectus; will those who are in-

terested in this line of work please help us by sending us the address of as many persons as possible, who might wish to attend? When ordering prospectus, please enclose a 2-cent stamp to cover the expense of mailing, thus helping the good work along. Address LUCY KING, Cor. Sec'y. Box 45 Mantua Sta., Ohio.

History of the Christian Religion. History of the Christian Religion to the Year 200. By Charles B. Walte,

This very important and excellent work of Judge Waite has been out of print several years. In response to a wide-spread demand, the learned and conscientious author has revised the same, and issued the fifth edition, with important and valuable additions, in which are discussed the following questions: "Was Jesus an Essene?" "The Inquisition," and "The Zealots." Each of these will be recognized as a subject of great interest.

The book, which comprises over 550 pages, is of decided and positive interest and value to all who desire light on the early history of the Christian religion. It is replete with historical facts succinctly and clearly stated, and its statements are thoroughly reliable—in sharp contrast to the so-called histories put forth by churchly historians, which are largely fabulous.

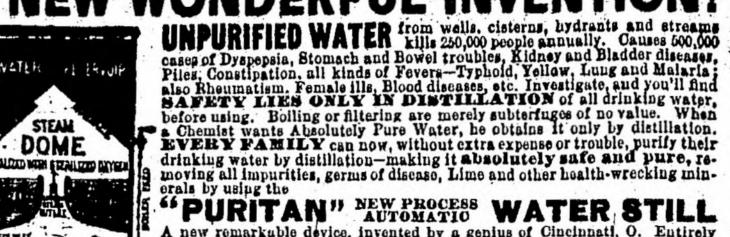
Judge Waite his in this volume rendered excellent service to the cause of truth, and his History should be in the hands of every Spiritualist and Freethinker, for study and reference, as well as in the library of every minister and theological student.

The author notes the fact that Paul was a Spiritualist; he was converted by a vision in which Jesus appeared to him, while he was on a journey of persecution of Jesus' disciples, and his subsequent life and writings attest the in-

It bears internal evidence of careful, conscientious, painstaking research. author says that though this History Spiritualists are moving with energy in | "has been before the public for a numpreparing on elaborate musical pro- ber of years, and has been extensively and sometimes adversely criticised, it can be safely asserted that no single statement of fact contained in it has error had been found. That there has

The sum of enjoyment depends not

NEW WONDERFUL INVENTION



different and far superior to any filter. Simply set it over your cook stove, gasoline or gas stove and fill with any kind of water—it does the rest—Furnishes Plenty of Pure Distilled Drinking Water for family use, clear as crystal, soft, sparkling; aerates it, making it delicious to the taste. Try it 10 days and you'll be astonished at the improvement in your health, feel-

ings and complexion. Thousands of prominent people testify to its marvelous power over disease.

DISTILLED is the only safe water for families, infants, children, invalids, athletes—Endorsed by best physicians and the famous Huiston Health Club (11,000,000 members)—used exclusively in the U.S. Navy. Invaluable for Tourists, Surgeons and all Ralstonites. It is Nature's own medicine, and has cured thousands of hopeless cases. ALL OUR READERS should have one of these Remarkable Stills. They are well and durably made to last for years. Ready for use when received. Style No. 7, Price, \$5.00; Style No. 9, \$8.00. Sent anywhere with Plain Directions upon receipt of Money Order, Draft, Check or Registered Letter. Money refunded after 10 days use if not just as represented. You'll be delighted. We are reliable, old firm. Capital, \$100,000.00. Ship promptly. WRITETODAY FOR OUR TREE AGENTS AND SALESMEN WANTED-MEN AND WOMEN. S100.00 Monthly and Expenses. It's a wonderful seller-book, TESTIMONIALS, &c 122,000 already sold. Customers delighted. Write us quick.

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

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

place, and all are treated with equal

L. S. Bair: Q. Are the laws of matter distinct and independent of matter? A. The laws of nature are the paths which causes run to effects. There is great confusion of thought by the loose way in which the term "law" is used. and the constant intimation that it is a cause, or that it is a self-impelling force, and yet greater by holding it analogous to human laws, to which there is no matter. Matter and force are co-exist- | blind." ent and co-eternal. Without matter. there would be no "law of nature," any more than there could be heat without a vibrating body. The old idea of "dead matter," vivified by a living force out-

I. S. Taylor, Washington: O. We are having a dispute over Thanksgiving day. Has it been celebrated since the first settlement of this country?

A. The Plymouth colony first observed the day in 1621, and it was ever afterwards celebrated by the New England states. The pioneers of the North- | When the God of Nature was, the soul ern and Middle States, being mostly of man existed. Equal with God he from New England, carried the observance of this day with them. Not, how- an ending; ten million changes may ocever, until 1863, was it made a national | cur but the same intellectual soul still holiday, by a proclamation of the pres- exists. When are we to expect bliss, or

strength is stricken down, and sudden- man would become less than a god. the same as the spiritual man originally ly, or in a brief time departs, does he Fortunately for man, he lives forever, developed in the physical man here. regret the change and mourn the loss as | and evolution keeps him forever mov- | But we will let that pass. does his family or friends, and does it ing. Darwin's theory of evolution has take time with him as with them to been demonstrated a thousand times heal the wound?

from the fundamental principles of of man. Spiritualism, that the next life is a conhis family superior advantages, and should be the object of all humanity. realize his high dreams of success, and to-morrow he finds himself a spirit, make his presence known to those for whom he was putting forth every enbusiness, and with his going, all vanished, leaving his wife and children penniless and dependent.

tense will be his feelings, for he will not us a better start in the spirit life. be able to arise to a broad plane when he can understand that success in this eternally with him and we are a part of therefore part and parcel of his kinglife is not all, and that events in the future years may bring results, as the humanity is heir to. spiritual world regard it of more value than the gaud he was pursuing.

has entered a higher sphere, where per- telegraphing or soul projecting will be these. But necessarily he must believe fection of character counts for all, the in use before very long. We have a in righteousness and unrighteousness; pursuits which absorbed him in earth- right to expect it, for these long wires | therefore in the two kingdoms of rightlife-will become as toys which interest and unsightly poles are becoming a cousness and unrighteousness. To children and are foolishness to mature | nuisance and should be removed. Some- | which kingdom do you yield obedience? men. His affections will be drawn to- thing better is being talked of and as | Perhaps you, too, are badly "mixed;" ward his family, but when he finds that he cannot assist them, he will submit to the inevitable, knowing that it is only for a brief time, before they will come to him. Herein he has the advantage. He knows that he is in a higher existence, and can overlook those in a lower, watching their onward steps to join him, while they plod on under the clouds which conceal him from them.

Whenever they are susceptible to

for the spirit to communicate with friends thus left, words cannot convey the joy, the lifting of the burden of regret, the ecstasy of the communication. There are instances, many instances, where this desire to be restored to the earth-life, to assist dear ones left dependent, becomes overwhelming, and the situation of the spirit most deplorable. There is consolation for such individuals, in coming into the presence of their friends; into their atmosphere, when if they are not recognized, they are able to receive on their side. Their condition is made most wretched when they find their friends, disbelleving in the possibility of their coming, or existence, and sneering at the belief that

they can, or possibly may communicate. At a home circle recently, the medium being young, and this his first experience under control, a spirit came, who had departed this life in a foreign land. His sister lived in an adjoining town, and his one wish was to communicate with her. He had wronged her, he thought, and had left property he want-

ed her to have. "Oh! my sister! my sister!" he cried with tears running down the medium's cheeks, "will you not tell her to come to the next seance and talk with me?"

I knew this sister as one who was a narrow, uneducated, and hence bigoted church-member, who hated Spiritual- known author. Price 15 cents. For so if only one had solidity; for impeneism, and I hesitated, while he urged. "Yes," I replied. "I will do this for

you, but she will not come." It was a disagreeable task, but I pleasantly approached his sister, and told her of the seance and the urgency welcome to come to the next seance,

benefit. She replied with rude indignation. that her brother was dead and buried, and she did not want to refresh her memory with any more experiences. "Anybody claiming to be her brother, office. Price \$1.

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was the devil," and she thought folks had better be in better business than claiming to raise the dead. I thought perhaps her greed might

overcome her bigotry, and I mentioned the property claim. I was mistaken. She did not want a cent of it. He had not anything to leave, she well knew, and she would not say another word on the disreputable subject.

At the next seance, this spirit brother again communicated. He knew before he came that his sister would not come. He had gained control of himself, and though the expressions of his grief were not so violent, their depth called out greater sympathy.

"She will not come," he said; "I cannot approach her, for the dense sphere keeps me away from her. I thank you for what you have done for me, though

"If she does not desire the money you left, is it not better you let it go? It is of little consequence, as she has enough, and it surely is not wise, or for your good to have it weigh down your spirit and fetter it to the life it should now be freed from."

"It is true," he replied, "I will not be a slave, even to my sister." Are there not others ready to assist

you?" I asked. "Oh, yes, there are many, ready to take my hand, but I have not felt strength enough to go with them. This chain has bound me to earth."

The chain is so weak it will break with a thought. Go with them who are ready to instruct you, and leave those who will not open their eyes for fear they may see."

Six months passed, and he came to me writing automatically: "Do you recall the wretched person who made you so much trouble? Well, my sister does not fill my whole mind as then. A thousand thanks for your advice. I have friends now more than sister or brother, and the paltry sum I left, oh, I laugh when I think how large it appeared then to my earth-inclined ideas. I have found that we can overcome regret by having similarity. The laws of nature, that is a higher object, and now I have so the directions followed by matter de- changed that my chief trouble is that pends on the attributes and forces of this sister is so spiritually stupid and

REFLECTIONS

side of and foreign to itself is obsolete. On the Sublimity of the Soul of Man.

Is there any subject more lofty to contemplate or of more importance to the human family? Every soul that has ever existed still lives, and is a conscious entity throughout all eternity. had no beginning, and will never have over, and the more we study it the bet- | istence the same as they are here then A. It follows as a direct conclusion | ter understanding we have of the soul | that is a divided kingdom the same as

When time ceases with man his soul | minority there the same as here, while tinuance of this, that a person suddenly moves on just the same. When the the devil or unrighteousness takes removed from the spirit realm, would body has performed its mission, the charge of the great majority in both loas deeply regret the change, as though | soul has its freedom with the spirit, | calities. And we can't see that having seized and transported to a foreign when it displays greater activity and the righteous minority enter into a country. To-day he would have far- strives for higher aims. The strength place called heaven while the unrightreaching plans, great ambition and de- of character of each individual is eous are consigned to another place termination to win worldly goods, hon- known by the energy he possesses in called hell, in anywise alters the main ors. position and emoluments; to give this or the higher life. Higher motives Our children should be trained to revere the soul that is within them, and with every scheme he valued at an taught to never blacken it. Good deeds end, and powerless to assist or even and unselfish principles are religion be so long as "birds of a feather flock enough to carry us safely through this | together.' life, and the next will take care of ergy. Perhaps his life upheld all his itself. Progress means evolution, and evolution means eternal life.

The best way to praise God is to serve humanity, and the only way to forgive Can anyone doubt he will have re- sins is to pardon those that have sinned grets? If he is narrowed in thought by against us. It is far better to commence his devotion to business, yet more in- | doing good in the earth life, it will give

If God is everywhere, our souls are all life, subject to all the changes that | dom, regardless of "topography."

tion we may expect even greater and no stock in heavens and hells; When he becomes persuaded that he changes in the near future. Wireless therefore no stock in the kingdoms of long as we have the principle why not | most men, if not all, are. The two king-

put it in force. The benefits of life are to be had by experimenting. Thoughts are things righteousness predominates; in others produced, and the more brilliant they the kingdom of unrighteousness has an are, the more quickly they can be used uncomfortable ascendency. But every for the benefit of all the world.

new dispensation is on the eve of being | May you have all manner of success in projected. The greed principle has nearly destroyed the happiness of all will you set up the "kingdom of heaven" spirit influence; whenever it is possible | the world. Nations fight other nations | in the "hearts" of men. almost wholly for gain. The wealth of | We would, however, caution you the laboring man is surely falling into | against making the mistake of supposthe hands of the rich. Christianity has ling that building up the church is synbeen tested and found wanting, and onymous with building up the kingdom now, I ask, is it not about time that evolution bring about something that will

no harm to the wealthy. In a short time we of to-day will meet | best church member is not always the again on the other shore of eternity. best citizen or most righteous man. Who will be the richest there? Let us Still we can understand why church compromise and join hands on the earth lenders have come to insist that you plane, and with brotherly love march on together and enjoy the fruits of the through the church and by church new dispensation which is near at hand. The angels will call down greater blessings upon us and the world will be the but those who originated the idea for better for our having lived in it.

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Showing in What It Con-

One hears so much about the "Kingdom of Heaven' that he becomes curl ous to know what is meant by the expression. The church contents itself and those who look to it for light by saying the kingdom of heaven is one of those many things which may be apprehended but not comprehended. It is just possible, however, that the church shrouds this and many other things in mystery for purposes of its own and because it insists on giving them a special supernaturalism. We say "special," for all things are both natural and supernatural. The Kingdom of Heaven is no more supernatural and no less natural than is anything else. Yet the church for reasons of its own may object to a natural explanation of what is meant by the expression Kingdom of Heaven. Nevertheless we have the temerity to attempt it.

The idea in Kingdom, the first term in the proposition, is government: government by a King whose will is the law or rule of conduct, and whose authority is co-extensive with his kingdom, or his kingdom co-extensive with his authority, whichever way you choose to put it. Therefore instead of the Kingdom of Heaven it is often written the Kingdom of God. And sometimes it is written the Kingdom of Righteousness. Indeed, as we cannot suppose Heaven governs anything, the only reason for putting it Kingdom of Heaven is that in Heaven the will of God is supposed to be supreme; his laws and rules of conduct are implicitly and universally obeyed. What those laws are all the great systems of religion agree are brotherly love, charity, the golden rule, justice, truthfulness and the like; and they are grouped under the one general term righteousness, From this general belief that in heaven the will of God, or righteousness, is supreme comes the prayer: Thy will be

done on earth as it is done in heaven. Then what is meant by heaven, the second term in the proposition? It is a pretty general belief that all men, both the righteous and unrighteous, pass through the door of death from the physical system of existence into a purely spiritual system of existence. And the presumption would be that the righteous and unrighteous there are mixed up or live next door neighbors the same as they do here.

As the mere fact of death, or cutting loose from the physical, could hardly put any change on the nature of the spiritual man the presumption is that he is no more nor less righteous than he was here. He is the same spiritual man still, and with the same form and proportions. Then presumably the only sense in which this spiritual system of existence is "heaven" is that it is a system as much higher than the universe system as spirit is higher than the physical or matter; and in which the noumenon of phenomenon, the Infinite Being of finite being, makes a correspondingly higher manifestation of himself. Per-

sonally we think it probable that a even perfect happiness? The soul of higher nature than the spiritual develman is so constituted that rest or in- ops or comes up within the sphere of L. S. B.: Q. When a man in his full ertion would desiroy its usefulness and consciousness in the spiritual man there

If the righteous and unrighteous are mixed up in the spiritual system of exhere, God reigning over the righteous fact; it is a mere matter of topographically separating the sheep from the goats. We see miniature hells and heavens in the earth to-day, and perhaps everywhere they will continue to

We take it that the kingdom of heaven is wherever there is a righteous man, a man who feels and practices brotherly love, the golden rule and so on. Such man is amenable to the laws of God, the righteous, therefore a part and parcel of his kingdom, no matter what his topography or surroundings. While the great majority are said to be amenable to the laws of the Devil,

Now there may be a great many men Following up the principles of evolu- who take no stock in Gods and Devils, doms exist as "next-door neighbors" in every man; in some the kingdom of

man can aid in building up the kingdom Selfishness should be laid aside, for a of righteousness in himself and others. this most laudable undertaking. Thus

of righteousness. We do not remember that Christ said very much about buildserve the poor for a little while and do | ing up the church; that seems to have been Paul's mission. At any rate the can only attain to righteousness methods. Those who now make the insistency may have no selfish motive them doubtless did.

Now, in this effusion we have spoken something "there" and of the universe trability is due to solidity. Gases have "The Spiritual Significance, or, Death | but little solidity, therefore gases and solids have not so very much objection

Therefore if there were such places as the church "apprehends" when it trumpet, and then I told him." Jessup | tors' "scares" and doctors' fees. speaks of heaven or hell, we may even soon afterwards told me it was somewhich would be expressly given for her our Bible: Who Wrote It? When? now be in one corner or in the very cen- thing entirely new to him, and that the Where? How? Is It Infallible? A ter or one or both without knowing it. Voice from The Higher Criticism. A The shouting around the "throne" or few thoughts on other Bibles." By the howling in the "other" place may Moses Hull. Of especial value and in- be going on about us yet we not hear it. been in earth life. terest to Spiritualists. For sale at this Much confusion comes of thinking of Now those two mediums being devel-

perhaps at the center of an infinity that has neither center nor circumference. It takes a long time, however, to break up F. J. RIPLEY.

Afton, Tenn.

Suggestive Thoughts for Inquirers,

To the Editor:-In the perusal of your invaluable paper, what a chain of seemingly disconnected ideas pervades my vocabulary of thought.

It is a fact that should be more commonly understood, that man through the laws of comparison only, is enabled to make use of his faculty of reason; and that throughout all the many and varied ramifications of nature, the antithesis is always to be found. It is not the part of wisdom to expect anything to be superior to the material of which it is composed, and the negative forces have the same inherent rights as the builders, because it is all natural. Man is not indebted to the laws of harmony for his advancement, but more to the laws of discord, friction and agitation. Polish is only obtained through friction, and all the liberties which man to-day enjoys, have been gained from both church and state, by and through this same law of commotion and sacrifice.

The chaff is separated from the wheat

only through agitation, and mankind have gained their liberties from their oppressors through this unceasing law of conflict and opposition. Only for wrong, there would be no appreciation for right. Only for falsehood, there would be no appreciation for truth; and only for those who are in the opposition there would be no appreciation for those noble workers who fall by the wayside in their zealous endeavor for the propagation of the spiritual truths. Some fifty-five years ago my young eyes first in wonderment, viewed a locomotive, and while my child mind was unable to comprehend the mechanism of the huge thing which seemed to have the pulsation of life, my eyes were attracted to the drive wheels, and to the large chunk of iron just opposite to the crank, and as the machine moved, my eye would follow the ungainly chunk in its revolutions with the wheel. It cer tainly spoilt the symmetry of the wheel and on the first opportunity I examined and could not even find a sand hole in the thing. In the middle of the night I would frequently have an hour to ponder over the problem. I at last made up my mind that I would expose my ignorance and gain the knowledge, and taking a position close to the object, when the engineer came that way in oiling the machine, I said, "Mr., will you please tell me what that chink of iron is in there for?"

Coming close to my side, and laying his large, kind hand on my shoulder, he said, "My boy, that is a mechanical balance, a counter-balance to the connecting rod which conveys the power to the wheels which move the machine, and without that balance, the utility of the machine would be destroyed."

Which was only in compliance to one of the simple laws of nature. I say simple, because there is no complexity in nature's laws. Following the channel of the least resistance "nollies" all complex features, and leaves the burthen upon our own shoulders in not comprehending the simple facts which are all around us, and in place of getting as close to nature as possible, and picking up those shining, unchangeable gems of truth, we are treated without seasoning to a hypothetical dish of ego. sub-conscious self, suggestion, subjective self, telepathy, thought transference, and kindred subjects, all beautifully coated over with the impregnable armor of science.

Without a fear of an intelligent contradiction, I will affirm that not one in fifty of the young M. Ds. nor D. Ds. in the land, but feel competent to (in their mind) fully elucidate the fact of thought transference, telepathy-why, yes, those things have been scientifically demonstrated, and in the explanation of those effects or phenomena, how produced is exactly on the same line of many of our well-informed teachers in

the spiritual philosophy to-day. Such twaddle reminds me of the story of an old lady who at an auction sale purchased an old dictionary, with the admonition from the salesman, "Grandma, you take that book home With you, and read it clear through; you will find it very interesting." The good old soul innocently complied, and when she had spelled the last word. Zymotic, laying down the book and taking a long breath, remarked, "Wall, I swan, that is splendid language, but for the life of me, I can't somehow jist git hold

of the right end of the story." After reading a part of Mr. Dawbarn's able effort, I say able, as I wish to be fair, and judge a tree by its fruit, This the spirits come to teach us, I. like in my childhood days, wondered what it was there for, what was the purport, could the hypothecation of facts bring a man that popular eclat that so many of the human kind admire; and before I had time to form an opinion agreeable to myself, the masterly effort produced the effect, in the comprehensive criticism of Sar'gis.

Yes, start the agitation and good is sure to follow. There are many places where the man Covert as a starter would prove more efficient than the best talent on the spiritual rostrum to-

Thought transference is produced in several ways, first by direct communication, second by letter, and third by a

Yes, but what has that to do with telepathy. Well, here is a little of the knowledge gained by stimiting my ignorance and delving for facts. The first is when I'l conceived the thought, the two mediums only acting

I was residing in Marion Ind., and J.

as the instruments. big 1

G. Hinderer, a trumpet medium, was stopping one night with us, and at Alexandria, some forty miles south, Mr. Jessup, another trumpet medium, resided. They had previously held seof the spiritual system of existence as | ances together. Hinderer) had an engagement at Jonesboro, and wished Jessup, as the circle wouldibe large, to Old Records." Told by Paul Carus, the term "there," however, for some be with him, and as the time made it thing at present outside the sphere of | doubtful in reaching him by letter, I dents of the science of religions, and to our capacities, and "here" as something suggested to send word by his control. within that sphere. We suppose that All right; Hinderer held the trumpet both systems are infinite, therefore that | and I sent the word. Spenking to his both are in the same space if space had | control I asked, "Can you go to Alexananything to do with infinity. Two or a | dria and tell Mr. Jessup that your medozen systems of existence do not inter- dium requests him to take the 11 fere with the existence or movements o'clock train and meet him in Jonesboro of each other if they have no properties to hold a seance there to-night?" The in common. Perhaps they would not do answer was, I will try." Holding the trumpet in his hand, the large end near the floor, soon the tap, tap, tap on the lower end of the trumpet.

Putting the trumpet to my ear I received this word: "Mr. Jessup will comply with your request. He was lying | die. on the lounge and I rapped on his intelligence told him where Hinderer was staying, and answered all questions, fully as well as though he had

the spirit system of existence by Spirit- oped to that extent that their vocal or- Thinker.

ualists, and of heaven and hell by the gans could be used, the message, was church, as something way put yonder, conveyed through the power of speech, whereas if the message had been conveyed by impression, it would have been a fair case of telepathy or thought

transference as understood. And again, Mrs. Dr. Hilligoss wrote me a letter, and desired an answer by return mail. I was down the street when this letter was delivered, and uncertain as to time of return. Mrs. M. opened the letter and seeing

the necessity of immediate attention, for the next mail south, requested a spirit friend, if possible, to impress me to come home. I was in a barber shop, and as I was going out of the shop, with no thought of returning home for several hours, a feeling or de sire came over me to go home, and as we generally are controlled by our desires, I went. My wife laughingly told me what she had done, and there was a full-fledged case of thought transference, only for the sequel. A few nights after this I was at a trumpet scance, and talking with a spirit friend, I remarked, "John, how about that letter business?" The answer was, "Oh, that is all right, I caught you coming out of the barber shop," and a theory of years was destroyed by one little fact.

Now I wish to ask, in either of these two cases, where the sub-conscious, suggestion, vibration comes in? It is well understood that certain conditions must exist before telepathy or thought transference is possible, and that condition is all that is necessary to enable the spirit messenger to approach and impress the receiver with the thought or desire of

This is thought transference simplified, and if I am wrong and there is any other comprehensible way, I wish to know it; but for the sake of those who are seeking truth in the most simple manner, don't I implore you, set your sights too high for our mental caliber. One more little fact and I am through. I have felt somewhat partial to the medical or healing phase of me-

diumship, and take delight in the diagnosis, especially when the patient is at a distance from the medium. A Dr. Barnes, of Marion, Ind., who diagnosed through the psychic law and through whom I had witnessed fine phe-

nomena in that line, was one day discussing the matter, as to what part he individually played, in the diagnosis of a case at a distance. He frankly admitted that he did not know, but it seemed to him as if he went to the patient, which hypothesis I could not accept, as he could not be in two places at one time. I agreed to ascertain the fact and report to him.

There was a few of us holding developing circles, and the attractive party was J. M. Schellhouse, of the medical phase, and now professor, and while in trance, we through his organism received some of the grandest lessons, and as intelligent answers to all questions we might ask as we could wish. His controls seemed to delight in schooling us in everything we could comprehend.

I therefore asked him the question referred to, and mark the answer, with no sub-conscious ego, but a plain comprehensible answer: All mediums have a band of helpers, of this phase the band consists of those who took much pride in their profession in earth life, (like attracts like). Soon as the power of the medium is call upon, one of the band flits to the patient, diagnosis the disease, and returns; if the medium is well developed we hold the diseased parts up to his clairvoyant vision, if not we throw the condition, the symptoms of the disease upon him, and impress his intellect for mode of treatment. Now that does seem to be compre-

hensible to the common mind, and seems to be a tangible truth. We are all creatures of circumstances and education to a greater extent than we are able to comprehend. We blame our brothers for things they cannot help, and commit equal if not more grievous errors ourselves. If a man is so constituted that he must ride a hobby, by all means allow him the pleasure, so long as he wears his own pants, he will dismount in due time; and if my brother desires to harbor and cherish a hypothesis in place of giving place to a little fact, he has the privilege. But I wish the fact.

D. C. MONTGOMERY. Akron, Ohio.

ANNIVERSARY POEM.

Backward through the flight of ages, Turn we now our mortal view, And there greets us from its pages. Wrong and sorrow-ever new. Ignorance and selfish pleasure,

With no thought of others' good, Leave their record without measure, In our hearts 'tis understood. Once we thought 'twas God had

planned it, And would glory in our pain; Now we know 'twas but our lesson And must ever bring us gain.

Come to bring us hope and love, Tell us that our selfish passions Cannot bring us peace or love.

When they first had oped the portal. And the light came pouring through, How our hearts were thrilled with rap-

For we found that God was true. Now the years have passed and left us. Still our lessons conning o'er. And we've learned that we are spirits

Here upon this earthly shore. Would we be bright, happy spirits, Would we ever dwell in bliss, We must live the life more perfect,

Be more generous, just, in this.

Fifty years and three they've taught us Lessons from the higher life; Let us give their lessons voices. Let us live them through the strife.

SARAH STONE ROCKHILL. Alliance, Ohio. Vaccination a Curse.

In the exhaustive work of Dr. Peebles upon compulsory vaccination, and the small-pox, he proves-conclusively proves that the principle of vaccination rests upon no scientific foundation. That calf-lymph is an animal pus-

poison. That it very frequently produces present injury and sometimes kills. That it does not prevent small-pox. That epidemics usually commence

with and rage the most flercely among

the vaccinated. That some of the courts have decided against the legality of compulsory vaccination. That countries, cities, towns, the most

thoroughly vaccinated, have suffered the most severely from small-pox. That vaccine lymph opens the way for eczema, erysipelas, tumors, cancers and consumption. -That in small-nox epidemics, more of

the vaccinated than the unvaccinated

That vaccination is good only for doc-That isolation, sanitation, pure air and hygienic foods are the proper rem-

edles and preventatives against small

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THE SCIENCE OF SUCCESS Reader, have you ever stopped to consider why some persons are so successful; why everything they touch seems to turn to gold; why they acquire wealth, position, power and influence without any seemingly great effort on their part? Such persons surround themselves with friends, are honored and respected in their communities; are sought after in society, and gain prominence and distinction without apparently trying. Have you ever considered these things? Do you know why?

Not hard work, for the poor work harder than the rich. Not birth, because many of our successful men are of lowly parentage. Not luck, for many a lucky man dies friendless and poor. We will tell you why. The secret of success in life is personal influence—the ability to make others think WHAT as you do; to win their confidence and friendship and get the: help you. There is a secret power by which you can wield an irresistible personal influence; by which you may overcome all obstacles, charm and fascinate whom you will; by which you may

cure every known disease and bad habit without the aid of drugs, medicines or the surgeon's knife. It is called personal Magnetism or Hypnotism. It is the basis of success in every business and calling.

It is a God-given power that is the heritage of the poor as well as the rich. It is truly the wonder science of the age. Consider what it means to be able to convince a man that your good. A fine a man that your goods are the best on the market, that your services are in-valuable to him, that you are offering to him a good investment, that he needs what you have to sell, that your opinion is correct, that he should act upon your advice, and a thousand other things of GIVEN this kind. Consider what an advantage such a power would give

POWER you. If you wish to secure a good paying position, obtain an increase in salary, or add to your present income in any way, a knowledge of hypnotism will prove invaluable. In hundreds of instances it has been the turning point in the lives of papella who ware handled to give the province of papella who ware handled to give the province of papella who ware handled to give the power of papella who ware handled to give the power of papella who ware handled to give the power of papella who ware handled to give the province of papella who ware handled to give the power of papella who ware handled to give the power of the ing point in the lives of people who were ready to give up in despair-for whom the future seemed to have no hope. We have just issued the most remarkable book of the century, which explains all about hypnotism, personal magnetism, magnetic healing, etc., in language so plain that a child can understand it. The book was written by Dr. X. LaMotte Sage, A.M., Ph.D., LL.D., the most eminent and renowned hypnotist of modern times. It tells of new secret instantaneous methods which

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structor of the age. What I mean by the press includes all newspapers, magazines, journals, periodicals, pamphlets and the current literature in art, science, history, fliction and

The most important factor in this grand aggregation is the daily newspaper. Its strongly felt and widely distributed influence as a beneficial instructor comes from the fact of its cheapness and universality, and the ease and facility with which it reaches all classes of the people.

While its tone may not in all cases be of that high character which the more advanced classes might desire, yet, on the whole, as general influence must be admitted as being beneficial and up-

In placing the press at the head as the great teacher and leader of our race and times, I would by no means offer any disparagement to our institutions of learning. Our free common schools unquestionably stand next to the press as its most important coadjutor and auxiliary. They prepare the grounds for the sower's seeds, while our higher institutions of learning develop the writers and managers of the

Next to the daily newspaper comes the magazines, and their beneficial influence is being the more strongly felt and diffused as their cheapness ad-

The fine art, musical, medical, indus trial, agricultural, scientific and religious journals follow closely in the wake of the magazine. And last, but not necessarily least, comes current history, fiction and poetry.

By means of the daily newspaper ev ery advance made in the sciences and arts; every new invention; every practical idea for the amelioration and uplifting of our common humanity, as well as those works of skill, genius and inspiration that lead the tastes of the people to higher ideals-into the realms of esthetics and the beautiful-are scattered broadcast, like the wholesome benediction of an April shower. Every time they will try to let their angel new idea passes through the crucible of | friends speak to them. the daily press and comes out winged for flight or falls into the wastebasket of non-utility.

With such facts apparent to society, what is its plain and proximate duty but to furnish to every household and to each member of its constituency, who has arrived at the years of accountability, irrespective of condition or culture. one or more daily newspapers of the most improved and highest artistic merit; whose editorial, literary and news departments should sparkle with the best gems of thought and the daily news from all parts of the world.

In these daily newspapers each member of society should be allowed to have his or her sny when couched in language not calculated to work harm to others. Such a daily paper should be furnished, as aforesaid, free of charge, as the great instructor of the people, and as an auxiliary to the police regulations of the state, by the state.

They could be managed under some such a system as our free schools are now conducted, and in my judgment and Mrs. W. W. Aber, her daughter and would be far more beneficial.

They should be so managed as not to be subsidized or corrupted by party lash or individual bribery.

Their editors and managers should be raised above politics by life or goodcharacter positions, and receive salaries commensurate with their ability and re-

march of free knowledge, illiteracy would disappear and crime withdraw to the covers of darkness. A few decades of the free distribution of such a daily newspaper would work a material saving to the now overburdened tax-payers of the state. Are the public aware that the criminal classes stand in greater fear of the daily newspaper than of the officers, courts and prisons?

Those who cannot now read would soon acquire the knowledge and it is a habit that once learned becomes permanent and profitable. The postal service of the nation

should be called into requisition for their free delivery. That the supplying of the people with daily newspapers by the state will be-

come a feature of the advancing civilization of - the twentieth century, I have no doubt. The mount of progress lieth near ahead. Strain every nerve to reach its crown-

ing light; The past holds only darkness and the dead. The future glows with God's eternal

I have not spoken of the church for the reason that I cannot bring my mind to the conclusion that it is beneficial to teach fable as truth, and to instruct our children that they can unload their sins upon the back of a crucified savior. thereby avoiding that just and necessary retribution that must inevitably follow the infraction of physical and moral laws. If it would make Christ a guide to avoid and not a forgiver of wrong, and reject the fable and mythology of ancient friestcraft, as contrary to God's grand revelations in nature, it might be classed high on the. list of beneficial instructors. I recognize the fact that the time was, notwithstanding its opposition to thinking and advancing minds, when the church nourished and sustained learning through its long night of sickness and feebleness. But that night has passed never to return, while its sickness and feebleness has fallen upon the nurse. The church needs a new Christ to rouse it from its them and was rejected. And the Christ of Spiritualism is teaching a new dispensation to the church: will they follow the example of the Jew and con-

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, car- Price 15 cents. rying the principles of evolution into DEC.

tinue to crucify? B. F. SLITER.

Grand Rapids, Mich.

"Faithful Are the Rebukes of a Friend."

In the perusal of Brother Hull's ar

ticle, "The wages of Sin Is Death," 1 am impressed to give a few thoughts on that line which have haunted my menby the wholesale. We must study tal vision for some time. I am glad to see the trend in many walks of life, to reach to the higher and better while in the form. We can see that advanced thought is bringing to the front leaders in the medical profession, religions of all cults, as well as those who accept the Spiritual philosophy. If those who have accepted the husks of the past, and up to this time have tried to be fed therewith, are beginning to move out The Press of the Twentieth Century.

therewith, are beginning to have out and are looking the progressive horizon over, and are asking for light, more light, what is the duty of Spiritualists toward those in search of the path that will open the way for them to make progress themselves toward the knowl-

edge that will make them free?
In the first place, Spiritualists should show that they believe what they teach, by living up to the teaching, of their beautiful philosophy. They should show that they firmly believe that as they sow so shall they reap, and square their lives by that rule, for we believe not in a Savior who can take upon himself all

our sins and let us go free. Spiritualists know all these grand truths of right and justice, and still what rubbish clings to our ranks. Those who claim to have daily communion with spirits, and can talk so well of love, right-doing and progress in spirit enfoldment, can and do give the lie to what they tell us, if they lie, steal, slander and backbite.

We don't wonder that there is more or less rubbish in the churches, because of the teaching that tells them that they will be forgiven of the darkest crimes if they only ask it; but for those who claim to be well versed in the teaching of Spiritualism to commit all the sins in the catalogue of crime is something dreadful to contemplate, I feel there is no greater sin that the angels look upon than the practice of fakes or bogus mediums, posing as the open door for the angel friends to come through to the sphere. Our ranks are full of such, hose who for a little filthy lucre will stoop to such demoralizing work for a livelihood. It is no better than stealing, which it is, What is to be done to cleanse our ranks of this which causes the world generally to make us a hiss and a byword? It is with Spiritualists as a body, as with an individual; we must purify ourselves. Every camp, so- Sunday Spiritualist Meetings in keep standing notices of meetings held clety, or association, should see to it that no fakes get a footing in their precincts, or we will receive the result and wages of sin. "Death," which is one great cause of the slow progress we are | Hall, corner Oakwood and Ellis avemaking when the harvest is ready for the reapers, when the piteous appeals are heard all along the line: Tell me where are my loved ones. But they come in contact with some fraud, and then a set-back, and it may be the last

Grand opportunities have we for the development of the highest and grandest within us spiritually. We have naught in the way to hinder, everything to encourage us to go on and up. Haplength of days and prospects of a glorlous entrance to the home we are making over there. No deception will avail us anything in this life or the future. Let us keep before our minds that the "wages of sin is death."

MRS. C. C. BACON.

PASSED TO SPIRIT LIFE,

[Obituaries to the extent of ten lines only will be inserted free. All'in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.1

Passed to spirit life, April 2, Mrs. E. A. Whiting, a Spiritualist for 30 years. | 8 p. m., lectures by competent speakers; Funeral services were held at Ennis, tests by H. F. Coates and others. All Texas, her old home, by the writer, Mr. son-in-law, were with her, on a visit at the time. CARRIE M. HINSDALE. Fort Worth, Texas.

Passed to the higher life, April 13 1901, Amos Thompson, aged 94 years He came from Maine to the state of Illinois in 1817. He lived in St. Clan county, Ill., more than 80 years. The Before the onward and outward last few years of his life were spent with his youngest son, Charles T. Thompson, in Portland, Oregon, where he deceased. His remains will be taken back to Belleville, St. Clair county, Illi nois, for interment.

> Passed to spirit life, at his home near Breckenridge, Mich., April 3, 1901 George T. Champion, second son of A. dents of Nature holds services every J. Champion, aged 34 years, 6 months | Sunday evening at Nathan's hall, 1565 and 17 days, of pneumonia. He was fa- | Milwaukee avenue, corner Western avemiliar with the philosophy and moral ethics of Spiritualism from childhood. three children, many relatives and hosts neral services were held in the M. E. church at Breckenridge, and his body engaged. put away in the village cemetery. Martha E. Root, of Bay City, conducted the funeral services.

A. J. CHAMPION.

Passed to spirit life, March 1, Mrs. Eleanor Woodruff. The last years of where she died, although a former reswith paralysis, remaining unconscious for four days, when she quietly passed away at the age of 81 years.

- A. W. W.

Venus Palmer passed to spirit life, at 11:15 a. m., April 9, 1901, from the home of her sister, Mrs. Dr. W. R. McGuffin, at 104 Jefferson street, Jollet. Ill. Sister Venus had made her home with Marsle and the Doctor for the past thirteen years, and was a true believer in the beautiful truths of Spiritualism. Besides these two a brother is also left. W. A. Aylsworth, to mourn the loss and absence of the loved and familiar physical form, but are comforted by the thought that there is now another on the further shore to welcome us when our turn comes to make this tourney silent and alone.

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teen beautiful, soul-inspiring songs. with music, by C. Payson Longley, secretary. Price by mail, 15 cents. For sale at

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The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club nues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street. The Church of the Soul holds services of natural vigor to the eyes. in Handel Hall, 40 Randolph street, ev-

ery Sunday at 11 a. m. Mrs. Cora L. V. Richmond, pastor. Home address, 3802 Rogers Park, Chicago, Ill. supper served at six o'clock. Evening pricos: Address Bir POOLE, 43 Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at noon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall. 4308 Cottage Grove avenue, each Sunare invited. Good music and seats free. Truth Seekers meet at the Teutonia Hall, corner of 58rd and Ashland aveo'clock.

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The Spiritual Research will hold Buren Opera House, Hall B, corner of Beginning at 2 o'clock.

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> The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 3 and 8 p. m., at Wurstreet. German and English speaking | office. by Mrs. W. Hilbert, pastor, assisted by Mr. Bernhart.

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