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A Terrific Indictment. MAN A GREATURE OF INFINIT

Boston, and other professedly intelligent Roman Catho- friars." lics, says the Boston Citizen, desire evidence to support | (Ninety-seven head men here signed a paper, and swore the United States government, Senate Document No. 190, against the Augustinians, Dominicans, and Franciscans. ley, President." Romanists rave about the books of Father Chiniquy, Dr. Fulton, Dr. White, and other Protestant writers; but certainly none of these have circulated more damning evidence of the corruption of the papal priesthood, then her the United States government, Senate Document No. 190, against the Augustinians, Dominicans, and Franciscans. The universe embraces for us only that which comes within the range of our environments. We look out in any direction away from the earth, our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our environments. We look out in any direction away from the earth, our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our environments. We look out in any direction away from the earth, our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only the phonograph. This is done by so arranging the diaphragm that it will give off the same vibrations that have been the phonograph. The native priests were bad, but they have been the phonograph. The native priests were bad, but they never sunk so low the p educators for youth, they certainly will not find it in that notorious.) priesthood, than has the United States Senate in this Don Jose C. Mijares: "The morals of the friars were book which is now before us. Here we have 250 pages, detestable." (He related cases which we cannot print.) nent Filipinos-largely Roman Catholic-and even from tained him." (Horrible instances were related.) Roman Catholic bishops. Much of it is so revolting that | Raymundo Melliza Angulo (native of the Philippines it cannot be printed in the Citizen.

Catholic Truth(?) Society" are busying themselves about "Father" McKinnon and "Father" Fitzgerald (chapgetting out warrants for Mrs. Shepherd because she has lains in the United States army): "The friars are exceedprinted extracts from "holy (?) papal theological works, ingly unpopular." why not issue a warrant for President McKinley, for endorsing a book of this sort?

It will be remembered that the Philippine Commission was ordered to investigate the friars. They did so, and sent evidence to Washington. Immediately a strong effort was made to keep it secret; but a motion was made in the United States Senate that it be printed, and the motion was carried by a narrow margin-all Romanists Filipinos; protect us from the Dominicans, Augustinians, voting against it.

copies of this important work have already disappeared, homes, some to eat the hard and black bread, or the although it has just been issued. It is important to Rome | pinaua of deportation, and others to shed blood in streams will take care that it is. The only way for Citizen readers and there they were suspended from a beam with a pile to get copies of it, is to write immediately to their Sen- of rocks on their shoulders, and several others hanging ators or Congressmen asking for one or more copies. It from their feet and their hands. Suddenly the cord by to be beyond human conception, and yet vibrations of ether that escapes every of stone from a like bit of wood are renewed, leaving ever in the track is a public document and is not on sale, but is given away. Which they were suspended was loosened, and they fell

mission from certain witnesses: Senor Calderon: "I was born in the Philippines. friars are indecent and use indecent expressions. It is so cessive quantities, so that they might vomit whatever they common to see children of friars that people pay no atten- had eaten, and which had not passed through the pylorus tion to it. The women who have been mistresses of friars into the small intestine. Their feet were placed in the are proud of it. My mother is the daughter of a Francis- stocks, and they were compelled to lie on the ground can friar. Isidro Mendoza is the son of Bishop Payo." without even a bad mat, the mosquitos, chinch-bugs, fleas, (He then gave the names of a number of people who are and other insects sucking their blood, and the rats, at children of Recolecto friars.) The friars were generally times, coming in their mad race and biting to render licentious, they and the native priests "run together" worse their sorry and afflicted situation. They were given they are about "equal."

Jose Roderigues Infante: "The friars were all licen- another, the unhappy imprisoned Filipinos thus ex-, others, but we have no palpable evidence. The native the Inquisition of ominous memory, squalid, careworn,

Senor Constantino: "The friars had no morality what- to the field, where they died by shooting, for such was the ever. Every friar had his concubine. When a priest will of the friars, who every day asked for blood—Filipino wanted a woman he would bring charges against the hus- | blood-the blood of those who in this country stood out band and have him deported-sometimes shot."

have known was immoral. All the priests and friars are 1872 the Filipino fathers, Don Mariano Gomez, Don Jose on the same level."

as the friars. The immorality of the friars was so com- the priests, as in the end they did usurp them, because mon that no notice was taken of it. I have heard many the friars were almost omnipotent at that time, and there people say they would assassinate any friars who re- was no human power to arrest their will. Neither are we

Commissioners): "I am a teacher; am pure Tagalog; was erino Diaz, Don Gabriel Prieto, and Don Inocencio Her- find the limit of a microscope as it is to If we could hear all the sounds of the educated here and in Spain; the details of the immorali- rera, because the two first-named objected to the curate and the limit of a macrocosm. It is universe, the hum of worlds as they ties of the friars are so indecent and base that I could not of Naga, a Franciscan friar, collecting some parochial fees repeat them; by so doing I would be smirching myself. belonging to the said Father Diaz, as curate of the cathe-The morality of the Filipino people becomes looser and dral of Nueva Caceres. Thou also knowest, my God and looser as it nears the convent. I knew one good friar, but my Lord, that notwithstanding that Dr. Don Jose Rizal, he was removed. The present Filipino priest has all the the unfortunate, Macario Valentin, and innumerable bad qualities of the friar."

and general in the Filipino army): "I know many chil- is it unknown to thee, my God, that a multitude of dren of friars. I can furnish a long list of them. One Filipinos have remained marked forever as the result of reason for the hostility to the friars was the ever-present blows and cruel treatment they have received, among fear of every man that if the friar's eyes should light upon them Gen. Luchan, who has a rib sprung, and will probahis wife or daughter and he did not give them up, he was bly carry it through life. Inspire, Lord, the American

H. Phelps Whitmarsh (writer for the Century, Atlantic roof of the said monastery and there loudly begged for the auditory or olfactory organs. As a way accounts have been published of Monthly, Outlook, and other periodicals): "The people help—a scandalous fact which many Manilaites cannot have told me, among other reasons for their hostility to but recall. Expel, Lord, expel from the Philippines the the friars, that they abused their women. I have heard friars, before there is powdered glass in the rice we eat

with few exceptions." Cenfereno Jovan (Alcade of Bacolor): He stated that dressed, saying: 'Lara died to-day; thou shalt die tohe had known of a large number of friars living in con- morrow, shall be assassinated. Take, Lord, take from cubinage with women, and a number of children the fruit our sight the habits of the friars, which recall to us days

of such illicit relations. twenty-seven months. Have made it my business to in- whose unhappy end still draws tears from our eyes and vestigate the attitude of the people toward the friars. It fills our hearts with anguish. Do more yet, my Lord and is a general complaint that these friend corrupted the God, dissolve, annihilate, destroy, throughout the world daughters of families. There is no morality in the the monastic order whose by-laws constitute a woeful syspriests-not a particle."

dice. My wife is a Romanist. The feeling against the humanity, as is evidenced by history and recently by the friars is very bitter."

der the United States): "I was born in Manila, and have thee, my God, that thou cast out from the Philippines always lived here. The relations of the friars have been forever the friars that again are attempting to take posmost injurious to the people. As priests and curates the session of the curacies of the Philippines, to treat anew majority of them were living examples of immorality and our priests as though they were their servants. Amen.' disorder. Gaming, concubinage, and orgies, or loose The Citizen could fill columns with such testimony as to that office, and a different number which has been raised one mile high by part of the nervous system carried bediversions in company with people of the other sex, were the above—testimony given by Roman Catholics against will affect a different part of the nerve the heat of the sun, but this is only a youd the neighborhood of our bodies well-known to parish priests. The morality of the native the priests—given to the Taft Commission, printed by

If Dr. Barnes of Cambridge, Mr. Thos. J. Gargan of | The native priests imbibed their immorality from the

their contention that priests and nuns are the only proper to it, declaring that the immorality of the friars was

and on nearly every page—there is hardly an exception— Francisco Alvarez: "The immorality of the friar was will be found testimony given before the Philippine Com- scandalous and incredible. When dominated by the tempmissioners, of the vilest immoralities of priests and tations of an unholy love, neither the sacredness of the friars-evidence from journalists, army officers, promi- bridal chamber nor the modesty of a virgin or widow de-

but a naturalized citizen of the United States): "The na-While Anthony Comstock and the "International tive priests adopted the morality (?) of the friars."

H. J. Torres: "Nine-tenths of the friar parish priests leave progeny; but Archbishop Chapelle has gone over to them body and soul."

Jorge Garcia del Fierro: Answer to the Commission: "Here is a prayer I wrote long ago:"

"My God and Master! Have compassion upon us, the Recoletos, and Franciscans. By instigations of these We are now assured from Washington that nearly all friars thousands of Filipinos have been torn from their that it be put out of the way as soon as possible, and she at executions. They were conducted to the calabooses, After reading this, you will never doubt anything in a heap on the floor, where, if they were not killed, they "Maria Monk," "Why Priests Should Wed," "Why Priests suffered dislocations and fractures. Later they were Don't Wed," or any other anti-Romanist work. We print herewith a few paragraphs taken at random side, on the shoulders, and on the stomach. Their fingers from the book, giving testimony brought out by the Com- and toes and privates were squeezed and mangled with pincers. They were given electric shocks. They were

The given to drink vinegar or warm water with salt in exnothing to eat or drink except from one afternoon to look down into the minute till we are we to make our limitations the measure to pieces when it is rung. We know that There are six children of one friar living on my periencing the tortures of hunger and thirst. And after that there is nothing else to be seen, be the means by which creatures organ-We know that the Jesuits are worse than the causing them to suffer other terrible tortures invented by attenuated, hardly able to stand erect, many were taken by reason of their knowledge, their virtue, their upright-Maximo Viola; "I am a physician. Every friar that I ness, or their wealth. Thou knowest, my God, that in Burgos, and Don Jacinto Zamora, died on the scaffold Dr. de Tavera: "The native priests have the same vices | because they opposed the friars usurping the curacies of ignorant, my God, that in 1897 there were shot to death Pedro Surano Laktaw (in answer to questions of the on the field of Bagumbayan the Elipino priests Don Sevother Filipinos, were wholly innocent, they also suc-Ambrosia Flores (retired officer in the Spanish army cumbed on the field of Bagumban, shot to death. Neither lost. They carried out their purposes in respect to women authorities with the idea of making an examination and in a way most grievous and oppressive." The present excavations in the monastery of Santa Clara, of Manila, priests are naturally contaminated by the friars." nothing that was good about the morality of the priests, and poison in the water we drink, and before Dr. Manuel of musk would scent a room for years In a future article it is my intention to and gives it the name of his enemy and Jerez Burgos, to whom an anonymous missive was ad-

of mourning and affliction, days of prisons, deportations, Brig.-Gen. R. P. Hughes, U. S. V.: "Have been here tortures, and executions of beings who are dear to us, tem which produces, and necessarily must produce, men Col. Wm. H. Beck, 49th Infantry: "I have no preju- hypocritical, perverse, covetous, and cruel oppressors of present war in China, occasioned by the abuses, arbitrari-Florentino Torres (Attorney-General of the Islands un- ness, and excesses of the friars. We supplicate and pray

priests is on a par with that of the friars." vote of the United States Senate, and sent out as a Jose Ros: "I was born here fifty-four years ago. Books "message" by President McKinley over his own signature. could be written upon the immorality of the friers."

And yet we are told the public schools are "godless," and the education of children should be committed to scandalous immorality of the friars is everywhere current. priests of Rome!

INFINITE POSSIBILITIES

A Lecture by D. W. Hull, of Norton, Kansas.

realize that we live at once on the produced on the brain. space, and we turn away from the scene | we reach 42,000 vibrations the ear is unwith that awe that is not even ex-able to catch the vibrations, nor are pressed by our profound silence. We they in any way perceptible until we swinging around in an orbit so great as Here then is a range of 338,999,958,000 termine a parallax to the nearest fixed profound silence, and we are without an star confuses us with wonders. If the evidence of any process in nature till we sun was to fill the whole space of our reach the three hundred and thirty-nine orbit we could not look out from the trillionth vibration, when we can barely Polar Star and behold a speck larger discern a dull red light just barely perthat star from opposite points in the till at last we have gone up to 830 trilorbit of our earth we cannot see that lions of vibrations, reaching the highest

Nor does the confusion of the senses vibrations reach a higher motion beend here. In almost every direction we comes imperceptible and all is lost to us. go, we meet not with a limitation of ex- Except from the light of the sun and istence, but a limitation of our senses. other sounds about us we should be in It would almost seem that we are play- impenetrable darkness and oppressive ng between two infinite points. The stillness. Thus again are we in the vastness of illimitable space and of ob- midst of an infinity, inexplorable to us. jects are no less a wonder to us than | Shall we say that there is nothing bethe infinitesimal within it. Our optics youd that which our senses touch? Are nor the reason why a bell does not fall again lost and we see no farther, turn- of the existences around us? And may ing away with the mental assurance not these vibrations imperceptible to us Here again we are in error. We have ized differently from us may make taken the possibilities of our observa- themselves known to each other and tion for the limitation of existence. We possibly understood by each other. have now been looking down deeper How do we know when the housefly into this little universe, magnifying ob- finds a piece of sugar and after tasting jects many hundred times, and as far it lifts up his trunk is trumpeting to his down as we have been able to penetrate comrades and inviting them to the until lately we have seen regularly or- feast. Somehow the files seem to find ganized creatures, with bodies, with the way there. We know those microlegs, with mouths and with stomachs, scopic creatures see each other for we capable of seizing smaller objects as have seen them chasing their prey and prey and assimilating them, and the catching it and swallowing it. Yet we end is not yet. I have just read of a must have a microscope to see them. microscope that magnifies two millions With a microphone a fly can be heard of times. Whether animals have been walking as one would hear a horse found fully organized down to the crossing a bridge; may they not hear greatest limit of its power, I have not each other? And those little ants that heard, but I do not suppose that even seem so methodical, perhaps they also not a molecule. Thus it is as difficult to with the antenna is but a refinement scarcely possible that infinity extends wheel through ether, and the eternal each direction from our sight, but to us clatter of those microscopic or larger even the limit of the infinitesimal is beanimals certainly would deafen us with yond comprehension.

without correspondingly exhausting to the grave. itself. Whatever is given off from a

universe. All our senses are limited | carried directly through the ether, within certain ranges, beyond which we Hence the telephone. And again, sound cannot pass except we remove or en-large our environments. We look out in diaphragm and reproduced at will, as in nothing, not even space. We are bound when they become so shrill as to mentally as we are physically. The scarcely be distinguishable. After they mentally as we are physically. The mind is limited in its conceptions within certain boundaries, and there is nothing to be conceived of as possible beyond the fange of our mental environments. Thus we also have a beginning and an ending, for the reason our minds can grasp but an infinitesimal part of grasp but an infinitesimal part of them. If my reader will take two objects that flit in our pathway. eternity. We have a beginning and an tuning forks keyed alike and sound one, of anything before the beginning nor of of the other will respond, or if one will strate that the vibrations going on meet individuals that arouse our ananything that is to succeed it. But the sing into a piano the notes will be re within the living organism extend a tagonisms, and others that attract and sponding to the seven sounds in music. Jects visible that otherwise were invisi- dividuals. Such obstructions being re-When we have looked out into the and whenever a note or its octave is ble, which will be explained hereafter. moved the sexes are drawn together. iniverse as far as we can with the struck the corresponding nerve rod is naked eye, we have seen but a fraction started to vibrating and thus is conof what may be seen by artificial appli- veyed to the brain what we term sound. ances. The telescope takes us beyond And this also explains why we love but the marvelous perceptions of the in attraction between them and it requires our natural sight many times, and we music and why it is easier to follow a dividual thus described extended that not human speech to manifest it. see millions of suns that hitherto had speaker who varies his voice than it is distance from the body. That is, any Here again we have gone beyond the been invisible. We then begin to realize to follow one who speaks in a monowhat there may be existing beyond the tone. The sound that exists in the inreach of all artificial appliances, and to dividual that hears it, it is the sensation

perceptible violet, and it, too, as the

confusion. We come into contact with the outer | The same principle holds also in elecworld by the sense of touch. For all tricity. A light electric shock produces sensation when resolved to its first not a very unpleasant sensation, but inanalysis is but touck. The vibration creased to a certain number of volts it from objects or the impact of objects becomes almost unbearable, and when upon each other touch the ether and you reach 1,800 volts it will kill a man. send out vibrations of light or sound But increase the number of volts till waves which touch the optic or auditory you reach 1,000,000 and it has proven to nerve and produce a similar vibration be entirely harmless. Now the volts of on one or other of these organs, which electricity again are so many vibrations, are translated in our brains to visions and when sent through the nervous sysand sounds. But there is another sen- tem the nerves in some way respond in sory organ located in the olfactories, a painful manner, but when one goes which also is able to discover the pres- far beyond their capacity, no impression ence of objects not tangible to either is left upon the system. In the same boy I read a statement in Comstock's mice that have died of ecstasy when Philosophy, which, notwithstanding I listening to music. The chords were knew it to be true, impressed me very sent through their little systems out of greatly. It stated that "a single grain beat with their little nervous ganglia. and yet lose no appreciable amount of speak of religious ecstasies and try to its weight." A child is always first a show in what way the nerves respond materialist, and I was an average child, to the sights and sounds about them but what puzzled me was how can any and also to their imaginations and in object give off from itself for a series what way their imaginations are of years continuous particles of Itself, wrought up carrying the creature often

body has once been a part of its con- had occasion to speak of the conversion hypothesis. There are numerous people stituency, and it is less by so much than of heat into force and then force back | who have imagined an amputated limb object while it is the highest and most temperature one degree, making one de- was pressing it and annoying it till refined part of the article is really magree of heat the equivalent of a force terial, though invisible to the eye. The particles that escape are taken up by the air and conveyed to the olfactory nerves, touching which they produce a of all our rainfalls is raised in the air not confined within our corporate bodies and held in suspense at the height of a but extends several feet beyond, and All sensations are produced by vibra- mile or more from our earth for a con- that when portions of it become entions of the ether. A certain number of siderable length of time. A rainfall of tangled with other objects and are carvibrations in a given space will produce one-tenth of an inch falling over the ried beyond the usual neighborhood of one sensation to a part of the nervous usual area of territory is equivalent to this effiuvia, and that a connection is system organized with direct reference ten thousand millions of tons of water maintained for a time between that ous system. But in each case we are small part of what the heat of the sun and the nerve fluid within our bodies limited within certain ranges, beyond does in a year's time to give us our an- then we have no difficulty in accounting which without artificial appliances we nual rainfall. Here is a phenomenon, for the phenomenon of unrest in an cannot go, and even then we are limited a force constantly in operation about us, amputated limb, when placed in an unwithin certain ranges. These vibrations and but for its uniformity and common- natural position.

people to dispute the possibility of a spiritual nature in man, because of their inability to bring it within their powers of observation. They seem to take it for granted that whatever they cannot see capacitated for an investigation of the We are finite creatures in an infinite of metal, a wire, better than it may be with their natural sensory organs aided possibly by machinery. I wanted to show that if an object, occupying the same space ordinary mortals do, might the one with which we experience the presence of objects, that its vibrations were beyond the range of our optics. If a spirit body were to reflect a light anywhere above 830 trillions of vibrations per inch, our eye would not be competent to receive them, and we should be unaware of its presence. Or if a spirit voice were to reach any tone above 42,000 vibrations per inch it would entirely escape us. We do not hear all there is to be heard, or see all the brink of infinity and can only comprehend a very few of the more gross

Col. De Rochas made some very in-

on account of the persistence of some but I must reserve my remarks to be

The clairvoyant was not only able to and each feels the other's presence, besee this effluvia which extended nine cause each gives off a supply of the defeet in every direction from the body, ficiencies of each. There is a mutual stantly became palpable to the sensi- established a spiritual entity, or a subtized individual. The color of this limated entity, which reaches out beeffluvia which extended a distance of vond our physical bodies. Shall this superfices and in the center of infinite. Now as I said a short time ago, when | nine feet from the body was described | sublimated ego live when we have done as blue on one side and red on the other, with earth and earthly things? After are dumb, and our mero speck of earth reach 339,000,000,000,000 of vibrations. | negative side. Our nervous senses are on age, after we have discarded the so delicate that we can distinguish a bit | clumsy processes by which our bodies so small as to render us unable to de- means of observation. To us there is through a tolerably thick sole in the some refuse, some sloughed matter the size of a particular piece of gravel | dropped on the way, thus loading our that one may feel a presence several feet from the body. Usually we note a than a lady's finger ring. We know this ceptible, and as the vibrations increase it phenomenon and then seek an explana-because in observing the position of becomes more and more perceptible, tion of the laws producing it. Phenomena are seldom sought through the working out of principles, but they appear first and then the principles are reached by their aid. Sometimes it is difficult to find the law even after we have met the phenomenon, and some been explained; yet they are so common bell vibrates, and we further know that a vibration separates the particles of her passing-one month and five days the bell, but still the bell coheres. So only. as we pass from matter to spirit, or in other words, as we pass from the beyond our usual and customary expenomenal to us, and we find it difficult to credit any problem relating to it, no matter how authoritatively the stateservations in the field of psychology. This effluvia is in a state of vibration,

> felt by the body. A glass of water was left sitting within the area where this aura was said to be, and afterward a pin was stuck in it when the subject exclaimed "Ouch!" indicating something had hurt him. A wax image was placed within this environment, and after the subject had left the room and while crossing the street a pin was stuck into its leg when he was observed to reach down and rub the leg at the place indicated on the wax image. We are now getting near to fetichism, and it may be after all that the superstitious people who believe in fetiches and witches have a scientific foundation for their belief which they themselves are unable to comprehend. The fetich man however never puts the object by which he expects to obtain a power over his enemy inside the effluvia that proceeds then punishes it, believing whatever punishment he inflicts upon it will be visited upon his enemy. But the matters of the effluvia of the body are not matters of speculation. They are, demonstrated facts. There is another phenomenon tolerably well attested In the article on "Organic Life" we which may be explained upon this

space. And so much is it a part of the

body that any object immersed in it for

erable extent in sympathy with the

body, and any infliction dealt upon it is

are operated under certain conditions ness we should regard it as beyond cre- These thoughts lead us into psycholobetter than under others. To illustrate, dence, or as something extraordinary. gy, and phenomena connected with it, sound may be transmitted along a piece I have taken this method of argument and really explain the basic law of it,

nor hear is non-existent; that they are disposition, peculiarities of individuals state of health, etc., etc., of individuals whole range of existences, and that, too, by coming in contact with their person or some object connected with the person. But I am led now to a discussion of the interrelation of the sexes. We all know that there is a communion bebe so sublimated as to reflect a light so | tween two persons of opposite sex the much more refined and sublimated than | moment they come into each other's presence, provided always there is a harmonious blending between the vibrations going out from each of them. What I mean by this is, that the etheric vibrations go out from each of us in a certain ratio, so many in a second of time, or so many to the inch. Now as the female voice ranges from one to two octaves above the male voice so also do the vibrations range in some such proportion. Voices, however, are made to blend and produce harmony, if properly there is to be seen. We are living on cultivated. But the vibrations going on in our effluvia give off our lives, and whatever antagonism there is generally between the two characters of different persons will manifest and repel each limitations instead of expressing the produced by the piano, but no other considerable distance beyond. He mag- draw us to them. When, therefore finite boundaries of time and space re- notes will be heard. The ear is arranged netized or hypnotized two subjects, ren- two persons of opposite sexes meet, the late only to our conceptions. Whatever much like the plane. It has little nerve dering one clairvoyant, or rather raising degree of attraction will be proportioned is beyond conception, to us has no ex- rods of seven different lengths corre- the powers of vision so as to render ob- to the harmonious blending of the in-

> impression made on this effluvia, in- physical, and here again we have which indicates that one is the positive | we have laid aside the calcareous matside of the individual, the other the ter which stiffens our joints and brings stone under the foot, but here we learn | bodies with entanglements of offensive materials, after all of these have been eliminated with the bodies incident to them, why shall we not continue to live on in the great hereafter?

Realistic.

Dear Christian friends of departed Rachel:-The following may or may not interest you, yet I am impelled to trans-

phine Ropp, from Indianapolis, in my thought of her that evening, as, if she came to me, I did not expect her till a good while later-it was too soon after

She first came to my Clara in a very ter!" At length she said "It is Rachel," I greeted her with gladness and rejold ing, and she then addressed me in a good, loud and distinct voice, saying, "How glad I am that I can come to you, Henry. Have you got that yet? I said: "No, but it will come some-

"She resumed, "We both fixed to do Henry, you understand, how it all was.' "Yes," I said, "and it is all right, and is so connected with the body as to | Rachel, I want to ask you all about that power will reach an atom, perhaps have a vocal language of which talking be difficult to detach. It may be said to who met you first, what you have be the ethereal body extending out into how everything is with you?" "Yes, I have so much to tell you a length of time becomes to a consid-

when I can come again. I will do all I can for you. Good-bye, Henry." "Good-bye, dear sister Rachel;" and the forces being exhausted, the interview ended. The circle was composed of sixteen

persons, with whom were tears of joy and tears of sorrow, skepticism and curiosity, many of them meeting with spirit manifestations for the first time. Grand Rapids, Mich.

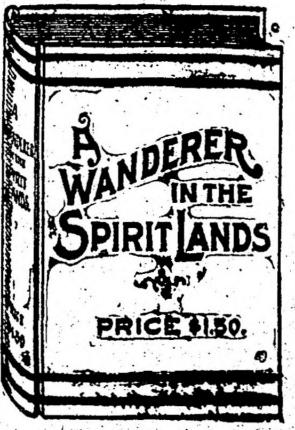
H. W. BOOZER.

REWARDS.

Send joy forth, truth, and blessed love To all the world that lies anear. Give proof of God's great power above, And let thy fainting heart ne'er fear

But that the right will win at last. Be patient and extract the sweet From bitter knowledge and hold fast All truth and wisdom thou shalt meet.

Try to reward the good, by acts Of love and kindness, all thy life Strive hard to win the blessed facts That make for betterment, not strife. EMMA B. FENIMORE.



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retreat for quite a length of time, until we were fully rested from the weariness caused by all the cares, turmoil and strife of our earthly lives. But we were not always free from callers, for a great many spirits knew where we were and would often find their way to our peaceful re- of different sizes, and in them also were people-spirit treat.

Now, at this writing, I desire to tell the people still in the flesh that they ought to laugh more and be jolly, or rather, happy. Don't mourn over the woes of the world too much. All the mourning in the world will not alter the course of nature or change events in the least, any more than sanctimonious prayer will change the mind of so-called Deity. Laugh and be merry, but let your mirth be as pure and innocent as that of a little child, or as that of a laughing, smiling young girl, whose innocent heart knows no guile.

Do not say, "Ah, I am growing old. Death will soon be here." Laugh and be merry. Meet Death with a smile and he will be as gentle with you as a mother with her laughing babe. But Death is a misnomer. Translation is the better word.

Much of this I taught while with you in the flesh, and every word of that now gives me great satisfaction and pleasure. My friends, don't worry about anything. Evcrything comes right after a short time. Wait a little and be patient; laugh and be merry. Think about the time which will come sooner or later, when everything will be memory. right, at the same time put a helping hand to the car of progress and aid with a smiling face and hearty good will my boat. The boat was in the form of a shell, that is to push it toward that which is higher and better. If you a boat-shaped shell, all lined with mother-of-pearl, with have made mistakes—and who has not—do not be cozy little seats like swan's down, into which we sunk rapashamed to admit it. Do not stubbornly hold to the mis- turously, and we could not resist the temptation of allowtakes because you have made them, for therein lies your | ing our hands to trail in the water. The boatman's oars folly, but give up your mistakes with a smiling face and appeared like pearl also. He pushed the boat out into hearty good will. Mistake is the great teacher of wisdom. A child learns how to walk bravely, owing to the falls it out far into the lake. Here he rested his oars as he said: has met with; but do not fall heedlessly and sink in the mire without effort to recover and retrieve your fall; but if you have made a mistake, or met with a fall, rise as quickly as possible, shake off the dust as clean as you can, and march onward with merry good cheer. I have written these few lines to show how I felt after

my refreshing rest in that lovely retreat before spoken of. We might have remained there for a long period of time, but inactivity was not in my nature, and I wanted to be engaged in some good, grand, noble work. I wanted to continue in the same line of work that I had been engaged in before leaving the flesh, barring my mistakes. and Lady —— was of the same mind.

It was truth we wanted, unmixed with error, and our mistakes ought to and should make us wiser. So handin-hand we left our retreat in quest of wisdom and to do good and help all we could-help the earthly world, help the spiritual world, help everybody and everything we could help-and when we wished or became very weary. we would retire here to this quiet spot, unless we found one that was better suited to us. Now we two lone women, hand-in-hand, journeyed forth out into the great world of spirits. We were a little timid, one may be sure, not knowing what we might encounter. But to find but the truth of everything. This was our one great and mutual desire. Sects, creeds, fads, fashions, societies, great names, pompous, egotistical Egos, so great in their own conceit that they thought it impossible for them to make a mistake, all-all sunk into nothingness before the one great name Truth. Truth, truth! That is the main thing. All else is as nothing.

our minds that we would visit those of earth who were seeking truth, find out what they wanted to know, then make it our business to go and discover the truth, or be taught it by wiser spirits and returning give it to the hungry ones of earth. Now we naturally, according to our wish or the desire of our souls, found ourselves ascending into high regions above the earth, until we had reached in altitude of perhaps fifty miles. As we floated buoyantly through the atmosphere it did not seem very different from what it had when we were in the body. same except there was visible to our spiritual sight much | have entirely forgotten it. that had not been to the earthly sight, that is, we perreived that the atmosphere was thick with emanations from earth. The first and most material emanation was is not. There can be no half-way about it. from the waters of the earth; this was the cloud region, but before forming into clouds it was simply a vaporish emanation at a certain altitude above the earth. This vaporish emanation, according to its affinitizing attraction, condensed into clouds and as they became more and more condensed by their own inherent attractive power. and by the pressure of the air upon them, and by the | willing to give this knowledge to those who seek for it in winds blowing them together, they become so heavy that the earth attracted them more and more until they fell meet us with a "Pooh, pooh! All imagination! The imupon it in the form of rain.

"Well," you say, "every school-boy knows-this," but give you does you no immediate good. there was another thing we noticed that no school-boy understands. This vapor had a third quality or power that neither Lady --- nor myself had ever known of, a more ethereal, finer portion did not condense, but continued to is a spiritual world it is for the purpose of holding spiritual were coming in to settle upon it. This ascend.

We looked at this ascending vapor in utter surprise. "Where do you suppose it goes?" asked Lady ----. with curious eyes.

"I am sure I don't know," I answered. Let us follow It and see."

and thin as the veil of a bride, we followed on oblivious to The trees, the grass, the flowers, the shrubs, even to the and son contrived a litter made by tackall else.

"Gracious!" exclaimed Lady - "Look! look. Madam!"

But there was no need for her to bid me look, for my astonished eyes were, like her own, fixed on a placid and l rose into the spiritual realm, carrying with them the life beautiful sheet of water that the vapor was rapidly falling, and spirits within them in their various beautiful forms. or merging into. But this lake was not dense like the In this letter I want to tell you about the land-the spirit lakes of earth. How can I make it clear to you? It was land. You used to call it the Summer Land, and you a spirit lake, made up of this third principle that I spoke were nearer right than you knew. Lady --- and I reof. I shall not give it a long, hard, not-understandable mained in that beautiful spirit land for many days, and name. Let the erudite ones of earth do that. It is not then returned to our earthly home in Russia. names I want to give you, but truth; and the day will Of all we learned and encountered during that time I come when this which I tell you will be proved true, for | shall not now speak. It is not so much of my own spirit it is Truth.

"What does this lake rest upon?" said I; and as we understand how it is this spirit world exists. looked we perceived that it rested on top of the earthly After a few days of rest and quiet in our old home we likely to go through the operation, atmosphere as water of earth rests upon the material started once more for the beautiful realm above, but our earth, that it rested and flowed gently just above the at- former experience there had somewhat spoiled us for our mosphere, firmly resting upon it as an earthly lake rests | earthly habitation. Things of earth began to look coarse, on land. Lady - and I stood there with clasped unreal, and unsubstantial, that is, the material covering of hands, bewildered and surprised beyond anything we had them; but, it was knowledge and truth we were seeking ever experienced before; and then my soul was filled with and it seemed to be necessary that we should thus return glee. I waved my arms about joyfully and shook my to earth. hair, which seemed filled with living light, about my face | The day was very warm and sunny when we started, and head from sheer delight; and the beautiful color of a and this time it was not the watery clouds that we desired pink sea-shell came into Lady --- 's cheeks while her to examine. The sun was rapidly drawing the sweet life

and glowed with happiness. said. "The Spiritualists of earth are always talking of clouds before condensing. It did not condense in the the spirit world, but it seemed to me like a vague noth- same way the water had, but seemed to spread itself out ingness. They go on for hours and hours and talk and in thin sheets, or layers, one above the other; and as we write of the glories of the spirit life and progressing for looked, the lower or coarser portion which the sun had let you see what is transpiring." ever onward and upward, but very few of them tell you drawn up kept gradually falling away from the finer or anything tangible about it or in what that progress con- higher and fell, at last, back into the earth's atmosphere, sists. It always seemed to me a sort of rhapsodical noth- but we followed the ascending, higher portion and ingness, without anything to rest upon, and that is one mingled with it. great reason why I became a Theosophist. I have often

LIFE AND EXPERIENCE IN SPIRIT LAND thought that I should like the old orthodox heaven better, for at least it had something that appeared real; but this—this is the real, and as tangible as anything can be."

We had been so engrossed that we had not noticed anything else. Now, we turned from the lake to look about us. Our feet were resting on a shining shore, in appearance like an idealized earthly shore of a lake, and further on were trees, shrubs, pathways, green lawns, sprinkled with bright flowers; and we could see a lovely landscape dotted with sparkling buildings, and hazy mountains, hills and so forth; but it was all so ethereal, so spiritual, Lady - and I remained in this beautiful and quiet so exceedingly beautiful that, as you say on earth, it quite took one's breath away. We also noticed that there were others on the shore of the lake as well as ourselves, but we were as yet quite strangers. As we looked over the lake we noticed a number of boats, beautiful, fairy-like things people like ourselves.

As we stood there in rapt astonishment, a boat containing an oarsman grated on the shore. He was a noblelooking gentleman. He bowed politely as he said: "Pardon me, ladies, but would you like to take a row on the lake? I see that you are new-comers to this beautiful spirit land. I can show you much that is interesting on the lake—or within its waters, rather—if you will favor me with your company."

Lady — and I stepped within the beautiful boat. I must describe this boat. I must tell you something about

Some of those great egotistical Egos of earth may smile and call the truth the vaporings of imagination, and insist on sailing through barren ether without object, chart, rudder or compass; oh, yes; forever vibrating in nothingness. But they are mistaken, just as sure as you live they are mistaken, and I, a spirit woman, tell you so; believe me or not as you will, it doesn't alter the truth in the least—and as they vibrate about in nothingness they don't even remember—the higher vibrations take away their

Ah, me! Ah, me! The folly of it all; but to return to the water and then with graceful, gentle strokes he rowed "Look into the water, ladies," and he smiled happily in | the tide was out that morning, and as

the most friendly way imaginable. Lady - and I both gazed into the clear, sparkling, pelucid water, and there we saw another world of spiritual life—the spiritual life and forms of such fish as abound in | ing lived there. However the morning the lakes of earth—their beautiful ethereal forms were sporting and gliding about in the most graceful manner, in all their dainty coloring.

Other little boats were dancing about over the lake and glad smiles and sweet laughter greeted us as we passed and pretty hands were waved toward us with kisses. Lady

—and I did not talk much, for surprise kept us silent. Now when I actually came to see these fishes in the water it did not seem at all strange to me-although if I had thought of such a thing on earth it would have seemed ridiculous-for I at once conceived how it was. The ethereal, spiritual life of these fishes had arisen from earth. While the coarser, heavier portion forming water like that of earth had fallen back to earth, the fine, ethereal, spiritual water together with the spiritual, ethereal forms of the dead, earthly fishes—their spiritual life, their beauty of form-all were transported here within, and together with the fine vapor.

Now I hear some one of earth ask a sneering question: "What becomes of the fishes that other fishes eat, for the big fish eat the little fish?" and I will ask that person in return, What becomes of a man, or the spirit of a man, when a bear eats him? The bear doesn't eat the spirit of the man, he cannot. Like Socrates' spirit, the bear can't catch it, and only eats the material part of the man, that is, his fleshly body; and it is precisely thus with the fish. As I have already said, Lady — and I had made up | One can't eat the spirit of the fish, simply its fleshly body. MADAM Au revoir.

LETTER NUMBER NINE.

My dear earthly friends and foes (I suppose my foes ought to be dear to me, as well as my friends, but nature rebels sometimes), I want to tell you all about this life where I now am. No doubt those who do not believe me will read or at least glance over this, as well as those who do, and no matter what they read it will be engraven on were different, to be sure, but the atmosphere was the their souls forevermore, although they may think they

My first proposition is this: The spirit world is something, or it is nothing. There is a spirit world, or there

Now if the spirit world is something, you of earth life ought to know about it. It is folly to say: "We can't know very much about the higher life until we get there." You can know a great deal about it. Anything and everything can be known if the knowledge is diligently sought for. There are thousands of spirits eager and the right way; but when we tell you of our life here, you agination of the medium." Of course the information we

As I before stated, the spirit world is something or nothing and does not exist; but, if it does exist, it is a real and tangible world filled with life and beauty, for if there place, as we had taken a homstead and life, for life is spirit, and without spirit there is no life. necessitated our coming over a pony Everything that lives and moves and has a being it is the spirit that lives and moves within it, or rather the life or spirit covers itself with matter and whenever that matter | time the trail is the best or dryest. is cast aside the life or spirit rises and takes its place within the spiritual world, and the principle holds good with So fixing our eyes on a large and beautiful mass, gauzy | everything that has the power of growth or has a form. tiny mosses and lichens.

Now if I were not here and did not know this I should

In my last letter I told you of the waters, and how they

ual life that I wish to talk, as to make the people of earth

dark hair shone like satin, her deep, blue eyes sparkled and essence out of all vegetation, and this was ascending July took to her bed from which she and filling the air as the water had done. This substance, "O, how glad I am there is something real here," she or vapor, if one may so call it, rose far above the watery

To be continued.)

MY MOTHER AND I.

A Narrative of Spiritual Experience.

It was in 1897, October 10, when I received a letter from my sister saying that my mother in company with my youngest sister, would leave Salina Kansas, expectant of reaching Seattle about the 17th of the same month, and of course, asking me to not fail in being at the depor to meet them, as my dear mother was intending to make her home with me the balance of her life, long or short; her age being then seventy-three years.

At that time I was a resident of a small place called Colby, about twelve miles from Seattle. The steamer Hattle Hanson, running daily between Seattle and Colby, was the means which served to convey people back and forth. Upon the receipt of the letter I decided that it would just be four days before they could possibly arrive at Seattle, where I was to meet them; accordingly I arranged everything about my household in order to take the trip on Wednesday, when the four days would have expired since their starting. I had made the trip a few years prior and consumed only four days in the transit, so that I individually felt quite sure that the following Wednesday would be

I was thinking matters over on the Friday previous when I received another letter saying that on the morrow, Saturday, a lady and her husband, friends of ours, would arrive on the Hattle Hansen, to make me a visit, and that I should meet them. They came, and being young in their investigations of the spiritual phenomena, they rejuested a circle, and desired tests. don't quite remember what they got concerning themselves, but that was not what I started out to tell, but whatever they received, they were told by my Indian that Mother would get to Scattle Thursday of the next week, in-stead of Wednesday. The parties then decided to stay until Monday. I told them I should go over Wednesday. The day came. I started to go over

to the boat, the Hattle Hansen, and as one mile to where the boat took her passengers on, I was compelled to walk something I was not used to since havwas very foggy and I could not see the boat, although I constantly heard its fog-horn, and meeting a man, I was told that it was useless to attempt to get there on time. You can scarcely imagwalked home again.

The next morning I was up bright and early in order to be sure and be on time for the boat. I accomplished my purpose and on my arrival in Seattle, was met by my sister's husband, who said my mother and sister, his wife, had arrived that morning. We went to the hotel where I met them, and in the afternoon we were shfe and sound at home in Colby: with the exception of a very severe and harassing cough that my mother had. A few weeks passed and her cough,

which by the way was one she had suffered from for years, got no better, although we tried a number of remedies. I must tell also that she was rather opposed to our philosophy, as she was a Methodist, and my husband and I spir-Itual mediums. She one day said to me, "Don't you bother me with what you believe, and I shall not bother you." However I could not desist telling her how well Udannana, my Indian chief, had told me the time she would arrive. which was true, although I had allowed my individuality to assert itself and

was in consequence disappointed. Her cough was no better, and seemed as if it would shake her to pieces. I was a little timid at imposing any treatment on her, after what she had said to me, but one morning my husband said he would have his guide treat her, and while he was doing so, I was controlled by one Alice, and told to make a vest for mother, of some cottonade, and to make it double, putting some down between the goods. I proceeded to make the garment the same day. I had no other down than that saved from ducks we had killed, so decided that would do.

After cutting the garment as I had seen it clairaudiently, I went over to my sewing machine to quilt it, when, lo and behold! I could not see the machine, although having placed my hand on it. I staggered away from it, and got the impression that they did not want it made on the machine, so I set to work and made it by hand, being under a trance condition all the time. However I once more before the vest was finished, went over to the machine. Again as touched the machine I was made blind as to its being there. Mother put the vest on and more wonderful than we had expected, she never coughed again as long as she lived. Her health improved, and the next summer we were to take the trip from Scattle to this trail 16 miles, which at that time was worse than I can give you any idea of. We waited until August at which

Now, in order to get my mother in. she being somewhat of a cripple in her back from a fall a few years previous, could not ride a horse, so my husband ing a piece of carpet on two spring poles, and thus she was carried into the valley, our trip consuming three days, which was made pleasant despite the mud, by our camping and the scenery which was ever and anon opening to

Almost a year had passed and mother and I being much alone enjoyed many, many talks upon the philosophy of Spiritualism. At last she would quite often ask me to ask this and that from my guides. Alt : 15

In February we had word of the sudden passing out of my oldest sister. This grieved mother much, for she was the most disturbed about her soul.

"I cannot think," safi she one day to me: "but May knowing she was not which was performed, made her peace with God."

"Poor, dear mother," Psaid, "the religion of orthodoxycis pobr comfort when at such times you have lots to strain your faith so." Dicomforted her a good deal by telling her that sister May was all right and giving her examples of special tests that had come through me as a medium.

But as days and weeks passed, dear mother failed in health. She grew weaker as the summer came, and in was only lifted by way of change into a big chair, until the end came."

The morning of the day she died, or when she left her poor frail body, my husband said to me, let us go now by mother's side and see if our ruides will

The two neighbors who had sat up with us the night previous were at her. bedside. We joined hands, but found it was unnecessary, for in a few moments I saw others than the four of wa, standing on the other side of the bed.

and the one bent on doing the most was my dear father, who had passed to spirit life some three years before. Five or six other friends whom I did not know were with him. They stood in attitude as if waiting the release of her spirit, which was risen about a foot from the body in a vapory cloud, the outline tracing the form of the body, as under

a thin cover. My father looked at me with joyful tears in his eyes, and said: "Well, Jetty, love, (my pet name) it will soon be over. Mother will soon be released. Thank these good women for their kindness."

I saw my guides also at the head of the bed. I came from under the influence and oh! how strange those two women looked; they seemed to be horrifled. This was the first they had seen of Spiritualism. I repeated to them and my husband what I saw and what had transpired. We sat down and watched. Mother slept like a child. At length, some hours after this occurrence, she opened her eyes and said to me in the presence of all who were around her bed, for we never expected she would

"Whose remains are these under me?" I said: "Mother, dear, there is nothing under you except the bed."

She then motioned to take my hand, which I placed in hers. She then pushed my hand down towards the bed. which of course came in contact with the bed only.

We all looked at each other in amaze-

ment, but nothing was said. Her poor

spirit was then struggling for its freedom and felt the cumbrance of the body as it held it back. It was not long-a few hours and she was carried away to another home to await our coming over. It was a wonderful test from one who all her life had been a staunch Methodist, and while she did not treat the evidence we gave her of the truth of the philosophy of Spiritualism with contempt, still she clung with tenacity to the redemption of a soul through Jesus

"Mother and L. And they said she was dead. I could not brook

Again on that marvelous face to look, But they took my hand and they led me

And they left me with her, the dearest

Together once more in that silent place, My beautiful dead and I. face to face, And I could not speak and I could not

But I stood and with love I looked on With love and with rapture and strange

I looked on the lips and the close-shut ine my disappointment as I slowly On the perfect rest, and the calm con-

And the peace that were there in her features .blent.

And the white thin hands, that had wrought so much. Now nerveless to kisses or fevered My beautiful dead who had known the

The pain, the grieving that we call life, Who had never faltered beneath her

Nor murmured when loss followed swift And the smile that sweetened her face

bay light on her blessed mouth that smoothed from her hair a silver thread

And I wept but I could not make her felt with a feeling too deep for speech-

And down to her lips I leaned my ear Lest there might be something I should

Then out of the silence between us A message from her to my inmost soul:

Why weep you to-day? Who have wept before. That the road was rough I must jour-

Why weep you? Those have been used to fall That I could not gather earth's sweet-

Why mourn that you come and I greet you not? Now anguish and sorrow are both for-

Behold, all my life I have longed for Yea: e'en when I held you against my

And now that I lie in a breathless sleep, Instead of rejoicing, you sigh and weep. My dearest, I know that you would not

If you could, my slumber, and have me For though what is past I can love and

Till now I have never known happi-

So I dried my tears, and with noiseless I left my dear mother, my beautiful dead."

Author unknown. A scrip found amongst mother's books after death. ELIZABETH DENT MOHR. Quiniault, Wash.

THE COST OF WAR.

Give us the gold that war has cost. Before this peace-expanding day: The wasted skill, the labor lost-The mental treasures thrown away: And we will buy each rood of soil In every yet discovered land; Where hunters roam, where peasants

Where many-peopled cities stand. We'll clothe each shivering wretch on In needful, nay, in brave attire;

Vesture befitting banquet mirth Which kings might envy and admire: In every vale, on every plain, 'A school shall glad the gazer's sight. Where every poor man's child may gain Pure knowledge, free as air and light.

We'll build asylums for the poor, By age or ailment made forlorn; And none shall thrust them from the Or sting with looks or words of scorn:

We'll link each allen hemisphere. Help honest men to conquer wrong: Art, Science, Labor nerve and cheer. Reward the Poet for his song. In every free and peopled clime,

A marble edifice sublime, For the illustrious of the land: A Pantheon for the truly great, The wise, beneficent and just; A place of wide and lofty state To honor or to hold their dust.

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Removal to Wisconsin—The Ballou Family—Adi
Ballou's Work—Work of Spirit Adin Augustil

CHAPTER III. Ouina-Her Earthly Life and Tragio Death-Her Mission in Spirit-Life. CHAPTER IV. Other Controls-The Guides. CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate
—Workers in Buffalo—Thomas Gales Forster—Sarah
Brooks—Horaco H. Day—Removal to New York
City, 1856—Philadelphia—Boston—Baltimore.

CHAPTER VI. Work in New York City.

CHAPTER VII. New York City (continued). Prof. J.
J. Mapes—Hon. J. W. Edmonds—Dr. Gray—New
York Editors and Clergy—Other Places in the East
—Meadville, Pa., 1881—Hon. A. B. Richmond, CHAPTER VIII. Washington, D. C.—Reconstruction— Senator J. M. Howard—George J. W. Julien—Gen. N. P. Banks—Nettle Colbern Maynard—Statement

CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Calthness—Mrs. Straw-bridge—Mr. and Mrs. Tebb—Mrs. Nosworthy—J. C. Ward—Mrs. Sister—Andrew Cross. CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

CHAPTER XI. California Work, 1875-Other Visits-Letter of C. M. Plumb-Letter of Mrs. John & Wilson. CHAPTER XII. Chicago Work, 1876 to 1895—Fire Society Chartered, 1869—Complete Account of Work in Letters and Statements of Members of the Society. CHAPTER XIII. Camp Meeting Work—Cassadaga—Lake Pleasant—Onset Bay—Lake Brady—Lookou Mountain, etc.

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presented them before, which will convince any honest reader that the most of them are con-The Hon. Daniel K. Tenney, the anthor of these books, has been for many years the leading last yer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the

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PHILOSOPHY OF SPIRITUAL INTERCOURSE This work contains an account of the very wonder ful spiritual developments at the house of Rev. De Phelps, Stratford, Conn., and similar cases in a parts of the country. This volume is the first free the author directly apon the subject of "matthables, and has specific beats. For subject at the first free parts of the subject of "matthables, and has specific for subject of the first free free for the first fir

Leon says that every mind must have

negative or positive capable of receiv-

ing impressions of a sub-conscious na-

Presentiments become known as proph-

ANCIENT ROMANS.

The Table-Turning Among

Them.

An historian of the fourth century

says C. A. Ward in the Sphinx, has

prominent, as to which the accused were

of them, Hilarius, broken by pain, re-

"Honored judges, we constructed this

unfortunate little table that you see

here, after the fashion of the tripod (or

"It was placed in the middle of

"To our inquiry as to who should suc-

ceed to the present empire, because it

In this case the ambiguity of the or-

high interest; it shows considerable an-

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by harmonizing their physical and their

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and their souls with the higher intelli-

gences, to come into closer connection

with the purer realms of the spirit

world. It is written in the sweet spirit-

ual tone that characterizes all of Miss

"The Gospel of Buddha, According to

Old Records." Told by Paul Carus,

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C. A. WARD.

of the solar order.

venled the secret in these words:

tions through the ether, just as elec-tricity is transmitted through air from

Some Interesting Reflec- ing the apparition or presentiment that tions Thereon. able murder of her husband. Prof.

VOICES FROM AN UNKNOWN its corresponding mind. If there is a WORLD - PSYCHOLOGICAL EX- positive of anything there must be PLANATIONS OF THE FITZGER. negative. Each mind must have its ALD-KAHNE PRESENTIMENTS.

What are presentiments? Did a voice ture. In the case of Mrs. Kahne the from the unseen world whisper to Mrs. presentiment was very strong, as the Thomas D. Kahne, of Mt. Washington, danger to her husband was very great, on that fateful night of Friday a week The intensity of the vibrating generatago when she felt that deadly peril was ling mind produces a corresponding inimpending, and in obeying which she tensity in the vibrating recipient's mind. | Marquis of Bute, Lady Ashburton, Lady made a thorough examination of all the Evil thoughts in the first-named mind locks on doors and windows lest burg- produce evil thoughts in the lastlars might find a speedy and easy way named. Prof. Leon says these evil apof entrance? Did voices from this same paritions can become so strong as to be ley, Lady Jeune and many other emisubtle world, veiled from human view, a positive detriment. It is then highly also whisper to Detective Fitzgerald important that a person throw off this that death would claim him before condition. He says that everybody night when in company with his should feel these presentiments in time brother sleuths he started on the jour- of danger or other crucial times, but ney to 32 Fulton street, where he met some people's inner minds are not his death? What is this occult, myste- acute or sensitive enough to recognize rious power that speeds on unseen them. He says he receives these appawings and warns persons from impend- ritions every day, but being a practical physicians that their craft is neither ing danger, although the senses tell psychologist he knows how to throw the mythical nor supernatural is Mrs. Edthem there is nothing of the kind in evil off so his condition is agreeable. mond Thompson of South Hill Park,

Such questions have passed through ecles when they turn out as predicted, the minds of thousands of Pittsburgers but are characterized as delusions when the last few days as a result of reading they do not. A delusion is an error of of the presentiments of the late Detec- judgment. This must not be confused tive Fitzgerald and Mrs, Kahne, the with illusion, which is an error of sight, wife of the murdered groceryman of Mt. | Prof. Leon admitted that presentiments Washington. It will be remembered are really caused by thought transferthat the day before the burglars bru- ence. Like atoms of mind attract and tally murdered Kahne, Mrs. Kahne was make vibrate reciprocally just as in troubled with premonitions of a catas-Ichemical solutions or compounds like trophe pending, although she hardly atoms manifest affinity. knew when it would occur. The very The above from the Pittsburg Leader, evening prior to the time of the murder, is not a correct or adequate explanation which occurred about 1:30 a. m., she of the origin of presentiments. The was so disturbed with thoughts of burg- | Spiritualist would present proof that all lars that she went all through the presentiments owe their origin to spirhouse closing shutters, examining locks its, they impressing the mind with under beds and in dark corners to see if | Pittsburg, Pa. SPIRITUALIST. danger lurked there. What was it that told the woman that some awful fate was about to overtake the family, and why was it she thought it would come in the form of burglars?

These are absorbing subjects for speculation for psychologists and those with a turn for metaphysical or speculative research. Within three hours of the warning of dire catastrophe hovering over the household Grocer Kahne lay cold in death with a bullet through and a man of veracity, Marcellinus.

given us curious details of how pro-Detective "Paddy" Fitzgerald would not let his son accompany him on Romans of his day. It comes out quite walk the day he was killed, for he felt in this inner consciousness that some- naturally in the judicial proofs investithing evil was about to befall him, gating a conspiracy against Valens the Emperor: what we would call a state When starting out for 32 Fulton street, where the Biddle-Dorman gang held trial. The conspirators were put to the forth, the detective was warned again torture; and as an item in the indictby this occult whisper from the strange, ment the figure of a little table becomes mysterious world of the unknown. "May I go with you, papa?" his little | questioned by the judges. At last one

"No. Tom," said the detective. "God knows what will happen to me before this day is done. I want you to go to

school and be a good boy."

more strictly the cauldron-Aeneld III. Only a few minutes after this his cord 92 and VI. 347) at Delphi, with dark inof life was rudely severed by the burglar's bullet and Pittsburg had lost one cantations, out of branches of laurel: of its most efficient public servants and and with imprecations of secret song. and numerous ceremonies repeated over bravest detectives.

The crucial question of the whole mat- daily, we consecrated it by magic rites. till at last we put it in motion. When it ter thus presents itself again. What reached this capacity of movement, as were these presentiments, and how are they evolved? To these intensely inter- often as we wished to interrogate it by esting questions psychological science secret inquiry we proceeded thus: has little to quench the thirst of curiosity. What is known or surmised on the room, purified throughout by Arabian question was summed up by the Rev. J. perfumes; a round dish was simply laid Shane Nicolls, pastor of the Sixth U. P. upon it formed of a composite material church, an ardent student of psycholog. of many metals. On the phalange of its ical science and investigator of the oc. outer round were skilfully engraved the letters of the alphabet, separated into cult.

When asked for some explanation of as many exactly measured spaces. the phenomena he said: "Such presenti- Over this basin (or dish) a man stood ments are manifestations of the sub- clothed in linen garments and shod with conscious mind. This sub-conscious linen socks, his head bound round with mind is deep under the conscious mind. a turban like a tuft of hair, and bearing Anything that we are conscious of we a rod of vervain the prospering plant. know, but anything of a sub-conscious After we had favorably conciliated the nature we really know, but do not deity, who is the giver of all presage. know that we know. It is a difficult with duly formulated charms and cerething to understand. These presenti- monial knowledge, he communicated a ments of the late Detective Fitzgerald gentle movement to a ring that hung and Mrs. Kahne are productions of the suspended over the basin. * * * This was sub-conscious mind. All that we know | tied up with fine Carpathian thread. of the matter is that there is undoubt- which had been initiated with mystical edly a sub-consciousness that under observances. This ring moving by little certain conditions of which we know leaps or jumps so as to light upon the practically nothing warns us of things distinct intervals with the several letwe are not conscious of. It points out ters inscribed, each in its own compartfuture events, too, in a more or less ment, gives out in heroic verse, answers vague way, just as Mrs. Kahne's pre. suitable to inquiries made, comprehouse that night, or as Fitzgerald felt ure; such as are called Pythic, or those intelligible communication with the graduates of the American public stroy our public schools, are intensely the trip to that Fulton street house would be his last. Psychologists are now engaged in studying the nature and manifestations of this sub-consciousness, and from the data being collected had been already mentioned that it some reliable theory may be evolved. We had a case of this strange power or aim and purpose, the jumping ring influence in our church last fall. A lady spelled out the two syllables Theod. in the congregation was greatly With the last addition of the letter a troubled one night by a presentiment man present exclaimed 'Theodorus,' the awful mishap either that night or the as much. Nothing further was sought next day. He was away in the west, Woon this head; for it was agreed among she didn't know just where, but she us that this was the individual we thought his death was only a matter of wanted." an hour or two. Wonderful as it may seem, the next day came news of the acle is due to the precipitance of the inawful Galveston tidal wave and appall. | quirers. The oracle was true as far as ing destruction of life and property, and they allowed it to proceed, but had they her brother was in that flood. The pre- wated for it to spell out, they would sentiment as to death was almost real- have learned that the name was not ized, too, for the injured man lay be- Theodorus, but Theodosius the Great, tween life and death for weeks. The who was to be the successor of Valens. history of psychological research shows. This is an authenticated passage of many cases similar to this." Rev. Nicolls then stated that many in- alogy with the table-turning of the mod-

vestigators believe that the sub-con- erns; it also gives insight into singular sciousness often told persons of their and elaborate processes of divination by previous existence. He told of a lady magic, as being frequently practiced at in Geneva, Switzerland, who published Rome in the fourth century. Clearly the a book several years ago, wherein she Pagans had no notion in that century set forth that she believed she had lived that oracles had at all finally ceased on clock was stored and upon investigaon earth as an Egyptian princess three a Good Friday in the first century, or thousand years ago, died in due time that Pan, the god of rumor, was dead. and then came back in the person of The sun still shone to them as the Apol-Marie Antoinette Now she is on earth lo of prophecy, and they still sought presages of a spirit, who was made free the third time as a plain, well-behaved, respected Geneva young lady, without the title or eclat that accompanied her on her first two visits.

R. D. Leon, Ph. D., president of the Pittsburg College of Psychology, gave a unique and interesting explanation of the sub-conscious phenomena, "The sub-consciousness is the inner eye of the mind," he said, "as compared with the external or mind whose mind impressions are due to the senses. Presentiments are apparitions of the inner mind. They are produced by vibrations of molecules and atoms of the mind super-\$1: paper, 75 cents. For sale at this induced by vibrations in the mind of the one who is instrumental in causing the presentiment."

According to Prof. Leon's explana- This book is neartly commended to stutions the mind of the burglar who con- dents of the science of religions, and to templated entry in Mr. Kahne's house all who would gain a fair conception of on Thursday night a week ago vibrated | Buddhism in its spirit and living princiwith the evil thought. The atoms of ples. Spiritualist or Christian can mind possed by Mrs. Kahne were af | carcely read it without spiritual profit. fected by the transparence of the vibra Price 11. For sale at this office.

AN EMINENT CONVERT. Doctor C. Lloyd Tuckey, of London.

London, Eng., May 11.-Dr. C. Lloyd Tuckey, a prominent member of the medical profession of London, has tions through the ether, just as elecin psychical research this week by anpoint to point. The vibrations enuncinouncing that he and another wellated themselves to Mrs. Kahne, producknown physician had succeeded in communicating with the spirit world warned or suggested to her the probthrough a trance medium.

> Dr. Tuckey holds a membership in the Society of Psychical Research, of which Dr. Oliver Lodge is president, and among the vice presidents of which are Professor William James of Harvard University and Professor S. P. Laugley of the Smithsonian Institution. Its active membership includes A. J. Henry Sidgwick, Professor Balfour Lord Rayleigh, the Bishop of Ripon, the Henry Somerset, the Countess of Bective, Professor James Bryce, Dr. Conan Doyle, W. T. Stead, Sir Henry M. Stannent personages.

For several months Dr. Tuckey and his professional associates have been experimenting in the realm of spiritual phenomena. They have given particular study to trance mediumship in all its phases. Prominent among the mediums who have been seeking to convince the Hampstead. She has the reputation of being thoroughly rational and scientific, yet she claims to be able to communi- said: cate at will with personalities no longer in the flesh. She recently gave a series scrutiny of Dr. Tuckey and other invesand the infinite.

"Dr. Tuckey and his fellow experimenters do not care to advertise their efforts in the direction of establishing the very well-springs of our social life. a species of wireless telegraphy between the material and spiritual worlds, Our society will refrain from any attempt to popularize the investigation of psychical subjects. Dr. Tuckey and his associates have made important tests of trance mediumship and have been convinced of the possibility of speaking with disembodied intelligences. They will lay the results of their experiments before our society in extenso; until then phetical tripods were considered by the nothing further can be said."

Professor J. Hyslop of Columbia University and Professor William James of Harvard University, enjoy a great vogue among British psychologists. The Society for Psychical Research is publishing one of Professor James' books, and is giving much thought to Professor Hyslop's exposition of advanced metaphysics. It is supposed here that Professor Hyslop is the author of the theory recently put forward in the United States that hypnotism may be effectively used as an ethical Edward T. Bennett said to the corre-

spondent of the Record-Herald to-day: idea that hypnotic suggestion may be employed to develop morality. British investigators have demonstrated that impulses communicated to one under the influence of hypnosis abide and affect conduct thereafter. The mind plays on overshadowing part in one's life. The soul carries within itself success or failure. Mind and spirit should be harmonized and set in motion toward lofty goals. The scientific hypnotist can do this. He can put the subject into a state of artificially induced sleep and then can tune his faculties for other lines of interest and endeavor than those to which they have been accus-

"Doubtless this language will sound fanciful to persons engaged in ordinary pursuits, but it will astonish nobody who has given deep thought to psychical questions. When the world is advancing so rapidly in physical sciences, why should it not also move forward in metaphysical sciences? We hear no hints about the madhouse when, through the mediumship of ether, Marconi proposes to speak across the ocean or Tesla essays to fling a message to Mars; why, then, should we wonder and whisper suspicions of insanity when men announce their ability to spirit world through metaphysical agencles than with distant parts of the material world through physical agencies."-Chicago Record-Herald.

would be one entirely suitable to our Strange Actions of an Old Clock. Stored away in the residence of Dr W. T. Porch, a prominent physician of Bakerville, says the Nashville Banner. is an old clock. This old timepiece rethat her brother would meet with an fatal necessity of the portent indicating | corded the passing of the swift-fleeting minutes for the family a number of years, but one day it refused to longer set the pace of time and was placed away with other worn-out articles in a remote part of the house. There is nothing strange about this, but there is a story connected with the old clock that makes the superstitious tremble with fear, while others of a different belief offer no explanation of the queer doings of this old timepiece that bears

the make of Seth Thomas. About twelve years ago, Miss Carrie Porch, a daughter of Dr. W. T. Porch died. She had been in feeble health for some time, but her death was not expected any time soon. On Sunday morning she arose feeling better than usual, but a racket was heard emanating from the room in which the old tion it was found to be the old clock striking. The matter was given but little attention, but before 10 o'clock the young lady was a corpse. Eight years later a son of the Doctor was stricken with fever and on the day before his death the old clock was again-plainly heard striking, and to be sure there was no mistake, parties entered the room where the old clock was and were convinced that their ears had not deceived them, as the sounds had not died away when they entered. The next day the young man died.

Two years ago Porter, another son, contracted typhoid fever, which resulted in his death. His life was despaired of from the start and strange as it may seem, the old clock, from its dismal quarters, tolled out the solemn warning two hours before his death.

The clock has never been wound up and whether its striking just before a death occurs in this family is merely a happen-so matter of conjecture, while many declare they would move it from "Astral Worship." By J. H. Hill, M.

D. For sale at this office. Price, \$1,

It will be seen by the above that public funds are given to support a sec-

ROMANISM'S POINTS OF ATTACK.

contains an instructive article on the and a branch of our work. Then, as it tactics of the Romish cohorts in their is under ecclesiastical supervision, we efforts to advance Romanism at the ex- pay great attention to the books adpense of the downfall of the American mitted to the library, and parents as a public schools. A part of the Citizen's result feel that their children can take article is herewith presented for the books from its shelves safely, and that caused a sensation in circles interested benefit of readers of The Progressive no book of the 50,000 in the library is

weeks have made savage onslaughts our control of the books, but we also upon the public schools and the public give up our administration of the Pteryglums, etc. Read our libraries. These two beneficent institu- library. tions are purely Protestant origin, and were not found in any papal country until the example had been set by Protestant lands, and then only as the rulers of those papal lands broke away from the church. A remarkable illus- likely that a Catholic would be ap-Canada, where the contrast between not amenable to the city, this would Balfour, Sir William Crookes, Professor | public schools in Roman Catholic Quebec and the other provinces of the Stewart, Professor W. F. Barrett, Dominion is so extraordinary as to of Mr. Carnegie's offer, but it would be cause universal comment.

> And in this great Republic it is said that of the millions upon millions of dollars left by will in the past fifty years by Romanists, not one dollar has been bequeathed to a public library. The whole trend of ponery is to con-

self-impovement, or public-spirited be- given us by the city in even a better nevolence, but the upbuilding of a creed. In last Monday's Boston dailies were lengthy reports of an address by one "F. J. Barnes, M. D., of Cambridge," Who this gentleman is, is not generally known; but he is said to have a large practice among Irish Roman Catholics in the city where he resides, and he is a a number of books, like 'The True Life graduate of Boston (Jesuit) College, He of William Penn, and the 'Political

of exhibitions of her power under the fortunately, here in our own countryyes, even in our own State of Massa. library." tigators. After applying numerous tests | chusetts-those signs are not less they decided that Mrs. Thompson's marked than in other lands whose poptrances were real and that she actually | ulations we are wont to look down upon bridged the chasm between the finite as our moral inferiors. Do we not see the public conscience being devoured by Neither Dr. Tuckey nor Mrs. Thomp- avarice, the public honor passing to deson for the present will disclose in de- cay, the rights of property being intail the nature or extent of their discov- vaded, the unscrupulous power of eries. Edward T. Bennett, secretary of | wealth becoming a menace to our freethe Society for Psychical Research, said | dom? Religious influences are waning; average priest, than to steal or murder. | at this office. to the correspondent of the Record-Her- | skepticism is taking the place of faith: respect for authority is vanishing: crime is increasing; marriage is becoming a mockery; immorality is polluting | cathedral, said:

"The professional educator, however, in attributing so much importance to religion as the basis of moral education. of sectarianism. Strange to say, these fallacles, and many more of the same sound doctrine.

child is taught that learning is the pur- get it in time." suit of truth; but the highest truth, religious truth, is never, mentioned in the class-room. The seeds of infidelity readily take root in his tender nature, and the atmosphere of the public school favors their rapid growth.

"Catholics cannot consent to have their children educated under a system lie school system will be doomed, everyin which the teaching of religious truth is prohibited and monality is reduced to | Protestants of every school, Hebrews, a mere matter of utility. 1

"Under existing conditions the Catholic parent often finds it impossible to procure a Catholic education for his chief supports of the separation of "There is nothing fantastic about the child. But these conditions cannot church and state. If some of the rich endure."

> There was much more of the same sort-all showing either that Dr. Barnes is a very unintelligent man, or else he was trying to deceive his unintelligent hearers. Why did he not add-after his Catholicism specifically, let them pay assertion that "skepticism is taking the place of faith"-that this is especially true in France, Italy, Spain, and all other lands where the parochial school has had full sway, and where the priest and nun have been the only teachers? Why not be honest in his remarks? He says "crime is increasing," "marriage is a mockery," etc., etc. Where is this true. if not in France, Italy, and in those lands which Spain has controlled? for this? Place the product of the parochial school by the side of the product of the public school, and where

will the honors be? He says: "The Catholic parent often finds it impossible to procure a Catholic education for his child." That is strange, when the priest has almost omnipotent power over his flock. In Ireland, in Quebec, in Spain, in Central America and South America, these chilsend and receive messages along the un- | dren have had a "Catholic" (papa). seen wires of the human spirit? I rather) education. Are they any better sentiment that burglars would visit her hended perfectly in number and meas- should deem it much easier to establish for it? How do they compare with

> school? Dr. Barnes is evidently "talking to the galleries." If intelligent at all, he must know more than he manifests. Can he name one eminent authority in medical science of the papal faith? How many great men have the parochial schools produced in the past hundred

> What benefactions can he point to in Cambridge-public : benefactions-given by Roman Catholics? Who are the prisoners brought into the courts? Are they not Roman Catholics? How would Dr. Barnes get a living income if it were not for the public school graduates who employ his patrons? What a foolish man to give utterance to such

But a much greater man than Dr. Barnes has spoken—in this case against public libraries. We read in the New York Sun April 18:

"The relation of Catholics to the public library movement and the plans proposed in connection with Mr. Carnegie's recent gift were defined by Archbishop Corrigan yesterday afternoon in an address delivered before the members of the Cathedral Library, Reading Circle in the palm-room of the Hotel Majestic. The circle, which is composed mostly of women, is a sortic of auxiliary to the Cathedral Library, which is the only Catholic free circulating library system of the State, and has a charter from the State University.; The library has more than 50,000 volumes.

"As it comes under the public library law and receives part of the funds distributed by the city, the library's officers are very much concerned with any plans formed for remodelling the system, as was shown in the archbishop's remarks yesterday. While admitting that the plans in connection with Mr. Carnegie's offer were as yet in a formative state, Archbishop Corrigan said that Catholics must protest if the Cathedral-Library, in order to become one of the beneficiaries, must surrender its distinctive qualities and lose its independence."

tarian library! What if every other denomination (some 140 in all) were to demand public funds for sectarian pur-Doses?

New York City. Corrigan further says: "This action will do a great deal of Other Essays." By Charles Bradlaugh. sarm to our library, which is a part of Paper, 50 cents. For sale at this office, cents

The Boston Citizen of recent date the cathedral, is property of the church

likely to do harm to their morals. If we Our papal friends within the past few lose our independence we not only lose

"If the public library is to have entire charge we will have no voice in the future, because the library is a private corporation, and not one of its members is a member of our church, and it is not tration of our contention is found in pointed to the board. As the library is therefore be a great calamity. Of course we would receive the benefit at the expense of our present property, our independence, and our voice in the selection of books.

"As a large proportion of our children

attend the public schools, we have tried to place a certain number of books in those schools. All our services toward centrate the minds of its devotees upon the library have been gratuitous, and one narrow point; and this point is not | we have used, therefore, the money way than any other institution. Our entire circulation now exceeds 300,000 volumes. It is very painful, and in a certain sense odious, to refer to other libraries, but their books deal a great deal with socialism, and books that attack our faith and principles. We find Growth of the Nineteenth Century," full "In the domain of morals we find of insults to our faith. If we were swaleverywhere signs of degeneracy. Un. lowed up we could not help these books being spread at large through our

> The above tells its own story-the chains are being bound more closely around Romanists in this "land of liberty"-they have had the public libraries at their elbows, and the result has been, they have begun-O, unpardonable crime!-they have begun to think, and to think for one's self is a greater crime in the thought of the But to the public school again:

In an address in New York a few days ago, Priest Lavelle, rector of the "My own experience is that it is a

most difficult matter to teach religion is ready to prove that we are mistaken to Catholic children brought up in the A VERY SUGGESTIVE WORK public schools. There is a vague idea abroad that we are disloyal to our coun-Religion, he says, must be relegated to try, looking for what we consider our It Beams With Spiritual the church and the home. The public rights. It is the birthright of every school must be protected from the evils American citizen to demand his rights. And if we cannot get them we must organize, and not submit to any refusal. kind, have been widely accepted as If we insist long enough we will get it. This would not be a free country, "Now what are the inevitable results otherwise. We should have our share of such a system of education? The of the public school money, and we will On the above the New York Christian

> Advocate remarks: "Roman Catholics have the right to found their own schools and maintain

them. When they get the right to divide up the public school money, and other sects maintain the same right, the pubwhere and under all circumstances. opponents of religion, and those indifferent to it, should unite to maintain the public school system as one of the do not wish their children to mingle with the common herd, let them pay the bills for private education. If the Catholies do not wish their children to go to a school that does not teach Roman the bills and keep their children away; and so with every sect. Let all religious people teach their children at home, and in their respective sanctuaries and church schools, what the public schools do not teach them."

Facts established by observation of the conditions of education in countries dominated by the Catholic Church, and the tone and animus of Romish prelates All reliable statistics show that crime is and writers in this country, prove that enormously more rampant in Roman the Church of Rome is opposed to all Catholic countries than in Protestant education that is not distinctly calcucountries. Why blame the public schools lated to instill Romanism into the minds and hearts of all pupils. Even religious teaching that is not distinctly Romish is condemned as irreligious and heretical. No education is good or religious that is not thoroughly Romish in character and

To teach Romanism, the clerics and adherents of the Romish Church will without a qualm of conscience take the money of the people and devote it to the building up of the Catholic church by Price, Cloth, \$1.50. For sale at this giving the young a Romish education. Protestant ministers, while not seeking or desiring to undermine and deinconsistent, and destroy the force of their own opposition to Romanism's de-

The Soul's Habitation.

The inner self, the soul, the subment seat," the "book of life," which sometime will be unfolded and all the said that which was spoken in the cor- Price \$1. For sale at this office. ner in the secret places shall be revealed from the housetops, from which there will be brought to light all acts that have any moral or spiritual significance. This writer is much inclined to the belief that many if not all purely material things and matters pertaining to the physical life will be lost, eradicated from the spirit's memory, and only such remain recorded in the soul's archives as will be of benefit in the immortal life, Many investigators of phenomena

have been greatly tried and perplexed An that spirits cannot or will not repeat the trashy matters of their earthly experience; but the spirits tell me that all this lumber is a dead weight and must be cast overboard to make room for the more vital matters of soul life. It is certainly an error to always be

and downs of the material life, which is lence of the theory of Creation." The of the earth earthy, and "perishes with the using." What remains in this "holy of holles" and is carried over into the next state of life is not so much an exact knowledge and memory of earthly experiences, as it is a character and state or condition of soul, created by these particular experiences. These earthly experiences are only the soil or elements that enter into the building of

the new tree of life; that is to say, such knowledge as is recorded in our low, diumship of Mrs. Cors L. V. Richmond. A book the slow, earthly vibrations will not be car- every healer, physician and Spiritualist should read. ried up into vibrations that are millions of times more rapid. It is at this point that feeble earthly knowledge is shut out as a part of the soul's future

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SATURDAY, MAY 25, 1901.

Vaccine Virus and Spectrum Analysis. It may interest many besides the renders of The Progressive Thinker to learn that Prof. Lockwood is in Philadelphia investigating the powers and capacities of the different makes of the spectroscope, with especial reference to the spectra analysis of organic matter, and particularly that of vaccine virus. This analysis has never been satisfactorily made. Prof. Lockwood proposes to investigate the spectra of organized bodles upon the Faradic theory of "radiant matter," which involves a new basis of spectroscopic experiment. This theory is no new or idle dream of | economy which give life, simplicity and Prof. Lockwood's, but a long-considered problem, which, if successful, opens wide a new door in the pathology of cutaneous diseases and will have a tendency to modify popular opinion regarding compulsory vaccination, compelling those who use vaccine virus to inject none that has not been submitted to this crucial test.

Prof. Lockwood affirms that inasmuch as the various forms of organic matter are the result of different proportions of elemental substances, as well as of di- and pillage done between Tientsin and vergent planes of polar affinity in process of combination, that the spectra of | United States and in Europe, the sum matter will diverge in their expression of it is so great as compared to the numin consequence of these fundamental ber of Christians who have suffered at facts. Hence, when the standard of pure vaccine has been established, will not be a difficult experiment to dis- | held the injured party. Lancers wantinguish pure, from impure virus by this | tonly impaling little children by the thoroughly scientific process.

It is worthy of note that when Prof. Lockwood laid some of his ideas along this line of investigation before the management of Queen's Laboratory of Science and Natural Philosophy-the largest institution of the kind in the United States—that they at once offered him not only room and a table for these experiments, but the free use of any apparatus necessary to carry on this work. But the friends of the Professor in the East are urging bim to purchase outright such apparatus as may be necessary to carry on these investigations, and are offering him assistance that he may have the fruitage and honor of any success that may be obtained. Prof. Lockwood will be at Lily Dale, N. Y., after June 15, where he is to spend the season in a school of natural philosophy. Until that time he can be addressed in care of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

The Old Story Repeated. Rev. James Chalmers and Rev. Oliver Tompkins were sent out by the London Missionary Society, to New Guinea, to teach the natives about the horrors of | tranquility wherever they go, directed an endless 'ell, and the joys of beaven; by a text which all Biblical scholars that the one was to be avoided and the now concede is an interpolation:-"Go other gained by belief in a virgin-born | ye into all the world and preach the signed his pastorate and left the city. God.

From a dispatch of May 8, from Melbourne, it seems the missionaries reached their destination in April. When the party approached the shore of the Fly river, they found themselves surrounded by a fleet of canoes filled with armed natives. A desperate fight ensued and the missionaries were cap- long letter vindicating his position, with

and found the half-caten remains of the soul-savers. The villages and canoes of the district were destroyed, and twen-

ty-four natives were killed by the expedition. So much, a plain statement of facts.

as given by the press. These missionaries knew they were visiting a tribe of cannibals. The fate they met was probably anticipated. But note the outcome: Villages destroyed and twenty-four natives massacred! This does not tell of the wretchedness entailed on the families and friends of the unfortunate natives, whose lives were sacrificed as an act of

Christian vengeance. Is it not possible that even savage ness, the blind leading the blind. As it perance movements we have heard of tribes have natural rights Christians should respect? The missionaries were the intruders, and were repulsed. They did not, but crucified Him, so it will be 25 cents a gallon. Everybody could paid dearly for their meddlesome at at His second advent. The spiritual tempt to extend their creed; but others | leaders, so-called, do not recognize Him | will copy their example and fall vic- and the great promises and prophecies time to savage customs.

Afraid of Microbes.

churches have adopted individual communion cups from which to drink the blood of the Lord. They were fearful of the deadly microbe, and hope to escape its pernicious influence by not drinking from a common cup, where a multitude of wriggling, quarreling, biting and poisoning parasites are getting in their deadly work.

The most demoralizing effect of these infinitesimal scalawags is the indoctrinnting these votaries into the belief that they are drinking the blood of a dead but subsequently arisen God, instead of the intoxicating wine against which moralists are very generally at war,

Wholesome Truths from a Christian Pulpit

The Rockford, Ill., Register-Gazette reported the speaker at the Christian Union church of that city, two Sundays ago, as saying:

"All churches, Roman Catholic, Prot- his supplies are exhausted, then is the estant and Liberal, are passing through a state of decadence. As at present constituted, none of them is any longer recognized as a controlling factor in social destiny; none commands the allegiance and respect of the mass of men. Yet each survives after a fashion. There must be a meaning to this which, once understood, should let in some helpful light upon the problems that confront the churches of to-day; that confront you here."

The speaker was addressing a liberal church, which claims to occupy the front rank in liberal thought. His words must have been very crushing, but he continued by inquiring:

"What are the churches of to-day but | double the blows until the final triumph. social clubs? They have no great eth-Catholicism is sprouting the finger of death, and its dissolution is only a ques-

tion of time. Protestantism is dying from the shock it received at the hands of science some fifty years ago, and it can never recover. The Protestant church no longer molds and directs public sentiment; no longer dictates the laws and usages of society; no longer speaks authoritatively to the individual conscience or holds sway over his conduct; no longer announces the truth to guide, or sheds the light to illuminate destiny * * * * Most of its churches, though still bearing the ecclesiastical trade-mark,

being put to ephemeral use as club houses. "The liberal church has not escaped the blight that has fallen on the others. Its moral force is decadent. The essential principles of Universalism are no longer seriously opposed. Everybody believes in some sort of universal salvation. Unitarian principles have become the common property of all intelligent persons, both within and without the Unitarian denomination. As a sect it has no distinctive message for the present age; nothing that takes root in the life of the world and makes it a necessity to man. The simple fact is, like the other churches, the liberal church is being put to it to give a reason for its existence. It is in imminent peril of becoming simply another highly respectable social club, a means of entertain-

ment and diversion to its uninspired constituency. "The church that is to minister to the needs of this age must afford men the means to fit themselves for rational, reverend and humane living in the midst of the mad chaos of disorder. It must stand for literature, science, art, for study, for sound learning and investigation and inquiry. It must foster in men the diligence, the refinement and save it burdens and excesses * * *In short, it must make of its religion something more than a theory or a pleasant

Horrible in the Extreme.

The latest mail news from China gives us a slight conception of Christian warfare on a barbarous people. The following is extracted from a Washington dispatch to the Chicago dallies:

"If the whole horror of the murder Peking comes to be understood in the the hands of the Chinese that, rightly or wrongly, the Chinese are likely to be wayside in the streets of Peking are some of the least of the well authenticated horrors, and to some foreign soldiers a dead Chinese Christian is just as satisfactory an evidence of no quarter as a dead Boxer-they neither know nor care for such trifling distinctions."

He who is familiar with the atrocities perpetrated by the Crusaders ou the Saracens is astonished to find the outrages of those times duplicated by their successors in China. The telegram con-

"The Chinese estimate that 1,000,000 of their people have lost their lives by violent death or starvation about Peking and Tientsin since the allies came. Well-informed foreigners long resident there, do not regard the estimate as exaggerated."

revolutionize China by the introduction ery act of violence growing out of the | Second Methodist church; and Rev. J late disturbance. The Celestials should | P. Courtney, of the Eighth Presbyterian have been left to work out their own church. destiny. But the disturbers of public gospel to every creature,"-were determined to rule or ruln.

Another Millennial Scare.

A Doctor Jones, at Belvidere, Ill., has now made the marrelous discovery that Jesus is just ready to make his second advent. The Doctor has published precisely the same points which bave An expedition party went in search | been urged almost continually since the | Bellef has no merit. The salvation of nileged Master declared:

> "This generation shall not pass till all these things be fulfilled."-Matt 24:34. To make the time still more definite he said: "There be some standing here which shall not taste of death till they see the kingdom of God."-Luke 9:27. The Doctor is in sober carnest, as

"Coming He is, and that not far off, as

can easily be seen when rightly divining the word of God, though many are vance prices without limit, plinded by Satan and are in gross darkpeople who should have received Him being fulfilled in the time of trouble such as never before. The new life is about to burst upon the whole world; It is reported that 950 American they, the spiritual leaders, preachers, higher critics, evolutionists, Christian Scientists, etc., together with the unbedarkness of doubt and unbelief and only the true sheep will hear the voice of the Good Shepherd."

We have heard such language so long and so often it has become disgusting.

A Much Needed Want. "What would you suggest as a remedy for this no-time-to-attend-church

"Can't say exactly, but it should be some sort of a put-a-nickel-in-the-slotand-save-your-soul machine."

Let the War Go On.

That general who leads his army against an enmy, and abandons the contest before a surrender, is fool-hardy, and will neither win fame nor success. When the enemy shows weakness, and time to make a dash for victory and the end of the war.

All know the church is in profound distress. An old friend remarked the other day: "They don't know which way to turn, or what to do, nor what weapons to employ. They act as if dazed." The flaming sword placed at the gate of Eden, and turning every way to protect the tree of life, has lost its efficacy, and a feeble force can now scale the walls and capture its halfparalyzed defenders.

The command should be clear and distinct: "Continue the advance, and re-Capture the enemy's guns and turn them against the foe. Not only 'a little more grape,' but chain, and shrapnel, and canister will be in order. Turn all your machine guns on the exposed ranks. Capture their standard bearers, haul down their flag and run up your

The olive branch of peace was tendered them at the beginning. They repulsed it, and determined on our de struction. We parried their blows, and continued our work; but they ridiculed spirit world to their fabled devil.

So soon as we turned our forces against the enemy, and exposed their shallow faith, they began to falter, have undergone a conversion, and are Now their ranks are broken; their defences are all prostrate; their cannon are mostly spiked, and their small arms are harmless. If the warfare goes or as it should we will soon hear the call for quarter, followed by peans from millions of homes, where the enemy has rloted in gluttony, and tyrannized over those they wished to destroy.

No, no, don't think or talk of withdrawing our forces, or abandon our defences so long as the enemy remains belligerent. When they ground arms, ask for quarter, and promise good behavior, and tender security for the future then will be good time to leash the dogs of war. Till then let them bay.

Arts of an Artful Dodger.

Rev. W. E. Karns, pastor of the Epworth Methodist Episcopal church, of Jersey Shore, Pa., has made a ten strike, and filled his church to over flowing by a little "judicious" advertis ing. In all the local papers appeared:

"On Sunday, May 12, at the close of the morning service in the Epworth Methodist church, the pastor will give away money."

The adventurous preacher failed to tell how much money he would give away. One cent or five cents would fill the bill; but the average church attendant, doubtless expected each communicant who would attend on the services would be generously compensated, so the church was crowded to overflowing. As we write the amount of money

given away is not yet known. It may turn out like the good Methodist who offered his apprentice more than sixty years ago, \$1.50 if he would attend services at a revival meeting, and when "mourners" were called for he should go forward and take a seat with the applicants for heavenly glory. -The young man accepted the proposal, but the promised reward did not materialize, though he was prayed for, the girls teased him to become a Christian, and the preacher dedicated a whole evening's discourse in a fruitless attempt to make him believe there was a flaming hell for all those who repulsed such devilish teaching.

We mistrust there was a string at tached to Rev. Karn's proposed gift by which the pennies would flow back into his own pocket, like the mean parent who gave his young hopeful a penny for make a similar purchase the next day. The shrewd artifice of the advertising dodger is plainly visible to all who read the "ad" understandingly.

The Devil Is Abroad,

"From all parts of the city come reports of ministers quitting their pulpits to engage in commercial pursuits." So said the Chicago Journal in its issue of May 8. It then named three of The missionaries who attempted to the retiring clergymen, to-wit: Rev. Isaac W. Higgs, of Englewood, pastor of a system of religion not adapted to of the Trinity Congregational church their civilization are responsible for ev- Rev. Frank C. Bruner, late pastor of the

> The Journal then says: Rev. Dr. De Mattos, of St. Mark's Reformed Eniscopal church, in Maplewood, has re-

"The Devil is abroad," said a prominent clergyman to the Journal. "He is making a specialty of preachers." A layman replied, "he is also working with the congregations."

Amend your creeds, good friends. An Appeal for the Jackson-Amend your creeds; discard a gospel of faith and fable, and try one of fact with good works at the base. You will then recuperate, and may be of value to the world; whereas now you are an incubus to progress and a blight on civilization. and worthy action.

Let Us Rejoice.

It is reported that a large distillery ions of gallons of the intoxicant are who borrowed the Egyptian faith that | combination of producers are buying the world was to be destroyed by fire. every purchasable barrel in the market.

This is one of the most practical temwas when Christ first came the very for many a day. Fifty years ago the retail price of whisky ranged from 22 to buy, and intemperance was rampant. Now it commands from \$3 to \$4 a gallon. If by a combine it can be advanced to \$6 or \$8 a gallon only the generally, have too much sense to stu- fers. pefy their brains by tippling. For once humanity will be the gainer by a great trust, as it was when the government lievers, will be cast out into the outer | imposed a heavy tax on the product of the still-worm. The higher the tax and the greater and more effective the combination to advance prices on distilled liquors, the better for the world. The entire exclusion of intoxicants from the market would be a blessing to producers and consumers. It is not really a necessity for medical purposes, and it

> "'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

has no real use in the animal economy.

"Offences Must Needs Come."

Brethren should dwell together in unity, but they don't. Trinity Congregational church, Chicago has trouble peculiarly its own. The pastor, Rev. Higgs, lately resigned his charge because he could not support his family on \$900 a year. During the animated discussion which followed Mr. Watt superlutendent of the Sunday-school, is reported to have declared in a loud

"Some of the officers of the church are pack of confidence men, no better than so many barrel-house bums on West Madison street." He said he would withdraw from the church.

The retiring pastor let himself loose by saying:

"The people of this church are of the unregenerate. They have neither grace nor moral honor. They are a set of backbiters and they delight in petty quarreling." He declared he was glad to be out of their midst.

"When rogues fall out the people get the truth," is an old maxim right in point, and as true as it is pointed.

Lady Ries.

We desire to say that the article published in The Progressive Thinker of May 4, 1901, does this lady great injustice, and was published on information which we now regard as unreliable, and we cheerfully retract every word there us, and ascribed the revelations of the in contained, which in any way reflects upon the lady in question.

The Progressive Thinker.

The Progressive Thinker is now in th eleventh year of its existence. It has been able during all this time to retain its strong hold on the great mass of Spiritualists, and it has been uniformly prosperous. From a financial point of view it has been a great success ever since its first issue. Whatever the condition of the country, whether "hard times" or not, The Progressive Thinker has managed to surge along on the tida wave of success, maintaining its lead as the largest Spiritualist paper on earth to-day, and the most expensive to pub-In order that it may give readers the most interesting occult news from all sources, it employs at great expense, a clipping bureau in Chicago to examine all the leading dailies and magazines in the United States, and everything therein of a Spiritualistic or occult nature is sent to this office. Thus we are able to unite all the qualities that should distinguish a great paper combining SUPERIOR SIZE, CHEAP-NESS AND EXCELLENCE.

Take Col. Ingersoll's Place.

Mrs. Mary Elizabeth Lease has been mentioned to us as the one gifted person who can suitably fill the place on the rostrum occupied by Col. R. G. In gersoll. Her personality, her superb eloquence and well-trained voice, her wit logic, etc., all combine to qualify her to take the place of Col. Ingersoll. Her at tack on the effors of the church would be as keen, her wit as cutting, her logic as forcible, her sarcasm as withering, and her magnetic influence as great over a large audience, as that of the la mented Colonel. Those who wish to correspond with her in reference to lectures can address, her at No. 80 121st street, New York.

Is Now a Heretic.

a religion."

Such is the language of a late orthodox preacher. He added:

"To-day we have no preaching, we his pie, then stole the money at night to have no performances; we have wordmongering. The whole teaching of religion is to prevent men from seeing anything for themselves, or to make them fearful if they do see anything for themselves. Human life has never been as bad as its theology and political

That last sentence meets our opinion unqualifiedly, and there are strong points in each affirmation.

God's Book.

If people would read the Bible understandingly, and become familiar with its discrepancies and crudities, disregarding the labored efforts of the clergy to make it appear as God's book without a blemish, there would be no need of the productions of critics. They who know the least of the book are its most zealous defenders.

ACT AT ONCE!

ville Sufferers.

To the Editor:-Mrs. Amy Buchanan, president of the Spiritualist Society of Jacksonville, Fla., writes as follows: "As you know, Jacksonville is in the race is contingent on noble lives | ashes, and we are homeless, and destitute of everything. Every denomination is helping their own. Can you not make an appeal to the Spiritualists of the United States to help us? If each one gives only ten cents, it would and warehouse company in New York | amount to something. I would distribhas cornered the whisky market. Mill- ute it, and of course need some for myself. I had a lovely home and everyhave been all the members of his tribe stored in the company's cellars, while a thing comfortable. My reputation as a medium is well known. No one who ever wanted a reading who could not pay for it was ever turned away, but Further production is limited by an now I can do nothing and I do not want iron-bound contract, the object to ad- to be left to starve. Fifteen thousand purple and gold, in attendance. hames here have been destroyed, and we are beggars. If it was not that Spirit-ualist friends-Mr. and Mrs. Fosterhad given us shelter, we would have of Galilee? We think not. It was a been obliged to lie down in the streets." Mrs. Amy Buchanan's present address is 604 Centre street, Jacksonville, Fla. The case calls for aid and we are sure that the sympathetic and benevolent Spiritualists who read these lines will do all they call to allevate the sufwealthy can afford its use, and they, ferings of those to whom the lady re-MARY T'LONGLEY.

Washington, D. O. We hope that every Spiritualist who reads this appeal will send something to the Jacksonville sufferers. Don't de charge of heresy. What was done belay. Send what you can spare.

"Religion as Revealed by the Material and Spiritual Universe." By. H. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject: philosophic, historic, analytical and critical: facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 50 cents. For sale at this

READ--HEED.

Rights of Magnetic Healers in Illinois.

Several inquiries have reached this office, asking if magnetic healers can exercise their power without risking punishment for violating the Illinois statutes. Our amended law governing medical practice provides that:

"Any person shall be regarded as practicing medicine within the meaning of this act who shall treat or profess to treat, operate on, or prescribe for any physical allment, or any physical injury to or deformity of another * * *"

The only exceptions made in the act are in favor of army, navy or marine surgeons engaged in the discharge of official duties, dentists and pharmacists who are regulated by special enactments, the administration of domestic or family medicines in cases of emergency, and "any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

Is use of the hands in giving a mag-

netic treatment the application of a

"material remedy," or can it be legally considered a "spiritual means" for relieving suffering? This question can not. be decisively settled until passed upon by the Supreme Court in its capacity as final interpreter of legislative enactments. In the meantime we should not fail to note the trend of the lower courts in construing it. H. F. Coates, a Chicago medium, has been convicted under the existing law in an action brought by the State Board of Health, fined one hundred dollars and costs, and has taken an appeal to the higher court. The prosecution asked his conviction because of his double violation of the law in that he gave the patient in question magnetic treatment with his hands and also administered drugs to her. It contended that proof of either one of these acts made him amenable to punishment. This case was warmly fought before Justice of Peace Richardson, who held that the evidence was clearly against Coates, whose principal defense was the claim that the patient was insane. We may as well emphasize the fact that any magnetic healer who gives medicines, or drugs, is in a fair way to come to grief soon or late. In what are known as the Bloomington cases the issue is entirely made on the giving of magnetic treatments-uncomplicated by that of medicines. Father and son, Messrs W. D. and B. E. Jones, old residents of MacLean county, were tried by a jury in the county court upon complaint of the State Board of

Health that they treated physical ailments by rubbing and manipulating the parts affected, and by flexing and moving the limbs, commonly known as massage treatment, and received fees therefor. The jury found them not guilty. The Board of Health then carried the cases up to the Appellate Court of the Third Illinois District, which reversed the case of B. E. Jones, because the jury was instructed that a person givng massage treatment was not liable under the act, and that of W. D. Jones because the verdict was against the evidence. Through the courtesy of Mr. Edward J. Smejkal, attorney in Chi cago for the State Board of Health. quote from the language of the Appellate Court's decision in case of B. E Jones: "This court has twice held that the

treatment of a patient by rubbing and manipulating the affected parts is practicing medicine in the meaning of the act to regulate the practice of medicine. * * * It is clear to our minds that rubbing or manipulating the affected parts is the employment of a physical agency as distinguished from a mental or spir-"The world to-day is exhausted. It is itual one. There may be a combination without a religion. The gods of the of the two, as was testified to by Appel-Bible are dead, and the old altar fires lee, but to bring the person applying are out. The new altar fires have been the treatment within the exemption, the lighted and the world to-day is seeking | treatment must be exclusively mental or spiritual. The term material remedy means a physical remedy. Webster thus defines material: Relating to, or consisting of matter; corporeal; not spiritual; physical."

The Jones cases now await a new

trial in the MacLean county court under the Appellate decree reversing and remanding them. In as much as there is no controversy about the facts involved in them an ultimate conviction seems certainly foreshadowed by the ruling of place for resolving them to their own. the superior court. Should the latter be affirmed by the Supreme Court, after the usual dilatoriness of legal proceedure, magnetic healers will have no right to practice as such in Illinois. Until such final adjudication every use of their gift will be fraught with danger of arrest, expensive litigation and final punishment. Amendment of existing statutes can only be secured after determined and wide-spread agitation and education along the lines of freedom in the enjoyment of personal and constitutional rights. Begin at once a careful record of every well-attested cure by healing mediums. Do not indulge in idle boastings of your skill. Cold undisputable facts must be the weapons with which you wage your warfare. Fulsome self-laudations and emotional vaporings about results based only upon requires you to bolt the sermon all the both ways in the heresy questions of imagination will never move the reason of the large class whose assistance you need. Compare failures with failures. and triumphs with successes under the several systems and not the best of your own with the very worst of some one like his grandsire cut in alabaster?" else's. GEO. B. WARNE,

Pres. Ill S. S. A. 4203 Evans Avenue, Chicago.

. An American Cardinal. The Pope has just appointed Sebastian Martinelli, late archbishop of Ephesus, a cardinal. He donned his official robes, and was inducted into office at the cathedral in Baltimore on the 8th inst. The occasion was a magnificent one, with a vast multitude of priests,

monks, the faculty of the Catholic Uni-

versity at Washington, with abbots,

hishons and archbishops, all arrayed in

Is it possible all that display of wealth and luxury had its root with the impoverished, and ignorant fisherman repetition and display of the wealth and | ship. extravagance of the Roman empire during its most prosperous days, when pomp was everything and noble lives were of little account.

Gone the Way of All Thinkers. Prof. Geo. H. Gilbert, a late member of the faculty of the Chicago Theological Seminary, was last week arraigned before the Board of Directors on the hind closed doors is unknown to the public, but it is reported he resigned his professor's chair; and was retired on half salary for the coming year.

Heresy trials are becoming so common, and the "victims" so popular with the people the churches are reluctant to apply their old methods of excommunication. Wait a little longer, and the heretics will be so numerous they will expel the orthodox, and reorganize the churches along common-sense lines.

THE GHRIST.

"We have focused our gaze upon the historic personality of Christ and see not the indwelling intrinsic Christ who is God with and in Humanty."—"Christ or Cæsar."

I met him to-day in the cold and sleet, The Christ who was crucified, No print of nails on his ill-shod feet; No spear wound in his side; No crown of thorns on his grimy brow. Yet hungry, homeless, sad-eyed, He walked among his fellow men, He who was crucified.

Proud temples lifted their turrets

In the hush of purpling gloom, And slow through swinging portals Passed Wealth and Beauty's bloom. A tremulous wave of music Rolled out like a silvery tide, They worshiped the Christ in heaven, And the Christ on earth denied. In the temple wine, and vessels of gold, And music, and incense rare; And Fashion and Wealth in the chancels dim, Bending low in holy prayer.

But out in the darkness, trembling, weak,

Scorned, betrayed, denied,

Stood the Christ in humanity pleading-Christ who was Crucified. MARY ELIZABETH LEASE.

BIT OF GOMMON-SENSE THEOLOGY

ion that can most avail it. ferno to try and make the colors defi- can be your soul. nite? "There may be heaven, there must be hell," says Browning, and unless people can learn to sort out gods and devils more accurately here it is fair to presume that there must be some

Meantime it is not nice for one brother to call another brother's god a thrust a barefoot St. Anthony before your face, and if you drop into the shad- one is justified in declaring that he is breast, lo, then the gods require you to sing and dance before them. "A verse may find him who a sermon flies," says Herbert, but the true God

same, says the teachers. It is the devil taking you out into the solemn woodland closes with that same gentle Herbert in your company. "Oh, why should a man whose blood is warm within sit cries the impetuous Gratiano, and in revolt against the sweet and natural simplicity of the gods of romance one daring spirit even asks, "Why not be artificial, and affected, and pretentious?" The grand old Greek had innumerable he considers his jarful of divine truth gods to fit the need of every creature. and if Heraclitus is right in telling us that genius is deity." he got nearer to the promethean flame of divinity than any who have come after him. There were Hebes and Aphrodites, radiant Apollos and sportive Baccates for him whose "blood is warm," and the majestic Zeus, queenly Juno and whitebrowed Hertia for those whose years were cut in alabaster. Nymphs and fawns and piping Pans on every breeze made all nature instinct with deity, and but that these beauty-loving Hellenes And yet the human heart can perfectly missed the Christian's vision of a god of love and holiness their joyous faith would have filled the earth with wor-

It was when an austere religion began to set up a devil at every corner that the spirit of universal song and praise vanished from the troubled change with the developing years, Only world. And now it really does seem to the vision that sweeps the eternal years have come to pass that

And ministers and people have some ado to find out which is which. "Ask thy own soul what things are good for finite realm of being, where thee; thee and no other. Stand or fall by that," says Browning, reassuringly. Order changeth, yielding place to place. But after all, Browning could not have And God fulfills himself in many ways, been thinking of-well, say the Cudaby Lest one good custom should corrupt kidnapers and the jury that acquitted one of them, when he propounded that

So far as humanity is concerned, says | method. It is doubtful if the thing that the St. Louis Globe-Democrat, it is idle seemed good to them is just what he to say that there is one God. There are meant to recommend. The pure in hear about as many gods as there are indi-shall see God, says the good book, and viduals, and each individual is running that may be a point in the case of more after his ow ngod. This has caused moment than the poets fully recognize. theology a great deal of trouble, but Certainly it is one where all the priests after all, where diversified humanity is and prophets, from the self-effacing concerned, it is not so bad. It is of a Brahmin down, agree. "The absolute piece with that condition which Christ God," said the gentle Swami Vive Kanhimself recognized when he said of the anda, is like an ocean; one takes of it a stranger who was casting out devils in cupful and another a jar. The different his name, "Forbid him not." The im- religions take on the infinite in proporage of the divine presents itself in a tion as their followers are capable of thousand varied forms to strange and conceiving this independent and unified varied humanity, and the main thing existence, which is again dependent on may be for each soul to hold to the vis- the purity of the heart. Add this purity of heart therefore, to Browning's prop-"So then your God is my devil," said osition and its truth would seem unone good clergyman to another when questioned. Leave it out and it ignores they had compared notes in a heated all the help that other souls, climbing theological discussion. And that is up the dizzy mount of vision, have been about the measure of it, and yet those able to fling back to those yet in the two honest brothers were moving on shadow. But given or withheld, it can with their respective deities toward not alter the fundamental truth. He heaven, their home, and nobody thought recognizes that no two human spirits of disputing their integrity or religion. look into the face of the Eternal from Now who shall decide when doctors dif- exactly the same point and media of fer, and is it any wonder that a dis- vision, and, no more can your god be tracted medieval poet like Dante my god than my soul, with all its joys wrought out a whole paradise and in- or sorrows, its scars or clarifications,

The moon looks on many brooks, The brook sees but one moon,

says an old rhyme used commonly to point a different moral. But every one knows that there is not a ripple on the brook's surface that does not change the face of the moon to it. So there is not devil, especially when that god is serv- a ripple in human experience that does ing him a good purpose in life, though not change the face of that sun of that is what everybody is about the righteousness toward which the soul world over. You can scarcely arise in looks for its god. And though this may the morning without having someone not really phase the sun, it does give it a tell you that you are worshiping the somewhat different character to each wrong God-a lazy or restless devil, per- beholder, and more than that, the only haps-in not getting up earlier, or sleep. one that can fit into the wave and curing later, as the case may be. If you rents of his special experience. It may follow Plato's advice and "sacrifice to be hard lines when the waters are so the graces" some austere soul is sure to troubled that one man's god looks like ow and hug a solemn sadness to your not a god if he is working the ministry of a god in that man's life. The most he can ask is that he shall not inflict him upon brethren who see differently. and this is a favor which should work

> the earth. For no more than a church should persecute a minister for worshiping the God that is revealed to him, should a minister expect to interfere with a church in adhering to the God of its adoption. And since priests and people no longer put each other to the sword for disagreement in faith, it would seem a simple matter for any dissatisfied clergyman or layman to take what and go his way with it, while the supposed victims of the cupful were left to increase their supply as required. Certainly no good comes to brethren of any faith in making a spectacle of their gods and revealing to the universe how far even the best of the theologians are from any adequate conception of the truè God.

Long since in mystic numbers the Cherubic Pilgrim chanted:

Immeasurable is the highest who e'en knows it. inclose it.

But still no human heart that ever lived has been able to satisfy any other human heart with its best grasp of the highest, or even satisfy itself with any conception of it that would not fail or can fairly measure the height and depth of the Eternal Goodness. He "who is in Wherever God erects a home of prayer, the bosom of the Father he hath de-The devil always builds a chapel there. clared him." "Know then thyself, presume not God to scan," says Pope, and that surely must be true wisdom for creatures of finite powers in a shifting,

the world.

IRENE A SAFFORD.

"The Pantheism of Modern Science." "The Light of Egypt." Volumes I and By F. E. Titus, Barrister, Toronto, Can- 2. An occult library in Itself, a textada. A summary of recent investiga- book of esoteric knowledge as taught tions into Life, Force and Substance, by Adepts of Hermetic Philosophy. and conclusions therefrom. Price 10 Price \$2 per volume. For sale at this cents. For sale at this office. OHICE.



or FALLING SICK-

Marriage and Divorce.

El Kermon by Rev. J. E. Roberts,

of Kansas City, Mo.

that is to say, is in the ascending scale. Sex is the ex- wench.

lords, the wedding ceremony taking the form of a simple justice and mercy. unclean, began to take form. The blessed St. Paul has- or in its highest sense, even often successful? men sit in church with heads uncovered.

the earth, nuns become the inhabitants of heaven. The reason, law by law. immoralities induced by such doctrines among all classes, including the clergy, had caused the church to fall into disrepute. Then Hildebrand became Pope Gregory VII. He determined to blot out the frightful immoralities, the and bishops feel when they reflect that one of the pillars past as long outgrown. unnamable crimes of people, monks and priests, and to of early orthodoxy proved unrestricted divorce to be in But to have this proposition of the preachers deferred erase from the memory of man the odious debaucheries absolute accord with the law and the prophets, and noth- to by the judges is indeed discouraging. However, let us of those popes who had immediately preceded him. Marriage, from being altogether unclean and of the devil, be- ton did himself the credit to postpone hell to a future The great Haeckel says: "Not a week passes in which we ordained by God himself. Hence marriage could only be once engaged in, was absolutely indissoluble. The church thus added to her power and to her treasury. The vast horde of Roman Catholic believers to-day cling pain so-ever, in order that the church may not lack for devotees. The Catholic church is a well organized remnant of the dark ages; it is surrounded by an impregnable ture by demanding the continuance of existing hells. wall whose very gate bears the inscription "Ignorance is the Mother of Devotion." It seems so hopelessly enceased to inveigh against it.

of woman. But, marvelous as it is, the intellectual de- and indirectly, the welfare of children resulting from the of which is supposed to qualify the jurist for any position who, being themselves unhappy, and yet not crying out velopment of the race as a whole has gone steadily for union. The purposes of divorce are identical with those whatever in our modern civilized community. ward, churches and creeds in abeyance, for the law of evo- of marriage; the second and indirect reason of the one be- We devoutly hope that this is less true in the United choose to endure. For the latter class of selfishness, lution was greater than man, tyranny or superstition. In coming a paramount reason for the other. To perpetu- States than in Germany, but while we remember, almost can see no remedy—those who prefer to suffer the pain seeking to injure the estate of woman man and religion ate in the home an atmosphere of misery that rapidly with awe, the many noble jurists whose great hearts and and shame of an unhappy union rather than face the fanagain unconsciously did battle against a natural law. turns to hate is a crime against both children and pa- mighty intellects have cast a glamor over the entire judi- cied shame of a separation are not easily charitable to oth-Nature has protected the female, else woman long ere rents; it incapacitates the family for usefulness, and ciary, we are forced to believe that Hacckel's is a just esti- ers differently inclined. But it seems to me that the men now had been devoid alike of morals and of intellect. brings to light the darkest relies of our human past—the mate of at least a minority of our American judges. and women who have known what perfect marriage is; By a divine and inescapable law the male and female ad- fang, the claw, the suffocating coil. To rear children un- Why, one of them at the meeing of the Bar Association who have tried happiness and pronounce it blessed; who vance together; that which ordains the son to be most der such conditions is an outrage to every responsibility just referred to, stated that he believed that the only just have learned the meaning of love in its every sense, and often like the mother, the daughter most often like the of parenthood. Unless both father and mother are cause for divorce was that sanctioned by Holy Writ, add- found that its other name is adoration; who have entered father, has saved woman from complete spiritual annihi-strong enough simply to refuse to hate each other, reso-ing dubiously, "and perhaps in cases where extreme cru-together the sacred courts of parenthood and known the lation, and has spared man from committing the hugest lutely putting away both love and sorrow in order to elty can be proved." One ray of enlightenment, just one joy of rearing superb children that bear the sweet image of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of their mutual love, it seems to me that such men and of the men and o one-half the race.

safed to their sons. This has been very puzzling to the Marriage being wholly a private and civil contract with year would deter them from applying for divorce, then have never added their rightful share to the legacy of the men themselves. George Eliot pictured the amusing dis- which religion has nothing to do, unless to perform the those judges ought to know that such people, recognizing old human world which treasures alike every achievement comfiture of a man who had purposely married a woman ceremony at the wish of the contracting parties, should the futility of seeking to love as a legal right, will none and every thrill. They who have missed the way of hapof very meagre intellect in order that he might not be be capable of being dissolved by the simple mutual agree- the less assume the privilege as a natural right. Do the piness have forever the divine right of seeking it anew, if gainsaid by his own fireside, only to find that such a placid ment of the two themselves, they being best able to say judges think that what is not dragged into the publicity of haply they may find it.

Marriage, like man, is subject to the law of evolution, woman should breed him such a stupid lad and a brainy whether or not they are fitted to live together. One of of their courts therefore does not exist? No law can leg-

velopment of marriage, because of it the first vows were man to wear her husband's clothes. In Missouri a mar- gaping crowds, and to the detriment of public morals. having said that if everybody could witness the proceedfashioned, the first ideas of legitimacy formed; through it, ried woman's time is her own, just like a man's or a single In all cases of mutual agreement the court should have ings of a single term of the Circuit Court of Jackson the consequent longing for an heir, came woman's first woman's. She has the right to her own property and en- the right to her own property and en- the right simply to witness the transaction and to put it county, they would unanimously vote for a radical and triumph. She had become necessary, not as a wife alone, gage in business, if she choose, the proceeds of her labor on record. In cases of disagreement as to separation, the vital amendment of the divorce law. But I stand here to but as a mother. This was the first step in the long jour- being entirely her own. Of course, she cannot vote yet; court should see that a just and equitable settlement is say that the intimate knowledge of a single miserable nor is she permitted, as in more enlightened Kansas, to reached regarding the division of the property and the home where love is not, where strife and hatred and de-From this primitive beginning to the time of the pre- constitute herself censor of private works of art exhib- disposition and support of the children. But let the spair rob life of every noble motive and every natural joy, Christian Romans, marriage passed through every stage ited in certain places of business, nor can she indulge with court remember that "as a rule the woman has dowered is a better clue to the enigma of unrestricted divorce than of bestial passion and brute tyranny until at last before impunity in plate-glass brokerage, but she can secure re- her husband with her youth, her beauty, her love, with all the cases made public in the courts. the founding of the Christian church the Roman matrons lease from an intolerable marriage, as also can a man, all she has;" that while the man may begin life anew, hav- But there is one gross evil about our divorce law whose became the equal and voluntary companions of their which is a blessing not lightly to be esteemed by lovers of ing gained rather than lost by the years, the woman espe-absolute restriction all might welcome; it is the forced

with night for a thousand years, from whose twilight we so gross as to claim today that any woman is fit compan- too often with the precious jewels—strength and health. deformity, which, at first horrifies, at last brutalizes; that mighty Jehovah from the rib of Adam, had beguiled him sider the youth and inexperience of the vast majority of upon the subject, a bill had been prepared by the Circuit der the curse of original sin. For this the church laid another so perfectly before the marriage state exists as bill requires that a provisional decree of one year shall be its heavy hand upon the mothers of the race; bearing aloft afterwards, marriage often revealing traits and character- granted, which at the end of the year may at the discreagainst woman and motherhood every black iniquity, wonder increases that even the majority of homes know be made absolute. Also that neither party to the divorce its very inception the doctrine of the subjugation of wo- age of failures in business is said to be above ninety. Is after the time of the granting of the absolute decree. man to man as a being inferior, unworthy and altogether it reasonable to expect marriage to be always successful? The judges agreed that half the people who apply for di-

the man is the head of the woman, and let her keep si- have made an honest and blameless mistake—for no man cured in less than a year would reduce the number of an lence and be forever subject to the will of her husband, wilfully seeks his own undoing-when they have been plicants by fifty per cent. and let her appear in church with her head covered as a forced to recognize their marriage as a failure, is it not It was admitted that this bill originated with the sign of her subjection. Feminine ingenuity has at last barbarous to compel the continuance of that union, that preachers of Kansas City—that mediaeval contingent still motherhood were variously regarded as without soul, de- and the creator of the orthodox hell. Milton, a church either in their primitive Bible, or in their mediaeval cency, or warrant; marriage being solely commendable man, and at that time a Calvinist, refutes the doctrine of creeds. We might well have expected such a bill to have because it supplied virgins, since while sinners replenish the indissolubleness of marriage, text by text, reason by emanated from the preachers. Occasionally this back-

ling averse to the teachings of their Savior, Christ. Mil- look for a moment at the characteristics of the judiciary to be wary in administering future hell, fulfill their na- most part of a formal and technical character.

Nature prevented man from annihilating the woman- making such exalted sacrifice; and "to keep the home up character; failing even of a common knowledge of simple every disappointed lover. soul, even as it prevented the church from annihilat- for the children's sake," and not hide every trace of dis- human nature, is proved by the clauses of the proposed. Those who have not given themselves to the divine ing the human intellect. As men became noble and cord and dislike, is a selfish, heartless cruelty to innocent bill that would make divorce a probationary matter, de- abandon of love; who have never mingled with intellectual and filled with devotion to right and the and joyous childhood. The very atmosphere of such a ferring for one year the right hand of fellowship, and de- the heat of passion the sacred fires of worship; who have noble hearts and thinking brains and a high disdain of slavery, while by the same law somewhat of the gentleness, the tenderness, the devotion of mothers was vouch—

noble hearts and thinking brains and a high disdain of slavery, while by the same law somewhat of the gentleness, the devotion of mothers was vouch—

noble hearts and thinking brains and a high disdain of slavery, while by the same law somewhat of the gentleness, the devotion of mothers was vouch—

noble hearts and thinking brains and a high disdain of slavery, while by the same law somewhat of the gentleness, the devotion of mothers was vouch—

noble hearts and thinking brains and a high disdain of slavery for three thereafter the Holy Communion. If, as not been to cach other the completion of self and the perpendic new York Brookly and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the United for the Volk and other prominence clitics of the Volk and other

the Kansas City judges declared that after thirty years' islate the human passions out of existence, nor long, nor pression in all living things of the universal law of at- Amongst the last relics of religious superstition to be experience on the bench, he fully believed that one-half much, control them; and it is the wise man who believes traction and repulsion. Although nature endowed man eradicated from the civil laws is this idea of inferiority of the divorces granted are obtained by collusion and fraud that honest liberty is better than dishonest license. As with mind, she did not therefore exempt him from sex. woman and her natural subjectivity to man. However between the parties. That is to say, one-half of all di- to the state having anything to say about when divorced It is as potent a factor of human life to-day as is intellect public sentiment changes long before laws are changed, vorces secured are desired by both members to the suit. persons shall remarry, the state has no-more right to dicby which alone it is governed. It was this union of sex and woman to-day occupies a position virtually equal to Our laws do not permit husband and wife to join in a pe- tate by a day upon such personal liberty than it has to say with brain that made the evolution of marriage possible. that of man. More than ten years ago our own state of tition for divorce; that is collusion and fraud between the when a bankrupt shall begin business again. With the advent of intellect it became first removed from Missouri placed the wife on a level with her husband. parties. This compels those who have found life together The judiciary has formed its opinions of humanity the realm of the beasts; in the rude heart of man love was In some states yet, every article of a married woman's intolerable to resort to the defamation of character, the largely from the way it appears in the court roomborn. As the race advanced the accumulation of prop- wardrobe is the absolute property of her husband. In exposing of the most secret; things of life, to perjury and through that atmosphere of laws and statutes. In evierty took place; property played its part early in the de- this state, however, it is no longer respectable for a wo- the subornation of witnesses. All this in the presence of dence of this, one of our prominent judges is reported as

cially if she has been a mother, is far less fitted to take publicity of private shame and sorrow, of pitiful misconsent; they retained their own name and property, and Whereas once marriage meant solely a bodily union, up the burden of life alone than when she was a maiden takes. It is a parade of naked, pathetic deformity; an exmarriage, like other partnerships, might be dissolved. after the development of intellect it became more and and far less apt to be again beloved. Let the court re- hibition of disease and filth. We drag before a curious Thus, at least among some classes, it had outgrown the more a matter of affection and companionship; whereas member that civilization reacts most strongly upon wo- and condemning public the poor afflicted creatures, whose relation of master and slave, and became a partnership be- once any man and any woman might be suitably married, man, and that mothers pay for the propagation of the spe- malady were surely due the right to hide, and heal itself tween equals. Then came the Holy Christian church, now a certain fitness must exist between them—no one is cies with the current coin of youth and beauty, and, alas! if may be. We forget that the very sight of crime and

are only now emerging. The foundation of this holy ion for any man. The element of fitness once recognized, A very short time ago at a meeting of the Kansas City strife and scandal are infectious. We inoculate the pubchurch rested upon the fall of man through woman. the element of choice is introduced. To make a choice is Bar Association, Missouri's divorce law was under discus- lic with disease, and then stand aghast that the plague in-Eve, the fair inferior, wrought as an afterthought by Al- to run the risk of choosing wrongly; and when we con- sion. Not satisfied with the present liberal legislation creases. into disobedience, thus placing their entire posterity un- those who marry; when we reflect that no being can know judges for submission to the legislature. The proposed the white name of the gentle Christ, it perpetrated istics wholly or partly concealed during courtship, the tion of the court and upon proof of good moral character ality. every slander, every tyranny, every degradation. From at least a measure of peace and happiness. The percent-shall be allowed to re-marry within a period of three years the right to protect itself against a production of crimivorce wish to marry some other person right away, and incurably diseased that they bear no children. The retened to deliver himself of that arrogant statement that And when people have chosen wrongly, when they that the knowledge that no absolute separation can be se- production of such classes is a menace to progress, civil- ful" continues the same argument pre-

outwitted the saints, and by such enormous signs of sub- would make all their lives as well as their marriage a fail- in our midst. The preachers are pledged to form their jection forced the appeal from men themselves that wo- ure? To those opposed to divorce for religious reasons, I opinions of human needs and privileges in accordance build vast asylums, provide straight-jackets and padded have the honor to refer to the marvelous treatise upon the with conceptions held hundreds, even thousands of years nave the nonor to refer to the marvelous treatise upon the with conceptions held hundreds, even thousands of years refers to compet these tormented beings to drag on their higher morality and increasing happing of the subject by John Milton, the author of "Paradise Lost," ago. They have sworn allegiance to ideas crystallized frightful existence. I for one hold it to be more humane, ness. The book is characterized by the ward element of our civilization waxes strong and in an Strangely enough he reaches a conclusion at once in ac- hour we feel sure of victories gained, it stealthily subcordance with the Holy Scriptures, and satisfactory to verts the work of progress and reinstates hateful laws that thinkers to-day. I wonder how the ministers, clergymen the enlightened part of the world had relegated to the true loving woman shall be compelled to be the mother of

came at Gregory's command a sacrament of the church, world, insisting upon the right to happiness in this. But do not read of judicial decisions over which every Of all the hells into which a woman may enter, I can conthe preachers, those representatives of punishment, of the thoughtful man must shake his head in despair. Many ceive of none to equal that of beholding in her child the performed by the church—of course for fees—and being instinct to hurt things as much as they ought to be hurt, of the decisions, both of our lower and of our higher likeness of a father that she hates. She is doomed by her found a mouthpiece in Kansas City recently who made courts, are simply unintelligible. We readily agree that motherhood to love the child whose sire has become her this astounding assertion: "When man and wife discover the majority of judges and counsel decide conscientiously anguish and her shame. "To me the tenderest word in their mistake, that they are mismated, then should they and err simply from human frailty, most of their errors, to this mediaeval conception of marriage, with the added not be divorced again for such a reason, but should suffer however, are due to defective preparation. Yet it is edge, is maternity. Around that sacred word cluster the decree that women continue to bear children under what their misery as a just punishment." This ranks a mis- popularly supposed that these are just of men of highest joys and sorrows, the agonies and ecstasies of the human take as a crime. The preachers, forced by public opinion education. But this famed "legal education" is for the race. The mother walks in the shadow of death that she have but a superficial acquaintance with that chief and her own life in pawn. When the world is civilized no one The history of marriage and divorce tallies with the peculiar object of their activity, the human organism, history of womanhood. With the steady advance of wo- and, in its most important function, the mind. Most of trenched that even the ubiquitous preacher has almost man, higher and higher conceptions of marriage have the students of jurisprudence know nothing whatever of tiquities of the church, I fancy that the majority of those been held, while a more and more liberal divorce policy anthropology, psychology, and the doctrine of evolution, who would prevent the unhappily married from securing has inevitably followed. Marriage, as understood to-day, the very first requisites for a correct estimate of human divorce belong to one of two classes. Either they are of Man and man-made religion have sought both the en- may be described as serving two purposes; first and di- nature. Their study time is required for the learning of those whose own happiness has made them selfish and unthrallment of human reason and the complete subjection rectly, the happiness of the contracting parties; second some hundreds of paragraphs of law books, a knowledge mindful of the less fortunate, or else they are of those

The hope of this world is in its childhood. Every child has the right to be well-born, that is, first to be born of love, second to be born of health, sanity and mor-

nals. It has the right to take from every criminal, male or female, the power of procreation, and to demand of the incurably diseased that they bear no children. The reproduction of such classes is a menace to progress, civilization and health. Some day we will add to the long sented in those volumes in a plea that list of cruelties outgrown the permitting of deformed or the future life is the continuation and idiot children to enter life. Beneficent nature ordained development of our present life in all thé lunatic to take his own life, some day we shall cease to thwart her purposes; some day we shall not hire guards, stant sense of the Divine Presence, and cells, to compel these tormented beings to drag on their and his relations to God tend to a more in keeping with the vast wisdom of nature and the profound tenderness of human love to put the hopelessly insane to sleep. When society compels a woman to live with a man she loathes or fears, it invites children that are veritably born of sin, conceived in iniquity. "Will any good man say, will any good woman declare that a children whose father she detests? Is there a good woman in the world who would not shrink from this herself? And is there any woman so heartless and so immoral that she would force another to bear that from which she would shudderingly and shriekingly shrink?" the language, the most pathetic fact within our knowlmay give life to another; upon the altar of love she places

will become a mother against her will." Aside from the people who accept as law the pious anfor shame, would compel others to endure what they then they ought to separate. Few indeed are capable of That these assembled judges lack insight into human women should most gladly give a chance of freedom to

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authority from which it is derived. It and sell principle for lucre. which falls to one's lot is his mission. perience, than they have yet realized, because men are linked together by cos- then suffering of various kinds is the | Church and state have their missions And now I have Prof. Thudichum's | mic ties, which fact renders it obliga- | natural consequence. selfish ambition become great default- all that is contained in them, which is And now we desire to add a few

unseen hand and refuse to be governed out the behests of the Divine Authority | It is delegated by Divine Authority. Its or to perform their God-assigned duties. In his being, not, however, in selfish- variety of manifestations are so many Thus, by their own resistance, first ness, but recognizing that he is a part distinct missions. It is destined to work one of the lines upon which the mind of the whole human family and that out the behests of the Power which substance vibrates is drawn out of or- general happiness and prosperity de- sent it. It comes quietly and forcibly, der, then a deviation from the divinely pend on each one doing his part as making inroads into church and state marked course is begun; natural har- divinely assigned him. Creation is a system of missions. Be mony is impaired, causing the spiritual The naturalist says: "We recognize no tion. It announces itself in palace and hind all operations is the Infinite plan. light rays to fall obliquely, and when Supreme Creator. It is natural evolucable, in the shop, office and home, and Manahem the Essene (named in Acts | Each particle of substance and force is | angles are met, they are obliquely joined, | tion. We can trace the processes from is bound to gain the attention of the delegated a mission by the immutable contrary to God's order. These mis- the monad to the man." Ah! can you? people for whose salvation it is sent. It law and must work out the behests of adjustments are an offence in the sight | What is a monad? Even according to has been called vague in its meaning, Almighty God. Every person born has of God. Angels view them from afar man's best reasoning, monads are the odious in its complex form; but stop, a special mission to fill and all are sent and say: "Behold, the work of men done real atoms of nature, the elements of friend, and consider that it is your forth from the bosom of Infinite Love, | contrary to the rules of their Creator." | things. Every monad viewed in that | Heavenly Father's beneficence which gifted with powers and possibilities All this has to be undone and made sense is a chemical compound. Thus overshadows the world in this movewhich enable them to meet and comply right, and usually severe treatment is you see development from the monad to ment. The myriads of spirits affix the with their marked duties. In homely necessary to this end. So It happens man, even though we credit the theory missing links in the lines of humanity's But now I have to confess that I have phraseology, the back of each one is that so very many fall iff their life mis- of the naturalist, is accomplished by collective missionary systems. It means the Pauline epistles that gives a clue to grave doubts as to the historical exist- fitted for its burden. Each one's mission | sions while on earth, the reason of the conformity of those con- leach one's part is a blessing therefore dates, rejecting as spurious the letters ence of Paul. In 1894 I procured Prof. is important by reason of the high that they worship dust instead of God, densed and centered powers, to the for all, and should be welcomed by all,

Humanity is now being impelled by a late witnessed a good confession (I. He was a professor of classical lan-by doing it in the right spirit, cheerfully higher power, to learn the relations of in an orderly manner directed, and necessary and must therefore be at- aid of heaven, it is dawning upon men, which falls to one's lot is his mission.

They begin to figure like this: As the labor in accordance with God's will and lead to the status of woman in accordance with God's will and lead to the status of woman in relative force and substance interpretation in the status of woman in relative, thus changing, refining, enlistences of the Matriarchate. By Manager is a status of woman in relative, thus changing, refining, enlistences of the Matriarchate. By Manager is a status of woman in the status of woman in relative, thus changing, refining, enlistences of the Matriarchate. By Manager is a status of woman in the tended to by some one, and that that as to God's method for their exercise. labor in accordance with God's will, and ratio to its mass and velocity, so with hancing power and widening out in tilda Joslyn Gage. An important work he go up to Jerusalem. Gal. i: 17, 18." | thor "great ability, impartiality, and an | their chief exertions are contrary to his | the human mechanism, its motion and moral order. They desire and appoint service is considered with respect to the of Damascus by the Roman General tical history." If, as Prof. Johnson their own mission for selfish ends and source to which it is attached by con- cording to the views of naturalist or to sale at this office. go recklessly on for a time; but a halt is stituency of system and whence it deman man quaestor of Syria was Gen- modern fabrications largely made up manageable, by death; for if rectifica- tem is kept healthy and in good con- ference how one fills his life mission, eral Scaurus, 62 B. C. From that time from early Arabian literature, then, al- tion were not enforced, there would be dition; but when by default as before whether obediently to God and his at this office. onward Damascus was governed by a though there may be some historical far more trouble for mortals to ex- said, the human mechanism becomes affixed rules, or as rebels moved by selfclogged, attachments become impaired, ish ambition and ignoble motives.

> The individual ego is nothing more ance with their systems, and every iners, rebel against the guidance of an his mission, and it is his duty to work words upon the mission of Spiritualism.

for purposes of agitation and rectificarules of action inscribed on and con- and received gladly as reinforcements tained in the atom. By reason of this, from on high. change into complex differentiations are the natural result of interchange, mak- torical account of the status of woman space. The process in the same, when for all women, students of history, etc. closely viewed, whether explained ac- Paper, 75 cents. Oloth, gilt, \$1.50. For

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labored attempt is made to show that a purpose to found a hierarchy." But, Those who by reason of excesses and lers so centered enabling him to perform | church and state both prosper. King Aretas who reigned at the time alas, I cannot read German.

succession of quaestors uninterruptedly. | truth in those writings, the whole fab-There were two or perhaps three later ric of early Obristianity falls. Arabian kings named Aretas, but there is not a particle of historical evidence works, kindly mailed to me by him, in | tory for them to perform their parts in | that any one of them ever ruled Dam; which he maintains that Paul "was a the rendition of the program of hu- nor less than a wisely drafted and as- dividual in these has his own mission ascus. In Smith's Bible Dictionary a priestly invention in aid of the general manity's mission, work and learning, similated chemical compound, the pow- and when these are well performed Vitellius was governor of Syria (A. D.

"Christ Jesus, who before Pontius Piepistles to Timothy and Titus is discritics. Paul tells us in Galatians that

WHEN DID PAUL LIVE?

"In Damascus, the governor under

Aretas the king, kept the city of the

Damascenes with a garrison, desirous

wall, and escaped his hands."-II. Cor-

the Christian era. It is the only one in

to Timothy, in which we read:

inthians xi: 32, 33.

35-39) was the one referred to in II Cor. xi:32. But it is a naked hypothesis barren of historical support. This discovery that Paul flourished in

Was there Such a Person- the century before the Christian era was made by me in 1878. It is abundantly supported by historical records, particularly by Josephus, in whose works I find Pollio the Pharisee and xiii:1), friends of Herod the Great. Also many other contemporaries named to apprehend me. And through a win-In the book of Acts. And it is a signifidow in a basket was I let down by the cant fact that Josephus makes no mention of either Paul or any of the disciples of Jesus, with whom he was con-Many times have I cited this passage to prove that Paul was preaching in temporary if they lived in the first century of the Christian era. Damascus as early as 63 years before

Johnson's "Rise of Christendom" and I have carefully read it thirteen times. It be humble, yet it is divine, if made so Tim., vi:13). The genuineness of the guages at New College, London, and I realizing that all parts of labor are individuals to each other better. By the concur in the commendation of his puted by all rational and some orthodox | book by the learned Mohammedan, Rafuddin Ahmad, who, in the "Nineteenth after his conversion he went into Ara- | Century," quotes largely from the "Rise bia, and that not until three years did of Christendom" and ascribes to its au-For several years prior to the taking unrivalled acquaintance with ecclesias-Pompey that city was ruled by King | maintains, the Pauline Epistles, the Tal-Aretas of Arabia Petrea. The first Ro- mud and the works of Josephus are all called; they are stopped if not otherwise rives its momentum as long as the sys-

.. GENERAL SURVEY.

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

that is no reason why they should be into the waste basket. suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes | day it was reported that several drops to hand, however much we might desire of fresh blood were to be found on the to do so. That must account for the face of the famous bleeding picture at non-appearance of YOUR article.

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

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

The Chicago American has the following from Detroit, Mich.: "For thirty-six lain in her apartments at 195 Baker street, her relatives and friends not Friday, but at irregular intervals since then, her body, in the region of the beart, has shown warmth and occasionattending physician, has advised the family not to bury the young woman, who is twenty-six years of age, until he gives the word that all hope has gone."

T. Pomeroy writes from Sioux Falls, S. D.: "There are a good many Spiritualists and people interested along lines here, but there is no organized society of such, consequently the investigator has no show. I think a little missionary effort in this locality would have good results."

Georgia Gladys Cooley has been working at Springfield, Ill., the past two weeks, where she has met with great success. Sunday, May 19, she lectures and gives tests in the Universalist church, of Champaign, Ill.

At a regular meeting of the Board of Directors of the Boston Spiritual Temple, held May 7, 1901, resolutions were unanimously adopted endorsing F. A. Wiggin. The board expresses its appreciation of his indefatigable labors during the two years of his ministrations; his scholarly and inspiring addresses; his placing of the Boston Spiritnal Temple in the foremost rank of all spiritual societies in America, by not only greatly increasing its membership, | III." but calling out large audiences of intelligent people; his bringing to our aid large financial benefits, and desirous of expressing to him our assurance of support in his work with us in the future.

J. J. Thomas writes from Cripple Creek. Colo.: "I think The Progressive Thinker is one of the best papers ever offered to the public. I have certainly learned more spiritual phenomena in the past year than in forty previous years in the orthodox faith.'

Prof. W. M. Lockwood writes from Philadelphia, Pa.: "I shall remain here until about the 21st of May, when we go to Buffalo where we shall remain until about the middle of June. Then we shall go to Lilly Dale for the camping

Hannah A. Day, way off in Rockland, Me., is very much delighted with the book she received in connection with her yearly subscription.

Files for sale, complete, of The Progressive Thinker. 1894 to and including 1900. Address Mark Thompson, Chloride, N. Mex.

The Hartford Times (Ct.) has the following: "The fifteenth annual convention of the Connecticut Spiritualist Asand will continue on Sunday. It was opened by the president, A. A. Gustine, of Meriden, who read the preamble and constitution of the association. The election of officers resulted as follows: President, A. A. Gustine, of Meriden; first vice-president, Mrs. F. H. Spalding, of Norwich; second vice-president, Mrs. W. J. Lamberton, of Poquonock; secretary and treasurer, Mrs. Jennie E. Dillon, of Hartford. Delegates to the National Convention, Mrs. Jennie E. Dillon of Hartford and Mrs. A. E. Pierce. of Niantic; alternates, Mrs. J. A. Lamberton, of Poquonock and Mrs. R. E. Brewer of East Hartford. The National Convention will be held in Washing-

ton, in October." G. W. Kates and wife have the following camp-meeting engagements: Island Lake, Mich., August 8 to 9; Grand Ledge, 10 to 16; Haslett Park, 17 the last of July, and desire engagements any section. Address them, 58 Royalston avenue, Minneapolis, Minn.

It is conceivable that in instances the wish for encless existence might be the offspring of a vigorous physical vitality which imparted a peculiar zest to life, whereas a lack of that ambition might result from impaired health. Would answers inspired by either of these conditions throw any light on the question whether a desire for immortality is inherent in human nature? Even if a wish for a future life should prove to be | broad day-light, independent voices and far from universal, the meaning of the other beautiful phases." fact would not be easy to determine. only a limited number of people are alive to the harmonies of Beethoven, Wagner and Liszt. Many persons confess to an inability to tell "Yankee a place for a summer's vacation, it gives Doodle" from "Old Hundred." Does this lack of universality in instinctive appreciation of those harmonies show that they are unreal? Would the fact that some people experience a wish for a nor healthful spot on earth than that future life, while others do not, be less

significant and prophetic? T. W. Woodrow will attend the meeting to organize a State Association, at Universalist church, at Seneca, Kansas, June 20 to 24. He can make few more | forget to extend the hand of fellowship engagements with camps of the season, and strength to Miss Bush. She needs

Address him at Wichita, Kans.

CONTRIBUTORS.—Each contributor | Take due notice, that all items for is alone responsible for any assertions | this page must be accompanied by the or statements he may make. The editor | full name and address of the writer. It allows this freedom of expression, be-lieving that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the 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

> The Chicago Inter-Ocean says: "To-Menominee. One of the priests drew some blood from his own veins and compared it with the dry substance on the glass. The two were identical. It is said that when some of the dried substance came in contact with the fresh blood from the priest's wrist it resolved itself into what strongly resembled the face of the Savior. An examination of in the discovery that they are, coaguleading physicians of Menominee, has declared so emphatically. The origin of the spots is shrouded in mystery."

G. W. Kates and wife held successful meetings in Wheaton, Minn., May 9-13. Their lectures and tests attracted large audiences. Mrs. Kates is excellent as a lecturer and message bearer. Mr. Kates has added palmistry to his accomplishments, and gave some interesting examples of that wonderful sci-

The Chicago American has the following from Winstead, Ct.: "Some premonition of evil caused Mrs. Edward G. Dean to leave the home of her sister Monday and hasten to her own house. She says she had a telepathic message hours, Miss Dora McDonald's body has | that some accident had befallen her daughter Mabel. As she was nearing the house she met a woman who told knowing whether she is dead or alive. her that her worst fears were realized. To all appearances, she suddenly col- Mrs. Dean swooned and was carried tapsed and passed away at 3 p. m. last | home. Across the same threshold over which she was borne her daughter had passed only a few minutes before, suf- | H. W. B. Myrick, on March 16, and pub- | the mediumship of your wife, and that | conscientiously investigated the philosfering from a fractured skull. As near- lished in The Progressive Thinker, April | it was requested to be published, etc. ophy of Spiritualism and its many ally a slight flush has appeared on the ly as can be determined, the mother had 20, has been the means of converting a There was no special need of such phases of manifestation, and reported pallid cheeks. Dr. George S. Field, the the premonition of danger a few mo- Christian minister to the good cause of haste. The poem, verbatim, has at as to their genuineness. Is the veracity ments before the accident to her daugh- | Spiritualism. He preached my wife's | ready been published many times I of these gentlemen to be questioned and ter took place. Mabel, the daughter, is funeral sermon, and delivered an able cut it out of a paper a good many years ten years old. With several girl companions she went yesterday to Wetmore Hill to pick May flowers. It is supposed that in falling her head struck a rock. The girls with her, who were of her own age, all fled except one whose name was Jennie Wheeler. With her aid the injured girl, dazed as she was, managed to walk to her home, a mile distant. Her mother had been several miles further away visiting her sister. She had felt oppressed all the afternoon, and the thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she rose quickly to her feet, saving that she knew some disaster had taken place. She then hurried away, and when she was met by the bearer of the bad news, she was running toward her home. The child is in great danger and the physicians think she will die."

A. M. G. Wheeler writes: "I am open for engagements to lecture and give do live after the change called death. platform tests for societies or camp- and can communicate with them, which meetings. I would like to hear from Spiritualists in Springfield, Peoria and

Lizzie Harlow writes from Haydenville, Mass.: "I am making up a little trip among the western societies, commencing September, 1901. Any society wishing my services can have them now at reasonable rates. Would be pleased good time.' to hear from reliable societies at once."

Madam M. E. Harris writes from Battle 'Creek, Mich.: "I have been a subscriber to your paper three years. I have all seven of your books and think a great deal of them."

Frank Miller writes from Marion. Ind.: "We have had here three or four of C. J. Barnes' trumpet seances. Little children came with sweet words of kindness to their father and mother. My father also came to me. In earth life he was a Baptist minister."

C. H. Mathews writes: "Hudson Tuttle deserves the thanks of all Spiritualists for the masterly reply to Dr. Morgan Wood, of Cleveland, in his attack on Spiritualism, which reply appears in gations from Boston, Salem, Newburyyour paper May 11. You are making a port, Haverbill, Lowell, Malden and grand campaign against erroneous rejother towns were present as guests of ligious dogmas, in The Progressive the Lynn Spiritualists association. Thinker, and deserve the thanks of all | The hall was beautifully decorated with intelligent seekers after the truth as to | flowers. After a short address of welthe Origin of all Things. Verily, I say come from the president, Alex Caird, sociation is being held in Unity Hall, unto you, you shall reap, if ye faint M. D., the exercises were participated year. I have been as idle as they. A if he so desires, and I feel assured there

> J. N. McCord writes from Memphis, Mrs. Sarah Byrnes presented, in behalf Tenn.: "Under the leadership of Dr. E. of the Boston society. a very elegant S. Edison, our medium, the attendance | bouquet to President Caird, who exat our regular Sunday evening services | pressed his thanks in fitting terms. Dr. has been greatly increased, and much G. W. Fowler writes: The meeting was each one of its officers, and let us have interest awakened, and we now feel that in the near future we shall have an organization of great numbers, strength and endurance.'

J. H. Moon writes: "I am glad to report to you that Spiritualism is on the boom in Little Rock, Ark. While, we have no organized society, yet we have had home circles spring up all over the city, and it is among church members. The German people are getting very much interested. We have circles Sunday and Wednesday nights, and are having grand results."

Mrs. S. A. Spofford writes from to 23; Mantua, Ohio, August 24 to Sep- | Cleveland, Ohio: "I wish to tell you tember 2. They will close their contract | some of the blessings that we are enwith the Minnesota State Association | joying in our home through the instrumentality of Owen Z. Meredith, the boy East for September and October. After | medium, who has been with us for January 1902, they will accept calls in about two months and who has proved. beyond all possibility of a coubt that he is what his reputation purports him to be. Some of the phenomena we have witnessed have been wonderful, and the tests that he readily submitted to undergo have been in some cases very severe. We are having almost every conceivable phase of mediumship, such as writing on the arm, independent slatewriting, independent writing and pictures on linen, full form materialization of distinct nature, trumpet seances in

Loe F. Prior writes: "Now that the time has arrived when parents will be looking about them for good schools pay their money there. If Spiritualism for their children next autumn, also for dies as a special movement, it will be me pleasure to call the attention of the Spiritualists to the school and home at Belvidere, N. J., conducted by Miss Belle Bush. There is no more beautiful dear home on the hill, overshadowing the Delaware river. My children were with Miss Bush four years, and they received at her bands the most careful Topeka, Kansas, May 25 to 29. He will training and attention. I gladly recomalso attend State convention of the mend her to all Spiritualists who seek a good school for their children. Don't

your help, so she can aid others."



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

I. O. Brown, of Wheaton, Minn. writes: "Thinking it might be an incent ive for other societies to hold lectures or to form local societies among our Spiritualist friends, I write you asking you to kindly note in your paper that Mr. and Mrs. G. W. Kates just finished a course of six lectures here on the 13th ult. Great enthusiasm prevailed. The last two meetings our temple was not large enough to hold all that came. Spirit greetings through the mediumship of Mrs. Kates, were marvelous, and were all recognized and appreciated. Their talents are growing better all the time and may they grow younger also that they may keep on with this grand work.

B. F. Austin writes: "I will speak for the Sturgis (Mich.) Spiritual Association, at their annual meeting, on June 15 and 16, and also at other points in Michigan for the balance of the month of June."

A. D. Jacoby, Muskegon, Mich. writes: "Our lauses have organized a soclety called the Ladies Aura Mystic Soclety, the proceeds to be used for the betterment of the Spiritualist cause of Muskegon. They are meeting with very good success. We send best thoughts and wishes to all our spiritual friends."

Mont .: "The sermon preached by Elder address on Spiritualism." J. A. G. writes from Los Angeles, Cal.:

"In your issue of May 11 appears a letter from E. L. Smith denouncing those who advertise to teach slate-writing, materialization, etc., and just above it. in same column, is a letter from A. B. dependent slate-writing,' The poem, 'If I Should Die To-Night,' is plagiarized. That poem was written thirty years ago and has been published many times." Corresponding secretary writes from

Saginaw, Mich.: "The Court Street Spir-Itualist Society holds meetings every Sunday evening in Anschutz Hall. Our strictest attention of his audience, provby the proofs so clearly presented in his delineations and tests, that their friends

is to many a beautiful revelation." L. H. Brewster writes: "The Sunflow-Bloomington, Ill. Address, Danville, er Social Club will give a musical and test seance for its regular semi-monthly entertainment on Friday evening, May 24, at Oakland Club Hall, corner of Ellis and Oakwood avenues. Take Cottage Grove car. Get off at 39th street. All are invited to come and join us in a

G. H. Patch writes from Minneapolis, tended numerous seances held by Mrs. N. M. Hardy, and her daughter Margaret, from Dallas, Texas. They are honest and reliable, and their materializations, trumpet and physical manifestations are a wonder. They reside at 1025 Central avenue N. E., Minneapolis,

for societies and camps. He is a lecturer, platform, ballot, trance test medium. Address him at 1218 Spring Garden street, Philadelphia, Pa.

A mass convention of the societies of eastern Massachusetts has been held in Cadet Hall, Lynn, Mass. Large delein by many of the prominent workers. called that our people might become better acquainted, and more thoroughly cement the bonds of friendship and fraternal love, and lead to a more harmonious union in societies and a more thorough co-operation in the promulgation of the principles embodied in the teachings of our philosophy. The meeting was a grand success in every particular, and will no doubt be followed by others of a similar character in all of

the cities above mentioned." Lyman C. Howe writes from Fredonia, N. Y .: "I spoke to a large audience in Battle Creek, May 12, and got home Tuesday, the 14th. At Battle Creek I visited Dr. Peebles, rooms, saw his litery 'den,' was introduced to his stenographer and typewriter, A. Herbert Green, a young man of 19, who speaks three languages, and is well up in other knowledge. I made my bow to his corps of physicians and group of typewriters-22 of them. Dr. Johnson is substantial pillar of the spiritual church, and speaks for them often. On Sunday, the 12th, at 3 p. m., he officiated at a funeral in the hall, and his inspired words were sustaining and full of comfort to the bereaved. There seems to he a lively interest in the cause in Battle Creek, but a lack of financial support; and what can that mean but lack of appreciation of value received. I was told that a large per cent of the substantial people who once supported spiritual meetings, now attend the Indebecause those who have shared its blessings are recreant to their convictions, and ungrateful for what they have received. I am free to answer calls now for the summer and autumn

of 1901. I find Mrs. Howe as well as I left her, with spring around us and in our hearts as well." Herbert L. Whitney writes: "The New York State Association of Spiritualists will hold its annual convention and election of officers and trustees on May corner of Jersey and Prospect streets.

Hull Harrison D. Barrett, Bev. Mr.

Sayles, Lyman Q. Howe, Mrs. Carrie E. S. Twing Mrs. Tillie U. Reynolds, W. Wines Strgent, H. W. Richardson, Miss Maggie Gaule, Dr. Figuers, Mrs. Lizzle A Brewer and Hebert L. Whitney. Firstclass in ic. will be furnished by the Spiritual Church of Buffalo. The convention seadquirters are at the Fillmore House, corner of Michigan and Carroll Areets) where special rates of \$1.50 and \$2 per day are charged."

From Information received from Jacksonville la, me advise all Spiritualists not to seed August Buesing any money for the sufferers there. Send to the one suggested by Mrs. Longley, secretary of the N. S. A., in another column.

Dr. G.W. Fewler writes: "The Lynn (Mass.) Spiritual Association, through its committee, has secured a lovely grove in Saugus Center, balf-way between our city and Boston, for holding Sunday services during the summer months; also for pichle parties, etc., during the season. Our meetings will be adjourned from Cadet Hall the last Sunday in May to meet in the grove the first Sunday in June, and continue until the first Sunday in October. Speakers and mediums in the west coming to our eastern comp-meetings, and all others, are invited to correspond with our secretary, Mrs. A. A. Averill, 42 Smith street. Of our grove and meeting I shall have more to say later. The Progressive Thinker is on sale at all of our meetings, and is having a very wide reading from progressive minds, both in and out of the ranks of Spiritualism, making new friends constantly. May its faithful editor live long and pros-

The fifteenth annual convention of the American section of the Theosophical Society, will be held at Room 426. Athenaeum Building, 26 Van Buren Street, Chicago, Ill., May 25, 26, and

About a Contributed Poem

Dear Brother Cook, Dover, N. H .:- In The Progressive Thinker of May 11 1901, appears a poem entitled, "If I ago and put it in a scrap-book. I also committed it to memory as it is indeed a beautiful noem.

I wish to ask: Did the alleged spirit of Mary Thorpe offer this as an original poem? Do you present it as an orig- mind to hold an abstract idea, that he inal production? If so, how shall we is forced to embody it in a material in-Cook, requesting you to publish the explain its appearance in the papers cident. poem following, as it was 'a piece of in- years ago? Or did Mary Thorpe (?) give it merely as a recitation? In that case the fact ought to have been stated because, as published by your request, original poem for the first time published. 64 9

Clearly in the interest of literary justice, the "spirit Mary Thorne" should speaker, Dr. W. S. Eldridge, holds the give us an explanation "through the mediumship of Mrs. Cook." Another "indeing the deep interest they feel. The pendent slate writing" is now in order many doubters are becoming convinced | provided Mary Thorpe can be wooed back from her home in the shadow-land. Explain her use of this fine old standard poem. ELD. H. W. B. MYRICK. Gentryville, Mo.

The National Lyceum.

The earnest secretary of the National Lyceum, Mrs. Mattie E. Hull, is worthy of all praise for her efforts to develop the lyceum cause. My late note in re this important branch of our good cause, was not intended to reflect upon the board of officers of the N. S. L. A. (and certainly not upon its secretary), but to reflect upon all of us as lyceum Minn.: "I want to state that I have at | workers for our lethargy. I realize that the secretary is handicapped unless her fellow officers and the lyceum officers in each locality give her assistance. Stress of duties in the field has deprived me of endeavor directly for the N. S. L. A and I suddenly awoke to that fact and penned what I intended to be an appeal for help to enthuse our dormant S. C. Fenner is open for engagements | energies. It struck me forcibly that we are doing so very little, and yet we hold positions of responsibility. I intended to reflect upon myself as much | phenomena of Spiritualism, and I posias upon any one.

If we would each give the aid and time that Mrs. Hull does, we would have a national Lyceum energetically at work developing the children's in-

We should not be idle! Every lyceum in the state should co-operate with the National Lyceum. Why do they not? My fellow members of the board excepting Mrs. Hull, have done very little this little stir may cause some activity—and are others in the field who possess the thus get necessary agitation to bring us needed help. 1000

The National Lyceum should not slumber. Let us have an appeal from suggestions from every lyceum worker in the States. Thus we will prepare the way for the annual Lyceum convention next October, in Washington, D. C., to enthuse every local society of Spiritualists to start a children's Lyceum. No local society can thrive long unless the Lyceum is a well supported and suc-

cessful auxiliary. The hope of humanity rests with the children. We must try to "grow" Spiritualists! To only "convert" the aged will never give our cause the active bone and sinew to develop organized cooperation and public activity.

If Mrs. Hull is publishing a lyceum paper very few persons know it, but all should have it othrust upon them and every child of every Spiritualist should read it. Write to her and obtain a copy, or better yet, send a subscription. Such efforts area struggle and each Spiritualist should aid a little. Do not wait for others to do something, but let us each deside that the whole cause depends upon us personally. So many complain that nothing is done, and so few help.ov : ni

Let us licar from every lover of Spiritualism who desires the coming generation to knew and live the truths you have learned by bitter experience. The youth and the Children should have more attention. Let us have a "test" of your Spiritualism by some practical effort for humanity. The children's cause is our cause, and their development is pendent Congregational church, and our hope. 91 GEORGE W. KATES.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-24, 25 and 26, at the Spiritual Temple, faining beautiful illustrative plates. For sale at this office. Price, postpaid. Buffalo, N. Y. Among a large list of \$5. It is a smoulerful work and yes speakers and mediums are Rev. Moses will be delighted with it.

CHALLENGE.

Medium's Protest and Proposition.

To the Editor:-In this month's issue of the magazine "Suggestion," a periodical devoted to Occultism. Hypnotism and Therapeutics, you will find on page 196, an article, "Secrets of the Seance," an interview with an expert, from the Chicago Sunday Tribune.

It is an insult to every Spiritualist and medium, and should be flatly contradicted by the journals which are the exponents of our grand philosophy. I personally desire to enter protest

through your paper and therefore submit the following: I find from the perusal of its contents, the author and self-styled expert to be one Mr. Henry Ridgely Evans, a presti-

digitator, ex-journalist and author, of

Washington, D. C. I am fully convinced that he is a prestidigitator, from the manner in which he juggles with the incorrect and unqualified statements which the article embodies; as to his ability as an author and journalist I am in doubt. Accepting his efforts in the above as a criterion, under ordinary circumstances I tend to him my heartfelt sympathy for

the lack of knowledge which he displays on a subject which he has attempted to write upon, for the purpose of instructing and enlightening poor suffering humanity. But to do so at the present time,

would be an insult and an injustice to the philosophy of Spiritualism and its. phenomena and also to the illustrious and scientific men of all nations and ages in the spirit and the mortal realms. A few of whom I will here mention, viz.: Confucius, Strabo, Socrates, Jesus Christ, the greatest medium the human eye ever looked upon, Nicodemus, Galileo, Flammarion, Darwin, Professor Crookes, of Roentgen fame; Professor Ernest Haeckel, Germany's great biologist; Alfred R. Wallace, Varley, Hare, Hoefle, Nichols, Lias, Von Essenbach, Tyndall, all members of the F. R. S. Andrew Jackson Davis, Prof. Wm. M. Lockwood, and last but not least our Should Die To-Night." You assert that noble martyr president, Abraham Lin-Wm. H. McCoy writes from Darby, "Spirit Mary Thorpe" gave this poem as | coln. These constitute but a few of the an independent slate message through intelligent scientific men, who have the truth scattered to the winds, by a pragmatist, like the author of such slanderous statements in article mentioned

> A pragmatizer is a stupid creature— It is through the very incapacity of his

Thus is it, that he ascribes to the phenomena of Spiritualism the ingannation of which he writes; from the root of decelt in themselves, or inability to resist the impression is created that it is an such trivial ingannations from others, he condemns from lack of knowledge or wilfully, all things which his limited mental ability is unable to comprehend. I desire to make a few inquiries be-

fore submitting a proposition. I supnose the said Mr. Evans is a law-abiding citizen, and if my supposition is correct my questions are in order.

Has Mr. Evans ever brought to justice any of the principals of whom he writes, that were the mediums for the demonstration of the phases of materialization, independent slate-writing, trumpet communications, etc?; when and where are legal transcripts to be obtained?

Surely during all the time he has been conscientiously investigating and making scientific research, for the purpose of becoming an expert on such an important matter, he has not permitted himself to be an automaton for aiding and abetting a fraud and deception; if so he is amenable to the laws of the state where such offense was perpetrated, and should by all means be held responsible for his overt act. The common and statutory law provides for just such incidents and individuals, who obtain money, or assist others by their silence to obtain money by fraud, trick or

I am satisfied from the contents of the article, that the gentleman knows nothing whatever of either the philosophy or tively assert that it is a false representation from beginning to end, or else our worthy friend in error has kept some very bad company.

Has the gentleman ever attended a genuine materializing seance? who would not sit unless his chair was placed on a fur rug, with an aperture therein, allowing for an operator to work-from the cellar?

If not I will give him an opportunity, same phase of mediumship, who will also accord an opportunity, but I am now speaking for myself; and submit for his careful consideration and ac-

ceptance the following proposition: I will enter an unfurnished room, in company of eight gentlemen of unquestionable integrity, possessing intelligence enough to comprehend the sublime from the ridiculous, and allow him (Mr. Evans) to bring in a pair of slates and make the tenth person present.

I shall then permit the removal of all wearing apparel to the satisfaction of sale at this office. my incredulous friend. No person to be nearer than three and one-half feet to either myself or Mr. Evans. While we are waiting a communica-

tion, in that room will be a well-known and respected citizen; in fact one of the financiers of the city of Philadelphia, who will display to Mr. Evans' visionary powers the sum of five thousand dollars, all genuine, new, crisp bank notes, no counterfeits, and who in turn will request our most worthy prestidigitator, ex-journalist and author to have the same amount with him, and the money to be placed in the hands of a party decided upon; under the following conditions: If after the slates have been carefully cleansed by Mr. Henry Ridgely Evans, I fail to obtain something tangible thereon, be it one word or a full message, from the spirit side of life, the money shall be immediately paid to Mr. Evans, and I will depart. If I succeed through my spirit control in obtaining a message, I will donate as a nucleus for a fund to purchase a suitable place of worship, the sum of fifteen hundred dollars to the Philadelphia Spiritualist Society, Thomas M. Locke, president.

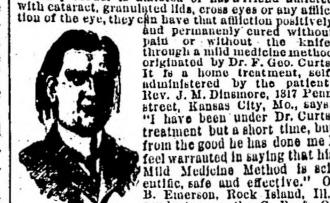
Of the eight persons spoken of, Mr. Evans to have the privilege of admitting four, but they must be according to specifications. Hoping I may have the pleasure of

meeting the said Mr. Evans and convincing him of the grand truth which the philosophy of Spiritualism contains, and which its phenomena is capable of demonstrating, conclusively proving the continuity of life, and awaiting an early opportunity of combining business with pleasure, I beg to sign, Yours sincerely, S. O. FENNER. 1218 Spring Garden Street, Philadelphia, Pa.

WEAK EYESIGHT.

All Imperfections of the Eye, Even Blindness, Cured without the Use of the Knife.

If any reader is athleted or has a friend afflicted



with cataract, granulated lids, cross eyes or any affliction of the eye, they can have that affliction positively and permanenty cured without pain or without the knife, through a mild medicine method originated by Dr. F. Geo. Curts. It is a home treatment, self-administered by the patient. Rev. J. M. Dinsmore, 1317 Penn street, Kansas City, Mo., says: "I have been under Dr. Curts' treatment but a short time, but treatment but a short time, bu from the good he has done me feel warranted in saying that his Mild Medicine Method is scientific, safe and effective." O. B. Enerson, Rock Island, Ill., conductor on the C. B. & Q.

but Dr. Curts cured him in two months. This eminent oculist has just prepared a wonderful treatise on the eye, appropriately illustrated, containing much valuable information, which

> Hansas City, Mo. **PUBLICATIONS**

would pass his statements by, and ex- A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF

PSYCHIC SCIENCE. This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price, 75 cents. RELIGION OF MAN AND ETHICS OF SCI-

Not servile trust to the Gods. but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, 41.

LIFE IN TWO SPHERES.

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

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordi. | dog with perfect freedom to choose benary courtesy of correspondents is ex. tween bones and no bones, and he re-HUDSON TUTTLE.

light on the system of "osteopathy?" (2) Who gave the Bartholdi Monument, and was it given to the nation or and suggestive silence, but there is no the city of New York?

mene of bone or organ, and the process and him that hath not even what he has of cure is to get the wrongly placed shall be taken away. Now if she had bone or organ into place. This theory no bone in her cupboard, how could any is opposed to every known fact of an- bones be taken away? That is correatomy and physiology.

Enlightening the World, was presented | nickel? In a higher spiritual sense how by the French people to the people of | can knowledge be gained from the mind the United States.

Inquirer: Q. What are the relations of the body and spirit? A. Man is a duality in unity. He is

a composite of two natures; that of the earth, earthy, and that of the heavens, surface of the quaint nursery rhyme, heavenly. The physical body is of the lie the gems of divine wisdom! earth, the spirit that of the heavens. The correct method of his study is from the standpoint of this duality. There is no trinity in his composition. The middle term of that hypothetical trinity is soul, which has no distinct place or ofbeing is expressed. In this, man is an image of the universe, which in its grand way is a union of external phenomena and internal force. As phenomena are the expression of internal force, so is the body that of spiritual energy.

The nautilus has within itself the posis a boat launched on the sen of existence by the concentration and individunlization of forces and over that sea is desire; yet its course is guided by a shores, gaining which the vessel is deserted to moulder on the strand, while the freed spirit goes onward to its destiny. The spiritual forces build from within outward, and the physical body immortal individualized existence.

The nerves, concentrating in the brain form the bridge spanning the gulf between matter and spirit. Through through the brain, which is also a receiving instrument for the pulsations of gods, or else drop the subject. thought.

The gross appetites, hunger, thirst and passion spring from physical wants. and are necessities of earthly existence. The spirit is like the forces out of which it springs. From it comes wisdom, love, truth, power, and its voice is of harmony. But in this union it is prostituted by the capabilities of physi- telligence, matter, electricity. cal matter, and these appetites, desires and passions obscure and often eclipse its light. Nor is the spirit at once freed from the influences of earthly life, imow is outgrown.

Mrs. W. K. M. Dallas, Texas: What was the distinctive character of Swedenborg's religious teachings?

A. He accepted the Bible as the inspired word of God. It can be understood only by the knowledge of correspondence. There is a literal sense and a spiritual sense. To interpret the Bible in this new light, was one of the most voluminous efforts of the Swedish seer. All the later years of his life were devoted to the interpretation of this ous, but as worthless applied to the Bible as it would be to the story of Jack the Giant-Killer. The writers of the Bible had no idea of writing with double meaning. They made no claim to divine inspi-

ration. Swedenborg was overwhelmed with his superstition. The spiritual forces influencing him were yet more bigoted in their religious beliefs. He rejected the trinity, maintaining God to

His doctrine as to the spirit of man, was nearly the same as that held by Spiritualists. As the physical body is formed of matter the spiritual body is of a finer matter or substance. It is real, and the sphere to which it passes at death is real. All spirits and angels began life on some world, through the physical being.

His ideas of the future life are strong- | nor many gods. ly marked by his religious bias. The spirit at the death of the mortal body,

.each God is beyond the reach of man except through Jesus Christ his "divine is magic now will be ordinary practice humanity." He gives man "entire moral I then. freedom," which if he perverts he sins.

and goes to hell. bigoted, his writings are among the after it; his higher self reaching out be ron "We are not the highest; go most dismally prolix and utterly wearl- youd the possibilities of his lower self, higher;" and those still higher will say | seats. For sale at this office.

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some, and few would have patience to read many pages at a sitting. All rests | self he has undertaken to define "God's on the infallibility of Swedenborg. He is the one exponent of the system,

Now that the Bible has been proven to be a fallible book, written by man. and speaking of its human origin in every line, the claim that it is the infallible word of God, which lies at the foundation of Swedenborg's system, is like the prattle of senile childhood. Even admitting the interpretation of the ing compels the answers to be made in | great seer, the book itself is wrong, and it does not make the least difference to the attempt is made to force belief.

To make this method of "interpreting scriptures" plain, let us apply it to the folk-lore story of "Mother Hubbard:

"Old Mother Hubbard went to her cup

To get her poor dog a bone; When she got there the cupboard was

And so the poor dog had none." Now, Mother Hubbard, as keeper of the cupboard, which corresponds to the earth and all it contains, represents the Lord Jesus Christ, the divine keeper of souls. The bone represents all the treasures the soul asks for. The hungry dog is a fitting type and representative of mankind, That the cupboard was bare, shows that the dog had not asked in the right spirit. God made the ceived bones if he did not sin, and no bones if he did. That there were no bones for him shows, not that the cup Dr. R. C. R.: Q. (1) Can you give us | board was bare, but that this miserable hungry dog had been sinning. There is silence on the subject, most profound doubt that there were bones in plenty A. (1) Osteopathy means "bone pain." in that cupboard for good dogs. There The theory of the osteopathists is that must have been for the scriptures say all disease comes from some displace—that to him that hath shall be given, spondingly speaking; how can money be (2) Ostensibly the statue of Liberty got from a pocket-book that has not of a bigot? and the old proverb, "You cannot get blood from a turnip." To make this illustration complete it should be extended to one or two hundred pages, or a thick volume. Thus would it be made clear that beneath the

GOD AND MAN.

NUMBER TWO.

What is an Atheist? A preacher or priest will tell you it is something very bad. A fair-minded Atheist is a true sibilities of a shell so arched and curved neologist and freethinker, one who is that it will float boat-like on the sur- not a votary of, but opposed to theism face of the deep, and these possibilities as expressed in all the following sysare thus outwrought. Thus the spirit tems and dogmas of belief: Theology; unites with matter and the physical theocracy; autocracy; mythology; idol body is a direct outgrowth. That body atry; deism; monotheism; polytheism; pantheism; unitarlanism; trinitarianism; paganism; heathenism; superstition; supernaturalism. Here are a propelled by the winds of purpose and | dozen systems of belief to teach, define and defend the God idea. It ought to scious intellect, the province of spirit spiritual motive toward the immortal be well understood by this time if it life. were true; but humanity are farther than ever from a solution of the problem. The God-worshipers have much unnecessary trouble; they don't agree. Each man defends his own and de- a broken reed, and hope a dream. is the staging by which they complete | nounces the false gods of his opponents. | Nothing but positive proof of spirit life All gods are false; one as much as by communication with spirits will satanother. The God idea exists only as belief or dogma. The defenders of the several dogmas may dispute over their them the spirit comes in contact with differences forever; but all are wide of intervention of ages before it could prothe physical world. The sensations of the truth. It is about time they should duce its present appearance? Because light, sound and feeling are recognized present some tangible facts or clear demonstrations of one, three or many of life, beauty and order. Of what use

With a false basis to start on, the votaries and devotees of imaginary Gods cannot argue long in any direction without involving themselves in absurdity life, comes into being ignorant and imand contradiction. One party avers that God is a personality, a king, ruler, master, monarch, who sits on a throne. clear and silvery with the sweet music Others aver that he is a principle, such as love, light, law, spirit, causation, in-

The Atheist does not deny the exist ence of these attributes in nature, but he does deny the existence of anything under the name of gods. He recognizes is fitted for the grand work of educatmediately after the separation. More divine, supreme, spiritual powers, laws, ing the human spirit. or less time must pass before the shad- | forces, beings above and around us. In regard to causation, he knows there are many causes for things that exist things that occur. In regard to creation, he perceives hundreds of creators in the realms of science, nature and art. The creator-God is a male, and the female does not figure in theology as a creator. The fact is the female is a hundred-fold more a creator than the male. She begins with the embryo, builds the fetus and sustains the young a long way on its road to maturity.

"God is love." What kind? is it love of Wine? Women? Wealth or War? Ah, yes-we remember-in the Holy spiritual sense. His method is ingeni- Bible he figures as an ardent lover of war, and since that book was made, Christians have fought many bloody battles in his name, and he helped them gain the victory, and they gave him great glory and honor. All this looks more like hate than love, to the thinking Atheist.

It is often said that the intelligence displayed in works of nature proves a God. That is easily proven to one who has been imbued with that idea from childhood, but to the honest infidel it If such a being or person exists, wise proves no such thing-it no more proves a God than a Devil. There are contrary positively "There is no God." Wise things in nature. We observe individual intelligences and know that we are constantly surrounded by intelligent spirits | using the word God as they do in speakwho cause many wonderful phenomena | ing and writing. in nature. In the realms of nature there are intelligence, design, order and law. but nothing in shape of one nor three

Occult powers reside in planets, stars, suns, systems; inhere in atmospheres. may go at once to heaven or hell, but plants, stones, waters, vapors and living few do, this immediately, the most go- beings. Matter or spirit will be in the ing to the "spirit world," another name ascendant in every human organism, for purgatory, where they remain for a and whichever prevails draws from all tuitively and philosophically known to time, not to exceed thirty years, when surrounding objects a quality of force exist. It being infinite, we can never they depart for heaven or hell. There to match its own. The forces of spirit gain but a relative comprehension of are three heavens and a hell opposite are designed for good and use. In ages this power, although ever widening in to come when the earth with its living | range; but by moral energy we can go freight are all spiritualized, that which forward and continually increase in our

The soul, being environed in this outer | As we know that intelligence controls body, can express itself but feebly and all material forms, we must all come The doctrine of correspondence has a imperfectly, therefore errors in judge to the inevitable conclusion that the poetic illustration in the world, as light | ment arise. Because of this spiritual | power above us is greater mind, supeto wisdom truth or knowledge, and heat | germ, man is continually endeavoring to | rior intelligence. If you seek individualto love and affection. Beyond this the solve problems that are beyond his | ized expressions of that power, you may application of the theory becomes ability to solve, owing to the limitations I travel on and on through spiritual strained, arbitrary and pedantic. Not of his physical being. It is because of spheres and find angels and archangels having clear ideas, and the spirits im- his relationship to the infinite, the and powers and orders of celestial hier of Fine Forces, and author of other im- cles, Camp-meetings and Other Spiritpressing him being as superstitious and divine, that he so continually aspires archies; but one after another will tell

like a person trying to touch the higher rounds of a ladder before he has found the lower. The lower rounds of the ladder of life lie in the material kingdom, and it is over these he must pass in his upward progress. Ignoring this, before he knew anything of his own body, the temple which belongs to him, he tried to define a god's body; before he has understood the laws which govern himlaws." In endeavoring to do this he has made so many mistakes it seems like a colossal task to separate truth from error, or find amid the rubbish of error and superstition that which is true. The possibilities and powers lying

dormant within the human soul are little known and understood by mortals, We are taught that nothing in the visible world can be annihilated consequently that spiritual essence, that mysterious and wonderful entity which conmankind how it is interpreted, unless stitutes the personality of each of us, which persists and maintains its identity, notwithstanding all parts of our natural bodies undergo incessant decomposition and renovation, must be equally incapable of destruction.

The form that you consider the only reliance you have for existence is not only changing chemically and anatomically every day, but from childhood to youth, from youth to maturity and on to old age, it passes through a number of complete changes, so there is no part of your physical structure that was there when you were a child; yet there is something within and pervading it that makes you know you are the same individual. There is a continuity, a consecutiveness, not of the body, but of the mind; not of chemical properties, but of spirit; and that is the power by which you know that you are the same individual that lived ten or twenty or whatever number of years ago you can remember. The body would not remember it-physiology would not-chemistry would not-anatomy would not remember it; but you only know it by that within which keeps time and pace and tally of the years of life; by the thoughts, experiences, affections, the hopes, aspirations, disappointments and fulfillments that constitute your daily

In vain has the keen-eyed microscope searched among elementary matter for the link that binds the living forces to matter, while the conscious ego evades the searchers of science before its birth and defles the investigation of her labolends September 1. For programme and ratories after it has "passed away." full particulars, address I. D. Rich-Science, in reaching for the cause of the mond, St. Johns, Mich. soul's absence, finds all the wonderful organism of the physical body as perfect as when it was a living being; but the intellectual force and vital energy that once gave it warmth and motion has fled somewhere in infinitude, and its pathway is as trackless as a bird's wing in the evening air.

There learning had a home, poetry and music an abiding place. There elodrapery. There vaunting ambition sought new worlds to conquer, while philosophy planned to better the condition of mankind. There joy smiled in unison with pleasure, and sorrow wept in sympathy with suffering and woe. There love beamed in kindly glances, or hatred frowned defiantly. There memory registered the words and forms of loved ones long since passed away There hope had kindled its fire and faith fanned its flame with gentle wing. We know that these emotions are not a part of the physical body or the product of the potentialities of matter; and while they are all caused and governed by immutable laws, yet they are not of the material world, for they have none of the attributes of its ponderable elements and therefore must belong to the realm of thought, the empire of con-

on the whence and whither of the human soul, the dome of thought. Philisfy the longing of the human heart.

Why did not the world spring forth at once in its present condition without the eternal law demands gradual evolution is the stern necessity of tolling through ages to gain the heights of peace? Immortal life means eternal growth; and the spirit of man, by the necessity of its perfect, having for its dowry unsatisfied desires. As a part of the infinite whole we must have these desires, and by them we are impelled continually to seek higher life, to attain greater nearness to the infinite and perfect from whence we sprung. All experiences, of whatever nature, go to make up the whole or perfect fruition, and all nature

which we are a part-universal intelligence of which we are a part-both finite and infinite—the universal parent -our father and mother of whom we are the posterity. We are taught that sex is the expression of a principle and the dual nature of Delty, the fountain of love-force in nature, the positive and negative, the union of which constitute the creating principle in all nature. Our Delty is the divine circle of existence, outside of which nothing in the universe can ever stray; it is perfection and also imperfection, all good and all evil-evil being as necessary as good to fulfill the purposes of nature. Evil is undeveloped good, the friction of nature's activities working for eternal good. Before the perfect the imperfect must come.

There is reasonable excuse for imperfections in humanity, but none whatever in the theologian's God; which, in reality, has no place in the sanctuaries of men. According to the best evidence we have obtained from the spirit world no God (or Gods) has ever been seen. spirits ought to know it. They declare spirits are honorable Atheists. This ought to shame many Spiritualists for

When a soul graduated upon the earth plane and earthly ideas, enters into the spiritual world, it realizes that theism has nothing to rest upon. Though attaining angelhood, no personal delty presents itself. There are manifestations which, as a wonderful series of effects, prove a great power behind them—the eternal energy interest of the spiritual world, it realizes that trod.

The soul may never arrive at the end of its journey, but always going on and on it will find there is still more to lication of the pirating of a poem, the number of which was well known to me, and I am constrained to ask, who it is finite springs of divine existence knowledge. Everything is immore to discover. From the infinite springs of divine existence consists in perpetuation in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the pirating of a poem, the one that indestruction is in the columns of another publication of the columns of anothe conception of it and thus form a closer relationship with it.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich. This camp commences July 25 and

Marshalltown, Ia.

The Central Iowa Spiritual Associa tion will hold its camp at Marshalltown Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of A few hours since there lived in this the grandest meetings it has ever held. inanimate body a wonderful intellect. The officers have secured some of the best mediums in the United States, such as Cora L. V. Richmond, Josle K. Folquence clothed thought in its splendid som, Mrs. Buchanan and many others. The association extends a kind invitation to all honest medfums. DANIEL DAVIS. Oskaloosa, Ia.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twentythird annual camp-meeting, commencing August 9, 1901, closing August 20. friends will take due note. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, W. Altit. Glasco, Kans.

Camp Progress, Mass. Camp Progress Spiritual Association

will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass. These meet-In vain do men speculate and reason ings are too well known at present to need any extensive advertising. For our opening Sunday we shall have osophy alone will not decide it; faith is | many good mediums and our singer and organist of past years, Mrs. Bertha M. H. Merrill. We have become incorporated under state law and expect a charter from the N. S. A. We have had some of the most interesting meetings in years past ever held, and we shall probably have some equally enjoyable this coming season. Many speakers and mediums have signified their intentions of being present and belping the cause. Our association is pledged to use the proceeds of these meetings for the advancement of the cause of Spiritualism, We thank all who have assisted us in the past and will gladly welcome them again and all others who may come Lynn and Salem electrics pass the en-MRS. E. B. MERRILL. trance.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Rallroad, about half way (42 miles) between Detroit and Lausing. Camp session for 1901 begins held at Vicksburg, commencing August Times. July 18, and closes September 2. Geo. 2, and closing August 25. The follow-Our Divinity is universal nature of B. Warne, M. D., of Chicago, will be ing are among the speakers: Dr. Emma and will be assisted by the following Mrs. Emma R. Abbot. Dr. J. M. Peebles. talent in maintaining an entertaining Mrs. Carrie E. S. Twing, Mrs. Martha and instructive camp: Mrs. E. N. E. Root, and Rev. B. F. Austin. For Warne, Mrs. M. E. Root, Rev. B. F. program address Jeannette Frazer. Austin, Mrs. M. LeGrange, Mr. and Vicksburg, Mich. Mrs. G. W. Kates, Mrs. Carrie E. S. Twing, Hon. D. P. Dewey, Mrs. M. Ayres, C. H. Figuers, Mrs. Helen Tavlor. Programs now ready for distribu-

quisition of further knowledge.

The soul's capacity for hope will fill

the future life with forwand actime will

all for the best, the zest of eternal ex-

istence will be found in the opportunity

to ask for more and the continual ca-

LL.D. A most excellent and very valu-

able work, by the Dean of the College

dom.

Summerland, Cal.

A. H. NICHOLAS.

the same. The soul of man may never Letter from Mrs. Addie L. Ballou. discover the Infinite to perfection; still every soul will find a sufficient revelation to satisfy its every yearning, and at hand and of the date of May 11, I approach nearer to a perfect knowledge find on the first page a poem claiming of the infinite; nearer to an understand-

with continual growth and progress through the mediumship of Mrs. G. B. there will always be room for the ac-Presumably the offering was designed to impress the reader as an original production by the above-named come when, looking down from your spirit for the occasion.

happy home upon all the Itrials and I recognize the poem, "If I Should troubles of earth, you will seedhow they Die To-Night," as one quite popular sevhave all resulted in :dood29 You will eral years ago when I was lecturing then be able to act as guardian angels through the Middle States and the and ministering spirits to those yet South, and one I frequently read at my struggling upon earth and give them the lectures, and still have in my collection, benefit of your experience to help them and with the author's name, I believe,

edge will keep pouring itself out upon strange manner? or is it the fault of a you as water from an infinite fountain. variety of incarnations and the same And thus while you can know enough poet repeats himself for an original each to fully satisfy you that all is good and several times? ADDIE L. BALLOU. San Francisco, Cal.

"The Mysteries of the Formation of pacity to receive more truth and wis- the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of "Human Culture and Offic, Larriage, Mrs. M. T. Longley, by an advanced Exmal Development, and Social Up band of ancient spirits. Price \$1. For

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Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Haseltine, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Matheus, C. M. FOLSOM.

Grand Ledge, Mich.

Grand Ledge (Mich.) Spiritualist Camp-meeting will open July 28, and close August 25. Programmes will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park Camp. Mich. Briggs Park Camp, Grand Rapids,

Mich. F. A. Baldwin, president: Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

The Delpht Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For fur-

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Among the mediums already engaged is Sunday, July 28, and continue for thirty Dr. Louis Schlesinger. His numerous days, including five Sundays. For the past few years the vocal music for the services has been rendered by the Schubert Quartette, but this season, Georgie Chipman Merchant, the famous lady baritone soloist, who has sung in almost every state in the Union, has been engaged and will be assisted by Mrs. Helen McDonald, soprano soloist of the First Universalist church of Boston. The speakers already engaged are Hon. A. H. Dailey, C. Fannie Allyn, Carrie E. S. Twing, Rev. Frank E. Mason, Mrs. Nellie Temple Brigham, Mrs. T. U. Reynolds, Albert P. Blinn, Miss Blanche Brainard, Mrs. May S. Pepper and Rev.

The Lake Pleasant Hotel under the management of C. W. Handy, who is too well known to need further mention, will be ready for guests July 1, and Mr. Willis Milligan has leased the pavilion for another year and will run dances during June, July and every week night in August. The water plant and electric lights are being put in first-class shape, and will be utilized early in July. The circulars will be ready for distribution by June, and can be had by addressing the clerk. Friends desiring cottages, tents, rooms, circulars or in- Britten. formation regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Bos-

Vicksburg. Mich.

Onset Bay Camp.

Opens July 14 and closes September 1 tion. Address Ella B. Brown Ass't No particulars in programme showing Sec'y, 266 Twenty-first street, Detroit, where the secretary or president can be addressed for information.

To the Editor:-In your number just to be the production of independent ing of the eternal laws of being; so that slate-writing by "Spirit Mary Thorpe,"

along the rugged way which you have attached. It is but a few months since I called

building." By E. D. Babbitt, M. D. sale at this office.

the general court of Connectiont; also an account of the persocution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia.

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

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

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personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughten in short, in the entire material and physical contribution which, during our short personal existence, we furnished to the subsistence of mankind and of in general."—Bucchner.

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MORALITY.

Not Dependent on Teaching.

I am glad that some one else besides myself has given attention to the fundamental principles of Ethics. W. H. of afteen cents per line. About seven Burr has kindly criticised my article, "Grave Fallacies." In that brief article, but little could be said, and the critic had but little upon which to base his criticism. He takes exception to my statement that."morality is the true ad-

The statement was rather incidental than as a leading proposition in that ar-

vancement in civilization."

My critic had in mind, judging by his language, a system of morality as being taught, for he says, "I have found no system of morality equal to that of the Roman savant, Seneca." It has been the mistake the world over to depend on teaching morality. You might as well T. Nichols, George W. and Fred Nichmusic on it, but who had received a a native of Northampton, England. thorough course of instruction in music and had a complete knowledge of the instrument and of the elements of music, as to expect morality resulting from the study of any or all systems of ethics

ever presented to the world. The elements, the rudimental germs to mourn her loss. which, when fully and harmoniously developed and cultured, give rise to morality, are innate in every healthy, op them; for it serves the most direful | most earnest and generous supporters, passions as readily and effectually as and Spiritualists a warm friend. If the purest and most exalted feelings.

Zeno, Jesus, Seneca and others, al- of being an Abolitionist. though they have been taught for many centuries, have not advanced the has been no progress in Ethics." Beit into practice. The difference in character in men of equal knowledge of the principles of ethics, is evidence of the tems of ethics does not advance the sympany with the bereaved ones. practice of ethics.

The statement of Buckle, as quoted by Mr. Burr, is a valid statement of fact. The virtues he has enumerated "are the essentials of morals." Would age of 51 years. She has been a lifeit not be more logical to say the prac- long Spiritualist, and at the time of her tice of these virtues is the essential of death was a member of the local somorality, rather than the conception of clety. The mortal remains were conthem? "They have been known for signed to Mother Earth on May 9, every first and third Thursday of the ethereal phases of Spiritualism, leadthousands of years," continues Buckle, Brother Hudson Tuttle conducting the month, beginning afternoons at three ing the mind onward into the purer at-"and not one jot or tittle has been added services at the house. His remarks o'clock. The ladies bring refreshments; mosphere of exalted spiritual truth. A to them by all the sermons, homilies and were touching, consoling and inspiring, supper served at six o'clock. Evening book for the higher life. For sale at text-books which moralists and theolo- and were greatly appreciated by all session commences at a quarter to this office. Price, cloth, \$1. gians have been able to produce;" thus present. Owing to the inability of eight. Questions invited from the aument of morality.

Another quotation from Buckle, as furnished by Mr. Burr, is further in evidence of the general misconception that knowledge is the sole agent of civilizafor superstition is knowledge. Nothing | Side, this city. Mrs. Loe F. Prior, aselse can wipe out that plague spot of sisted by Thos Lees and Prof. Headly. the human mind. Without it, the leper | conducted services at his home, 23 Archremains unwashed and the slave unfreed. It is to a knowledge of the laws and relations of things that European civilization is owing; but precisely this is in which Spain has been always deficlent. And until this deficiency is rem- of Mr. and Mrs. R. W. Towne, residence edled, we may be assured that in Spain, East Grossdale. His home and theirs neither literature, nor universities, nor has been in Asbury Park for the last legislators, nor reformers of any kind two years. He passed away at his from that helpless and benighted condi- buried in the cemetery there. COR. tion into which the course of affairs has plunged them."

It is presumed that Buckle means physical science, when he speaks of a tions of things." Physical science has me. benefited civilized nations in their material advancement; but a careful examination of the fact will show that moral advancement has not kept pace with material advancement, and is only incidentally dependent on it.

"knowledge," as Buckle claims, "is the agnose to M. H. Striff, 15111/2 K street, only remedy for superstition," he Sacramento, Cal. speaks of Spain's literature, universities, legislators and the like sources of knowledge that they have not remedied "that hopeless and benighted condition" existing in Spain.

Here, Buckle is right. Knowledge emy of the Catholic church, are worthy will not do it. But Spain is not the only |of wide reading. Wit, philosophy and country in which this "plague spot" is romance are combined, with the skill of found. In the light of reason and com- a master mind. Price \$1.50. For sale mon sense in which we all rejoice, our at this office. own country sustains a burden of \$900,-000.000 of wealth in church property on which no tax is paid, with a rapid in- Passages of the Old and New Testa- West 63d street. Conference and tests crease of church building; and in the ment Scriptures which prove or imply at 2:50 p. m. Lecture at 7:80. Charles of original and selected hymns, for lib- Revelations from Zertoulem, the paid, to any address upon receipt of support of an ecclesiastical system at a | Spiritualism; together with a brief his- | I. Ainsworth. speaker. The Ladies' cost of millions of dollars annually, and tory of the origin of many of the Auxiliary meets at the same place, ev. all for what? To protect ourselves important books of the Bible." By ery Thursday, at 2:30 p. m. All are from the vengeance of an angry God! Moses Hull. The well-known talented welcome. There is no superstition more absurd and scholarly author has here embodied than that, and it is no less detrimental the results of his many years' study

than that of Spain's superstition. But there are other elements besides | ism. As its title denotes, it is a verisuperstition that are equally antagonis- table encyclopedia of information on tic to morality. I mean the feeling the subject. Price \$1. For sale at this manifested by the rapacity of capital- office. istic greed. This feeling with the love | "The Great Roman Anaconda." By of power and dominion which are im- Prof. Geo. P. Rudolph, Ph. D., ex-priest perceptibly increasing and threaten the of the diocese of Cleveland, O. A sharp overthrow of this republic, are equally and pointed letter to Bishop Hortsmann. | Services at 7:45 p. m., conducted by Masters of Ithe Law." By Florence destructive to morality. The unequal It is good reading, and should be widely Mr. and Mrs. William Linday. distribution of wealth has reached a distributed, that people may be enlightpoint at which nine-tenths of it is held ened concerning the ways and methods by less than one-tenth of the people; of Rome and its priesthood. Price 15 and the rate of inequality is increasing. | cents. For sale at this office. The city of New York expends eleven million dollars annually for education, Meteorology. Almanac makers' and yet thousands of its citizens die of want and exposure every year, to say nothing and Mansill. Price 25 cents. For sale of ten times as many who suffer from

as well up in knowledge and the sci- upon physical, physiological and psy- ifornia avenue. Also every Wednesday ences as other people who would follow chic science. Demonstrator of the mothe dictates of their own feelings, were | lecular or spiritual hypothesis of nait not the fact that they are compelled ture. Scholarly, masterly, trenchant. to resist injustice to which they are ex- Price 25 cents. For sale at this office. posed. The immoral influences to which greed and sensuality give rise, teen beautiful, soul-inspiring songs, drive them to immoral action. If my with music, by C. Payson Longley. neighbor arms himself to kill me, I Price by mail, 15 cents. For sale at must arm myself in defense. This is this office. the nature of the force that prevails in Longley's Beautiful Songs." Vel. 2.
all so-called civilized countries. Sweet songs and music for home and It is a universal law of force that the social meetings. For sale at this office.

It goes without saying that the capi-

win's axiom, "The survival of the fittest," is the recognition of this law. It applies only where morality is not involved. The forces that dominate human conduct are selfish and sensuous feelings. They prevail, not because they are the fittest for the advancement of Can be healed by us for at least one | civilization, but because they are the strongest in this stage of civilization, after May 15. We can do justice to and they will continue to dominate until the desire for the moral stage. is the only so many patients. Can't cure stronger. The relation of these forces is by the wholesale. We must study that the feelings that give rise to the higher civilization are that the moral sentiments and spiritual aspirations shall hold supremacy over the selfish and sensual propensities. That is, the true relation of man to his fellow beings is that dominance of the moral and spiritual nature over the selfish and sensuous desires. The moral and spiritual plane is his normal plane; whereas, he is struggling on the selfish plane.

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E. J. SCHELLHOUS.

[Oblinaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate words constitute one line.]

Mrs. E. M. Voorhees passed to spirit life, April 6, 1901. She was a medium for elevating influences for fifty years, and brought comfort to many sorrowing souls of both spirits and mortals. Both worlds are interblended to those who believe in a future life. W. VOORHEES.

Traverse City, Mich.

In Berkeley, October 19, passed the late Captain Charles Nichols, of Detroit, Mich.; mother of C. H. Nichols, E.

Passed to spirit life, near Darby Mont., on April 28, 1901, Mrs. Will H.

WM. H. McCOY.

there was any thing he was more proud The morals of Confucius, Socrates, of than being a Spiritualist, it was that At the funeral services, which were

held at his late home, 1137 St. Clair world: So, as my critic says, "There street, April 22, much disappointment knowledge of ethics for the practical ap- owing to the violent snow and rain Richmond, pastor. Home address, 3802 muscles and blood-vessels and a return plication of it in the uses of life, this is storm of the day before. In his ab- Rogers Park, Chicago, Ill. the reason why ethics has failed. It is sence, the writer of this obituary (an with a few remarks.

ists of the pronounced kind like Nelson fact that a mere knowledge of the sys- J. Benedict. Peace to his memory, and THOMAS LEES.

> Mrs. O. A. Arz, of Elyria, Ohio. passed to spirit life, on May 7, at the W. Martin, officiated. F. W. MARTIN.

> Passed to higher life, May 12, Mr. W. I. Frink, a prominent worker in the Prowood avenue, Cleveland, Ohio.

/ THOS. A. BLACK.

will ever be able to rescue the people | brother's, in Lake Forest. He was

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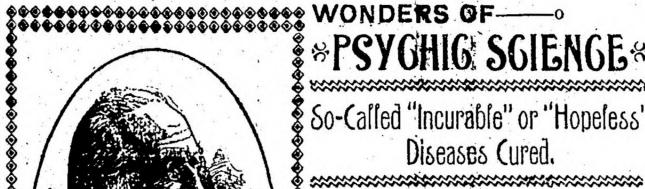
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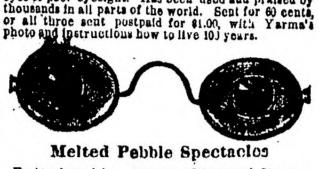
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