SPIRITUALISM—Progress, the Universal Liaw of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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Considering the ideas of mankind and their relation to the theological abought of the world, the force which

ful in its operation is the one that is disintegrating, breaking down the forms of thought that have heretofore sbackled the honest expression of the spiritual life and caused it to seemingly ssemble; to appear to give sanction deadherence to views pertaining to e religious life of man that truthfully did not accept.
The inception and development of

hose forms of religious belief which are at present (to the close observer of the trend of development on lines of thought concerning religious belief) meeting their Waterloo, were evolved among races whose intellectual and spiritual development poorly fitted them to be able to decide what was needful for them on that line. And portions of it were transmitted to them as the heritage of a still more ignorant undeveloped past.

Those views on religious questions which at present are being set uside for semething more adapted to the wants of the present age, have been retained because the belief was strong that the time had passed by for the manifestation of new forms of thought on those subjects. That whatever had been re-vealed was final, eternal in its duration and any attempt to reach out and utilize the newer manifestations that were being evolved because the necessities of the human soul were calling for something more in harmony with the age, was considered a non-recognition of the old forms of thought, and to the believers in the old systems who were then largely in the majority the new

thought would not be accepted.
One very important fact that the present age has recognized is that if it expects to make further advancement it must, if it retains the power to utilize the portion of truth transmitted to it from the past, adopt a system of thoroughly sifting the false from the true, eliminating from all of its systems of belief whether on religious, social or political questions that which cannot be utilized in the development of life on any of the lines on which at present it necessary for it to evolve.

It is a recognized truth that there are forms of belief which in one age would if accepted be helpful in its evolution toward a higher standard of life, which if it was retained after that phase of been reached would be detrimental, an obstacle in the path which it is seeking to pursue. There have always been manifestations of the truth which were eternal, adapted to the needs of any age or phase of development whether on religious, social or political lines, and between the be-lievers in the perpetuity of the old systems, and those of the new, who main-tain that however useful they may have been, in the passing of the age for which they were intended their usefulness ceased; and in the effort to assert straight the highway upon which the and enforce the two opposing forms of there have been waged the great historic conflicts of the world. The power and ability of the present

age to assimilate the revelations of advance thought as it is made manifest to it is greater than in any preceding one. Those who are fearful that it is seeking to utilize the forces of the universe bejond the limit of practicability and consequently producing chaotic conditions, should calm their fears, for it | condition. We cannot endorse the prowill not receive them until it is capable of utilizing those forces in a practical way to belp still further onward the ad-vancing energies of life. The spirit of the present age must, even with all of its constructive forces in such active operation, be necessarily a large percentage iconoclastic; it yet being largely encumbered with those conditions that are the inheritance of the past age, and which it has for all practical purposes outgrown, and which must be removed, and they will be, there is no merely guess to be considered in the problem; and whoever is rash enough to think of impeding the efforts made to clear the way of obstacles so that the constructive forces can build better conditions will have opportunity to regret that they placed themselves in the

of forces that are irrepressible. The present age has brought into subjection and utilized the forces of nature to an extent greater than all of the eras that had preceded it. Knowledge of the fact has been acquired and made of practical use in helping forward racial development that the only mystery enshrouds those undiscovered forces which are waiting for human life to explore is its inability at present to comprehend their manifestations, and in proportion as that obstacle is removed, there is opened up an illimitable fountain of resources from which can be taken whatever the age needs to

help it on its ever ascending journey. The manifestations of the present age are proving false the assertion that the race as a whole retrogression is following, and is the legitimate progressive energies that have lifted the race to its present phase of development. We do not deny the fact that nations and sub-races have their birth, growth, and as distinct national entitles decay; but that only proves that as new nations are evolved the law of the age in which they are being developed demands that those whose systems of life were evolved in an age more priminic were evolved in an age filter primi-tive and are unable to grasp and utilize the forces of the more modern world should retire from the arena, become absorbed into those whose foundations are laid down on lines more in accord with the expanding energies of life.

Egypt, Greece and Rome were swept into oblivion by the forces that were laying the foundation of the modern Isroild, it was not evidence that human life was refrograding, but on the con-

happen so, but according to the law which controls their destiny and is using them as instruments to prepare the way for more advanced forms of life to be manifested, and when their mission is performed they will retire as their produces on the state of the their predecessors have done; and the indications which are visible to the causual observer are strong evidence under their present systems about reached their limit and are ready to retire, leaving their last will and testament for the coming ages to use as best they can. It has been by taking one step at a time that human life on its journey through the ages that have passed has attained unto its present position, and by the same method will it continue to advance, and in time will place in the museum of past antiquities those manifestations of life's forces which at present are the acme of development in the modern world.

The present age in comparison with those that have passed is manifesting its life more in accord with the princi-ples of humanitarianism. The doctrine of the unity of human life and of according to all an equal opportunity for development, is slowly superseding the selfish lustinets which in former ages were more dominant. This assertion may seem to some minds paradoxical, not based upon actual facts as they are presented. When we see what has been cione in the development of the destructive weapons of war, and what efforts are being made to make their destructive power still more effective, it would seem when viewed from an external position that the assertion that expecting the coming brotherhood of the race, from appearances seems contradictory: but when rightfully understood they are seen to be forces which are working for a consummation of that much desired event.

The mission of the present age is to obliterate the provincialism and exwhich it inherited from the former ages, and was a necessary condition of their life, owing to their lack of methods by which cheap and rapid com-munication could be had with each other. Old prejudices die hard. The offorts of the advance thought of the age to clothe the truth in a garb that is more acceptable to the modern forms of thought, as well as to climinate what is false, will be strenuously opposed by those who still cling to the old forms regardless of whether they are the expression of the truth or not.

There is yet opportunity in our mod-ern life for reformers of the heroic type to make themselves manifest. Throughout all the ages of human development there has always been the forlorn hope that has led humanity in its advancement to higher planes of existence. The new is constantly improving upon the old, seeking to clothe it in garments better suited to the advancing age; and it will always be so; the prayer "give us this day our daily bread," is very appropriate in its presentation of the reeds of the present age. The past has had its day, but it cannot now perform the mission that is devolving upon the present which is to broaden and make coming ages will plant their standard.

That the present age is manifesting its life on a higher plane than any that has preceded it no rational being but will admit. But it is not satisfied with what has been attained. It is reaching out for better conditions than those which at present exist, in which human life can work out its destiny with better prospects of being successful; and it is to be congratuiated because of that gram laid down by those thinkers who old that while it is possible for human life to intellectually advance, and to oring to a high state of perfection the prechanical forces of the world, it can and spiritual life is concerned be retrograding. We hold that within certain lines they must move along together; and as the present age is ahead of any of its predecessors in the utilization of the mechanical forces, so it stands ahead in the evolution of its spiritual

We see many conditions existing in human life that cause a feeling of revulsion, and wonder if the beings that commit such crimes against the moral ntegrity of the race could be classed as human: but remember that these are battle that has been waged, and the active efforts that at present are being made to elevate the moral tone of so-ciety is being effective in a measure to

accomplish its object.
Civilized society of the present age is a step ahead of what it was a few generations ago, when conditions existed which if not openly endorsed were accepted and which would now be met with very effective protests. Laws of civilized society are becoming more and more the external expression of the internal spirit with which it is rule are short-lived. The present age is hanlfesting its life on lines of mighty effort to eliminate the false from the true, and to be able to leave to the ages that will succeed it an inheritance of greater intrinsic value than any that have been transmitted from the former ages to the present one; and that it will accomplish its object is not only the hope, but judging from the forces at work and the influence they are exerting it will be successful in attaining

HAMILTON DE GRAW. Shakers, N. Y.

Raillery is a mode of speaking in fa-A suspicious parent makes an artful

He wears his faith but as the fashion of his hat; it ever changes with the next block .- Shakspeare. .. An able man shows his spirit by gentle words and resolute actions. He is

neither hot nor timid.-Ohesterfield. As soon as we have discovered the ille was retrograting, out on the contrary proof that it was being fitted to immifest its energies on a plane superior to any that the preceding ages were capable of illustrating and so with the nations composing our present cledification; they are working out their cledifications are contracted in the speaker.—William Pitt.

#### To Whom It May Goncern:

The undersigned will deposit one hundred dollars against twenty-five dollars, that the Bangs Sisters, of Chicago, perform their "independent slate writing" by a purely mechanical process, to prove which the undersigned is willing to risk the above mentioned sum. The only condition the undersigned requires is to be allowed to place his hands at both ends of the slate. If under the conditions above named any writing shall appear on the blank sheets in the slate, he shall forfeit his one hundred dollars; if however no writing is produced, the mediums or their friends who may accept this challenge shall forfeit the sum of twenty-five dollars. For and the Devil was ejected and permitted to roam at large charmed with its melody. Before going any farther with further particulars address the undersigned.

M. M. MANGASARIAN, 20 Delaware Pl., Chicago.

The above presents an excellent opportunity for the Bangs Sisters to make \$100. We candidly believe they can win; we have no doubt of Mr. Mangasarian stands high in this city. He is the regular lecturer for the Ethical Society, and to convince him that spirits can and do communicate with mortals would be a decided triumph for our cause. Let the contest be made.

#### RELIGIONS.

dox church has been teaching that Heaven, God and the Christ are of fur-off sphere, and far from the habitation of man; utterly forgetful of the saying of the Grand Teacher of the first century that the Kingdom of Heaven is within you; thereby proving to any thinking mind that heaven is not a place far off, but that heaven must be within the heart and soul. Christ knew this, and tried to teach man the true religion, tried to teach him that if he would live right, do right, and think right, heaven would be in his being; but it seems that man did not want to understand the words of Christ, because it restricted him from coarse pleasures, sensual enjoyments, and from taking he advantage of his fellow beings; and then after he had committed his full share of evil-doing to and against his fellow beings, to ask God for forgive-

It is only in late years that men of all walks of life are beginning to understand and teach the true meaning of the highest, the humblest, the greatest, that religion to be practical must be is not in some far-off heaven, but that heaven must be in our being, in our mind and scul; that if man so lives that he is at peace with himself and the world, doing all he can for his fellow beings, loving all, hating no one, a kind word for all, but never a curse, helping fallen humanity to again become what hey should be; doing as the Christ did and taught, so that there may not be a thought in his mind that he had committed some wrong deed; but the mem-ory that he had done his best and

fulfilled his duty.

Harmony and love, love for all, the high and the low, the rich and the poor, for friend and for foe, then will we know what heaven is. Man must not only teach heaven, but he must live it. in this life. I believe in the ammortality of the soul and a life beyond the grave. But immortality does not begin-after death, but begins in this life. Love for humanity and divinity is the key to in mortality.

Man does not get immortality as a free gift, to be laid away in this life. and be taken up after the change called death: but he must live the life as Christ taught it, so that he will truly have the "Kingdom of Heaven" within himself. Man doing this need not fear that he will reap his reward after death, for to such as live not for their own selfish ends and desires, but for the good of humanity and the betterwish to gain a reward thereby, but because they love humanity and the Author of their being, to such immortallty is an assured fact, for in the eart where love dwells, there also and always dwell heaven and immortality. Man in his mad rush after pleasure and wealth, never takes time to think that perhaps he would gain more if he would help his fellow beings; he seems to have forgotten the saying of the to have forgotten the saying of the full that, what their sowest, so

Christ that, What fllou sowest, so christ thou reap;" and also the law of stalt thou reap; to the New Thought; Man may for a time live for himself only, caring nothing for those poor should be. He may have all the pleasure he wants, and realize the riches of
the world, but sooner or later he will
find that the shortest way is not lings.

Rev. F. L. Foster, an evangelist, crethe best way, and that pleasure and
riches are not all that is needed to
fulfill the earthly mission.

The orthodox church teaches sanctification by faith, in fact this is the foundation of the church; teaching the
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or out of how many months he may break, take the bread that they need to keep their bodies and souls together, yet, if The New Religion and the Old, that man asks for for forgiveness, even though it be at the last hour he calls upon his God, whom he has head the orthoyears, by not living the spiritual laws, be forgiven, and his soul pass to heaven and is safe. The orthodox church totally ignores the law of karma and the saying of the Christ, that, "As thou sowest, so shalt thou treap;" this is why the Christian church has falled thus far, because in teaching "sanctification by faith," they give men free license to all crime and misdoings; because all that is necessary after many hearts are broken and many a life ruined, after being surfeited with all the pleasures of the world that and position can give; then wealth when death is near, is to pray to the God, he has forgotten so long for forgiveness, and that man, who never had any love in his heart, or ever did a kindly act to a fallen brother or sister, and therefore has not the germ of im mortality in his soul, yet, according to the teachings of his church, that man

cheats Satan out of his dues, and has a The New Thought or New Religion teaches as the Christ Taught, that the teachings of that Grand Teacher, whatever a man soweth, so shall be reap; it teaches that if we make another suffer in any way, either in thought, word, or deed, we also mus suffer; because the "law of karma" is a fust law, and all who break it must suffer; and while God may forgive, yet man must suffer the consequences o

his wrong doing. It teaches that if we do good and help our fellow man, help the fallen and love all men as our brothers, that we will then receive the reward of our well doing. It teaches that love for man and God, acknowledging the wisdom and truth of all his teachings, this is the key to immortality; it teaches that no amount of prayer will gain for us immortality, if love bath not a dwelling place in our hearts. It teaches that man must not do good because he wishes to become immortal, or any other selfish desire; but because he loves to do that only which is right. Love is the key of the New Thought. It teaches man to love God, and not to fear him; for when man once loves God he will not do any wrong, neither to God nor any of his fellow beings; and it is not necessary them for him to fear God, in order to keep his commannments. Fear has never yet made an honest, God loving man or woman; but has made plenty of cowards and hypo-

The New Thought or New Religion teaches man the true spiritual philoso-phy of life; to develop the highest self culture, through right thinking as a means of bringing one's lottlest ideals luto realization in the present life; to teach the higher nature of man in his relation to health, happiness, progress and immortality.

Man's first thought should be, how he

can best serve God; the next; what can I do for my fellow man? and by answering the thought-in works-or putting into practice the theory, he therefore serves himself. And this the ideal Religion teaches; and a religion to be ideal and all-samputing must have love as the foundation. Pure unselfish love for God and man is the foundation of the New Religion. R. S. CLYMER, M. D. Louderton, Pa.

A Higher Critic.

#### BEAUTIFUL EXPERIENCE OF AN OLD-TIME SPIRITUALIST

hence it is no new thing lately discovered. The woman instruments. The last act was left for my Ella to perof Endor was a fine clairvoyant, but the devil got the credit of controlling her to see. He was a very good devil at that time, and if the clergy are to be believed he is engaged in the same holy business yet.

I am now about eighty years old. When only twelve years old I began to feel electric shocks and see beautiful white lights. I was told by my mother that the devil existed, but if I was a good boy, God would take good care of me, and no serious trouble would ever befall me. I Scotch hagning played upon in my room. The mast act was left for my End to perform. She came out all alone on the stage and sang a song dedicated to her father. It voiced the love she had for her father. At the time I remembered the words and the air she sang it in.

Cheers and congratulations were profusely offered as she bowed herself off the stage. Thus ended the my wonderful musicale that mortal ever witnessed.

Only a few weeks ago I was awakened by he are structured.

of me, and no serious trouble would ever befall me. I could not help regretting that fight occurred in heaven much sweeter than any I ever heard before, and I was all over the earth ..

with greater respect than ever before.

When the Fox children were first brought out the clergy proclaimed that the devil had a new lease of life, and was using it to thwart the designs of God, and that God could not prevent it.

Modern Spiritualism was a revelation that has always

inspired me with the desire to accomplish some good.

The first grand vision that was given me occurred after I had lain on my back for thirty long days and nights a mile up the road above our house. I was a dull scholar, with catarrh of the stomach. Dr. Mitchell, a clairvoyant and always at the foot of my class. Maggie was bright healer, was attending me. He had expressed the opinion and beautiful; and took much pains to assist me in getting that my recovery was doubtful, but that night would dis- my lessons. We were much together, and any boy or girl close the truth; sure enough it did. It was a dark, rainy that disturbed the happiness of little Maggie Draper was night. I was without pain, but could not turn my head sure to find me ready to take her part. quickly without having vertigo. As I came to consciousness I realized that some one was in my room, for it was side of my room. It was a beautiful sight to behold. who had passed away some years before. She was the mother of seven children, and was dearly beloved by all who knew her. She did not move or speak, but sat in a he had combed it in the same way she did when on the the next morning I was terribly wh whole room, and her features shone like those of an angel. Her white flossy dress fitted her exactly, and hung in graceful folds to the floor.

I had plenty of time to survey her whole surroundings, and I improved my time with much satisfaction.

The spirit of my sister was in my room for at least ten minutes, and I was as conscious of her presence as I ever was of any transaction that ever occurred in my daily life. When she left, the light went with her and the room was Shakespeare's plays, an actress of much ability. dark and dreary as before she came.

my room on the walls and on the ceiling overhead, printand so were the verses.

After viewing the scene for a time, and wondering ing whipped when a boy of only 8 years. what it all meant, the light quickly vanished and I was as before left in darkness. .

I was now convalescing at a rapid rate; in the next two friends, but if was at least six months before my vision knew so well when she was only a little girl of 8 years. commenced to be fulfilled.

No. I had never written a book or an article for pubicacion in all my life. Suddenly I was seized with a dewould like it.

I will now relate another vision that was strangely all was quiet and still. given me.

I was in the City of Washington, alone in my room. cert. The amphitheatre was at least an acre in extent, was so arranged that the five thousand spirits that were nothing earthly in it. seated could view it without inconveniencing each other.

Right here I will say that my daughter has, so she inin a band of one hundred that sing and play on many different instruments

was permitted to invite her old father, who enjoyed it with me for two years, and now I miss her. very much. 

To the Editor:-It has been suggested by some of my My Ella took part in all that was done. The opening Spiritualist friends that I write some of my experiences commenced with the one hundred all taking a part; then with mediums, and also some of the many visions that came solos on different instruments, with song and happy, have been given me during the last forty years that I have been engaged as a healer and a seer.

Mediums existed on the earth many thousand years ago, bell attracted my attention as it kept time with the other

Only a few weeks ago I was awakened by he scotch bagpipe played upon in my room. The music was a description of this seance or vision, I will be compelled to go back seventy years in my life. An incident took If the Devil gave me the power to see spirits and behold all those lovely visions that I have witnessed, perhaps I am under many obligations to him, and should treat him which I am about to relate. It was in the town of Hopewhich I am about to relate. It was in the town of Hope-well, Ontario county, N. Y. I was little more than eight years old, and attended school in a country school-house. It was warm summer weather and the fish in the brook had a charm for me that was irresistible. On all occasions when I could possibly get away I was fishing in that lovely

Little Maggie Draper was about my own age. Her father was a rich Scotch farmer, and they lived about half

One bright summer day while at school, I was told to stand out and study my lesson, which I had failed to get. as light as day. I was startled by seeing a woman dressed This soon became tiresome, and I began to edge toward in pure white sitting in a graceful position at the other the door, which stood ajar. A moment's hesitation, the book fell to the floor, and I flew away toward the brook Soon I discovered that it was the spirit of my oldest sister, with the speed of a race horse. The school-mistress called and rapped, but I was running away and gave no heed to her calls.

When the school was dismissed at night, I was with the position so that I could see her hair as it was done up on others with a fine string of fish that I believed would save the back part of her head. It was auburn in color, and me from being punished. But the plan did not work, for earth. The light she brought with her illuminated the by my father to the mistress to give me another dressing down, which she immediately set about doing.

A small rope was procured and the process of tying me to the high desk commenced, when little Maggie Draper started from her seat with eyes streaming with tears to take my part, and prevent, if possible, the extra flogging She had on white slippers; her feet protruded just a that I was about to get. The school-mistress was comlittle from the folds of her dress, but I could see them pelled to give it up, for Maggie's tears were more than she could endure.

That fall was the last that I saw of Maggie for about thirty years. We emigrated to Ohio, and Maggie grew to womanhood, studied elocution, became leading woman in

It was about two years after my companion had de-During this illness and about a week after the other parted this life. I was in Detroit, Mich., and was walking vision, another was given me. The room was lighted up down Michigan avenue where it joins Woodward avenue. in the same way with a light from the Spiritual Kingdom. I met a large, stately finely dressed lady. As I came near saw when in the midst of darkness a brilliant light enter her, I felt an electric shock; the lady must have felt it at the same time, for she turned her head quickly and with ing in chapters and verses, with lines drawn between, sim- a flushed face she seemed about ready to speak to me, but ilar to those in the Bible. The lines extended from the she saw I was a stranger, when she passed quickly along. floor to the ceiling, and all overhead was like a great book. This was a mutual feeling of recognition, but we passed with chapters and verses. The chapters were numbered, each other without speaking. But there were the same large blue eyes that shed the tears that saved me from be-

Mr. Draper played the bagpipes when on earth, and there is no good reason why he could not play them in the spirit world. I heard them I am sure. I am also sure weeks I was up and around, relating my vision to all my that the voice I heard was that of Miss Draper, whom I Now comes the most strange part of this vision. After

hearing Maggie's voice singing sweetly, Scots wo wha where Wallace leads, I being somewhat familiar with the sire to write a book. I wrote, and kept on writing until old Scotch song, started in and sang with them. The I had manuscript sufficient to make a book of 400 pages, moment my voice took part the whole heavens was filled which is beautifully bound, and on sale to any one who with voices that sang so sweetly. The singing and playing lasted until I became weary, and quit singing, when On one occasion when in the small hours of the night.

I was awakened by the sound of music in my room. It My daughter Ella was only eight years old when she was the sweet tones of the piano, and was played by the passed to spirit life, but at the time this vision was given hands of a skillful artist. Soon there appeared a spirit, me, she was eighteen or twenty years old. A large He was not more than 30 years old; dark complexion, with amphitheatre was shown me. There was an open air con- dark hair and whiskers. His voice was the sweetest male voice that I ever heard. His song related to the progresswith a large stage or platform in the center. The stage ive work in the spirit world, and, oh! it was so lovely-

Sometimes I hear words distinctly spoken; at other times a loud impression is forcibly felt that I realize the orms me, developed wonderful musical talent, and is one name of the person speaking. These are my latest developments, but I was told some years ago that a new-development was awaiting me. The spirit proclaimed that this On this occasion I was the only one who was from the was rarely accomplished in persons of my age. Once a earth invited to the grand operatic performance that took spirit informed her medium that she intended to leave place on that occasion. This musicale was given my him and go with me. She said he did not always tell the daughter in honor of her birth into the spirit world. She truth, besides he said he wished she would go. She was

Minneapolis, Minn. DR. WM. CLEVELAND.

existence. In an unctuous voice he that, "however humilinting it may be, said: truth compels us to say that we do not viewing the work from the tree-tops, "An appeal to faith is the only subter- frightful leap into the dark." chime down after God had gone away fuge of Ignorance and Impotence. This and begen monkeying with this mud. is the Age of Renson. The mind de-

placid waters of orthodoxy, came into the orthodox away by the utterance this mighty question. Let us hope that "After God had made man He had some mud left it lying in the road. Some monkeys that had been University of Baltimore, Md., says: the work from the tree-tops. I"An appeal to say that we do not bridging of the chasm between the type know that death does not end all." bridging of the chasm between the type worlds, so that death will cease to be worlds.

Let our local clergy who are so prone to denounce Spiritualism as a "fraud". govern themselves accordingly. C. H. MATHEWS.

There was a noble way, in former imes, of saying things simply, and yet aying them proudly.—Irving.

### A STUDY OF JESUS-MAN, MEDIUM, CHRIST.

Synopsis of an Inspirational Lecture Delivered by John W. Ring, at Galveston, Texas, Dec. 25, 1901.

In the study of the life of Jesus the Messiah; no small number bow at the

"Then the forms of our departed,

JESUS THE CHRIST.

With such an estimation of Man,

The month of December had been en-

Enter at the open door;

The beloved, the true hearted,

Come to visit us once more.'

Christ there is probably no more beau- pltars of Mohammed and most revertiful or important lesson than this: ently acclaim, "Allah, Allah, Thou Truth stands unmoved by man's dis- Aimighty." Egypt, with her several belief, unchanged by his denial; in Messiahs holds a pronounced influence majesty she moves, and her presence over the entire world. So man in his dispels the gloom of error; the quaking true state of spiritual development is forms of superstition and bigotry dis- medium between his mortal condition perse, while doubt and fear fice as bats and the Most High. The soul speaks from a torch. Let man seek to be made and all space reverberates. Auxious free by Truta, to stand in its bright- ears listen for voices we thought were ness, to reflect the holy light which stilled, and angel whispers tremble in right-minded thoughts, etc. drives away all darkness, conceals all the air about us; pleading eyes seek to clouds and transforms night into high peer beyond the darkness of the tomb another point in this matter, not yet are sent forth-reside in their spiritual noon. Truth asks no defense, but she and familiar forms, in shining raiment known and realized as it should be. It pature, and not in the physical conseeks a hearing. "Truth crushed to clad, illuminate the gloomy surround- is this: The power of the mind, when dition of the personality that projects earth will rise again, the eternal years ings. Longfellow says: of God are hers." This magnificent illustraton of successful soul culture is drawn from the fact that Jesus as a historical character is comparatively unnoticed and unmentioned. Historians of his day, from prejudice possibly, so briefly mention him that were it not for munoticed. Outside the Holy Bible, mediator (Medium) 'twist mankind and cal organism. To will their destruction them their own spiritual qualities' and purporting to come from the magicians compels us to see the light which to conquer. The mind has power to sender.

this character, Jesus.

ifestations of life from seemingly inert moved," to live for years in seclusion and thought." pebble and clay to the wondrous creat and grow to be a Buddha. This selfin faculties; in form and moving, how devotees. to suit his taste, eye, funcy; harnessed our abiding guest, our unfading light. companion Voice, even the magnetic waves of earth and mony so complete that thought waves For instance, the sense of sight, which returns to its starting point. air are bearers of his messages. All serve as language with no harshness of has not yet been concentrated and conhistory leads one to rest assured that verbal speech. With folded hands and creted into a specialized organ of sight, vibration. If the projector sends forth Delty has said of Man, "This is my oc countenance aglow, he stands in a or eye, is diffused through the whole pure, good, healthful vibrations, laden loved son in whom I am well pleased." | fleral paradise-on one side, perchance, | body, inchoate and undifferentiated. | with good will, the same will be reof the Infinite; the sands upon the liveried sentinel, behind an arch simple, with every part of its body. So with healthful force, for his own benefit; if shores, the boulders on the mountain's but its simplicity too grand for any hearing, and the other senses. rugged side and craigy top, speak in mighty monarch, to the other side a | "The great mystery of spirit and life laden with hate and evil desire, the retones subdued, but mighty; the babble curving vale reaches out unto other is and will remain a mystery. Spirit turn current will bring the same back. of the brook, the dashing of a great graceful forms of beauteous display, and life are in all sentient existences, to his own moral and physical detriwave pushed by angry winds, the Each covered deep with flowers of per- and are the foundation of the senses, in ment. chirping wren, and trilling lark, the fect form, and in color displaying every all degrees, from very lowest to highroaring lion and the whining tiger from | tint man's most vivid imagination can | est. In the lower organisms the mind | the conservation of health; despondenjungle lair, all speak to listening ears- picture, respond to souls anxious for a revelation of Divinity. The springing grass needy souls of earth which perhaps by in man, the mind, the seat of beget and fasten diseased conditions of and violets of early Springtime, the found, below, no such carments as wilting flowers and growing grain of words, but wafted from the very soul sultry Summer, the fruition, nuts and to the great fountain of all good, they apparently the front brain. seed, of Autumn's golden touch, aye, thus adorn the presence of this illuseven the blast and chill of winter bleak trious Man, this renowned Medium, the mentality, such as it is, acts equally and dismal, contains volumes of wis- this-Christ. "For at the gate of dom rare and most desirable. All, all heaven an angel stands, and the praythis is a wondrous panorama to the ers that children pray, change into several senses of man. As these whis- flowers within his hands and by him diffusive mind and will is very largely pering and thundering tones respond to are borne away." The formal mutterthe observations of man's physical ings and supplications void of spirit senses, so there is constant response to linger in the air no higher than the the appeal of his spiritual senses. The spires of costly edifices in the shadow on many occasions to find mouthpieces length fall like heavy stones upon the

holy voice the revelation of Creative lacked the Christ principle of Love and Energy, but Man is the one for whom Life. such purpose moves. Note how animals | May the purposes of our life be so nobecome domesticated or extinct, and ble that they inspire us to love the Man, vegetation changes, as if by magic respect the Medium and practice the across a country or a continent.

purity of the life because Jesus was a litles upon the pathway and into the health." man, born of woman. However much souls of every one with whom we come we may look up for the heavenly in contact Christ, the divine, the immaculate, we will find vying in prominence to our gaze, the human impulses which every Missionary Work of G. W. Kates man inherits from the brightest jewel in memory's casket-Mother. Compassion which moved his heart toward the maltitude, grew from mother's sympathy for the bruised finger and trivial gaged by the First Church of Spiritualmisfortunes of childhood; no higher ists in Pittsburg, Pa., presided over by source is necessary for such qualities; C. L. Stevens. This has been a prosperprovoked to chastisement on several ous society for a number of years, and occasions, no attribute of Delty, but a is a faithful supporter of the N. S. A. quality of man growing from mother's We had good meetings each Sunday ability to correct and if necessary pun- morning and evening and Thursday ish for the well-being of the child; evenings. With some cold weather and moved to tears when contemplating a rainy days at the wrong dates, we feel close walk in the path of duty (as when | that an earnest interest was manifest he prayed that the cup might pass), not by the large attendance. With an earnthe manner of a god but the behavior jest society back of the public worker, to experiment upon or within my own payment shall continue and be due the of a man cultivating the noble char- the latter will always be able to sucacteristics bequeathed by a loving ceed. To the building of such societies mother who dampened the pillow many we are urged by the N. S. A. nights to decide, "which shall it be."

#### JESUS THE MEDIUM.

As tangible Nature has been a means signary as does the unorganized local- ditions and pain from the affected with the other to make all the payments of expression for life in its varied in forms, so man has been the medium or mouthpiece for spiritual gifts of perception and reason. Our judgment does two or three may desire to hear the to bring into play a force of local mus, said trustees being herewith instructed not lead us to presume that any prep- message of Spiritualism. crations are made for divine revelation, During the month we held meetings within myself. other than the building of chaste char- in Smithton and Duquesne, Pa., with a acters that should stand for the actual funeral at Lucyville. We will always tion of the rheumatism. purity of life, rather than the fleeting lay aside any duty we can to minister or seeming. Nor do we presume that at the season of sorrow that the transi- with like good results; on other ills that and for the benefit of the said incorpothe occasion of this exemplary life in tion of a loved one enforces. A special flesh is helr to, within my bodily ration to be incorporated. which old teachings were to be taught need for the filling of a date at New and practiced, any exception was made.
You are aware with a moment's the missionaries to go there and speak thought that all of the teachings of two nights, whilst Mrs. Kates conductive of the precepts of former ages; the We will hold a special N. S. A. benefit first and second commandments on meeting at the hall in Pittsburg, Thurswhich he declared hung the law and the prophets, had been taught by Conty-two meetings during the month fucius and others hundreds of years be- which we hope to do each month of the fore the birth of this great Man and new year, or possibly will do better if Medium-Jesus. In fact, that sweet the friends enroute will arrange for us. singer, Ella Wheeler Wilcox has, both we sadly need the help of our friends wisely and beautifully, said, "Whoever in every locality we can visit. We have pures. We may well and wisely ask for; we have therefore left at this time was begotten by pure love, and came had several courtesles and helps exdesired and welcomed into life, is of tended us by R. W. Simpson, president immaculate, conception. He whose of the Allegheny county society, which heart is full of tenderness and truth, is organized for mission work. With who loves mankind more than he loves the aid of local talent, Bro. Simpson is himself, and cannot find room in his holding meetings in outlying towns and heart for hate, may be another Christ, developing much interest thereby. The We all may be the Saviors of the world local cause in Pittsburg is helped by. if we believe in the Divinity which this plan of effort, and the general dwells in us, and worship it, and hail cause is having a growth that makes it our grosser selves, our tempers, greeds, possible for every county to achieve. and our unworthy alms, upon the write for the plan to R. W. Simpson, cross. Who giveth love to all; pays 425 Dlamond street, Pittsburg, Pa. He kindness for unkindness, smiles for is also issuing The Psychic Magazine. frowns; and lends now courage to each which promises to all a need and to emfainting heart, and strengthens hope bellish our public cause. Our spiritual and scatters loy abroad he, too, is a press, each and all, are; doing yeoman Redeemer, Son of God." This is the service for truth, and are good missionhigh state of Mediumship which exists aries that should visit every home. We in embryo in all minds. The philosophy go to Wheeling, W. Va., for January 4 of spiritual mediumship as taught and to 18. Thence to Gallipolis and Cincinpracticed by Spiritualists enables one nati, Ohio; Evansville, Ind.; and possito immediately see that our lives— big Nashville and Memphis, Tena., en yours and mine—are vehicles for the route to Texas. Address us for open revelation of spiritual, aye, infinite dates at 600 Pennsylvania avenue 8. E., things of greatness.

ovcles of time bring forth conditions which form characters that are appafently endowed with especial qualifies. India has her Buddha, with a following A. B. French. Oleta, \$1. Fer sale at of three to one more than any other this office.

Mistory discloses to us the fact that

Washington, D. C.

G. W. KATHS AND WIFE.

"Gleenings from the Rostrum," By

N. S. A. Missionaries.

Healing Power of Thought-Rationale of Its Operation-Suggestion and Auto-Suggestion

cach other. They were speaking of the healthful and helpful will depend on power of thought, in some of its finer their own spiritual character and the THE OLD ORGANIST-A SPANISH phases, and what it can accomplish. attitude of unind of their projectors. I will endeavor to recall the sub- Even though he may be physically sick stance of some of their remarks. and diversed, he may send forth Especial, emphasis was given to the thoughts faden with earnest good will health-giving and health-conserving in- and stacere loving helpfulness of defluence of sweet pure thoughts; the sire, and the thoughts will carry a penutiful potent factor for health of meed of pure healing power. Their

in matter of form and ceremony con-tradict the Bible, there is no history of bis character. Tosus

"These are things the human mind is Thought force wings its way through ture, Man. "What a piece of work is same light doth light the alters of just beginning to learn. As yet only space and touches the spiritual recipiman; how noble in reason; how infinite Egypt's Messiahs and of Mohammedan some spiritually enlightened minds are out with its own vibrant qualities as express and admirable; in action, how The Man has become a Medium for reaching in experimental attempts at spirit of 'the recipient, in nature's fine of joy and relief. Perez appeared once would an intended insult—do not give it like an angel; in apprehension, how like helpful revelation and the comforting the realization of its conscious attain- methods acts upon the physical organa god; the beauty of the world; the balm, the helpful courage, the abiding | ment. There are some who have at- ism to which it is related, translating evidently in the last stage of mortal | Why grow old? Why not preserve paragon of animals." Man's towering faith and hope-the Christ-has so out tained in an intelligent degree the the thought vibration into terms of reason has arranged the vastness of lived the man, the justrument, that we knowledge of how to control and use physical health. space, filled with beauty and grandeur, behold Jesus afar off, but the Christ this power," was the response of the In this spiritual science of thought

Nature lies an open book, a revelation a mound rising high, like some gayly The eyeless organism senses the light turned to him, laden with pure and

These are the prayers of earnest, senses. In the higher organisms, nota- ity, hate, wrongful thought, and worry, thought, has become focalized, con- the physical system. sciously localized, in the brain, more

become concentrated in the brain.

healing. All physical bodies are builded up of primal integral entities or forces which may be designated atoms, or any and it is the combination of these into as soon as formed, set opposite our reone, that forms a larger personality, spective names, such as man, in whose organism each item performs its distinct part or duty. According to one's power to intellicently command or direct the operations of these minute forces will be number of shares we do each hereby one's power to dissipate diseased conditions within one's physical organism. value of said shares as follows: Said

minds a helpful reinforcement; and We design to have as large a building

their interrelations.

OTHERS:

The poetic mind is first in prophetic perceptions of the adumbrations of the limer light of truth: being open to the luflux of thought from advanced spirit

by one who is not in the possession of son Davis. We have a few copies of good physical health must have a ten-this work by the celebrated seer.

### IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

TER, ENGLAND.

GHOST STORY.

Spain, the remantle and ancient. teems with legends and ghost stories. These have been picturesquely told by A welrd and touching tale in his collec- Host. Then the organ pealed forth a tion is called "Perez, the Organist," and it is claimed to be true.

The story is of a poor blind organist, music. He played in an old, half-dilapergan in a shadowy niche of the venerable church, he would elicit such strains from the time-worn instrument

a magic thing. Crowds came to the church on purpose to hear the wonderful music. Rapt in the inspiration of the improvis-

It was particularly at midnight mass Patti Says, Perez was most marvelous. One Christmas eve the vast congregation that assembled to hear the music But Irving says that a man in England was doomed, it appeared, to disappoint is young until he is 70, so I think the

nation subsided; then, as another musi- high business position with a new firm. clan was about to ascend to the organ- This statement should put men of this

loft, a second murmur ran through the age on their mettle, and prompt them assembly. This time it was a murmur to treat the first sign of age as they more among them. Pale and feeble- recognition. weakness-he was borne by two men the health and powers? Consider what to his old place in the chair. He had Roosevelt has done. Being delicate, beinsisted on coming to perform the task fore the age of 80, he went West and

The celebration of high mass was recommenced. Soon came the solemn ished to find a man of such physique; proment when the priest slowly raised such vigor and elasticity. He says, the sacred bost. A cloud of incense floated about the altar, the bell signalled the elevation. With trembling fingers Perez touched the keys.

rose from the instrument—a vast vol- the best athlete that I know. I think ume of sound, the combined prayers of his example will do more for athletics all humanity made vocal. Gradually it and the advancing of physical culture died away like the lulling of a mighty in this country than all other causes storm, and soft, caressing strains succeeded-the voices of angels wending

their way earthward. Next came the sound of hymns chanted from afar, a thousand blended in one. Gradually the elaborate combination of harmonies grew simpler, untll only two voices were distinguished. Finally one voice alone, clear, thrilling, pleading, rose as on heavenly wings. The priest bent down; the sacred emblem showed dimly through the fragrant incense mist. Still the sustained note of the maestro rose and soared, in store for them at every corner. and expanded into a more and more

magnificent burst of barmony. Each separate note seemed in itself a complete theme, a superb melody; some low-voiced and tender, others flery and passionate. All earthly and heavenly voices-of men and angels, worlds and space-seemed pouring out in their voices-made one by music-in a glorious hymn of praise for the Nativity. The crowd held its breath to disten, The hands of the priest trembled. In that supreme moment it seemed to him that supernatural as well as human

voices saluted the symbol he touched. The many-voiced tones of the organ slowly died away one by one. A deep hush pervaded the church. Suddenly it was broken by a woman's cry-a cry of terror and anguish. The maestro was dead! He sat at his beloved instrument, his head bowed on the keys, his daughter kneeling by him, calling upon him to speak to her, and pressing the once magically endowed hands to her heart.

Christmas eve had come around once more. A young and arrogant musician of shallow capacity offered to play the mass. He had bitterly envied Perez to the gentle old man. Now, as he seated himself before the organ, his face expressed a complacent self-confidence. He pressed the keys, and almost at once he started and the color dropped from his cheeks. A magnificent burst ple looked wildly at each other. It was cold days suggest that men of all ages of melody flooded the church. The peothe touch of Perez; it was his music; lay aside their derby hats, and wear none could mistake it. Thunder-like, it good comfortable caps, and pull them rolled through the building, seeming, in high coat collar, and preserve or prothe slience of the solemn midnight, to the far as possible the delicate

be the very voice of God. hands from the keys, until at length the music died into silence. Then he stagface of the skin. gered to his feet and descended from the organ-loft, a look of awe and terror upon his face. All knew why. Other hands than his had touched the keys

that night. Another year passed. Once more it was the eve of the Nativity. The abbess of the Convent of Santa Inez and says that "every time one is ill a part Perez daughter were talking in subdued undertones as they sat in the that health is youth; that wrinkling of dimity lighted choir of the old musi- the skin is a disease, but, that the afcian's church. The bell summoned the fliction is so general that we entertain faithful to prayer; but only a few wor- the illusion that it is inevitable." She shipers obeyed the summons. One at a shipers obeyed the summons. One at a says, "You may all do what I have ethics. She illustrates her subject with time these stragglers entered, touched done, if you commence early enough." many brief narratives and anecdotes, the holy water, and took their places. perfor to her young companion, "your dence of age. She had a marvelous and more easily comprehended. It is timidity is groundless. Hardly a score

of people have come; everybody is flocking to the cathedral. Do, then, play the organ. You are among friends only ... What can make you hesitate?" "I am afraid," replied the young girl, shrinking back.

"Afraid? Holy Virgin! Of what?" "Mother, I know not. Of something supernatural. Last night I heard you say you wished me to play at mass tonight, and, proud of the honor, I thought I would go into the church and practice a little, so as to get accustomed to the instrument. It was dusk when I came here, and not a soul was in the place. For away, like a star there is no monopoly of knowledge. shining on dark night, burned the lights of the high altar. By those lights I saw-mother, I am speaking the truth. and nothing but the truth-I saw a figure seated before the organ. He sat with his back turned toward me, and strains mortal cars ever listened to for health. Price 25 cents. Suddenly he moved. I was going to say

"Bah! sister, away with such fancles! For sale at this office." mere temptings of the evil one. Say "The Attainment of Womanly Beauty an Ave to St. Michael, leader of the an- of Form and Features. The Cultivagelle liests, and he will drive away the tion of Personal Beauty, Based on Hy-

was my father!

THE TWOWORLDS, MANCHES- | faithful await the elevation. Be sure your sainted father will look down and bless his child upon this solemn anniversary."

The mother superior now took her seat among the nuns. The trembling girl, daring no longer to disobey, rose, slowly opened the door of the little staircase, and climbed to the organ loft. The service began, and nothing unusthe prince of Spanish story-tellers, unl occurred till the consecration of the glorious strain, above which rose a piereing cry. The mother superior, followed by the nuns and some of the conwhose whole life had been dedicated to gregation, hastened up the staircase.
music. He played in an old, half-dilap- "Look at him-my father!" cried the dated church in Seville. Seated at the girl, pointing with trembling fingers to

the seat she had just quitted. Nothing was seen; but still the organ continued to give out the same wonderas mortal ears had never before heard. ful melodies of former Christmas eves. Under his fingers the old organ became No visible fingers touched the keys. The musician's stool was empty.

It is said they are asking in England

what they shall do with their old men? It was some time before the conster- cult for a man above 40 to obtain a

House, a short time ago, was aston-

"His grip and steady eye are something unusual. I thought he would them. They are very valuable. They jump across the table. I make a business of physical culture, do not do any-A slow, prolonged, majestic harmony thing else, and regard the President as combined." So here is a man who has prudently prepared for the latter half of his life.

He is quite up to date. There is a growing tendency to shelve people who do not keep up with the times. The question of carriage or transportation is an all-important one. An active mind in an active body is demanded now. Few people had the hardihood to mount a bicycle with hard rubber tires after the pneumatic came into use, knowing the epithet of "ice wagon" was George Ade tells us in a late fable, "How to wither a parent." A young lady has gone to a famous school for three months. On her return her father tells her he is glad to see her "hum agin," but her affection is not in evidence, and her greetings are not friendly greetings, but harsh criticism for his English and clothes. The contrast between father and daughter is very marked, and he is a good subject for the withering process. It is not such men as he who are forming the 100year clubs in our large cities. They are men who have learned the value of air,

form of clanliness. Dr. Dio Lewis, the eminent physiologist of 30 years ago, used to tell about a man who consumed a plate of fried cakes or crullers every evening after supper, to "kinder sorter pass away the time." As a pastime, or solace for troubles, eating cannot be recommende dafter 40. At this age it is wise to take the mental view of life we had at cane, lay it aside. Don't stoop. Pre-

water, exercise and diet, and every

is warmth, and warmth aids life, these tect as far as possible the delicate brain structure. Wear the shirt collars | simply the result of modern enterprise the organ seemed unable to take his two sizes too large, and all underwear combined with a desire to do good.

Patti inherited a weak constitution from her mother. Her manager, knowing this, and the value of her voice, 6 years that would be given a thoroughbred horse, and now at the age of 60 she does not look older than 30. She of remaining youth is squandered, and No gray hairs, no gold in teeth, no evi- which render the book more interesting voice to guard, but may we not say, "A

the body to be a temple? "Oh, discontented man, whate'er you Young and old will be benefited by it. want, pay the price, and take it." Take vitality, long life, usefulness to the last. Self-help is the only help there is. Physical Perfection by D. H. Jacques | poet of Spiritualism may be read in her is a standard work on this subject. There is much in the daily press to assist, and a dozen or more fine health

fournals. Is there no age? No death of youth? We know all may cultivate the things enumerated; vim, enthusiasm, elasticity and energy. There is no monopoly of them at the present time, just as

DONALD MACDONALD.

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bad apirks. Here, obe my own rosary glons and Health Culture. By twenty

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# STUDIES IN SPIRITUAL, THOUGHT.

As I sat listening, in the Silence, I being or selfbood. Whether the influoverheard two Voices conversing with ence of the thought vibrations are

rightly controlled and exercised, to them. eliminate diseased conditions within It is not the condition of the thinker's

"In earlier and lower forms of life and apparently with equal consciousness and will, in every part. In the ligher development, such as man, this lost—as the seat of mind and will has ration to have for its object the acquir-

"But there remains yet a degree of diffused mind, and by means of proper taining and leasing of the same; one of angels of high Heaven stooped to earth of which children cry for bread, and at action at the localized seat of mind in the buildings to be so constructed that the brain, through will force, the dif- when complete it may be used for heart of the supplicant who was filled, fused mind may be reinforced and stores, offices, theatre, printing office or Nature, as seen by man, breathes in perchance, with religious ecstasy, but prompted into action, in obedience to other business purposes as well as for the command of the centred or govern. and by the Spiritualist societies and ing mind enthroned in the brain.

"And this power may be so actualized cultivation and expounding of their and enforced as to dissipate diseased tenets, and of liberal higher and proconditions of the body. By thought, touched, when man and civilization, Christ, which is a principle living in will and command. man can send with their appendages move in majesty embryo in each soul to-day and but forces and set them at work, at any needs to be called into activity to bedesignated point or locality in the physical system, to expel diseased con- Oakland, California. So much nearer to our hearts, so come the light and comfort, peace and much dearer, is the sweetness and gladness of our life; to reflect like qual- ditions and build up conditions of

> physical corganism. I had been some company on the first day of each quar-The local auxiliary now chartered gan to will and command the forces we mean that said quarters shall be needs help to obtain strength, and offers within me to go to work with healing Jan. 1, April 1, July 1, Oct. 1 of each as necessary a field of labor for the mis- power and remove the wrong con- year; and we do each guarantee, one Hence, the instruction was given parts. To this I added, by luner sug- as they fall due to the Central Bank, of us to accept calls from auxiliary socie gestion, a reinforcement of muscular Oakland, California, trustees for the ties to help them, and also go wherever action at the points affected—seeming fellow associates of this agreement, the

Well, the result was, speedy dissipa- soon as incorporated, this agreement as I have also operated in like manner.

Now note, this was within myself. the use by myself of my own forces; of Oakland, California. may have co-operated with me. who think it is necessary, or proper and stock shall be sold at less than its par good, to do so. It may prove to such value. go

their kindly, beneficent aid.

SENDING HELPFUL THOUGHT TO

of mind to span the realms of space and impress its thought upon other minds, is only faintly received and Inquirers into occult lines.

The idea that the thoughts sent out Red and Explained." By Andrew Jack-

dency to induce sickness or disease in Cloth, \$1.10. stead of health, is not, I think, tenable. "Why I Am a Vegotarian." By J. round your neck-it has just this uso physicians and specialists. Edited by The vibrations of thought do not deer Howard Moore. An address before the past touched the religious of St. Pace. Albert Turner." Of especial interest past on flow from the physical or Obicago Vagotarian Society. Price 25 pro-and go to your place, feeding not. The value. Far. and at this office. garden, but rather from the spiritual courts.

# healing quality and force reside in the One Voice observed: "There is leaven of good will with which they

the physical organism, its power to ex- physical organism, but the spirit of the nel disease and induce healthful con- thinker's thought, that effects its healing influence. "Why, there is power in the mind, by Thought, as thought, goes forth from the exertion of suitable thought and the spirit embodied as from the spirit

will. to kill noxious microbes and disembodied; they are alike spiritual in some higher inspiration, he would pass recognizing in him his true nature as a hasten their expulsion from the physi- their source and nature, and carry with which we all know is a compilation by mankind's Creator, we can but see the and expulsion, when one learns how to influence, partaking of; or in accord ator, the old man neither heard nor religious enthusiasts, and some books Christ in such a life. Our tolerance use his mind forces for that purpose, is with, the will, desire and intent of their heard them. of India and Persia (wise men) which lighteth the life of every man that concentrate a current of disintegration | Blessings or curses, such as we send on Christmas eve that the playing of

station as king's son and beautiful curative medical purposes are not fully material vibrations of the air. As a This only emphasizes the fact that men are but vehicles for lives, as the body is an instrument for the soul. "Lives of great men all remind us, we can make our lives sublime."

This only emphasizes the fact that men are but vehicles for lives, as the body is an instrument for the soul. "Lives of great men all remind us, we can make our lives sublime."

The service began, but the noble finer force, thought is vibrated by or through the instrumentality of a far finer and more spiritual agency than delight its bars," where "was treason delight its bars," where "was delight its bars," where "was delight its delight its bars," where "wa Creative energy has evolved the man- and dead leaves hid, all evil sights re- right action of the mind, in right will fulfill these finer spiritual purposes of loved organ again. thought transmission.

gaining glimpses of the truth and are intoned by the will of its sender; the

transmission, there seems an important he loved best-to play the music for the lived the life of a ranchman, became a the forces so wondrously potent that We picture the man Jesus in a sphere | "We know from observation, and it fact to be considered, that there is midnight mass of Christmas eve. Not rough rider, and built himself up by once they were looked upon as far be where such ethereal conditions prevail accords with the teachings of science, something analogous to the commands of his physician nor the outdoor life, and indoor athletics. He Read This Carefully Before Reyoud the conception of mortal mind, that garments are as but glistening that in the lowest orders of organized in telegraphy demanding what is entreaties of his beloved daughter could now exercises three hours a day. when electricity is subservient and who dwell in that blest sphere; the har- | throughout the whole bodily organism. | an electric circuit, by which the current So in this spiritual realm of thought

he sends forth malignant thoughts,

Cheerfulness and hopefulness tend to is in a state of diffusion, as are the cy, lugariousness, fretfulness, animos-

TAS. C. UNDERHILL.

Agreement of Organization, and Subscription List. For the purpose of forming a cornoing of land and the building of a building or buildings thereon, and the main-

gressive thought and all matters pertaining thereto. Said building to be known as the Spiritualist Temple, and to be erected in

people for the purpose of propagation,

Said incorporation being for the purpose of providing funds for the pur-There is yet another correlative view chase of said lands, and for the erecof the philosophy of mental or spiritual tion of said building and the incorporation and organization of said company. We, the undersigned, each in consideration of the promise of the other, do other term that may seem suitable, each agree, one with the other to subdistinct atom is possessed of a scribe for and take a number of shares mind force, a life principle, in itself, of the capital stock of said corporation

Said company to be incorporated for not less than 200,000 shares, shares to be of the par value of \$1 each, and we go each agree to take and pay for the subscribe for, and pay therefor the par After listening to this exposition of shares shall be paid for 10 per cent on the rationale of this thought-cure, and the first day of each quarter after the the power of its use, I thought it well date of our individual subscription, and what troubled with rheumatism in neck | ter until the full par value of the stock and left shoulder, also one knee. I be- has been paid by quarterly payments: cular movement never before known and empowered to pay said money over to the said proposed comapny as soon as said company is incorporated shall be assigned by our said trustee to

Said incorporation shall be known as "The Spiritualist Temple Association"

there was no bringing in of "God" or It is understood that one-half of all "Jesus," or "Christ," nor of any "spirit" the calptal stock of said association outside of my own spirit, though such shall be set aside in the treasury of said corporation, and can only be sold to the I do not doubt that the bringing in of Spiritual viAssociation and organizathese may be and is beneficial to those tions. It is note the intention that any

"spirit" powers often assist in effecting as it is possible to obtain subscriptions the amount for which said company I give these "thoughts" and experi- p.ay be incorporated for, at a minimum ences just as they are, hoping to hear amount, so, that if the majority of the responses from others, that may add to subscribers hereto believe that a larger our knowledge of mind and body and amount isowarranted, that said company may be incorporated for and with a larger amount of caiptal stock, Solicitorator subscriptions may be al-

lowed flye per cent as the money is Telepathy is one of the established paid in Resident subscribers living in Oakland, Malifornia, are hereby au-The power of mind, of thought, is thorized and empowered to incorporate still but dimly apprehended. The power said company as soon as in their judgment they deem besitting. All solicitors claiming or entitled to commission, must be duly authorized under conrecognized even by close students and tract signed by Charles F. Van Luven, of Oakland, Cal. CHAS. F. VAN LUVEN. 123 San Pablo avenue; Oakland, Cal.

The Present Age and Inner Life:



# OGGULT MYSTERIES.

### THE HYPNOTIC TRANCE WHICH CAN MAKE CERTAIN PERSONS FAMOUS.

sessed by the patient. The very fact

that a subject seeks perfection along

"Never. A woman who wants to be

an actress badly enough to make all the sacrifices the profession demands

by hypnotism, and the necessary quali-

"They come to me for self-confidence,

"It is the easiest thing in hypno-

"Forever. An actress who is inspired

through hypnotism to reach the heights

the good work accomplished can never

"Is the power of suggestion always so

"No. There is less certainty in treat-

ing for the elimination of vices. In

the medium of suggestion there is no

inferior artist. There is nothing fasci-

nating about mediocrity, but vice in

"Besides, in the case of the artiste the

new life is more satisfying than the

"So I divide the science of hypnotic

"When people come to be treated for

"Sometimes it has already done so.

"The morphine habit is the hardest to

before a treatment, it is almost impos-

"Must a subject be a willing one?"

pulsory hypnotism, but it is not advis-

"Is the suggestion just as effective?"

"Yes, perhaps more so; for there can

then be no resistance. Sinners are not

them. In almost all cases they come

the respect of friends, beauty, health,

SERMONS HAVE NO TFFECT.

logic-cause, effect, remedy or ruin-

canker must be eliminated—and that is

haps, from refractory nerves for gener-

"It's very evident," replied the doc-

"Yes-or made willing. There is com-

sible to get control of the mind."

"Sleep induced by drugs."

"What is it?"

these days is made most alluring.

ties at the same time supplied.

"And they get it?"

"Does it last?"

DR. QUACKENBOS' THEORY. "The mind or objective self is a This is not a religion; it is a science thing utterly distinct from the subjectbased on the belief in two selfs to each live self, which it governs. When the finite body—the mind self and the matter self; the objective, superior self and the subjective, inferior self. When the objective self is in a hypnotic state and receives a new suggestion from some other mind it retains it, and on awakening that new suggestion governs the subjective self, which is the body. other mind, it retains it and on awak- "The suggestion, however, would ening that new suggestion governs the have to be along lines of talent possubjective self; which is the body.

Wonderful story of Dr. Quackenbos, certain lines, however, argues that who declares that by means of hypnothere is talent, wanting only the proper tism he has raised an actress from a expression to make itself manifest." subordinate position to a leading role | "Have you ever failed with an acin a play now running in a Broadway tress?"
theatre. Experiments in mind suggestheatre. Experiments in mind suggesIMPEDIMENT EASILY REMOVED. the achievement of success by his subjects in various walks of life.

"An actress who is inspired through usually has talent. The impediment suggestion to reach the heights of his- which checks its expression is often of trionic art is inspired forever."

"Americanitis,"-A new nervous discase which, according to Dr. Quackenabs, is produced by the terrific mental for inspiration, for faith in their pow-United States, and which may be cured by hypnotism.

"Really, Dr. Quackenbos, have you hypnotized an actress into success?"

"Many of them."

"And singers." "And musicians and authors and of histrionic art is inspired forever. In playwrights? And made drunkards so- such cases I conclude the suggestions ber, and thieves honest, and wise men to the sleeper with the assurance that

out of fools?" "Guilty," said the doctor, smiling, and be undone." his china-blue eyes gazed into brown ones that were wide with wonder.

"Are you a wizard?" "No. I am a scientist."

The man who has got the whole town that case there is always temptation to guessing who may be the particular offset the good accomplished. To one star in the Broadway dipper that twinkles at his command invited me to singer or musician or writer through His hand waved toward a dainty temptation to fall back and become an

couch with a snowy pillow at its head. It suggested subjects and seances. 1 declined. I've no ambition to be a great actress. We've more of them now than I can pay to go see. "You mustn't think," said the doctor old, while in the case of the drunkard,

positively, "because I can make a stage for instance the habit that is cured defavorite from a stage 'stick' that I'm Prives him of a stimulant. populating the stage with a series of Trilbys. My subjects don't walk up suggestion into two classes-destructand get their little laurel wreaths in a live and constructive. It is not suffitrance. It isn't any force of mine nor clent to eliminate vice; something bet any will of mine that regulates their ef. | ter must be put into the empty place.

"They are working and struggling for the liquor, cigarette or morphine habtheir fame just like anybody else-with its I accomplish results by degrees. this difference: They are pursuing their impress upon the minds under my concourse intelligently, with a grip on the trol that more than three drinks or mental and moral forces in their lives | three cigarettes or three doses of morwhich they did not have before they pline a day will make them violently awoke to full realization." awoke to full realization." but undermine their constitutions.

"When did they wake up?" "When they went to sleep," said the doctor, paradoxically. "It is merely the You can have no conception of the result of suggestion made to my pa- prevalence of these vices among men tients while they are in hypnotic sleep. and women. "The actress I mentioned in my lecture the other night, which has given cure. It is almost impossible to get me so much unpleasant notoriety, is at | control of a mind so deadened by present playing to crowded houses on drugs that it passes aimlessly from one Broadway. When she came to me she subject to another. If a patient has

had never been heard from. "Her parts were always minor ones, and it was with difficulty she filled those satisfactorily. Yet I have never known a woman who was more ardent in her desire to accomplish. Her whole soul was wrapped up in her art, her whole heart was in it, till it overflowed

with the feeling she wanted to express "Many an actress has just missed greatness for lack of the power to feel her parts. This one was missing it for always repentant, you know. Few peolack of the power to express what she ple addicted to the morphine habit real-

"She was the most hopeless being im. how many drunkards want to give up aginable as she sat on that couch and drinking? Drunkards like the pleasure stated her case. 'I would give it all they fancy they derive from drinking. up,' she said, 'only somehow I feel it is It's usually a good deal hurder to make my life's vocation and I've got it in me. them want to be cured than to cure Something is keeping it back.'

"That something was the lack of con- through other influences-a wife, or a fidence, the lack of energy. Her be- mother or sister. more actual than hope—and hope alone never got anyone into the king row. It the solicitations of her daughter to be guessed and thrown one's self at the the amount due him.

gestion during hypnotic sleep. HER TALENTSREVEALED TO HER

"When her eyes had closed and her mind was thoroughly under my control I told her of the talents she possessed, position in society. of the possibilities before her, of the future which would be a long line of suc- purified mind create pleasurable excitecesses. 'You are now in perfect control ment in place of what is missed. of all your faculties.' I said 'You have | "For men there is the construction of roise, you have confidence, you have new hopes for health and home and ca- to be cured of the chocolate bonbon of money is supposed to have been the be covered that is not even hinted at in ease and grace and power of natural ex- reer. When I have convinced the habit. It came upon him suddenly, and motive that prompted Bastian to com- this letter. pression. You will never again fear sleeper that he loathes the vice which fallure, for failure is no in you.'

"When she awoke shy was a different crushed it out and will fall no more. I being. She arose from the couch and impress upon his mind the new things looked two inches taller. Her eyes he has gained: Vitality, ambition, new flashed and her head was thrown back. interest in his profession and in society "'Doctor,' she said, and there was a of a higher plane." ring in her voice that vibrated through | "Is it necessary to hypnotize a man to everything in the room, 'I'm going to make him realize the advantage of make a success of this thing. I was morality?" mad to think of giving up. Why, I'm an a tress to my finger-tips, and I'm going to make the whole world know it.' "And the whole of the play-going tor, "that you haven't had experience world does know it," added the doctor, in reforming criminals. The most beaupodding his head so emphatically that tiful sermons in the world mean nothhis eighty-year-old white hair fell over ing but words to them. The grief and his forty-year-old pink face and con- pleadings of their families become a vinced me beyond the power to express bore. The most beautifully balanced

"It must be very gratifying," I said. haid before them with patience and "It is magnificent," he replied warm- skill, has no effect. Why? Because ly. "All the discoveries of science are you can't inculcate new, pure princisplendld. They make for man's com- ples into a mind poisoned by vice. The

fort and progress. "But the science which makes for an act which it is almost impossible for man himself, which expands his soul, a helpless victim to do for himself. him his talents and the means for de- dreds of patients of this disease. Peoveloping them to the fullest, surely that | ple who have had no experience with it "But you can't always make a man a disease of the nerves, resulting, perthrough hypnotic suggestion?"

ations back. The kleptomaniac usually "You can always improve him." "Suppose the actress who came to has had some one in his family who

or a tobacco flend or a lunatic. have put it there?" "Hardly. I'm not a 'Mother Eddy.' I The desire to steal is just as ungovdon't profess to be divine, nor have I ernable as the inclination to open or said the doctor earnestly. "when I any gifts to distribute. I am not tak- close your eyes. It is impulse, entirely make an author or an actress, I don't "Human Culture and Cure, Marriage, of the other leading subjects to be deing the truth of hypnotic suggestion unpremeditated, and the victim is in no stand as manager or inspiration, or Sexual Development, and Social Up- veloped. I want to prepare a thorand attempting to build a religion on it, way responsible for it. You could talk | control; I am no Svengall. I am doing building." By E. D. Babbitt, M. D., oughly reliable history, without exas the Christian Scientists have done, morality to the kleptomaniac till dooms | nothing that is not being experimented LL. D. A most excellent and very val- aggerating anything, or allowing any This is not a religion. It is a science day, it would have no effect. and on the belief in two selves to each They suffer the penalties more ply awakening the better selfs of men of Fine Forces, and Author of other im- truth. In this work I think all true here body-the mind self and the mat- keenly than those around them. ter self; the objective, superior self, and the subjective, inferior self.

steals may be at heart perfectly honest | tlan's victims. -its crimes resulting from mental hys-teria, the fruit of a mother's unhealthy who had worked for Bastian was found nerves before it was born.

suffering from the disease of moral

"And hypnotism can enre them?"

and social lepers."

usually has talent. The impediment he paid was for my treatment—which which checks its expression is often of the was less costly than the ruby habit. I the simplest character, easily removed hear from the husband periodically and Proof of Bastian's guilt was obtained mortal control. (a) whether such move-

"Absolutely. I've had a score of cases, some of them of the most vicious Ghosts Haunt an Illinois Farm. character, and there has never been a

lapse. Of course, I am in no position | Clinton, Iowa, Dec. 20. According to to say there never will be. I should reports which have reached this city, have to wait till the end of time to there are ghosts and uncanny things at make that statement. But some of the cures have been remarkable. Most of them have been children, and these are very susceptible to the new suggestion. If mothers could only be made to realize that the moral health of their children is causally as important as their areas. Mrs. Hoffman has now gone drawning the communicated by many select such as I deem important for history.

In the line of phenomena, under the following heads:

1. Rappings. (a) Under conditions that the moral health of their children is causally as important as their areas and her history for history.

1. Rappings. (a) Under conditions that leave no room for suspicion of fraud; (b) intelligence communicated by many and her history. dren is equally as important as their away, and her husband says he will physical health, and should be studied and watched just as carefully, they would, in nine cases out of ten, discoving that they cannot longer stand the miderect; (c) evidence thus communicated that the wayward child who lies and night prowlings of the spirits of Bas-

"Now," continued the doctor earnest- farmhouse. Bastlan at first advanced | could hear questions, read the alphabet, ly, "I know of no other way to correct the theory that the man had met his arrange letters to spell words, and these perversions than through hypnotic suggestion. Scoldings and punishments may correct a fault; they canthat he had been murdered, his injuries | Example: Isaac Post once related to tot cure a disease. And, when the discose in the child is neglected and allowed to grow with its character, that At the inquest this fact was clearly up a handful of shot—or peas—and not cure a disease. And, when the dis- being such that it would have been imis where we may look for our criminals brought out, but Bastian was not sus- asked the spirit how many he held, and "Can you cure grown-up kleptoma- ance of a number of his former em- many facts of this kind as can be well "I have. One patient of mine who eight or ten men had worked for Bas- desirable. The same authority related had more jewels than she knew what to tian, letting their wages accumulate that while riding with these mediums, do with had a mania for stealing rubles. On one occasion she went into a Broadway jeweler's and slipped an uncut ruby in her mouth. When the jeweler accused her she swallowed it. He sent a bill to her husband—which the husband promptly paid. The next bill was not until he left the body of this ble character, with no looseness of the carriage, and on sent a bill to her husband was for my treatment, which the husband was for my treatment, which is not until he left the body of this statement.

# VISIONS AND

### Moses Hull Has Another Visitant From the Other the resisting strength of vigorous men; (e) levitation of the medium in the Side of Life.

Moses Hull, the veteran worker, has had another Vision, which will be spread before our readers next week. It is one that will be read with deep interest, and which conveys an important lesson. Every Spiritualist in the who has become a successful actress or United States should read it; every Spiritualist, however, will not read it, for there are millions who take no Spiritualist paper, hence are in darkness in reference to what is going on in our ranks. Such being the case, each of our subscribers can find an ample field in which to do some missionary work—calling the attention of the Spiritualists who take no Spiritualist paper, to The Progressive Thinker. Send in one additional subscriber, at least, and thus aid in the great reformatory work now going on. The Progressive Thinker will continue to lead in all things that pertain to our movement.

> there has been no recurrence. once it gets control, it retains it."

tion won't cure?" ly want to be cured—they like it; and mend broken bones."

"Americanitis."

"These qualities I supplied to the active are innumerable cases of women drunk- well, I give it up," he takes the bad found, and one of Bastlan's neighbors fleads, N. Y., has made as many as guesser by the hand and leads him amisays he knows where another is buried, fifty direct prophecies, fully forty of are willing to be cured, the rest is easy. ably through the labyrinth of his but is afraid to give details from fear which have been fulfilled, and many of Construction is swift in their cases. I thought curves.

There is so much to be gained by a amiably; "that's nerve hysteria. It identified are Fred Kuschman, John and it burned down. She heard the cure—the happiness of their loved ones, develops in all kinds of unexpected Lauderback, Marshall Lewis, Fred ways, and sometimes, if it develops Kreinsen, Alex Sternberg, Ernest "These new suggestions working in a long enough, it becomes insanity."

among the first. One man came to me ten in all that Bastian murdered. Love a starter. But there is a wide field to has been mastering him, that he has chocolates till he lost his appetite for a miser and is said to have had \$10,000 give any of the data mentioned here all nourishing food, ruined his diges- burled on his farm, but it has never are invited to send them to me-or pubtion, suffered from nausen, headache, been found, although a close search lish if preferred, but be critically exact dizziness. He was a man past the has been made. prime of life, and I think the absurdity It will the uneasiness of the spirit of scribing phenomena. Do not multiply

and wornout nerves, which often find son's ghost is said to have been prowlan outlet beccentric formit The horror ing around at night trying to attract
of bonbon cating had become a night tile, attention of somebody who would
mare with him, and the twenteen bis dig up his remains and give them ing or special eulogy will be in order, health became the less able was he to Christian burial. At least this is the beyond a direct and truthful statement cope with it. One seance wiped out the inference to be drawn from the state- of facts. folly, quieted his nerves, convinced him rients of the Hoffmans. Their slumbers At first I want mostly what belongs of the foolbardiness of letting his busi- were disturbed night after night by un. to the first decade of Modern Spiritualness go to ruin for the sake of choco- canny groans and noises, which at first | ism, from 1848 to 1858. As few of the late bonbons, and put his superior self gave Hoffman little uncasiness, but original actors are left, it is important in control. I think he could be ship- annoyed Mrs. Hoffman seriously. At to get their evidence in first. A few wrecked now with a cargo of chocolates last the ghost became so persistent in come to mind of those who remain,

tempted. voices that are insistent.

with all over Europe to-day. I am sim- puble work, by the Dean of the College | prejudice, pro or con, to shadow the and women, and making them masters portant volumes on Health, Social Sci- | Spiritualists are concerned. "They are branded as thieves and of of their own destiny."-New York Bun- ence, Religion, etc., Price, cloth, 75 inferior morality, when in fact they are day World.

by a search of his farm, which resulted "One of my most singular cases was in six bodies being dug up. He was ar- the oplum habit, rescuing from ata medical friend in high standing who rested but committed suicide in jail had an income of \$30,000 a year. This without making any statement. While venting criminal plots, and protecting man never dined or lunched out that he was in custody the sheriff took a the innocent from wrongs designed he didn't steal food from the table. He number of clazens and made a thor- against them. partaken of any sort of false stimulant | certainly wasn't in need of it, and after | ough search of the farm. At that time he stole it made no use of it beyond four partially decomposed bodies were | philanthropic enterprises, emancipation ruining his clothes and keeping his tail- unearthed, the remains being fully of slaves, or the serfs of Russia, by ors busy. He used to have his bureau identified as those of men who had airection or counsel of spirits. On this drawers and desk full of eatables in a been in Bastian's employ. Further in- let us have the most direct and definite more or less defunct state, which he quiry brought out the fact that all of | testimony attainable. Facts, dates, was embarrassed to dispose of, fearing these victims had told neighboring names of mediums and nature of the detection. It took a number of sittings farm hands and friends that Bastian | messages that moved public men to act. to thoroughly cure this man, for he'd owed them money, and that they were In this connection, too, there is much been at it a number of years. He has having a hard time to get any satisfac- connected with the civil war that never relapsed since the cure, however, tion from him. Later three more bodies | should not be omitted. for his objective self is in control, and were found, and a few days ago Hoffman, who had rented the farm, dug up | were definite and verified, or partly "Is there anything hypnotic sugges- the body of August Johnson, another | verified. In this department let us inman who had worked for Bastian. clude (a) special forecasts of individual "Yes; it won't cure organic diseases; Hoffman was digging a ditch at the careers, and (b) the clear and unit won't make a hopeless lunatic sane time in a field near the house and found equivocal prophecies of public events, -at least it never has-and it won't the remains of Johnson but a few feet great fires, floods, cyclones, train from the surface. Several people with | wrecks, shipwrecks, earthquakes, wars, "What are the most frequent cases?" whom Johnson was intimate at once told of his quarrels over money matters | by direct spirit intervention. There has The doctor loves a little mystery. He with his former employer, and of his been much guessing misnamed prophamount of valuable information. It is exceedingly entertaining and readable, and Spiritualism as he found it everywhere in his travels "One of the most pitiful cases I have | names and cubby-holes and puzzle pic- having announced his intention of | right. But there are prophetic gifts by had was a mother who came through | tures. Then when one has guessed and | bringing suit the next day to recover | which future events are definitely forerequires more decisive, vital qualities, cured of the morphine habit. There nercy of the court with a hopeless This makes eight bodies already

of being mixed up in the tragedy. The them were very definite. On one oc-"Americanitis," repeated the doctor, names of the victims that have been casion she described a building on fire, Miller, Hugh Cafferty, and August sumed by fire. The fire bell was rung, "Americanitis produces all kinds of Johnson. In addition to these two and at the second stroke the rope broke false tastes. Of course, stimulants are more men are unaccounted for, making and it rung no more. This will do for

"American women are victims of all came worried and started on a tour of Davis, R. D. Jones, George A. Bacon, kinds of nervous hysteria. Their birth- the farm to look for the body, but he Genl. Bullard, Hudson and Emma Tutright is ant to be a set of nerves that found nothing until he ran across John- tle, A. G. Smith, J. Clement Smith, and are like bells out of tune. The society son's remains by accident a day or so perhaps Clara Field Conant, but she enlarges his character, helps discover "Like kleptomania, I have cured hun- life of the period is ruinous. Society later. Even this did not allay the may not date back to the first decade. women come to me whose lives are a ghostly visitations, and Hoffman is now | But I appeal to every old veteran, who strain which no husky day laborer could apprehensive that he will be tormented | can furnish reliable data from the first science means most of all to mankind." cannot realize how terrible it is. It is stand. They are afflicted with all sorts until the rest of the victims are found ten years-1848 to 1858-to favor me of hallucinations and imaginings. Some- and decently interred. And, as he says. With such facts as he can substantiate times it's a suicidal tendency; often it's there's no telling how much of a job that might be useful in writing a thora disposition to suspect everyone of this may be, as nobody knows exactly ough history of Modern Spiritualism. murderous intent, or the fear that they how many men were killed there. That Of course there is much already in you hadn't had any talent. Could you was a morphine eater, or a drunkard, are losing their fortune, or strange there are two besides those already print to cull from. But some of this found seems certain, Chicago Inter | may need trimming and verifying to fit "Remember one thing, however," | Ocean.

cents. For sale at this office.

### HISTORY OF SPIRITUALISM

A Call for Facts and Testimony.

I wish to obtain definite information on certain specific points from which I

by means of rappings communicating night prowlings of the spirits of Bastian's victims.

Some years ago the body of a man who had worked for Bastian was found in the road a short distance from the were directed by an intelligence that

pected until the mysterious disappear- the raps gave the exact number. As ployes were recalled. It was found that established, by reliable witnesses, are

ments were slight or vigorous; (b) lifting of heavy bodies and holding them suspended in a good-light, with no one REVELATIONS

suspended in a good-light, with no one touching them, or any possible trick machinery, or secret cords or springs to niove them; (c) intelligence, connected with these movements, not traceable to any carnate being; (d) the power manifested by these bodies to move against light, witnessed by wide-awake investigators; (f) levitation in the dark, HELIOGENTRIG ASTROLOGY, have contracted by rice, \$1.00. when conditions are such as to leave no chance for deception.

bi darkness; (b) character and quality of the music; (c) other instruments played when no mortal touched them, in the light; (d) the same in darkness; (e) quality of music.

4. Passing solids (apparently) through solids. This class needs the most careful and pains-taking examination, and thoroughness of critical analysis, elim-

thoroughness of critical analysis, eliminating every factor of uncertainty, every possibility of trick.

5. Transferring bodies of matter or human bodies from place to place without any mortal control. The carrying of persons (mediums) across Niagara, or over miles of space, has been many times reported. But as mediums can walk, run, or ride, as they may elect, and might, plan a secret escapade, it and might plan a secret escapade, it should be attested by the strongest proof, and every doubtful factor elimipeted, before it is worthy to be chronicled as reliable history. How much proof is there of these phenomena? Who can present it, and fortify it so as

to leave no reasonable doubt?
6. Personal benefits and special reforms, realized by the influence of spirits; (a) on mediums under their control; (b) on others not mediums, by With illustrations. Price, cloth, \$1.50. the influence of spirit teachings, persussions, or warnings; (c) health restored, evil habits overcome by spirit influence. Example: Many have been cured of the tobacco habit, of alcoholism, and profanity. Give strong cases of this sort, and others, such as curing tempts at suicide, exposing and pre-

7. Large movements, public reforms,

8. Prophecies made by spirits that and the rescues from disaster or death

cast, and it is these we want. Instance: Mrs. Herrick, of Horse fire bell strike twice, and no more. Within a week that building was con-

he simply couldn't curb it. He ate mit these wholesale butcheries. He was Now I would suggest: All who can in all the details of evidence, and in deof the situation hurt him as much as Johnson that caused Hoffman and his words, but tell it as directly as possible, wife to abandon the farm. For some but use words enough to make it clear. It was simply a case of overwrought time before his body was found John- Write plainly. Whenever names of ac-

at his comand, and he wouldn't be his efforts that Hoffman himself, who such as J. S. Loveland, Dr. J. M. is a man of hard common sense, be Peebles, Dr. Fred L. H. Willis, A. J. it for a standard work.

In a future letter I will give a sketch

LYMAN O. HOWE. D'redonie, N. Y.

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SATURDAY, JANUARY 11, 1902.

#### A Few Earnest Thoughts.

The new year now opening on us portends much to Spiritualism.

There is ever going on a garnering up of the past, as stepping stones for future progress.

In view of the advances made in the diffusion of facts and knowledge of Spiritualism, and especially its gain in the recognition of its salient evidences by men of standing as educators and scientists; who after careful and honest investigation have openly acknowledged their adhesion to the spiritual theory of important manifestations, Spiritualists have reason to rejoice, not only in what has been accomplished, but to look forward with joyful expectancy of still greater progress during the coming year.

This year should be a year of strong endeavor, of earnest work, of sincere and hearty effort for the upbuilding of our cause in all the essential features of permanence, strength and beauty.

A principal and mighty factor in securing solid permanence and strength to local societies is a well conducted Progressive Lyceum. No society is justified in expecting solid growth and permanent strength without the essential aid of such lyceum.

The Progressive Lyceum is the Spiritualist Sunday-School and Bible Ciass-so to speak-all in one. It is a school where all-old and young-can receive culture in the essential prindoles of Spiritualism, and gain beneficent instruction in thought along lines in harmony with common sense, in harmony with enlightened moral sentiment, in harmony with the higher instincts and spiritual perceptions of humanity.

Another important factor of success

and strength, that should not be neglected, is the Home Circle.

Each in its own way, the Progressive Lyceum and the Home Circle, should be regarded as most efficient aids in the growth, strength and diffusion of Spiritualism. With these two factors if operation, Spiritualism will build up strong and solid societies. And honest mediumship, as well as public speakers, will reap substantial benefits, with the general growth and upbuilding of our

And let it not be forgotten that, after all and above all, the great end and aim should be, to spiritualize and beautify individual character.

Spiritualism is worth little to any not so enter into, and mould and impress itself upon and into the mental and moral texture of his or her being, that a progressively higher state of spirituality is induced and becomes a fixed element of one's personality.

For the good of our cause, and for in-

dividual spiritual benefit, Spiritualists should earnestly endeavor after growth in spirituality of mind and thought. If this is done, the world will take cognizance of the fact, and Spiritualism will be made stronger thereby. Clean, pure, spiritual lives count for more than names and professions.

#### Hints With Reference to Communicating With Spirits.

Interval.

It is one of the most observable feat-

those who have no near friends in

spirit life find it difficult to receive

communications, or obtain evidence.

this respect. There are exceptions to

this rule, especially where the bereaved

ere overwhelmed with grief, which like

spiritual perceptions, and sympathy (or, better, sensitiveness) is blotted out by

grief. It is true here, as in the physi-

cal world, that you cannot have storm

Whether such souls baptized in sym-

pathy are sufficiently sensitive to re-

and dear to them or not, they are in the

endowed with higher sensitiveness-

tivity so essential to perfect control of

On the other hand, an unsympathetic

that medium.

The object of a spiritual circle should be to furnish the conditions on this side, necessary for spirit friends on the other to communicate. Few, indeed, understand the delicacy of these conditions, or the exactitude of their requirements. If they were understood it would not be thought strange that there were contradictions and failures, but wonderful that communications were possible. That there are spirits aiways desirous of communicating is a certainty, but they cannot do so unless there are proper conditions, and the furnishing of these is the task of their friends here. It must be borne in mind that communications depend for their transmission on laws fixed and unchanging. The spirits, even of the highest intelligence, cannot transmit a thought otherwise than by means of the laws and conditions of such transmission. There are two sides to these conditions; one facing the spirit world. the other fronting the physical, and conformity is as essential on the one as on the other. A spirit understanding these laws may conform on its part to every requirement, but if it meet no response on the other, it can no more communicate than a voice convey ideas to the mind of a deaf mute. There must be furnished the right conditions on the physical side, else the effortsjon

the spirit side will be abortive. We must leave that spiritual side to the spirits who would communicate, for it is beyond our knowledge or abil-My to adjust, and confine ourselves to our own physical side. We must seek to know what are the essential conditions which make intercourse with the departed possible. What are the conditions and laws which enable them to transmit their thoughts to us? On this knowledge depends the success of our offorts and our growth in spiritual

knowledge. We do not doubt for a moment that right on the other side of this thin curinin which is drawn between mortal



The Different Roads to Heaven.

Different roads to heaven? Different pathways to the homes of angels? Different routes to the various celestial cities in the re

gions of space?

spirit realms?

Curious, is it not, that there are so many ways to spirit darkest spheres in spirit life. No two, in all of God's vast universe ever entered the

realm of souls in precisely the same manner. a process of evolution) never repeats himself in any of his neck, ragged trousers stuck into a pair of top boots, and multifurious works, hence no two souls ever passed to what once had been a frock coat, the whole kept on his spirit life under precisely the same conditions.

The innumerable motes that float so gayly along a sunbeam-no two are exactly alike.

creative force-whatever you may call it-never repeats

illustrated in a marked degree the wonderful peculiari- week. ties of existence in its manifold unfoldments. One. James Earl; the other a Methodist minister, by the name of Devine. Earl was always good-natured, and full of radiant sunshine that seemed to glow in his face with an irions, made him conspicuous in private as well as public a habitue of the avenue.

talk to him about religion, his features would become il-syndicate has made a standing offer of \$1,000,000. luminated as if some divine being was residing there, havand he would remark, that if a heaven, he would have a him to Europe to reunite him with wife and child. seat there in the front row.

Minister Devine was standing exhorting a number of women present to seek God. He did not, however, amid the
excitement that followed, jump into the water to save the
all, a drink. "Pickings" had been small for several days, safely to shore, where she was soon revived.

nic to render especial thanks to God for saving the child, men were alone; no one was in sight for several blocks on Pete's" brusque comment on the stranger's offer. "Bet- heaven in accordance with the home you wish to enjoy

praise. All kneeled in prayer except the mother of the been strong to retain the money; but then the honest blue little girl, who held her child close to her bosom, appar- eyes asserted their character. ently absorbed in deep thought. When the minister had concluded his long prayer of thankfulness to God, he seemed greatly surprised to notice that the mother, whose child was so "providentially" rescued, did not join in the continued his walk.

With a bashful nod to the stranger, Pete touched his coat sleeve. The stranger turned quickly, and with a wave of his hand sharply said: "Can't do anything," and continued his walk. prayers, and he commenced to severely rebuke her for her "cruel conduct," when she raised from her seat, walked over to where Godless Jim was sitting on a log, finishing his picnic lunch, and throwing her motherly arms around his neck and kissing him, she thanked him most devoutly for rescuing her child from drowning, giving him-not God-full credit for the heroic act. Her conduct, of course, excited the wrath of Devine, and he said he would have her expelled from his church.

In early life each one commences to traverse that road which leads to light, love, beauty and transcendent happiness in the celestial world, or the one that leads to desolation, darkness and suffering in the lower spheres of spirit life. Every one-whether in the haunts of vice, poverty, licentiousness and crime, or in the lowly cottage of the blue eyes looking fearlessly into the stranger's, he expeasant, or sitting on a throne, or in the chair of state-is traveling one of the infinite number of roads that wind am not a thief!" and he suddenly crossed the avenue. along their tortuous course to that depot which ends at death, and with which the depot on the spirit side of life blends, and where the disenthralled soul first recognizes dons, my man, for my remarks," grasped the hand of the its new existence. Every one-no exception-is travers- tramp and gave it a cordial squeeze. ing a road that leads to the glorious realities of exalted spirits, or one that leads to the realms of souls where dark stranger. "There was over \$2,000 in that roll. What conditions prevail. Each one constructs his own road, can I do for you?" his own pathway to the sphere which he will occupy after A pleased smile had for a second spread over the face of Different methods by which one can gain a seat in the death liberates his real self from his body, and he can sc- the tramp at hearing the cordial greeting of the stranger lect no other, only as he changes his course in life. There and passed as quickly away again. Different conditions that entitle one to a seat in Para- was "Silent Pete," as set forth in the Chicago Recorddise, or a location in a sphere where darkness reigns sulferald, a name he was known by to the Chicago Park police, who was on a most dismal road leading to the very "Well, that's honest," remarked the stranger. "You

He was a familiar object to club men,, artists, business men and frequenters of Michigan avenue and Wabash av- tramp. enue, between Congress and Randolph streets. His thing. God (he, she or it, or a principle or potency of space or dress, winter and summer, was a coarse shirt open at the body by a cord wound around outside his coat. A man of No two sands of the sea resemble each other in all re- uncertain age, he had black, tawney hair and a ragged beard. His face was black with dirt. He had bushy eyebrows, pale features and a bent figure, but a chance upward glance would reveal a pair of blue eyes, with a world All through this vast universe—infinite in extent, the of despair and of hopelessness pictured in their depths.

He never solicited alms—he just sauntered along the miners of the far West—was on his return to Alaska, in a town in the far north of Sweden will welcome husedge of the sidewalk with his eyes on the ground. How where he operated several mines. He was a man of vast band, father and son—the man again master of himself, he lived was a mystery that probably never bothered the gay crowd that passed him day after day. But artists, actors and club men with sportive tendencies are as a rule Out west in early days there were many exciting scenes that exhibited life in many different ways. There were two characters with whom I was acquainted whose natures and believe in the occult. "Give a hobo a penny and luck will follow," is one of their sentiments; and "Silent Pete" could live like a lord on half a dollar a "Silent Pete's" past.

Many in Chicago will recognize this pen picture of. "Siidescence that made him a marked character wherever lent Pete." For about two years he has not been seen in he was. His good nature, his sublime self-assurance and his daily haunts. "Dead" was probably the comment, if cheerful wit, acting like a bracing tonic on his compan- some other tattered tramp recalled him to the memory of

carried a letter of credit for about \$50,000, and is now on ing brought with him one of heaven's brightest smiles, the Atlantic speeding as fast as a crack liner can carry

And this is the strange story of "Silent Pete," not told by himself, but by a man that a mysterious providence as-

signed to be his savior.
"Silent Pete," as he will still be called in this story— At a picnic a little girl fell in the river near where his right name is his own private property-was meandrowning child; but Godless Jim happening to be present, and Pete was in an agony of alcoholic thirst. In front of with almost lightning speed he came to the rescue, him sauntered a prosperous-looking man smoking a cigar. plunged into the rapid current, and brought the little girl In taking a match out of his vest pocket, a roll of bills, place yourself absolutely in my hands—do exactly as I tell afely to shore, where she was soon revived.

A prayer meeting was afterwards organized at the pic- a hawk "Silent Pete's" fingers closed on the roll. The "It is a waste of time and generosity," was "Silent Heed the lesson here imparted and build your road to while Godless Jim was the one who was entitled to all the both sides of the avenue, and the temptation must have ter leave me alone. It will save you disappointment."

VI.

The face of "Silent Pete" flushed for a second, but quickly following the stranger he again touched his arm. "I beg your pardon, sir, but you dropped this on the sidewalk," handing him the roll of bills.

In an instant the stranger's hand went to his vest pocket; he took the money handed him by the tramp and counted it, and then an expression of intense surprise crept over his face.

"Well, this is a new game on me," he exclaimed. "What does it mean? Why did you not take the money and run?"

Despite the grime and dirt on his face, one could notice the violent emotion that disturbed "Silent Pete," as with a voice ringing clear, head erect for a moment and the trils. claimed: "I am a fool, an outcast, and unfortunate, but I

The stranger quickly overtook him, placed his hand on his shoulder, and with a hearty "I beg a thousand par-

"You have done me a great service," continued the

"Give me a drink," Pete said in a husky voice. "I am

don't want food or a night's lodging?' "No, curse you," came the fierce exclamation from the "Give me a drink if you want to give me any-

The two men were by this time before the Art Institute. Something about the tramp had evidently impressed the stranger. "I am tired," he said, "let us sit the company. Later in locating rich copper mines in the down for a moment on these steps." "Tell me some-Yukon district he at one swoop became a wealthy man. thing about yourself. You evidently are a man of edu- For the last year he has been in correspondence with his cation.

The stranger—his name is a household word among the experience, with the usual ups and downs of a miner's and with a heart full of thankfulness to an all-merciful life, and he possessed an intuitive knowledge of men and God for a miraculous reformation. things. With wonderful patience he finally succeeded in

He was by birth a Swede of good family, a university man, and by profession a civil engineer—a man, as was later ascertained, of brilliant attainments. He found a host of friends, but drink became a passion. He married a pretty girl, a little daughter came, position after position was lost, and once in a drunken rage he struck his his wife and child. The wife's patience was almost gone, but a last resource remained. The new world would give him a fighting chance. Even manual labor is no disgrace. Friends here helped him at the large steel mills

lower he fell, and finally became a tramp in Chicago. No hope for the future; all ambition gone; no help possible.

"Will you pledge yourself not to drink if I help you?" was the stranger's question when the story was ended. "No-of no earthly use-broken pledges scattered bend me," was the answer.

"Honest—that is one good thing," mused the stranger. "Drink or no drink, I will give you a trial, but you must

"Never mind, I will take the risk. I am used to it Come on," commanded the stranger, and the two left the shadows of the Art Institute.

Money is an all-powerful factor and can accomplish alnost everything.

Two hours later the stranger entered his hotel accompanied by a fine-looking sun-browned man, nicely dressed In a blue serge suit, his face bearing the marks of dissipa-tion or of long illness. It was "Silent Pete." A visit to the Turkish bath, to the barber and the clothier had transformed the vagrant into a gentlemanly-looking man. "Now for the drink that I promised you," said the

stranger to his companion. They entered a curtained recess. The stranger called for a bottle of whisky, and filling a tumbler half full, pushed it toward "Silent Pete," whose trembling hand eagerly clutched the glass. His wild desire to swallow the fiery contents was pitiable to behold. He carried the

As he was about to swallow the liquor his eyes met those of the stranger's expressing the loathing, disappointment and the contempt of the man.

goblet to his lips; the fume of the liquor was in his nos-

For a moment the two men looked square into each other's faces and then, with a "d-you-I, too, am a man!" "Silent Pete" dashed the glass with the liquid to the floor untasted.

From that moment "Silent Pete" has never touched iquor—never felt the slightest desire for strong drink.

Students of psychology may possibly be able to explain "Silent Pete's" condition, and the results that followed. Three hours previous the man was almost dying in his desire for strong drink. If the stranger had given him a dime or a quarter and left him "Silent Pete" would have been in a happy, oblivious condition for hours. Here was liquor to be had in unlimited quantities. He was inyited to help himself; he craved a drink and then, presto change, the desire was gone.

Before retiring to bed that night the stranger telepraphed several persons whose names had been mentioned by "Silent Pete" in his story, and received confirmation

of all the facts.

"Silent Pete" followed his rescuer to Alaska, where his wife and family, and this Christmas, a brown-eyed little woman, a little girl and a white-haired mother and father

In "Silent Pete" you have an example of a man who was making day by day his own dismal, heart-rending road to the spirit realms. It led, of course, towards the very dark spheres where there exists a pandemonium more black and wretched than the loftiest imagination can conceive. Happily, his life changed, he ceased to make a road that led to a hell, and commenced constructing one that led in an exactly opposite direction-to heaven and happiness.

Minister Devine and Godless Jim were, too, each constructing a road to the future; the former, creed-bound, austere in his ways, and fiercely denunciatory of those who would not endorse his theology, was pursuing a pathin Worcester, Mass., where he was given a position, but way that would finally cenvey him to a gloomy condition repeated drunkenness caused his discharge. Lower and of life in the beyond, and from which he could only emerge by changing his method of life. Godless Jim, strictly honest, always ready to do a kind act, and even willing to assist the suffering, though very reckless at times in the use of swear words, built for himself a pathway that led him to a home far more beautiful than that occupied by Minister Devine. Both learned that swear words were far less harmful to the spiritual nature than the continual use of the name of God in building up a rotten theology, or a false creed.

This is no fancy sketch—it is the actual truth that the road-you make by your conduct in life will lead you either to a place of dismal gloom, or to one where light, beauty.

there. J. R. F.

to make their presence known, and tell cumstance to the profit of one near to fundamental. us of the love that outlives the dark- it, but such instances are rare, and The most radical of the changes ness of the grave. They may not know, Spirit life is so pure, different and wrought by the conclusive balloting is that giving women the right to sit as how to communicate with us, even above that of earth, that the advanced delegates in the General Conference. were the right conditions furnished, for spirit, freed from earthly cares, regards | Laymen's electoral meetings acquire the right to vote upon constitutional it is not presumable that all have this them of least consequence. questions. A two-thirds vote is sub-Krowledge or art, which must be diffi-Yet some who claim to be Spiritual-

cult, and only acquired by study with lists seem to regard the benefits of a those who do. If they know, they must | worldly guardianship more than of spirwait until we open the door for their itual growth. Such are always seeking for tests; trying the spirits, and con-As a means of communication, sym. sulting them for worldly gain! Such a upon what will undoubtedly prove a pathy is the most potent. A strong course attracts those on the same selfsympathy between two kindred souls ish plane of thought, the cause is debrings them near together, and when graded, and the medium made susceptible to the reaction of his own selfishthis is not sufficient to give the power ness, in the end, unless exceedingly forof direct communication, it lightens the tunate, to become corrupted and detask of the medium who fills this slight prayed.

It is well that in this higher mental department of communion the rude ures of spiritual communication, that tests exacted elsewhere cannot be employed. This should be understood, and that the character of a communication while those who have are fortunate in bears the internal evidences of its genuineness. Success in obtaining evi dence depends greatly on the sympathotic spirit in which the subject is approached. If skepticism or criticism are to be indulged, it should be kindly. a black cloud shuts down over their These remarks do not apply to the hundreds of tricky mediums and impostors who have invaded our ranks-with them the rule should be-grab the spirit, in fact resort to any method to disturb their conditions! They are a and sunshine at the same time. The heart must wait in patience for the hroken fibres of affection to heal, and the light of gladness to break through menace to Spiritualism. They are a curse to our ranks. They are barnacles the clouds, before it may hope to gather tidings from the departed ones. in our cause. They resist scientific investigation. They trade tests. They swindle the too confiding. commercial impostors, making merceive direct the thoughts of those near chandize of their fraudulent manifestations. There are scores of such in our large cities. They visit the country right path, and when they sit with one towns and swindle the people. Look out mediumship—they furnish that recepfor them.

#### A Notable Sign of Progress.

person may sit with the same medium, with a cold, hard, skeptical and hypo-critical condition of mind, and either A notable step in advance has re cently been taken by one of the great utterly fail, or receive distorted, con-Protestant churches, the Methodist flicting or false communications. The Episcopal. It denotes not only a great planations" ,the Methodist Episcopal medium will then receive censure, as a and far-reaching result in that church, fraud, or pretender, which really should fall to the investigator, who but a distinct gain to the woman sufcomes with a coarse, material under-frago movement in general. It indistanding to the investigation of the cates that the principle underlying the most subtile laws and conditions in the woman suffrage movement is gaining His hearers wean't tell you Sunday

rial questions are asked, as though the Sweden, Norway, South America, Bensphere and mission of spiritual beings gal, Japan, South India and North was to become servants and police gal, Japan, South India and North There are instances where, under great India are among the conferences that and spiritual being, our spirit friends | stress and need, a spirit friend has have expressed authoritative judgment dist Episcopal Church is monumental

are anxiously awaiting an opportunity made known some essential fact or cir-, upon the questions involved, which are

stituted for a three-fourths in amending the constitution.

One of the most alert and vigorous of ecclesiastical bodies is thus started new era in its progress. "Last at the cross and earliest at the grave," women have been potent from apostolic days in the spread of the gospel while con tent with a subordinate place in the government of all Christian churches. Their usefulness has been greatest in the charitable work directed by the shapers of the polity of the churches. Admission of women to the General Conference of the Methodist Episcopal Church will undoubtedly add zest and eloquence to those periodical assem-blies which so profoundly stir the pulse of the church and contribute materially

to its energy. It requires no prophetic gift to foresee that this widespread and general recognition of woman in this militant church means ultimately more than sitting as delegates to the General Conference. The privilege of voting sooner. or later generates the privilege of hold-ing office. Without ordination women have long been modestly exercising in several communions the predicatory office, despite the Paulist injunction that the sex shall be silent in the tem-ples. Paul chimself dissolved his en-joining mood when he praised the holy women who had been his helpers and commended them to the brethren. That to sit as delegates in the General Conference means, in due time, ordination to the ministerial rank, consecration to the episcopal dignity is rendered proba-ble by the universal trend of progress as irresistibly inftiated in the new

This result is made the more likely by the reigning style of pulpit address. While some creeds are "dying of exconcerns itself less and less with dogma and more with literary, aesthetic, ethical and popular topics. Of a brilliant eterodox pulpiteer it was written by Lowell:

beforehand

a share of pulpy recognition. The less theological the preacher's desk the easier the ascent of woman thereunto. The new constitution of the Metho-

merely progress; it implies revolution. The precedent may prove infectious. .

#### Outlets for the Imagination.

Senator Depew has probably achieved the distinction of giving popular currency to a philosophical hypothesis. In the course of his dedicatory address at New York's Hall of Fame on Thursday he undertook to account for the fact that current American literature hardly measures up to the standard set in the of the nineteenth century,

says the Inter Ocean.
"We have," he said, "no Tennysons nor Longfellows nor Hawthornes nor Emersons. Perhaps it is because our Michael Angelos are planning tunnels under rivers and through mountains; our Raphaels are devising novel methods for the utilization of electric power; our Shakespeares are forming gigantic combinations: our Tennysons are giving reign to imagination in speculation in stocks, and our Hawthornes and Emersons have abandoned communings with the spirit to exploit

mines and factories." Of course Senator Depew's theory will be repudiated by those who think there is no outlet for imagination in business who deny the intellectual business, who deny the intellectual similarity between writing an Iliad and combining the oil or steel industries of a nation, and who scoff at the idea that William Shakespeare, if livto-day would probably manage a railway or edit a great newspaper instead of writing plays. Yet when we consider the circumstances under which the principal American men of letters did their work this theory seems not unreasonable.

It will be conceded that the man born

with a creative imagination naturally seeks means of expression. Is there any reason to disbelieve that his spiritual force, like material forces, follows the line of least resistance? When Emerson and Longfellow and Hawthorne and Whittler and Lowell and Poe were bern and accumulated their funda mental ideas the coming material transformation of the world, though foreseen by the advance guard of sci ence, was not realized by the general consciousness. Steam was the theme of great hopes, but the horse was still the chief agency of transportation. Diectricity was little more than a sciupon the aspirations of the soul.

olution in the material world. Before the eyes of its creative imaginations luige and ever larger vistas of achieve ment on the material side opened. There was evidently the line of least realstance, and so we began to breed

in its significance. It signifies not industry instead of philosophers, financiers rather than statesmen. Yet who shall say that more imagination was required to write "The Scarlet Letter" han to span a continent with steel, or to draft a constitution than to organize capital and labor for conquest of worldmarkets? The difference seems one of form rather than of nature.

And in the gigantic character of the achievements of our imaginations in things material lies the hope of future achievement in things spiritual. The power is there, and as soon as the material revolution is accomplished it will seek new outlets. It is already seeking them, for creative force will always and its way, and when revolutions in things material no longer seem possible t will recur once more to the spiritual domain to seek conquests.

No thoroughly informed person will doubt or deny the power of imagination in the field of science and invention. But much that has been credited to bigh imagination, has really been the strong promptings of spirit forces impressed upon minds in rapport with high scientific intelligences of the world unseen.

To this extent, and it is wide and imortant, the views of the Inter Ocean is an inadequate presentation of the subject. It gives to imagination a credit for power and effect that belongs not to it, but to spirits excarnate who have advanced to a knowledge of science and invention beyond what has been reached by mortal, no matter how great their attainments and discoveries. And so again we may safely conclude that the hope of future achievement in things spiritual does not abide in imagination pure and simple, but rather in the stirring of man's spiritual nature by the quickening impulse of spirit in-

#### HULL-JAMIESON DEBATE.

fluence, impressing high spiritual

thought and ideals.

There has been some difficulty in properly preparing the report of the depate between Mr. Hull and Mr. Jamleson, hence no speech appears this week. We hope the difficulty experienced will be amicably settled and that in a short interesting matter.

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"The Kingship of Self-Control." By
Wm. George Jordan. It treats of the
crimes of the tongue, the Red Trape
duty, the supreme charity of the world,
duty, the supreme charity of the world, the revelation of reserve power, otc. ongineers instead of poots, captains of Price 80 cents. For sale at this office. Price 25 cents.

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two of our premium books. Send in your club of twenty on the following terms: Each member of the club, for \$1.15, will receive the paper one year, and also that wonderfully instructive book, "A Wanderer in the Spirit Lands." The one who gets up a club of twenty will receive the paper one year, and any five of the premium books he may select-a valuable library indeed, worth its weight in gold.

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universe. The methods of such invesuniverse. The methods of such investigators remind one of a scientist who recognition as a just and righteous at this office. time we may be able to carry it forentific toy. Materially the world seemed would dissect a mite under high powers Proposition, more especially, perhaps, If in that day's discourse you'll be destined to run along in its accustomed ward to completion. In the meantime of the microscope with a pick and in the minds of the younger and more grooves. Under these conditions the Bibled or Khoraned. The Progressive Thinker will be full ofcrow-bar! or of a ditcher who would progressive members of the church. No Theodore Parker towers above the creative imagination saw little outlet in Having established communication, last year at the general conference of ticlsm, but nearly all the preachers who the material side of life and fell back analyze a flower with his spade! "Who are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellthe lingering superstition that spiritual the Methodist Episcopal Church held in the doors of the Sunday vista and from But the generation now ruling the Sweet ration's activities was born into new edge has caused a great deal of misun- this city a new constitution was its windows nature becomes part of the environment. It saw that science and known author. Price 15 cents For sale derstanding and adverse criticism, adopted which has been ratified by the Christian cult. Fine art, literature, polinvention were working a positive rev-When friends converse, instead of seek- three-quarters vote required for con-ing spiritual knowledge, the most mate- firmation. The returns are all in planse of vital human interest receives

middle ear. The air pas-

middle car. The air passages become clogged by catarrhal deposits, stopping the action of the vipratory bones. Until these deposits are removed a cure is impossible. The input car cannot be reached.

ner ear cannot be reached by probing or spraying

hence the inability of aurists or physicians to cure.

Ear drums are worse than

useless. That there is a

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DEAFNESS GURED

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# The Destiny of the Mation.

[as set forth in the North American, Philadelphia,] I assured, and this young man who has stepped into his than one!

picked up one and opened it at a certain page, on which was written the following, in an old-fashioned hand:

| Two in a room, not large, but of harmonious proportions—is rather alarmingly young for such a destiny. Is tions, and of an rold-fashioned aspect. It was dimly-

govern it, on the contrary, more absolute than before. Spirit is made of feeling and thought; and if the man who dies felt and thought in harmony with the man who stays behind, the two cannot be parted. Though our physical behind, the two cannot be parted. Though our physical senses no longer perceive the disembodied one, he is at world, or does God?"

Interesting the two database in the two database in the disembodied in the body, they hardly detached themselves from the casting on of the body, they hardly detached themselves from the casting on the body, they hardly detached themselves from the casting on the body, they hardly detached themselves from the casting on the body, they hardly detached themselves from the casting on the body, they hardly detached themselves from the casting on the body, they hardly detached themselves from the casting on the body, they hardly detached themselves from the casting of another, he will not grieve, but will welcome that other as a better self; and some that I had seen were pacing up and down the room grieve, but will welcome that other as a better self; and some the properties of the many that I had seen were pacing up and down the room grieve, but will welcome that other as a better self; and thought in arm, conversing in low voices. They were distinct than he when the change arm in arm, conversing in low voices. They were distinct than God who knew better than he when the change arm in arm, conversing in low voices. They were distinct than the other as a better self; and the interest that I had seen were pacing up and down the room grieve, but will welcome that other as a better self; and the interest that I had seen were pacing up and down the room grieve, but will welcome that other as a better self; and the interest that I had seen were pacing up and down the room grieve, but will welcome that other as a better self; and the interest that I had seen were pacing up and down the room grieve, but will welcome that other as a better self; and the interest that I had se hand, and occasionally, through the medium of a finer sensibility, we are aware of his presence. He on his side is similarly unconscious of our material companionship; but he inhales a kindred atmosphere with us, and both of us continue to be swayed by like impulses and principles.

These impulses and principles flow into one another and before Christmas, and the evening was drawing on. I before Christmas, and the evening was drawing on. I before Christmas, and the evening was drawing on. I before Christmas, and the evening was drawing on. I before Christmas, and the evening was drawing on. I before the table and leaked days of the table and table and leaked days of the table and leaked table and leaked days of the table and leaked table and leaked days of the table and table and leaked These impulses and principles flow into one another and act as one; and thus the living and departed are merged. Yet there is a difference between our function and his; for inasmuch as he is now nearer to the common source of good or of evil (as the case may be), he, on his plane, sug-gests what we carry out on ours. So the disembodied of others, as if the millennium were really come at last. murderer generates in the brain of the still incarnate But I had noticed a number of poor persons, too, who criminal the purpose to murder again; and the benefactor must satisfy themselves with looking; the possession of the calm, massive countenance. His left hand dropped He took up the pen; but before setting it to the paper, he who has passed away causes fresh inspirations toward love these fine things was quite beyond their possibilities or involuntarily to the hilt of his dress sword as he spoke. paused, drew a deep breath, and leaned back in his chair.

which in the rest of us is latent. We cannot then free poor people staring into the shop windows, I had asked ourselves from responsibility for their misdeeds; and so myself whether, in some sense or other, they were not from our country's brows forever."

long as our criminal classes exist, it is a sign that our good there—instead of being inside buying the fine things—

There was the glimmer of a smil society has some rottenness within. This truth is readily because we had crucified him, and were still doing so? illustrated. We snatch the brutal weapon of lynch law And now, I looked out of my window, and saw other poor said he: fand it is more to the fore now than when you the good. And the man of flesh and blood, whose present to avenge ourselves on the perpetrators of outrage; but people in the little narrow street stretching between the were at the tiller, or I either. The young men see visions, the expedient is short-sighted; for we thereby do but dingy brick buildings, with no Christmas aspect about and they may be as pure and high as the dreams that we transfer to the more potent spiritual plane the wickedness them, except for a few scraps of evergreen that the chil-which was till now hindered by the impediments of mat- dren had picked up in more attractive neighborhoods; and ter and ignorance. We punish with death the anarchist the only representative of Santa Claus was a peddler assassin; but that in him which prompted assassination we pushing a hand-cart along the pavement, with some could not destroy, and we have succeeded only in giving apples and sweetmeats, to whose worm-eaten and stale obeyed more readily and with a more single heart at prime look was directly encountered by that of the benign intelto that prompting cause a freer and more intelligent attractions he was calling attention in a blatant voice. Similarly, the loyer of his kind, the wise statesbeepe. Similarly, the loyer of his kind, the wise statesbeepe, with a clearness that sometimes overmatches extending as a vanguard against the powers of evil, stock, show a wonderfully quick scent for corruption, and on the other side of the table. Did some supersensual than at eve. These youngsters, when they are of sound ligence standing as a vanguard against the powers of evil, stock, show a wonderfully quick scent for corruption, and on the other side of the table. Did some supersensual they see with a clearness that sometimes overmatches extending as a vanguard against the powers of evil, stock, show a wonderfully quick scent for corruption, and the other side of the table. Did some supersensual they see with a clearness that sometimes overmatches extending as a vanguard against the powers of evil, stock, show a wonderfully quick scent for corruption, and the other side of the table. Did some supersensual they see with a clearness that sometimes overmatches extending as a vanguard against the powers of evil, stock, show a wonderfully quick scent for corruption, and the other side of the table. lives to sow more effectively in us who survive him the coming his customer. The words of the manuscript re- perience. Besides, a great trust breeds great strength; if The next moment the President's brow cleared; his lips glorious seeds of his lofty aims and loving purposes; his verted to my memory: "We cannot free ourselves from I had known when I took up the reins, what a road I was met firmly beneath his brown moustache; he sat erect faculty for benevolence is not restricted, but amplified responsibility. \* It is a sign that good society has The infinite love and wisdom which rules the universe some rottenness within."
had perceived that the good man had accomplished all the "I am afraid," said I to myself, "that if the dead do good which, on the mortal plane, was possible for him: and has then removed him to a sphere richer to an immeasurable degree in the resources of intelligence and power. Moreover, each successive age has its proper places, too, and the worst of it is by no means associated genius; and the man of yesterday is less adequately with poverty. Why do we keep up this Christmas cele-equipped than he of to-day for the work in hand; this, bration? Is it not a rather empty and ghastly illusion? indeed, is the reason of the generations of mankind. Would we be any worse if we forgot all about it, and what Honor the past for what in it was honorable; but do not it means?" mourn it overmuch; rather bend your energies to holding up the hands of the present. Above all forget not that table a package done up in brown paper. It was square, with one hand resting lightly on a pile of pamphlets; so, was laid upon his wrist; he looked fiercely up, and met the the individual is ever the blessom of the race, white and and rather heavy. Apparently somebody had remembered There shall appear a Washington, and beside him pany a St. John. But the seer turns from these persons to find their explanation in the same coffind their explanation in the same of the wistness of the wistness of the wistness of the making of the makington and development of our present life is the continuation and development of our present life in all the development of our present life in all the faculties and powers, and that the who indeed loomed almost gigantic; but his rather pallid a who indeed loomed almost gigantic; but his rather pallid to reature of evil as a wisp of straw in the fire; he shriveled by the confination and development of our present life in all the faculties and powers, and that the who indeed loomed almost gigantic; but his rather pallid to reature of evil as a wisp of straw in the fire; he shriveled by the confination and development of our present life in all the faculties and powers, and that the who indeed loomed almost gigantic; but his rather pallid to recature of evil as a wisp of straw in the fire; he shriveled by the confination and development of our present life in all the faculties and powers, and that the who indeed loomed almost gigantic; but his rather pallid to recature of evil as a wisp of straw in the fire; he shriveled by the confination and development of our present life in all the faculties and powers, and that the who indeed loomed almost gigantic; but his rather pallid to recature of evil as a wisp of straw in the fire; he shriveled by the confination and development of our present life in all the faculties and powers, and that the who indeed loomed almost gigantic; but his rather pallid to recature of evil as a wisp of straw in the fire; he shriveled by the confination and development of our present life in all the faculties and powers. The life is the confination and development of our present life in all the faculties and powers. The life is the confination and development of our present life in all the faculties and powers. The life is the confination and to find their explanation in the sum of the virtue and corruption of the common human nature of their day. They spherical object, wrapped up in folds of soft silk, purple bent his head low in response to their greeting. are but concrete outward expressions of conditions that and yellow. Within these was disclosed a globe of pure are interior and general."

feel that they are with us still, wiser and more potent than slowed down; all sounds died away; thought itself ceased. | ways of God are not our ways, and he is not mocked, or thorne, in the North American, Philadelphia, Pa.

"Death does not end the influence for evil or good of human beings upon earthly affairs. The spiritual world hind the throne—above it, beyond, within it—that will is not remote from us in space; the sympathies and habits counsel him where mortal intelligence fails, and instill into meuts, books, writing materials; one engrossed sheet, apman can be only himself; and if he be summoned at the which influenced the soul while still incarnate do not him, from some Divine source, a wisdom, power and judg-parently a state paper, lay on the blotter; it lacked the sigcease to operate after the casting off of the body; they ment higher, mightier, more catholic than his own, excel-nature that should authenticate it. The figure—the two

some spectacle, and spending their money for the pleasure Washington and Lincoln should be present there on the of a man in this world. With a quick, resolute step, of others, as if the millennium were really come at last. first Christmas Eve of the new century.

continue to influence us after death, the preponderance of that shows the results of evil; we see plenty of it in high

crystal, exquisitely polished, so that it gave forth a myriad | you are here." "This writer," thought I. "is one of those mystical re- reflections, and seemed luminous with a white lustre from formers who, instead of hanging thugs and clapping within. Such globes are made in Japan, and imported two. "It was you that laid the plans of the house that is light, alone; for in the brighter illumination the other JTHER BOOKS BY LILIAN WHITthieves in jail, would extract their venom and render thence; they are used by the generality as ornaments, but now a building. None should be better able than you to figures had faded out of sight. I saw him for an instant them innocuous by purifying society at large. The plan by the initiated as mediums of clairvoyance. I had never pass an opinion as to the work of the new architect. Our then the whole scene had vanished, and I was staring might work in the long run; but universal regeneration is tested my powers with one; here was an apt opportunity. friend here confesses to some doubts; and he might have the polished surface of the crystal globe upon the trypod. not achieved in a day, and what would become of us in the Handling the ball so that the silken wrappings always inmeantime? I like better the other branch of this tervened between its surface and my fingers, I placed it about swapping horses when crossing a stream. What is old-fashioned hand. theory—that death sets good men free to accomplish on a little tripod ordinarily used to support my ink-bottle. your own feeling?—are you uneasy at the outlook?" larger schemes of benevolence than they were competent It was now nearly dark; I lighted the gas jet behind my larger schemes of benevolence than they were competent It was now nearly dark; I lighted the gas jet behind my larger schemes of benevolence than they were competent It was now nearly dark; I lighted the gas jet behind my larger schemes of benevolence than they were competent It was now nearly dark; I lighted the gas jet behind my larger schemes of benevolence than they were competent It was now nearly dark; I lighted the gas jet behind my look brightened in the clear eyes under the fully in my ears. The children in the slum had stuck bushy brows, and he shook his head. He glanced down some candle-ends on the spines of a wretched umbrella, maintain the integrity of the Commonwealth which his till to my eye it assumed the appearance of a soft darkness at the sheet of written paper on the table, and laid the and were dancing with joyful outcries round this effigy of sword and wisdom created: Lincoln has inspired concep- with only one point of intense light in its depths. Stead- palm of his right hand gently upon it, with a gesture like the Holy Tree. Once more had a great, good deed been tions of freedom profounder than were embodied in his fastly gazing into the darkness, by degrees all faculties a benediction. Emancipation Proclamation. Yes, it is comforting to seemed to be concentrated into perception. My pulse "When my

SPIRITS OF THE BENEFICENT DEAD COMBAT before. For we need them! The accumulated benefit of light and shade, changing their forms, melted into one is one, and the workers must be many. Each lifts his another among several manuscripts placed on my desk fell just at the moment when our faith in him had become What was that?—a figure—a human figure? Yes; more

I read no further in the manuscript; but it had indis- shadows. As my mind became engaged with this scene, stretched to protect our people. His love was such, even posed me to take up my other matter, and I remained in- I was conscious of a profound feeling of suspense—I to me, that he did not suffer the record of my good intent active at my desk, staring out of the window on my left at could hardly call it anxiety—somehow communicated to to be marred in men's memories by the revelation of some inner ear, making them respond to the slighthad seen that morning, and, indeed, during many days men paused before the table, and looked down at the before, the splendor of the holiday shops, and the ani- writing there, the unsigned writing. I recognized their mated crowd of shoppers feasting their eyes on the hand- faces; but it caused me no surprise; it seemed natural that did not notice the other figures; he was alive with the life

who has passed away causes fresh inspirations toward love and charity to blossom in the hearts of the friends he left hopes, though, perhaps, they could wish to have them as the nation has been gathering itself to meet this hour. In own observed that the room had become crowded much as anybody. Why were they poor? With what a leader who reverences duty there can be no choice of the evil that the objects of always from the other side of the evil that the objects of the their own might own at the right of the first but judged the enemy. For always from the other side of the evil that the objects of the thir own might own at the right of the patriotic spirits; but judged the enemy and their own at the right of the I turned over a few leaves and came upon this:

"The unity of mankind is recognized; but we do not always realize what this unity implies. There can be no independent, individual evil; but the criminals of a community are those into whom are, as it were, drained off the corruption and disorderly tendencies which exist inactively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively in the entire body-corporate; they do the mischile actively into the selection of them of them of them of them of them of the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but the wisdom that is born of long experience—how them; but known that the consecration of true liberty has passed geniuses of the nation. There is no need to name them

There was the glimmer of a smile in the cavernous eyes of the other man as he replied. "I have faith in youth," older fellows used to have. David slew Goliath, did he to his bodily sight, yet whose opposing influences, I could not? while he was even younger than this friend of ours. Alexander was a heathen; but he used his sword to good But the power came with the deed; and why not now?" | right arm to dip the pen in the ink.

"Aye; but that other was a tried soldier; he knew the moves of the game," returned his companion doubtfully. forward the disheveled shape of a young man, whose effect is still on the wrong side. It is not only this slum "It is perilous when such as he falls at the moment before smooth features were twisted into a snarl of diabolic

danger is abroad. Let us hear his opinion."

the room, and came to the side of the table opposite to him ran a thrill of apprehension. The servant came in at this juncture and laid on my that on which the first comers stood. He paused there, in times past, had he often stood to speak in the Senate

"There can be little need for my help," said he, "since

quoted-had he ever heard it-some old remark of mine Beside it lay the leaves of the manuscript, written in an

Graphically Depicted

sonal plan for success—may be the obstacle to hinder the Almighty purpose. What he thought the crowning effort, which he had strung his nerves to make, might prove the moment when his power to adjust himself to the Divine design had become less than that of another, he will not

By Julian Bawthorne.

"My faith is in him!" was the reply.

At this moment the President entered the room. He "He should not hesitate," said the grand figure with table and seated himself in the chair before the document.

> here; they were the traitors, open or secret; the foes of liberty; the seekers of self; the corrupters of honor. And thus the two hosts confronted each other, the evil against act, or failure to act, should determine the fate of many yet unborn, sat in the midst of them who were invisible perceive, were fighting in his mind as in a battleground. He passed his hand across his forehead, and lifted his

Then suddenly from the throng in the darkness sprang victory. I cannot but wish that he—"
"Here he comes now!" interrupted the other, lifting his head. "The soldierly instinct—he cannot sleep when self toward the table. The latter, who was on the point of dipping the pen in the ink, hesitated for the fraction of The new arrival had advanced from the further end of a moment; and through the august group that bent over

> But before the assassin could do his will, a firm grasp quiet but immitigable gaze of the pale-faced martyr.

"Let us have more light," said the President to himself. | higher orallty and increasing happi-He turned up the flame in the burner; he dipped his ness. / ne book is characterized by the pen in the ink, and wrote his name in clear characters at the bottom of the document; then he laid the pen ty volumes an almost world-wide "We looked for you," answered the taller of the other thoughtfully down and rose to his feet. He stood in the

The singing music of the Christmas bells rang cheerdone in the world; and hope, the dearest heritage of mor-"When my summons came," said he, "I felt that the tal man, had not died out of the earth.-Julian Haw-

Ninety-five percent of all cases of deafness brought to our attention is the result of chronic catarrh of the threat and INVENTO passes through the Eustachian tubes into the middle ear, removing the catarrhat obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the

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"If a man could feel Not one, but every day, feast, fast, and

working-day,
The spiritual significance burn through The hieroglyphic of material shows, Herceforward he would paint the

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an un-seen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and samy essential style and qualities that hay insured for "The World Beauti-

oularity.

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THE JEWISH JEHOVAH,

Worship.

acteristics of Jehovah, taken in connection with their acceptance by the theo- 7. God violates his own commandlogians will here be noted. No reflection on the motives and character of churchmen is intended; the character of their

threat of instant death, disobeyed God's Gligal; he and all the people of war command, Query: How can that which with him and all mighty men of valor. 15 "very good" bring forth evil? Jesus And the Lord said unto Joshua, 'Fear says it is impossible. "A good tree can them not for I have deligated them says it is impossible. "A good tree can-them not, for I have delivered them not bring forth evil fruit." (Matt. 7:18.) unto thine hand. There shall not be a But he didn't die; and for fear that "he man of them stand before thee.' And would put forth his hand and eat of the Joshua therefore came unto them sudtree of life and live forever," he was denly and went up from Gilgal all expelled from the garden of Eden. night. And the Lord discomfited them (Gen. 3:22.)

sake (Gen. 8:17:10) and made him earn along the way that goeth up to Bethhis living like an honest man.

3. God's repentance. The world got destroy not only the human race, but heaven upon them into Azekah, and every living creature. Query: How can they died; they were more which died an all-wise and all-loying Creator make with halistones than they whom the destroy not only the human race, but such a mistake and a stroy the works of his hand?

4. But he revoked the curse pronounced upon the earth and declared that he would "no more smite every living thing as he had done." (Gen.

8:21-22.1 5. He sought to kill Moses. He forgot his promise not to smite. (Exodus until the people had avenged them-4:24.) There is some ambiguity in conmection with this statement; but the written in the book of Jasher? So the prohoun "him" is made to personate sun stood still in the midst of heaven Moses by the following verses. His and hasted not to go down about a wife calls him her "bloody husband" in whole day. And there was no day like

4:25-26.)

6. Only five of the ten command-ments are recognized by Jesus. Those regarding the observance of the Sab-The God Whom the Christians path, the worship of idols, the having no other gods, coveting the neighbors' things, and the presenting the days of The God accepted by the churchmen is the Jewish Jehovah. We have no account of him established no state, gave practically except that found in the Jewish scrip- no laws, organized no government, and tures. To him is ascribed infinite power, set up no external authority, but he did infinite wisdom and infinite love for the seek to write on the hearts of men peace from the children of Ammon, children of earth. A few of the char- God's laws and make them self-legis-

Gliead, saying, Slack not thy hand God only is considered.

1. The Creation. "And God saw everything he had made, and behold it was very good." (Gen. 1:13.) But soon after there was trouble. That very good man, Adam, right in the face of the against us. So Joshua ascended from Clical, he and all the proposed from Clical, he and all the proposed from Clical, he and all the proposed from the control of the against us." So Joshua ascended from the control of the angular transfer of the against us." So Joshua ascended from the control of the control night. And the Lord discomfited them before Israel and slew them with great 2. He cursed the earth for Adam's slaughter at Gibeon, and chased them horon and smote them to Azekah and unto Makedali. And it came to pass as 3. God's repentance. The world got they fled before Israel, and were in the going down to Bethhoran, that the made man (Gen. 6:6-7) and resolved to Lord cast down great stones from children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel: and he said in the sight of Israel, Sun. stand thou still upon Gigeon; and thou,

stand thou still upon Gibeon; and thou,

moon, in the valley of Afalon? And the

selves upon their enemies. Is not this

eems to abate God's anger. (Exodus | hearkened unto the voice of a man; for

8. God receives the burnt offering of mine hands, then it shall be that whatever cometh forth of the door of my house to meet me when I return in shall surely be the Lord's, and I will offer it up for a burnt offering." After many victories he returned "to Mizpah and dances; and she was his only child; beside her he had neither son nor daughter." "And it came to pass at the end of two months, that she reher according to his vow which he had when temptations assail? It

vowed." (Judges 11:39.)
9. God deceives the prophets of the King of Israel. Wishing to destroy Ahab, king of Israel, this is recorded: "And the Lord said, 'Who shall persuade Ahab that he may go up and fall man be just and do that which is lawat Ramoth-gilead?' And one said on ful and right, he shall live; but those this manner, and another said on that who do not these things, shall surely manner. And there came forth a spirit and stood before the Lord and said, 'I will persuade him.' And the Lord said "The soul that sinneth, it shall die." The son shall not bear the iniquity of unto him, 'Wherewith?' And he said, 'I will go forth and I will be a lying spirit in the wouth of all his prophets.' And he said, hou shalt persuade him, and prevail also; go forth and do so.' Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." (I. Kings 22:22-24; also II. Chron. 20:19-22.)

10. Solomon's wisdom. "And God gave Solomon wisdom and understand- Brahman, a Buddhist, or a Mohaming exceeding much, and largeness of, nedan; and yet he is adored and heart, even as the sand is on the sea-shore." (I. Kings 4:29.) And not long after, "the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and commanded him concerning this thing that he should not go after other gods; but he kept not that which the Lord com-manded him." (I. Kings 11:9-10.)

the Lord fought for Israek" (Joshua Pharach) women of the Moabites, Amorites, Edomites, Zidonians and Hit-Women (together with the daughter of | thousands of defenseless fugitives, acorites, (I. Kings 11:1.) (He forgot all a virgin. This is recorded in Judges, about his advice in Proverbs about go-(11:30 et seq.) Jephthah was in chief ing after strange women.) "And he had command of the army of the Israelites seven hundred wives and three hundred concubines, and bis wives turned "And Jephthah vowed a vow unto the away his heart, for it came to pass Lord and said, 'If thou shalt without when Solomon was old, that his wives fall deliver the children of Ammon into and his heart was not perfect with the Lord as was the heart of David. his father; for Solomon went after Ashtaroth, the goddess of the Zidonians, and after Mileom, the abomination of the Ammonites; and Solomon did evil in he sight of the Lord and went not unto his own house, and his daughter | fully after the Lord as did David his came out to meet him with timbrels further. And likewise did he for all his strange wives which burnt incense and sacrificed unto their gods." (I. Kings 11:3-8.) Query: If such wisdom and largeness of heart did not avail with turned unto her father who did with Solomon, of what value would they be

Ezekiel sets forth a more rational philosophy. His is found in the 18th chapter. It ignores the dogma of total depravity as the alleged curse of Adam, was assigned as the cause of it. "If a

the iniquity of the son. The righteous uess of the righteous shall be upon him and the wickedness of the wicked shall be upon him. (Ezek,018:20.) This philosophy is reasonable and fust, and is in accordance with the teachings of Jesus.

The character of the Jewish Jehovah as set forth in their scriptures, when seen in its nakedness, would bring the blush of shame on the cheek of a worshiped by nations that boast of their superior enlightenment! - Modern theology (so-called) is a re-hash of paganism, retaining essentially its rites and ceremonles.

Think of such a God! Blundering repenting, revoking his curse, prging Moses to lead the Israelites out of Moses to lead the Israelites out of bondage, and hardening the heart of Pharach that he will not let them go, Moses by the following verses. His and hasted not to go down about a manded him." (I. Kings 11:9-10.)

wife calls him her 'bloody husband' in whole day. And there was no day like Well might the Lord be angry, for violating his own commandment—
the matter of a circumcistant which that before or after it that the Lord "King Solomon loved many strange" "Thou shalt not kill"—slaughtering

cepting the burnt sacrifice of a virgin, deceiving the prophets of the king of Israel, imparting wisdom in Solomor and being angry because he exhibits folly instead. Who would tolerate such a God? And

yet whole nations bow down and worship him. In his name millions upon millions obey the mandates of his supposed vice-gerents, giving reverent service to them and untold wealth in their support. What a travesty upon reason and comon sense! When will the people arouse from such a pre-

PRAYER. It Finds Many Sincere Devotees.

Pray? Yes, most emphatically, yes pray!

If a child prays or asks its father for a favor, ought not mankind a thousand times more so pray to God, the creator,

from whom all blessings come? The churches take Jesus as their example as a Savior. Christian Scientists take Jesus as their example as a healer. Vegetarians take Jesus as their ex-

ample as a true vegetarian who would not accept money made by this dead flesh traffic. He kicked the money changers over, calling them dead-fles thieves, and said, "Take these things or thieves hence. My house shall be called the house of prayer, but ye have made it a den of thieves."
Spiritualists take Jesus as their ex

ample as a medium. Now Jesus filled these places by his doctrine taught, deeds performed, life lived, and truth demonstrated, as no other person dld. Now this same Jesus claimed God

was his father, boing one with him, and prayed that we all might be one likewise; and yet how is it possible that any person or set of persons who should belong to one or the other of the above classes, that could for one moment dis-card the bond that ties in Ohristian tho subject. Price reduced to \$1, post-love—Prayer. The very thought is age, 10 cents, cloth; paper, 50 cents. through the sublimest altitude of a The Commandments Analyzed, price

and bid us pray for those who despite fully use and persecute us. He prayed for Simon, that his faith would not fail. Paul said, first prayer and supplies. tion be made, as that was acceptable to God. Cornelius was informed by an angel

of God, that his prayers and alms had come up for a memorial before God. In everything by prayer, let your request be made known unto God. The prayer of faith shall save the sick. The Lord heareth the prayer of the right-eous. The effectual fervent prayer of the righteous availeth much. posterous absurdity? E. J. SCHELLHAUS.

the righteous availeth much.

If ten righteous could be found, it would have saved the city of Sodom and Gomorrah; but they were not found, hence the city's destruction. Likewise, so of the martyred President. It is said a nation prayed for the President of the president of the president of the president of the president. dent's recovery, but failed, hence what availeth to pray.
If ten righteous would have saved

several cities from being destroyed, then ten righteous in a nation would have saved the life of the President, but where were the righteous; they were not to be found, hence the nation mourns the loss of the assassinated. The Bible says that God will not hear the prayers of flesh-caters, hence if a nation of dead-flesh eaters do pray, their prayers will not avail. It also

says that whatever is asked is received of God, if his commandments are kept and men DO HIS WILL. How many of the nation that prayed obeyed this Divine injunction? Did you? If not, did a nation pray? If so, why not, Elijah and Elias like, prevail? To say there is no personal God is too absurd for a moment's consideration. Might as well say a child had no personal father or was not made in his image or

J. H. & M. T. NEFF, M. D. Fort Wayne, Ind.

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loving Father's care. 25 cents. Big Bible Stories, Jesus continued all night in prayer, conts. For sale at this office. 25 cents. Big Bible Storles, cloth, 50

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Many Spritualists thrum in isolation, have formed lyceums in their own families; others have banded, two or three families together, while large specificary, have organized on the lyceum phatform, and founds great interest in this self-instructive method.

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Do not wait for a "missionry" to come to your as-sistance, but take hold of the matter yourself, pro-cure copies of the GUIDE, and commence with the fewor many you find interested.

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#### .. GENERAL SURVEY ...

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

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

WRITH 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 executed that means to be set to be se and it is essential that all copy, to in-Joure insertion in the paper, all other re- nish the hall, which is capable of seat-

the General Survey will all cases be adjusted to the space we have to occu-py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be 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.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

page are cut down to suit the space we have to occupy when received.

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

of children's guardians, Terro Haute, Ind., has given his consent for Profesor Henry of a Chicago school of hypnotism to experiment with the children in the home maintained by the board. It is Mr. Henry's theory that by hypnotic suggestion he can start a train of better things. Children who have been taken from vicious parents will be experimented with. Judge Davis says he does not believe it can do the children harm and possibly will have good re-

"I have seen no notice in The Progressive Thinker of the passing to spirit inconsistent with love, wisdom, and life of Capt. E. W. Gould, a contributor for many years to your and other Spir-itualist publications. He passed to spirit life at the age of 89 years and 11 months, retaining all his faculties. I knew him as a friend for forty years, and can truly say that he lived his Declaring that the modern church is

n "good deal of a misfit," the Rev. Dr. New York, of which he is rector. Dr. Rainsford says: "Distinctly the tide obbs strongly from all forms of organic Christianity. Multitudes of good men who used to come to church more or less regularly now spend Sunday in outdoor recreation. If the saloons were open-as, in my judgment they should be-at midday and at dinner hour, they might keep shut at the dangerous and among people. The woeful multiplicity of religious fads and sectlets-mushrooms of a night and a day-abundantproves this. Many good but illmodern church is a good deal of a misfit, and only the blind or ignorant or unsympathetic refuse to see it."

Mrs. S. L. W. writes: "I must tell you almost a perfect spiritual paper now."

ers and sisters. The hall was trimmed with pines and greens, and across the platform overhead was hung in everali prominent lecturers and mediums to the platform. Mrs. Harlow, the secretary, acted as master of the program, and called up twenty-four participants of varied note and talent in speech, song and music. Dr. Burrows and choir sang "There is Room Enough for All," at the close. Refreshments were served, and dancing followed. The Willing Workers are prosperous and progressive. They should have a regu-

lar speaker." "It was my pleasure while spending knowledge of hypothesis their the holidays in this city to accompany ferent actress can be transformed into my friends to hear Rev. St. Omer Briggs, who is serving the Society of Spiritual Unity. She was assisted Mrs. Jenkins, of Windsor, Can. I subject, the Old and the New, was well subject, the Old and the New, was well chosen and was by her guides ably handled. After the discourse the pastor said: 'We will now proceed with the baptismal service.' Two young ladles and their aged mother, a child, I should got of the process of the service.' say, of nine years, and its mother, ssed and stood in front of the rostrum, She asked the question, 'Who giveth these children to receive a spiritual baptism? The response came, 'I, their mother.' Then placing her hand on each of them, she said; 'As water is an emblem of purity, may your lives in the future be as spotless as the snow. I wish I could give a verbatum report the answers given, and the words spoken to each. They were such that would make a lasting impression. The service was followed by readings and tests by both Mrs. Jenkins and Mrs.

hypothecates, that "a planet exists be- bos will be allowed to communicate youd the orbit of Neptune, and sep- what he knows about hypnotism only arated from it by more than three times to a few trustworthy and conscientious the distance of that planet." In persons, 'Science is not a thing to fool "Higher Realms," page 227, by Arthur with has been a generally accepted ax-

F. Milton, printed in 1805 by the Light of Truth Publishing Company, it reads: "There are two more planets beyond Neptune at immense distances, with lieving that the cause of truth can be-little hope (at present) of discovery by

> Mrs. A. K. Edwards, clairvoyant and medium, after several months' absence in the East, has returned to her home, 675 Osgood street, near Lincoln Park, Chicago, and will be pleased to meet her former friends and patrons.

B. G. Sweet writes from Empire City, Kansas "Bro. D. W. Hull has been with us for a little over three weeks, and he has undoubtedly done good work for us. He has been lecturing for the Galena, Kan., and Joplin, Mo., people, up to last Sunday, December 20, when he commenced a course of lectures with us here. Mr. and Mrs. B. G. Sweet furquirements being favorable, should be ing three hundred people, also lights, written plainly with ink on white paper, or with a typewriter, and only on ene side of the paper.

TIEMS.—Bear in mind that items for the General Survey will all cases by live. At our Sunday afternoon meeting about thirty people were present to love. At our Sunday afternoon meeting about thirty people were present to listen to the lecture, but in the evening the attendance was increased to seventy-five. Last evening, December 30, generally have to be abridged more or we had fully one hundred or more in less; otherwise many items would be attendance, with the most perfect order crowded out. Sometimes a thirty-line and strict attention to every word utitem is cut down to ten lines, and ten tered by Brother Hull, showing a deep interest in his explanation of the Bible. This is a new field for spiritual work, and Brother Hull's words have sent peoples' thoughts soaring off into fields heretofore unexplored by them. The harvest is surely ripe, as the discusslons among the people upon the street concerning Brother Hull's lectures is an indication that we are in a fair way of gathering in a number of earnest Spiritualists from the ranks of Bible Bear in mind that all notices for this worshipers. Another hopeful indication is, written questions are being handed in for Brother Hull to answer from the platform. We are very much in hopes of being able to organize a Spiritual Society while Brother Hull is with us," C. H. Doty writes: "I have been a Spiritualist since 1850. I would like to see more harmony among us. I think all of us are uncharitable and un-

a greater or less degree. We have no occasion or right to call each other hard Judge Davis, president of the board names. We are differently constituted. Some are strong in intellect and reason-strong in firmness and self esteem. and not over-endowed with intuition, faith and veneration. Such people are inclined to be logical, exact, scientific, slow to receive. Their lives we may say are rather fixed. And when they thought in the minds of the children for question all spirits, have you seen God? and get a universal no; and when they trace the old Hebrew Scriptures to pagan myths; and when they find not one word outside the Gospels in their support; and when they trace the larger part of those gospels to earlier writings, M. E. Sell writes from Berkley, Cal.; and when by examination the whole scheme called salvation, is found to be

reason, what could we expect? Reverse the picture. A sensitive temperament-an emotional nature-strong love-tenacious hope-veneration bor-dering on servitude-faith almost inseparable from superstition-an education nearly becoming second naturewhat could we expect? One disposition urges this way. The other disposition fals to urge. Both may be right in trum. December 29 ends their engage some things, and wrong in some things. Italiasford makes a plea for Sunday But we should not excommunicate each saloons in the new Year Book of St. other. The basis of our examinations January. Our best wishes go with George's Church, Stuyvesant Square, must be analogy, nature, the human them." soul and spirit communication." .

Dr. Sarah M. Dudley writes from Elyria, Ohio: "I have been serving the Elyria (Ohio) Society for six weeks past very satisfactorily. The public interest has been marked. Christmas night the children of the Lyceum had a Christmas tree, beautifully trimmed and loaded with candles and gifts. The tree was presented by the president of the Elyria, Ohio: "I have been serving the Elyria (Ohio) Society for six weeks past very satisfactorily. The public interest unprofitable hours during which they are now doing their evil work. The hunger for the spiritual is not dead hunger for the spiritual is not dead th tuition of Miss Jessie Hank, and gave ample evidence of the manner in which they have been instructed by the ex- In his instructions to crystal-gazing cellent way in which they carried out novices Mr. Lang says: 'It is best to go hy proves this. Many good but illinformed or lop-sided people are putting
an immense fund of religious energy
into organizations mistakenly called
churches. Explain it as we may, the
nodern church is a good deal of a

consider program. The young organist,
Miss Ada Van Housen, received many
gifts. She has contributed her services
voluntarily for the society and is well
offerings presented

The offerings presented

and stare for, say, five minutes at the appreciated. The offerings presented evening were the offerings presented and stare for, say, five minutes at the Miss Jessie Hauk, by the lyceum chil-ball. That is all.' The crystal is a dren and the society. The society of spherical ball of solid glass, about two Elyria Spiritualists is small, but very luches in diameter. Mr. Lang has I think The Progressive Thinker grows better every year. It seems to me it is collimate a norfort snirifual paper now."

Enyria Spiritualists is small, but very better every year. It seems to me it is continuous and zealous. Mr. Martin is an known people who have seen in a crysterior in the continuous and promoting in the saway. More wonderful, he has

> is in an exceedingly healthy condition, thanks to its numerous friends throughout the country.

green letters, 'Deeds, Not Creeds,' behind which hung the handsomely-framed charter, which was formally tresented. President Mishler invited lev. of Sandusky, Ohio, for his grand would experience little pleasure in these ley, of Sandusky, Ohio, for his grand and noble work in this city the past year, both in lectures and trumpet segnces."

The Milwaukee Sentinel says: "There

is always a dark side to even the brightest possibilities. If the hypnotist can perform such remarkable deeds for the good of humanity, he can also do much harm. It has become a common plea in criminal cases that the defendants have acted under the spell of hypnotism. Envious and plotting persons what is to prevent a star from being changed to a second-rate actress by the spell of a wicked rival? Great singers may be hypnotized so that they are unable to produce the celebrated notes that bring them fortunes. Popular writers will be most vulnerable. Some embittered author might take it into his head to compel William D. Howells to write blood and thunder novels, Edgar Saltus might be made to devote himself to Sunday-school literature, and the women writers who are mak-ing fortunes by their historical narra-tives might be compelled to produce tives might be compelled to produce twentieth century yarns. It is just as well to be prepared for the worst. If hypnosis becomes a generally recogized power in the world social conditions will be revolutionized. Legislatures will be compelled to make an en-tirely new code of laws for the protection of the public. The day may come when the wearing of smoked glasses may be a necessary precaution against the twentieth century evil eye. It is to Prof. George Forbes presents the be hoped, however, that Dr. Quacken-

When writing for this paper use a pen or typewriter.

iem. It appears to be about time to protect one's great, retiring, unostentaious subconscious ego."

Samuel Anderson writes from Monana: "The Progressive Thinker grows Setter with every issue, and when Brother Hall and Jamieson are through chewing the rag,' we will all be ready to rally round the flag until next time. Good wishes for the best paper printed." ....

says: "The program for the first annual convention of the State Spiritualists' Association, which will meet at Oskabosa, January 10, 17, 18 and 10, has been issued. The chief feature of the convention will undoutedly be the presence of Harrison D. Barrett, of Boston, president of the National Spiritualists Association. A rate of a fare and a third for this meeting has been granted by the Western Passenger Association, on the vertificate plan, providing one hundred or more attend the convention from abroad. Tickets may be bought three days before the opening of the meeting and are good to return three days after its close, this announcement having been made by Stella A. Fisk, of Keokuk, secretary of the association. The executive committee of the association will hold a meeting on the evening of January 16. The call to ordering of January 16 morning by the ing of January 10. The cand order will be the following morning by the will be the following morning by the will be the following those who will be present and take part in the convention are Mrs. Hattie C. Westlake, of Marshalltown; Dr. C. R. Fisk, of Keokuk; Mrs. Eva McCoy, of Marshalltown, and Mrs. Stella A. Fisk, of Keokuk, Mr. Bar-rett's chief address will be made on the evening of January 18."

Mrs. D. L. Burrows writes from Gib-Mrs. D. E. Burrows writes from Chrosen, Pa.: "A Wanderer in the Spirit Lands was received and gladly given a place in our cozy family circle. My husband has read it aloud during the long winter evenings, and has made them pass only too quickly. After rending the description of the hells, I have about made up my mind to go back to a belief in the orthodox place of punishment. Why, in comparison it is a grand old picnic, pink lemonade and all; it is cleaner and more purifying. I am go ing to be awful good after this."

Dr. Quackenbos says: "The time has come when souls may know of each other without the intermediary of the senses. I do not hesitate to say that we have within us an immaterial principle entirely independent of sense organs. These facts cast light upon the principles of telepathic communication. Minds brought into hypnotic contact can exchange thoughts, ideas, convictions and feelings which suggest the possibility that such minds may communicate without reference to space limitations. There is no difference as regerds suggestibility between natural sleep and the socalled hypnotic trance. That being the case, every hour of nat-ural sleep is prolific of opportunity for communication with those who have departed this life, and who knows that it does not take place?"

Correspondent of the Independent Church, Alliance, Ohio., writes: Professor Lockwood and wife have been with us during December, and the thinkers have enjoyed a rare treat. The scholarly demonstrated lectures contain a fund of information that every Spiritvalist should hear. The high order of mediumship as presented by the spirit-ual instructors of Mrs. Lockwood, in their keen intellectual treatment of the many questions offered for consideration, was an unexpected and highly an preciated accompaniment to the Profes sor's work, a compliment to our ros ment in Alliance and from here they go

The Chicago Record-Herald says: "One of the occasional contributors to the Battle Ground page writes as folvising his readers in the Monthly Review to purchase crystal balls from the Psychical Research Society, peer into them carnestly and see what they shall see, then send along the result to him. almost a perfect spiritual paper now."

I. A. Laut writes from Detroit, December 27: "The Society of Willings a most flourishing condition. Meetings a most flourishing condition. Meetings a most flourishing condition. Meetings are held each Thursday and Sunday and Sunday are energy attendance. December 26 was a red letter event in the history of this furriving band of broth-respectively. The Progressive Thinker is in an exceedingly healthy condition, arcestors were other kinds of animals."

arcestors were other kinds of animals." E. R. Hopkins writes from Brooklyn, N. Y.: "The Band of Willing Workers, under the direction of Mrs. Marie Robwould experience little pleasure in these closing days of 1901. Beside the large, well-loaded Christmas tree, they were provided with shoes, fifty-six pairs of stockings, twelve pairs of mittens, thirty-seven dressed dolls and many arof underclothing. Truly the hall at 1101 Redford avenue, Brooklyn, was made a blessed haven to each one of the fifty poor children, for whom this band of little girls have planned and work so faithfully and well."

Mattle E. Hayden writes from 1431 Columbus avenue, Indianapolis, Ind.: "Spiritualism in its true sense has taught us this principle, that we can be happy only in proportion to the happiness of those by whom we are surrounded, and just in proportion to our own efforts in rendering them happy do we overcome our own selfish tenden-cies and increase our patience and happiness. Nothing we can do with a single dollar will go so far and last so family circle, as remitting it to you, fighting for a just cause, so I ask all and thus secure a weekly visit of the people with means to assist me in cardear old Progressive Thinker for the rying this case through and make a test incoming year, for we see by the tag that No. 631 marks the end of our trip; but we have been abourd with you so long that life would lose half its charms for us to be thrown overboard now. We are now holding public circles every Tuesday and Friday nights and an afternoon meeting every Wednesday from 2 to 4 p. m. Will go any where within 100 miles of Indianapolis to hold Sunday meetings, deliver funeral addresses, etc.; are open for camp engagements for 1902." Alfred Curtis writes: "The Progress-

ive Spiritual Society held lite annual Christmas tree entertainment at North avenue and Burling street, December 27. The entertalnment was largely attended. The president presided, and exceedingly appropriate speeches and

tests were delivered by the pastor, Mrs. IMPORTANT INFORMATION well known speaker of our own socieof the right cafibre. Mr. Garland, a member of our society, ably presided at the Plano, Following the speeches and tests came Master Arthur Rupp, with an exceedingly well delivered recitation. A quartette was then given the Birlinget Siggers, introducing Santa A quartette was then given by Claus, who then came in. It is needless to say the little ones were highly delighted Good old Santa Claus had presents for every one of them. He at once commenced to deliver his books and boxes of candy with an appropri-The Capital of Des Moines, Iowa, ate speech to every little one present. After the audience had dispersed Santa Claus distributed some very nice presents to each of the members of the so-ciety. This concluded the proceedings for the evening, and the society hopes to have the opportunity and pleasure of making so many little ones happy on Christmas for many, many years to

F. O. Matthews writes from Buffalo, N. Y.: "My own work has been a success here. My lectures are followed by demonstrations, personal tests and psychometric readings and spirit mes-sages, attested to by the large audicuces that have greeted me in the finest and best equipped hall of the city, showing that Buffalo is alive to the interests of Spiritualism. If it were not for phenomena and phenomenal mediumship, where would our great intellectual philosophers and theorists have a basis on which to stand? a basis on which to stand?"

Laura Matlock, secretary of the M. S.

8. A., writes from Owosso, Mich.: "The ninth annual mid-winter convention of the Michigan State Spiritualists Association will be held in Battle Creek, February 7, 8 and 9. The following speakers and mediums are expected to be with us: Mr. and Mrs. E W. Sprague, missionaries for the N. S. W. Sprague, missionaries for the N. S. A.; Dr. A. B. Spinney, Mrs. Carpenter, Mrs. Julia M. Walton, Mrs. Nellie S. Bande, Mrs. Dorothy Dailey, Mrs. A. Ferris, Dr. W. O. Knowles, Dr. P. T. Johnson and Mrs. Carrie Weatherford. On most railroads, parties of ten or mere can procure reduced rates, and we hope the Spiritualists of Michigan will come and lend their mental and financial assistance to make this meetng a grand success."

James Liddle, of Toronto, Canada, writes: "I received my premium book, 'A Wanderer in the Spirit Lands.' I am exceedingly interested in it. I have read it through once, and I have commenced to read it again. I have now the eight valuable premium books. The yeekly visits of The Progressive Thinker come to me with so many good things. I cannot begin to tell you the great pleasure I take in reading it. You have my best thoughts and wishes for your success."

James Boyd writes from Riverside, Cal.: "Your 'Wanderer in the Spirit Cal.: "Your Wanderer in the Spirit Lands' is a marvel in every respect, a mixture of Dante and Milton, with all the interest of reality as understood and interpreted by modern Spiritualists and Spiritualism. No one can ever read it understandingly without having a greater desire to do good and be good for their own sake, with a greater detestation of all that savors of evil. Verily, your 'Wanderer' shows that as 'a man sows, so also shall he reap' in this world and in that which is to come Accept my sincere thanks for the pleasure you have given me in perusing the volume, and for your efforts to spread pure Spiritualism."

Mr. Jessup and Alice Gehring have an engagement for one month at Elwood.

Prof. W. M. Lockwood and wife are engaged for the month of January at Columbus, Oblo. Address them as follows: Bryden Hotel, East Town street, Columbus, Ohlo.

structive, and never fail to leave behind a lesson well worth many times the price of the paper to those who read and heed. The Progressive Thinker is growing better at each publication, and furnishes food to the thousands who are starving for Spiritualism and its grand and glorious teachings. Long may it continue to herald forth the glorious truth!"

Carrie F. Weatherford goes to Sturgis, Mich., for January, and Kalamazoo for February. Will answer calls for funerals. Her permanent home address is Alaska, Mich.

The Arrest of Dr. Freedman.

To the Editor:—I write to inform those who are interested in medical liberty. You remember last year what a hard time I had with state laws in Pennsylvania and Ohio, and once in New York City where I beat the medical hounds. Twice I paid \$17, each time not counting the expense besides, which has been very heavy. Now, since I returned to Chicago, the medical pirates, who lack the ability that I have so long demonstrated before the until and Spiritualists have public and Spiritualists, have seen fit to summons me for practicing medicine. The fact is I never recommend drugs. I am a graduate of Dutton's Medical College, a chartered college by the State of Illinois. I graduated in March 25, 1899. They would not register me when I presented my diploma in the presence of Dr. Dutton, they stating that our college, as they always choos to term it, was not in good standing The fact, as is well known, our college is the most progressive and most practical for the benefit of a suffering ple. The medical experimentors of Chicago and of Illinois thought the only way to try and knock out these modern schools is to make a law compelling every body graduating from any medical school, to first pass an examination before the state medical board. This act came in force on July 1, 1899, and the law implies that every one graduating before that date is exempt from passing a medical, bigoted, selfish board. Al ready such a case as mine has taken to the supreme court of Illinois, and beaten the medical board. They think that when they have tired me financially that I will give up the struggle! My lawyer is Henry S. Wilcox, of 168 Randolph, street; Chicago, and I was obliged to put up a retainer's fee of \$25. Now, I ask you, dear reader, magnetists, doctors and liberals, to help me with funds. I have a letter in my possession from Harrison D. Barrett, statlong and insure a greater amount of ing that the N. S. A. will stand by me, true enjoyment to all members of the and all mediums and healers who are

> DR. LOUIS H. FREEDMAN, The Australian Henler 3036 Indiana Avenue, Chicago, Ill.

case of it. Liknow we can win. So send in your funds to the writer at

once for the fight, and medical liberty

We believe Dr. Freedman to be an exellent healer and perfectly honest, and he will faithfully apply the funds given him for the purpose of defending him-self, and at the same time helping others .- Editor.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

The Spiritualist Training School The sixth session of this school will

open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902. COURSE OF STUDY.

Bible Spiritualism and Higher Oritcism.—Moses Hull. Oratory, Voice and Physical Culture, Exercises in Expression. - Alfarata Jahnke.

Philology, Rhetoric, Composition and Logic.—A. J. Weaver, A. B.
Psychic Lessons and Class Sittings
for Development, under direction of
Spirit Guides.—Mattie E. Hull.

Either weekly or semi-weekly meetings will be held by the students for practice in oral discussion, reading papers and in the usages of parliamentary

EXPENSES

Tultion for any part of term when whole term cannot be taken, per week ...... 1.00 Board and lodgings on grounds, per week, \$3 to \$4.

Cottages or rooms for self boarding, at small expense.

ost of books from \$1.50 to \$4. Books can be obtained of teachers at the school.

This school was started and has been continued for the purpose of furnishing a place where those interested and active in the Spiritualist cause can go and get assistance in better fitting themselves for the work they are doing. Of course but little, comparatively, can be accomplished in one short term. Spiritualist speakers and writers, like all others before the public, need a good education; to obtain this takes years instead of weeks of time, and is the best equired in the early part of one's life. It has long been my wish to see Spiritualists doing something for education. It now gives me great pleasure to say that there is a prospect my wish will be gratified. It looks as if a well equipped school will in due time be es-tablished in this country by Spiritualists with at least a two or three years' course of instruction, where our young men and women with bright minds and high purposes can go and be educated and be saved to our cause by the protection of Spiritualist influences. A fine school building costing nearly \$40, 000 has been donated by a wealthy Spiritualist, and steps for incorporation have already been taken. It only

awalts an endowment fund in order to be put into active operation. It will be a proud day for Spiritualism when a permanent institution of learning is established under its auspices, especially if it be made strong by a wide-spread and generous support, so its classes shall be full and overflowing with eager students, who, graduating, will add their power to the scholarshir of the world and to the elevation and konor of Spiritualism.

The cry of the present hour is for the organization of societies. These will need public workers. They might as well not be organized unless competent workers can be found to take charge of them. Such workers in the Christian church are called ministers. They profess to minister to the needs of world in spiritual and moral truths. This indeed is a noble mission. But their lack of knowledge of the most valuable of all spiritual truths makes their work well nigh a failure.

In this matter the true Spiritualist has a great advantage over all Christian preachers and is the true minister to humanity. But he, too, is a partial fellure as a public teacher unless he supplements his psychic power as well as his moral power, with a high and Maybell St. Clair writes from as his moral power, with a high and broad intellectual culture. Without this every Spiritualist worker, man or ticles are intensely interesting and inwoman, is cheating himself. Uneducated, he is hampered and hindered by his mental limitations. His work is weakened and often made insipiu what he leaves out because of his ig rorance, or it is not less often made vulgar by what he puts in because of his illiteracy; and worst of all, he is often wholly unconscious either of his gnorance or illiteracy. He is also cheating Spiritualism by not fitting himself to do for it all which he might do with the faculties which nature gave him. More than all, he is cheating humanity by not making himself the power he might be for enlightening the ignorant by bringing to them the rich results of learning.

Well endowed chartered colleges are to form a part of the great future of Spiritualism. One of them, it seems, is on its way-is almost here-but until it arrives there is no better place for the worker to get assistance than at the Spiritualist Training School at Llly Pale. For circulars, write to Mattie E. Hull, 72 York street, Buffalo, N. Y., or to the writer of this, A. J. WEAVER.

Old Orchard, Maine.

#### BLIND.

It has ever been since time began, And ever will be, till time lose breath, That love is a mood—no more—to man, And love to woman is life or death For her hope dies when love's sun sets For him hope sleeps-till a new day dawn,

And she remembers and he forgets, While the world rolls on-while the world rolls on.

It is woman who sits with her starved And drinks to passion in cups of tears.

She reads by the light of her heart on The secrets of love through lonely

years.
But out of all she has felt, or heard.
Or read by the glow of her soul'
white flame,
If she dare but utter aloud one word. How the world cries shame!-how the world cries shame!

Whatever a man may think or feel He can tell to the world, and it hears aright: But it bids the woman conceal-con-

ceal, And woe for the thoughts that at last ignite! She may serve up gossip, or dwell on fashion,
Or play the critic with speech unkind;

But alas! for the woman who speaks with passion. For the world is blind-O, the world ls blind.

It cannot distinguish between the glow
Of a gleaming star in a sky of gold,
Or a spent cigar in the dust below—

"Twixt unclad Eve, or a wanton bold. And ever if woman speak what she (And feels consistent with God's

great plan). It has east her under its Juggernaut wheels Since the world began-since the

world began.

—Ella Wheeler Wilcox. "Just How to Cook Meals Without By Ellisabeth Towns, Excellent, Price 25 cents,

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NOTE.-The Questions and Answer inversing earlies forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be depressed. recated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-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

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

Fair Play: Q. When the famous Seybert Commission held their investi-gation, why did not the Spiritualists give cordial assistance? Why did not mediums voluntarily give opportunity to have the truth fully demonstrated? A. Smith: Q. Why do not mediums accept the challenges made, as the \$1,000 offering for genuine materialization, and thus at once prove their

A. These questions represent a great number which have been sent by correspondents, and the same general answer applies to them all. After the farce by which the Seybert Commission met the demands of the law enabling them to retain the large sum bestowed by the will of Henry Seybert, the chairman wrote me asking if I could recommend a clairvoyant who would be will ing to come before the commission. To this request I could give only one reply. The high commission had proved recreant to its trust, and I was forced to reply: "I cannot give you the desired address of a clairvoyant with my endorsement, not because I have not full faith in clairvoyance, but because I have no confidence in your commission. The methods you proposed to investigate the rappings through Mrs. Fox-Kane were so insulting she could not with honor submit to them, and if you proceeded in a similar manner with the best clairvoyant you could not obtain any other than negative results, which you would at once herald as a refutation of the claims of spiritual seeing.
"If your commission had proceeded

intelligently and earnestly to investigate, with a candor and integrity worthy of a great movement which claims to bring assurance of immortal life, it would be the bounden duty of every Spiritualist to assist you to the utmost of his power. All would gladly do so, and when your commission was first proposed, they rejoiced that at length the attention of scientific men saw their error-that they could expect nothing but an ex parte examination and verdict. When your report appeared, instead of a dignified docunient, such as men of science usually write, it was composed in the bantering style of buffoonery and cuteness of the court-fool; and while the secular press cried Eureka! honest men, even those who opposed Spiritualism, were made sad at heart, that men who claimed high places in science, should so far forget themselves as to play the clown and subscribe to a report more damaging to themselves than the cause they

sought to bring into disrepute.

"Send you a clairvoyant! Clairvoyance is one of the most subtile spiritual conditions, the coming and going of which cannot be assured. It comes to the sensitives who are as delicate to the influence as the magnetic needle yet your commission want a clairvoyant, as you would a machine, to do do certain work in a way you demand, and if they fail, you will cry: 'See! here is a clairvoyant recommended by the Spiritualists whom she deceived, but she cannot deceive us! This applies with equal force to all phases, of medium-ship, and the higher the phase the more susceptible it is to environment. Manifestations cannot be produced to order. The subtle conditions on which they depend are almost wholly unknown, or when inderstood, difficult to comply with. So sensitive and delicate is this state that even expectancy by the sub-ject or of those who are near may en-tirely vitiate the results."

The reason why I would not recommend a clairvoyant or medium to accept challenges, even when given in good faith, is thus apparent. When a student of astronomy would observe an eclipse of the sun, he goes to the locality where the phenomena can be seen. Suppose on the contrary he should enter a darkened room, and say to some one who had declared that there would be an eclipse: "If that is true, bring in the surf, and let me see it the the sun, and let me see it. If it cannot be eclipsed here I will not believe you. I never saw it, and you cannot show it, consequently your words are false."

Psychometrist: Q. Who was the discoverer of psychometry? Who has made the most exhaustive researches in that direction?

A. Dr. J. R. Buchanan first clearly defined the sensitiveness of the brain and gave it a name. His researches were continuous through many years. The most compact report and most exhaustive was made by Prof. Denton in his "Soul of Things." Both he and Dr. Buchanan apparently exercised great care in their experiments, yet a careful analysis of their labors, it seems to me, will show that with the ardor and overzeal of new discoverers they broaden the field of psychometry until it over-laps others quite as important. They make psychometry explain not only the facts directly referable to it, but others which with equal propriety may be accounted for by clairvoyance

As an example: A fragment from the swathing-band of a mummy is placed in the hand of a psychometrist. It retains the impress of the individual it enclosed, and of that remote age. It also retains the impress of the hands through which it passed, and of the persons who have had it in their possession and gave it to the sensitive for finepecilon. The latter holds it, and define the sensitive for finepecilon. linestes the character of the mummy when living 4,000, years ago, and does not fest the character of the person wherested the speciment How is it answer that the specimental does not person that the improvement through

clairvoyance, that is, through her own spiritual perception, or from an ludependent spiritual source? Neither investigator has given a guide, or chartered the path. On reading the record of results one is constantly forced to admit that the spiritual theory is the most plausible in a great number of eases, and at times the only admissible

Anna E. Kanky: Q. Will you give the address of Elsie Hornbeck, medium for Frances E. Willard? A. Monon, Ind.

May Crosby: Q. What is meant by astronomical cycles?

A. Astronomical cycles, are a series of movements or events which completed, are again resumed and this goes on perpetually. As an illustration lake the solar cycle, which is that period when the same day of the week occurs on the same day of the year. Were it not for the added day in leap year this cycle, would contain soven years but cycle would contain seven years, but with this interpolation of a day in four years, the cycle is twenty-eight years The falling of new and full moon of the same day of the year occurs once in nineteen years, which is the lunar

There is a cycle which measures the variation of the moon in its orbit; that is, take that satellite in any given position, and after many variations and perturbations, it will come to exactly the same place.

So with the earth; its orbit oscillates and there are disturbances which if indefinitely continued would bring about an entire change, but after a time these are reversed and go as far the other way, thus swinging back and forth, preserving the equilibrium. This oscil-lation is measured by some millions of

It would appear that all events move in cycles more or less vast in measurement of time. That there is constant return after many wanderings and starting again from the same point, There are yet vaster cycles, which measure incomprehensible ages, such as that of the revolution of the solar system around its remote centre of at traction; and the rotation of the cos-

MANNERS IN THE SLUMS.

mic zone we call the milky way.

"So, you've been slummin", did you say, An' peckin' in from door to door, An' askin' this, an' askin' that, Of ev'ry little ragged brat-An' talkin' to the big folks, too, An' tellin' of 'em what they ought to do.

"An' when the day is through, what hev you done? You've left some tracts, you say, to But hey you got 'em work to earn their

bread— To keep a fire, an' roof safe over head, An' now, you'll go an' tell what you hev seen, An' preach about the places where You've been, An' folks will think how mighty good you be.

How full of plous deeds, an' sanctity! "But let me tell you now, right here, Don't hey no call to 'slick the blab' nor

You need to put your manners in a tub, Au' wash 'em well with soap, an' rub, An' rinse 'em out, an' hang 'em on a

line, Where sun an' air kin make 'em fair an' fine, Afore you dast to gab about the slum, An' 'bout the dirt thet's there, or what

is done. "I tell you now, the poor man's home Belongs to him, an' him alone, His sorrows too, an' grief, an' care, Are just his own, an' his to bear, An' you folks a'int no need to pry-To find out 'when' or 'how' or 'why'-A' stirrin' up the want or shame, For which, may be, they ain't to blame

"Don't you suppose the poor hev hearts, Thet feel the hurts, an' feel the smarts? What right hev you to poke your nose Around their cupboards, or their

clothes,
For how'd you feel, supposin' they
Should chance to call on you some day,
An' interfere about your home? Mos' like you'd ring your telephone-For the police to come an' flx 'Em quick, for their bad burglar tricks An' lock 'em in the city jail, Without a cent, or chance of bail!

'That's what you'd do if they'd intrude, Or be unmannerly, or rude. You say I'm talkin' through my hat, That I don't know just where I'm at, That 'cause we're poor, an' in the slums An' some of its degraded 'bums,' We don't know nothin' 'bout what's

right, Nor can't reach up to your great height. "Maybe we can't, but then, inside We've got a little bit of pride That makes us human, don't you know,

If we are poor, an counted low.
That pride's like strings across
hearts; At strangers' touch it snaps, an' smarts, An hurts us hard, jest through and

through. At what you're tryin' for to do. "It makes us lose what faith we had, An' helps to send us to the bad, For sacred are our secrets, too, The same's though they belonged to

The poor man's heart, an' soul, an' Are his own kingdom, his alone. An' if you're really bent on good To bring about man's brotherhood, Please 'mind your manners' when you

To visit folks down in the slum." Austin Station, Chicago, Ill.

THE YEAR PAST.

'Tis done; 'tis done; 'tis past, and o'er With one year added to life's short

So swiftly doth time in its years fly you and I ere we know it will and it our last; Then, when this life on earth is o'er. May we all find rest on that heavenly shore;

A rest that's sublime to both you and I In that realm of bliss where years fly not by.
Where time is unknown; nights are changed into day, And the penalty of death, none ever

enn pav. There death is unknown, nor is there decay Of those once held earthly, but now passed away. On that beautiful chore, where waste is unknown

You and I for earth's wrongs must surely atone. So it truly behooves us to walk in paths

Then our life over there will ever be ALFRID OUR ME "Death Defeated; or the Paycale Be-

cret of How to Mass Tenne, " By J. E. Peoples, H. D., M. A., Ph. D., Frido St. Por cale at this office.

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TESTIFYING TO THE TRUTH Spiritualists Should Bravely De-

clare What They Know.

To the Editor:-The renowned German philosopher, Fichte, upon thor-ough investigation and despite of all scholastic pride and all his prepossessions, became convinced that Spiritualism was true and holy. Then, though he had left the active literary world long before to dwell in the rest he had so well earned, he conceived it to be his duty to return to that world long enough to testify boldly what great and good things he had found by many in-fallible proofs in the facts and philos-ophy of our oft-derided cult.

He was therein entirely right, noble. Nothing is so needed as the witnessing by those who have found the priceless pearl of everlasting life and light and love. If, to-day, those who do know would boldly tell that they do special "missionary work" of good Spiritualists, and there would be no discussion as to whether "Spiritualism is dy-ing out." It is greatly gratifying to find the vast number of those in all ranks and in all professions and in all businesses who are convinced of the If all men in the United States upon a been tried. near day would write out their opin- This test grows and fairly glows

each. Hence a world of foolish cow-This Fichte saw, and therefore he declared that the duty of all men at this hour is the duty of witnessing, witness-

So urges also Pharos in the communications through the hand of Mrs. Underwood, Julia pleads by the hand of the celebrated Stead for the faithful bearing witness. And now come divers discarnate, and through the book, "Beyond the Vail," plead with all who know the truth that they shall let their light shine, lest they lose that light. If shine, persuade them not to hide their light under a bushel or any other thing, ples, meeting-houses in every village in the land. there will be Spiritualist churches, tem-

It is cowardice that ruins Spiritualism to-day. The earlier Spiritualists, Hare, Edmonds, Talmadge, Owen, et al., were brave men and spoke, and Spiritualism in their day filled all men's thought. I choose to follow these and If need be "face a frowning world" or If need be "face a frowning world" or one seeming to frown, frowning if at all only by a few weakling "pastors."

I attended scance seventy-two, recorded in paragraphs 1007 to 1018 in "Beyond the Vall," and I think I ought to testify publicly about that sitting.

For several years before this, I had in divers places and the division of the division

nor several years before this, I had in divers places and in divers times been participant in seances held by Mr. W. W. Aber. 'I saw, I heard, I felt many things which without the slightest doubt emanated from the world of contribution and not from or his only spirits and not from or by, only through, the medium. But I was never thoroughly satisfied as to the manifestations in all respects until I experienced the things stated in the above paragraphs. Mr. Nixon's account is correct—as far

as it goes. Of course it is impossible to tell on a page or two all that occurred sttempt to display the above ideas as in a sitting through more than an hour. The only lack in the account-if it be a or logic, it is difficult to judge; though lack-is the severe compression by the compiler. I desire to add to it; because I believe it will be of public interest and utility so to do. Mr. Nixon says:
"S. N. Wood and His Slayer, This spirit came from the cabinet in good make up and approached near to Judge Chesney, saying: 'Don't you know me, Mr. Chesney—S. N. Wood? Don't you

Mr. Chesney: 'Yes, Sam, I know that; but he cannot escape justice. He must be suffering now. I am glad, Colonel, that I meet you here.

know that they have never brought

that man to trial yet for murdering

friend, it is a glorious privilege thus to meet again. Yes, yes, the man is suffering now. But wait till he gets to this side. Then indeed will the poor fellow feel the hand of retribution. Though his cowardly act sent me out of the get his earthly desorts, yet I can pity judicial ruling; every judicial official, the poor soul as he must grope his way either civil or military; every executive alone and in darkness." body and though be fixed it so as not to

der Ruthan times to the hour of his positive; that a just and omnipotent he covardly and brutal murder through ing, either organic or universal is not the machinations of deprayed politicians) as told by Mr. Nixon was in the legislator who forms a rule avery way worderful to all Bresent; (called law) of conduct or mode of pumbut more than worderful to the writer ishment, for the universal or general hereof. In the fell of 1864 he and I had application to the constituent peoples; icrosed swarfs, when I was but a bit of a boy and a like importance. Ho had no underned of the estady of some widthcan of miss concerning hen, utered in a special of of the like and the same of the same widthcan of miss concerning hen, utered in a special of official width

just. So we became known to each other. Soon we became much better acquainted and I came to have a profound respect for his powerful intellect, undaunted courage and absolute hon-esty with himself in boldly proclaiming every conclusion he arrived at.

Of course such a man must in these days be a Spiritualist. Often have I heard him declare that through "the spirits" he had found sure ground, firm footing and faith, and a certain knowledge that there is no death; only life and more life and ever-more life, renewal, continuance, ascension. His favorite was that pearl of Edwin Arnold:

"He who died at Azam sends This to comfort all his friends."

Finally, when "the deep damnation of his taking off" aroused universal sympathy for him and his family, making even the rancor of political enmi-ties give place, it fell to meno write an editorial in the Topelia Daily Republican of the unique and strenuous life of this reformer. This editorial greatly pleased his family as being, among the know, there would be no need of all the best estimates of the character, career and influence of ColarWood; so that it was republished by Mrs. Wood in her memorial volume of her husband. The Topeka Daily Republican after this often called attention to the case of

In the light of this history it must be truth that discarnate spirits communi- considered no slight test that Col. Wood cate with the incarnate. But it is as should come to me and come as he did humillating to find the majority of and speak the words he did speak, those so convinced trying to repress. The test increases in force when we those so convinced trying to repress The test increases in force when we themselves, trying to hide their conviction to the matter of his address to tions many of them sneaking, some me, in the very beginning referring of them denying with oaths, like Peter, to the fact that his murderer had not

ions on the great question of spirit in-when Col. Wood adds: "I want to thank tercourse (so-called) a majority would you, my friend, for your manifestation appear as believers. But each fears of sympathy for me and mine. .Then, as the record says, the Colonel

actually wept and audibly sobbed and closed what had become a short address by words of divine pity for his wretched murderers. He came, or seemed to come, from

the slight cabinet of Mr. Aber and advanced eight or ten feet towards me and stood there and talked with me not faither off than three or four feet. His words were as loud as he ordinarily spoke when in this life, The whole scene was both natural

and theatrical. It was profoundly impressive. His doctrine of forgiveness we can only persuade all convinced to and mercy was in keeping with the solemnity of the whole occasion and in perfect harmony with his whole life on earth. Here was a practical sermon on forgiveness. And mercy and forgiveness are, as Rusnik says, the deepest facts of all God's universes, material and spiritual. This was the creed of Shakspeare and Goethe also.

I have written this to induce all to testify boldly everywhere, to call attention to this new good book and to glory in the Spiritualism of Edmonds and Owen. E. E. CHESNEY.

Kansas City, Kans.

#### ANALYTICAL.

That Old Deistic "Sop," or Chance.

Under the heading of !"The God Ques-tion," by J. Young McFarland, in 631 of The Progressive Thinker, we read the following: "If he (Prof. Loveland), prefers a universe without a governmental control, he has at least as good a right to his choice as other anarchists."

Whether it is through desperation or stupidity that a man professing a little more than ordinary intelligence, should matter either of philosophy, of science we would prefer either, to the only al-

Mr. McFarland gives us at God. God. by design, and virtud of Supreme con-trol. Given, in a fairly comprehensive nanner, the control or effect, by a pos teriori mode of reasoning we are to discover the prime creator of Lause, or accept McFarland's Gdd. 'Bil-

The conduct of organic government, of itself, is sufficient to distinctly esof itself, is sufficient to distinctly es-tablish the belief of all social govern-ment to be, that a jousts omnipotent and irrespective designer is not in su-preme control of the universal law, and its relations to conduct, as represented "Spirit (with much feeling): 'Yes, my by politico-social events. The very fact that human, or any other wirder of goverument, either by custom or by rule, is extant and essential, ayouven impera-tive, is evidence absolute still say I, that a supreme, and judicious intelli-gence is not in full control.

Every governmental statute; every

official, from corporalito colonel; from The appearance and conversation of constable to hangman; every weapon of constable to hangman; every weapon of sam wood (a distinguished charter in Kansas history from the Borgara power's battle-ship; is evidence, der Rudian times to the hour of his positive; that a just and complotent he

absolutely ignores the dellie functions to delice functions to be so conversant with discussions His culowreast of fugling potoncy and completions. Volumes of culos for another made and puriod another functions and product for the

or the wise and ignorant, the orderly and victous human products of this comparatively insignificant globe, sufficient to build another babelistic tower; each and every page of which was, and is, a positive declaration that the God of McFarland et al., is not, nor human every bean in control, even over has he eyer been, in control, even over

and among the poor sub-civilians of our little astral nativity.

The social organization showing the greatest degree of trust, if not of faith, in a delty under full control, is that class of politico-social erratics, among whom he classes Mr. Loyeland, the modern anarchists. In their radical disrespect for bunan rules and cus-toms, they may be said to unwittingly infer a supremacy, to a degree of practical importance, in the justice and po tency of lex Dec. When two or more individuals meet

and make oath, each to the other, that they will not cheat, rob or slay the other, it means that no designing intelligence, from a universal fountainhead, had pre-arranged in their soul's constructions, for a safety valve bar-ring them from the dangerous antagonisms native to all. When two or more states or natious, not at war, make and oxecute serious terms, declaring that they each individually or collectively, shall mingle in social and business interrelations, and that each shall keep a standing army, both of civil and military units. tary units, to keep everybody from rob bing, raping or murdering everybody else, it means that there is no high. moral, potentate; no supreme, omnis-cient law-maker and law-enforcer known and acknowledged in the transaction; no judicial omnipotence in supreme control.

I quote from an article of mine published in Light of Truth, of some two years ago, and court criticism on the

"All law is equally invulnerable to the functions of individual will, and any functionary, with a capacity to design, can become omnipotent, only by the ability to change infinite law, or thrust impregnable barriers between cause and effect. When law becomes a plaything in the hands of a speculator, it loses its prime function, and conse-quently its force and identity. If a designer is working through the universal law, or any branch of it, he can be so doing only by virtue of its plastic condition, and by which it is shorn of all vestiges of stability, thereby surrendering substance to a capricious rule; which, by this universal sacrifice of constancy, in universal government, must indisputably give us as a terrible reality, what has heretofore been but ar imaginative shadow; a typical world of chance."

I also quote from Draper, in the History of the Conflict Between Religion and Science: "That which men call chance is only the effect of an unknown cause, even of chance there is a law; there is no such thing as providence, for Nature proceeds under irresistible laws, and in this respect the universe is only a vast automatic engine. The vital force which pervades the world, is what the illiterate call God."

And again I quote, and from Tyndall, in "Heat as a Mode of Motion": "The sum of her (Nature's) energies is conthe pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total. The Law of Conservation igidly excludes both creation and anni-

"Waves may change to ripples and ripples to waves-magnitude may be substituted for number, and number for magnitude—asteroids may aggregate to suns, suns may resolve themselves into florae and faunae, and florae and faunae melt into air-the flux of power is eternally the same—it rolls in music through the ages, and all terrestrial energy-the manifestations of life, as well as the display of phenomena-are but

the modulation of its rhythm."

Not to assist the professor in upsetting any argument (?) introduced in the Deist's article, as he will need none; but in a measure, to resent the inference that atheism and anarchism are in any wise synonymous, was my object in this reply; for will not even a worm

turn when tread upon?
The evolution of Deism is but a slindowy symbol of the cotemporaneous evolution of intellectual force and mental penetration, in which the shadow grows weaker as the reason grows stronger. Creatures governed either by instinct alone, or such prehistoric types of life as are endowed with impotent unctions of reason; looked not to the causes of extraordinary phenomena; but later, as the intellect developed and reason expanded, the causes of such events began to attract attention; and he primitive deductions were naturally in favor of a great being organically factored and functioned, like some huge peast, slimy reptile, or monster biped and gradually evolving from such to those more congenial to the more advanced reason, the old and out-reasoned being thrown aside, until the higher reasoners of to-day, who include an endowment of true courage sufficient to face the lethargic masses, representing a decaying idolatry, have torn from its pedestal the last type of pagan-ism, fetishism and other relics of a debased, a non-intellectual and a barbar-E. V. MORSE. Lorain, Ohio,

PREFERENCES AND TREASURES.

l'à rather drink cold water from the brook Than quaff excitement from a golden

chalice;
I'd rather sleep on straw in the shep-herd's but
Than lie awake and restless in a pal-

I'd rather earn dry bread in lusty health, And eat it with a sense of wholesome pleasure. Than feed without the zest of appetite

Off gorgeous plate mid unavailing treasure. I'd rather have one true, unfailing Than fifty parasites to crave my bounty,

And one poor lass who loved me tor Than one without a heart who owned a county. Nature is kind if our desires are pure,

And strews rich blessings every-where around us: While Fortune, if we pant in her pur-Too often grants her favors to con-

Fresh air and simulities flowers and health and love,

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member of congress for four sessions, fully discussed.

Thomas Paine and Michael Faraday, corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved incidental and mostly personal mes. by both laid away for the book. sages or dissertations on scientific, phil. "The work is unique in the history of osophic, religious, theologic and occult, spirit communication. Swedenborg, topics—from world-building, the origin Andrew Jackson Davis, and Maria King of life, or religions, of scientific discoving the viole under inspiration. Newbrough ery, and the laws of cosmos or nature—wrote Oahspe automatically by type-in fact the entire field of human writer. "Rending the Vail" was writthought. The limitation seemed to be ten and spoken by full-form personalization to the spoken writer.

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"It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or

away by the secerctary.

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all collor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines, dium nor by any one connected with the society or circle. All was delivered by He says:

"The principal contributors to the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, or
Reed, who is called the chemical control of the medium; William Denton,
meeting the minutes in full were read,

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source of constant admiration. It adds "The Spiritualist press and its con- character to the book and inspires con-

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#### CRITICAL.

#### Spiritualism in the State of Kansas.

How to organize Spiritualists, is a question that is still unsettled. Here in Kans:s we have certainly made very little progress towards building up local sceleties, and our State organization is practically at a stand-still. But in spite of this condition Spiritualism is growing throughout the State, and especially here in Topeka. Our local mediums are doing a great work. They are con-verting people to Spiritualism every day, leading them into the light of its glorious truths, and giving them the knowledge and consolation for which they are hungering.

Thus Spiritualism is growing, but not

as fast as it would if we were thoroughly and properly organized. But no organization at all is better than one which, instead of facilitating the presentation of the phenomena, throws obstacles in its way. This leads me to discuss briefly two articles which recently appeared in The Progressive Trinker, one by D. W. Hull, of Norton, Kan., and the other by Laura B. Payne, of Topeka. These writers, like myself, hold official positions in the State organization, Mr. Hull being the presi-

In the first part of his article, Bro. Fluil tells how disappointed he was re-cently, upon going into a Kansas town in which some mediums had awakened an interest in Spiritualism, to find peo pleathere who were holding circles and sitting for the development of mediumship, but who were unwilling to listen to lectures. Further on he uses the following lauguage: "The first thing that lectures explaining the philosophy, and then the next thing is not to have a public medium, but per-suade them to hold family circles where it will be known that everything is henest."

I am sorry that Bro. Hull cannot have his own way about it, but how is he going to manage to persuade, people they will not come to hear him? And why should he feel disappointed if some medium has outdone him as s persuader and caused people to do that which he wants them to do, viz.: hold family circles? Does he fear the philosophy of Spiritualism will suffer because it comes first-handed to the investigator? Where did Bro. Hull get his philosophy? Did he not deduce it from the phenomena? He certainly did. and could not other people do likewise? Does Bro. Hull wish to restore the age of priestcraft and catechism and limit or take away the right of people to investigate spiritual matters for themselves?

In these matters, as in all others, the people want the best evidence obtainsble, and that comes from mediums and not from the lecturers. As I look at it, the first thing needed is not "lectures explaining the philosophy", but phe-licinena to prove that there are spirits. Without spirits there is no spiritual philosophy. Without mediums we would not know that spirits exist. The phenomena precede "the philosophy. Bro. Hull wants to argue his case before the facts are presented to the jury.

Bro. Hull also makes the following remarkable statement: "It is thus seen 'public mediumship stands in the way of Spiritualism here in Kansas." I take remarkable statement: "It is thus seen by Adepts of Hermetic Philosophy, public mediumship stands in the way of Spiritualism here in Kansas." I take to that a public medium is one who gives readings for pay. He deals with gives readings for pay. He deals with the cold, the public generally—with the cold, the public generally are this office.

The public generally and the public generally takes the property and the public generally are the public generally—with the cold, the public generally gene

skeptical world. All the best mediums in time either become public mediums or give up their mediumship. At least that has been my observation. There seems to be no middle course that they can pursue. Their mediumship, being valuable, aftracts a large number or investigators who impose upon them and prevent them from doing anything else; therefore, they must either charge for

therefore, they must either charge for their services, as other laborers do, or quit the business altogether. The best mediums, then, according to Bro. Hull, "stand in the way of Spiritualism in Kansas." I do not believe it.

Mrs. Payne, writing on fraud mediumship, conveys the idea that the mediums of this city are in league with track, other and that when easies as each other, and that when one is accused of practicing fraud, no matter what motive may prompt the accusation or whether it has any foundation or not, the rest rally around her and defend her. I feel it necessary to pro-test against this general defamation of our mediums, some of whom have lived here for a score of years, whose history is known to all our people, whose characters have never before been assailed, and whose work speaks for itself.

I believe it may be laid down as a general rule that mediums permanently located in a small place do not practice fraud. The transient population is too small to furnish them with dupes, and the residents soon find them out and, by withdrawing their patronage, preent them from thriving.

During the last twenty-five years l

have come in contact with many mediums, some of them celebrated, and I speak -advisedly when I say that the mediums of Topeka compare favorably with those that can be found anywhere. Each is doing his work in his own way Some are public mediums; but much important work is being done by private ones who hold circles or give readings, There never was a greater interest in Spiritualism here than there is now The cause is growing, but our local and The cause is growing, but our local and state organizations are not, and they have will grow as long as their public representatives belittle mediumship, depreciate the phenomena, and poison the public mind, not against fraud, but against mediums generally.

Topeka, Kan. W. B. WAGNER.

#### LIGHT, LONDON, ENGLAND.

The Psychic Journal (Sydney) discourses discriminatingly of what it describes as the supposed "decadence of Spiritualism as a cult." It declines to commit itself to an opinion on the subect, inasmuch as "Spiritualism and Preemasonry stand in a somewhat similer position to each other in that they are both found to exist and flourish in places and persons quite unsuspected by the world at large"; but it agrees with the Harbinger of Light" that if there is decadence, "crudity in medium-ship and mercenary motives lie at the root of the trouble." Then comes the outpouring of its own

vials of wrath upon its home offenders: "A public seauce in Sydney is (with a few honorable exceptions) either a screaming farce or an impudent fraud, and bears no more relationship to true Spiritualism than does a Siberian ter to an Australian summer. To say that Spiritualism is to rise or fall upon the evidence provided the or fall upon the evidence provided by these farcical exhibitions by incompetent (often bogus) mediums is to set at naught the mass of evidence and proofs that bear witness to the fact of spirit return to those in the flesh, and, further, of the continuity of life in its eternal progression from the lower to the higher, from the simple to the complex, and from the finite to the infinite, while still retaining the individual consciousness. -

The needs of Spiritualists are, more unity of purpose and of action and a igorous determination to discourage in every possible way the immature, and therefore unsatisfactory, public exposition of both the phenomena and philosophy of so grand and infinite a teaching as that revealed to the world in ancient and Modern Spiritualism."

This is not exhibitating reading, but is useful as showing that Spiritualists are as eager as any to stop charlatans, restrain crudity, and pillory

#### PRAYER.

Prayer is the flight of an upward

thought-Aspiration noble and pure; An effort to do with all of our might What we know to be most worthy and

And patiently trials endure. Striving for wisdom, for truth and for And a virtuous life while here,

Doing those deeds which never will To bring a reward, with "fourfold" increase.

Of riches we hold the most dear. Prayer made in earnest, deep in the heart,

With never an audience nigh, Surely ascends to the angels above, With happy response in showers of

From their glorious homes on high! JULIA H. JOHNSON.

#### A Nut for Charles Dawabrn to Crack.

K. Gumpertz describes the case of a 10-year-old girl who, after an early childhood of great seriousness and helpfuiness in household matters, began to keep the eyes open while sleeping, and a little later began to change personalities with an aunt deceased eight years previously, and of whom she had very little actual knowledge. Normally, the child is quiet, self-possessed, and well-behaved, but in the transposed state shows great restlessness and is abusive and violent. In the natural condition she has no memory of what has oc-curred during the hypnoid time, and is always fatigued and somnolent on awaking from it. No unusual knowledge or attributes are manifested while in the abnoraml state, but simply all inhibition seems to be removed from the evil traits that are usually kept in check.—Oakland (Cal.) Times, December 10, 1901.

The plain, old-fashioned Spiritualist would say that the child is obsessed or controlled by the spirit of the aunt. In published writings, Charles Dawbarn contends that many similar cases to this one can be accounted for in an-other way. I am curious to know how that able thinker would explain the R. A. DAGUE. Alameda, Cal.

"Elsie's Little Brother Tom," By Al-wyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people: It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this

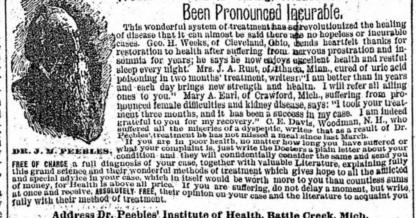
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Passed to spirit life, Nov. 28, 1901, from her home at Sturgis, Mich., Clara B. Gardner, aged 83. She leaves one son, two daughters and two sisters. She had been a Spiritualist for forty

Passed to spirit life, Dec. 30, 1001, in Bath, N. Y. Andrew J. Van Duzee, aged 73 years. He yearned for spiritual glory all through his long physical liness. The philosophy of Spiritualism brought light and cheer to him in his sufferings, and he passed away from this earth radiant in smiles. He leaves surviving him Mrs. Carrie C. Van-Duzee, the well known trance lecturer Banner of Light and Light of Truth please copy.

AL SULLIVAN. please copy.

Carroll Bronnenberg passed away De cember 24. The funeral services were conducted by Willard J. Hull, at the residence of the deceased, Anderson, Ind. Mr. Bronnenberg was in the 75th year of his age, and well known throughout central Indiana as one of the founders of Chesterfield camp. He was an earnest and consistent Spiritthat the earliest and consistent spanish, and was a liberal contributor to its support. A wife and two daughters survive him. FLORA HARDIN. survive him:

Passed to the higher life, at Homer, Minn., Prof. J. W. Hurlbut, at the age of 80 years. Prof. Hurlbut was a Spirtions. A wife and daughter are left to den avenue, corner Robey street. mourn the absence of the familiar form.

miss her sweet words of love and com- o'clock. The ladies bring refreshments; fort. C. H. Figuers officiated. COR.

past summer a year ago, through her come.
son, she investigated Spiritualism and Church of the Spirit Communion of comfort to all. B. F. WALLINGFORD.

Kent, Ohlo.

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at private residences. The Church of the Soul, Mrs. Cora L V. Richmond, pastor, holds regular ser-vices every Sunday at 11 a. m., in Han-del Hall, 40 Randolph street. Sunday-school at 0:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 28 E. Van Buren street.

Mrs. Irene M. Dobson will lecture ev cry Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medlum. Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening at 2:30 and third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch

Ruffle, speaker. The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

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became a firm believer in the beautiful will hold meetings in Kenwood Hall, birth to a higher life. The aged mother day; 3 p. m., conference and tests; leaves a large family; there are 58 8 p. m., lectures by competent speakers; grandchildren and 12 great-grandchil- tests by H. F. Coates and others. All dren, with a host of friends. She was a are invited. Good music and seats free. devoted mother, always looking after Truth Seekers meet at the Teutonia the poor and afflicted with a kind word Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 8

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Sunday evening at 1156 Montrose Building. Frank Joseph holds Spiritual meet-

ings every Sunday evening at 8 o'clock, at Columbia Hail, corner Elk Grove and North avenue. The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall,

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