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VOL. 27. CHICAGO, ILL., JAN. 17, 1903. NO. 686.

OF course a committee appointed to purchase books for our public libraries is generally favored with a theologian as a member, and viewing from a logical stand we can't expect anything

Like seed in time, or good or ill to
blow,
Each shall win forth his rightful har-
vesting;
The Just Law willeth so.
CLARE B. ST. GEORGE

They have brought suit—one for \$25,000 and the other for \$5,000—Rose having been out too long to sustain a suit for damages.

closely printed pages, should have a million circulation. Price \$1. It is chockful of rapid-firing ideas, and is the ablest debate, on both sides, ever published. Send for it.

more. It is that something more which becomes prominent in cases such as those of Mollie Fancher and Miss Beauchamp, though always present in each one of us.

In the leaf is always present the life

J. OSBORNE LUNT.
 New York.
 Doing good is the only certainly happy
 action of a man's life.—Sidney.

And makes not such bold protest as he
can,
Is no longer an American."
C. H. MATHEWS,
New Philadelphia, Ohio.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FIVE.

Dear Readers:—Methinks I now hear some of you remark, "Mr. Beecher—if indeed it is your spirit dictating these letters—no one ever preached God and his attributes more than you did when here with us in the flesh. You were always pointing out our duty toward God and what we ought to do to be saved."

Yes, dear friends, I did preach God and him crucified; but the three Gods puzzled me more than I was willing to admit. I most sincerely believed in the one God, and I tried with all my might to believe in the other two, and I certainly preached Christ and him crucified, but whatever I may have said to the contrary, I could not believe that Jesus was a third part of God, and secretly, I did not believe that God was born of a Jewish maiden. O, how I used to worry and puzzle over it. And what was the Holy Ghost? If God were a spirit or ghost himself, was there another ghost more holy than God? If so, this is the way it must be: First, there is an exceedingly Holy Ghost God; then there is the Great, Almighty God, Creator of heaven of earth; then, this Holy Ghost God begets another God, Jesus Christ, and yet there is but one God—one only God, Creator of heaven and earth. No one can fall to see how inconsistent this all is; but whatever I may have believed or thought, I do not believe or think so now; and yet there are many thousands, perhaps millions here in the spirit world, who believe just as they did when on the earth; they still believe in God, and the Holy Ghost, and the crucified Savior; and if one asks them why they thus believe after having passed through the narrow gate of death and not finding such a God or Gods, they reply: "We were a little mistaken, that is all. This is an intermediate or probationary state. We still expect to enter heaven and see God and be judged by him, and we still believe that we shall hear the words, 'Depart, thou cursed, into everlasting punishment, prepared for the devil and his angels'; or, 'Come, thou blessed, sit here at my right hand.'"

There are congregations, churches, societies and preachers here, as you have them there; and some of you may ask: "Why, then, do you not still believe in God? Very likely it is as these spirits think; and, if, as you say, you have not seen God or heaven, perhaps you are in a probationary condition."

I have many reasons for not believing thus. When I found, on arriving here, that heaven, God, Christ, hell and the Devil were not as I had supposed them to be, my mind naturally repudiated the whole scheme; and that is not all. My father, Lyman Beecher, had been in this world many years—twenty and more, as earthly time is counted—and he had long since given up his former notions. His mind was too powerful and too progressive to move in the old ruts very long, therefore he had commenced, long before, to study natural laws, and he had now become proficient in the sciences; moreover, I have seen and communed with spiritual beings, or angels, who have been here in the spiritual spheres—yes, and some who have passed beyond the spheres of earth—for thousands of years, and they one and all declare there is no such God as I formerly believed in; no such heaven, hell nor devil; and Jesus was but one of many human beings who think they are sent to earth, by God, to save the people from perdition; and, no doubt they do save many from evil. I used to think, when I was with you, that I was ordained by God to save sinners from his wrath; but, friends, I have

changed my mind, or, rather, my mind has changed me. A mind, or soul, that can remain without change, must be very hard and unchangeable; but the most obdurate mind must change. Change is the inevitable law of nature. Even the hardest substances change slowly as the ages roll by; but, of one thing be assured: There is no personal God. It seems very strange to me now that I ever could have believed such an absurdity, and it is strange that any intelligent mind can think that there is.

That there is a creative or God principle within all nature is true, but this principle swerves not neither to the right nor the left, and all the prayers that ever ascended within the atmosphere never changed it the breadth of a hair. One may call on God day and night for a thousand years and the supposed God will remain perfectly deaf and unheeding, for there is no such being.

Then, you ask me if prayers are useless? Yes; as words of mouth they are; but, when a soul earnestly desires that which is for its eternal welfare, such desires are often answered. Not by a personal God, but by an unchangeable law or nature.

To illustrate: A child is hungry. It goes to its father or mother and asks for food. That father or mother hears the child and is possible will obtain food and give to the child. Now the natural love of that father or that mother for that child never dies. When the father, or the mother, is translated to this life, that father or that mother hears the cry of that child—though the child might be three-score years and ten—and, if possible, that cry or prayer will be answered by that father or that mother or by both; and so of all other friends; husbands, wives, brothers, sisters, children, dearly loved friends, other spiritual beings who are in sympathy; and so the prayers or earnest desires of a nation may arise for the nation's welfare, and such desires or prayers will, if possible, be answered; not by a personal God, but by the vast conclave of spiritual beings who are ever mindful of the welfare of nations and of mankind generally.

Now do not suppose that man alone is the only being that prays or has earnest desires. Indeed not. Your cat, your dog, your horse, your cow, your poultry, your pigeons, the little birds, even the little sparrows—"for not one sparrow falleth to the ground without the knowledge of our Father in heaven"—all the wild animals; all things in nature, in fact, pray, or have natural desires, and these desires are answered by our Father in heaven.

And who is our Father in heaven? Friends, I will tell you in the simplest language possible. It is our Father in heaven if we have one there. It is our mother in heaven if she be there. It is our sisters, our brothers, our husbands, or our wives, if any of them have gone before us. It is our dearly loved friends, or it may be guardian angels, and these angels are also cognizant of the desires of the animal kingdom; and not one sparrow falls to the ground, pierced through its little heart by the cruel shot of the ruthless hunter or sportsman, that angels are not compassionate. They may not be able to save the poor little creatures' natural life, but they are mindful of all prayers or cries of suffering, and hasten to answer them if possible, and assign pain and comfort the broken-hearted.

So there is a great truth hidden within the words: "Pray to your Father in heaven," for if your father, or mine, is within the heavenly spheres, he will answer your prayers if possible, providing your prayers are for your best good.

An earnest prayer vibrates within the etheral atmosphere, and there are legions of ministering spirits who will try to respond if it is for the best good of all.

The best way to study theology is to study all things in nature—all natural laws. To study God is to commence with myths and end in error. Yours for truth,

HENRY WARD BEECHER.

A CRITICAL REVIEW

Of Certain Important Matters Connected With Spiritualism.

To the Editor:—The writer has, during the last few months, come in contact with a good deal of condemnation, because of his failure to mention, in his various letters to your valuable paper, in an extensive and explicit way, the work of various mediums and workers with whom he has come in contact at various points throughout the State, and because of his position in connection with the State Association and the organized movement, the conclusion is at once jumped at that the whole organized movement, or its representatives, are jealous of, and opposing the work of the independent mediums.

That this supposition is without solid foundation, will be readily seen by those who understand something of the aims and purposes of organization in the spiritual field. By no means is this to be construed as an apology for the course taken by the writer, because as long as connected with a movement in this state or any other he is going to do that which he deems, according to his best judgment, is best for the cause at large, and not for the individual alone, hence this letter.

When one stops to consider the number of workers there are in the average city, they will realize the futility of endeavoring to endorse them all, and that is just what a letter from any officer in an Association is construed to mean, an endorsement, and will understand how impossible it is for that officer to please everybody.

A private individual, or rather an individual not officially connected with an organization, may be a medium, or be pleased with his or her work, and writes a letter of commendation, and that letter is taken by the reading public simply as the opinion of that individual, whereas if the writer of the letter be an official of a state or national, or local association, the letter is construed as being the testimony of the association.

As I understand the object of organization, it is not for the purpose of flogging the fame of an individual upon the public, but for the advancement of the whole cause in general; to be sure, the advancement of all means the advancement of the individual, and by the same token the forward march of one has its influence upon the whole combination.

We, as workers, must learn to subserve personal interests in the effort to further the interest of humanity at large, and that is exactly what the legitimate organized movement is aiming for. There has been altogether too much of this idea, that has crept into the minds of some of our workers, that everybody was working against them, and the sooner we get it out of our minds the better for all concerned.

An association cannot judge of the merits of an individual worker by the spirit that may be made one day or two; it must judge by the average that may be summed up at the expiration of the year. Two years of a medium, or two and when an association jumps at conclusions, and simply because a person has made an impression on a day, heralds to the world that they can be thoroughly relied upon, they are liable to be bitten, and a splendid example long since was "The officers, who are, simply the servants of the people, then, come in for the whole of the censure. I have in mind a worker that came under the observation of the writer some time since, through whose efforts a society was organized, and affiliated with one of the organized associations. Because the association did not make as special a recognition of the fact as was deemed suitable by the individual, and because its laws forbade the granting of ordination papers, said worker was heard to

say that if they did not get what they wanted, they would go back and tear the d--n charter to pieces. It strikes me that such is rather poor and ineffective policy. But enough of that; if I may be pardoned for taking up so much time and space, I would like to touch upon a few other points that have been on the top of the "mental wave" for some little time.

A writer from a neighboring state, whose name has slipped my memory, says in relation to the question of purging the ranks, that if the "frauds are not patronized they will soon cease to exist," or something to that effect. I have been thinking of that statement a good deal since reading it, and while I do not doubt the statement one bit, and believe it to be sound logic, I have been wondering how the mischief the innocent and inexperienced investigator was going to "get on" to the fact that they were dealing with a fraud before they had been badly "bled" and thoroughly disgusted with the "whole thing," as was the case with a number in this western city by the lake.

By no means would I have the "purging" confined to one class, but rather extend it to all. Again I feel constrained to make the statement made in a former letter of mine, and commented upon by the above mentioned writer that "it is not justice to shield the fraud," because by so doing we are simply feeding the "octopus" with fresh victims every day. "He who is not for us is against us" is true, and the fact that Spiritualists keep a profound silence when a fraud has been discovered (if they do keep still) is giving a tacit consent to the whole proceedings, and is so construed by the public. That is why I say it is not justice to shield the fraud. I do not believe in a person spending all his or her time in trying to find out every little deficiency in the make-up of their fellow-mortals, because most of us have enough to do to keep our own back-yard clean; but those who are familiar with the laws governing spiritual manifestations are fitted to judge of said manifestations, and should not hesitate to discriminate between the good and the bad. The successful merchant is always the one who will take the "bad apple" out of the barrel before it has destroyed the selling quality of the whole barrel.

Just one more point, and then I will close this already too long letter. A correspondent in a recent issue of The Progressive Thinker, I believe the December 27th issue, asks what is meant by the expression, "Higher Spiritualism," and is often asked by many of our speakers, and asks "is not all Spiritualism high?" If I may be allowed to attempt to answer the query, I should say that all true Spiritualism is high, but the conception entertained by many who profess to be believers in the philosophy of Spiritualism, is by no means as elevated as it might be. Only that conception of Spiritualism is high, which broadens the mind and soul-powers of the person or persons entertaining it.

True Spiritualism elevates mankind to the highest possible level, and eliminates selfishness, bigotry, jealousy and all kindred ills. It delivers man from the chains of the subjective, or spiritual zones, in search of self-development, and not for self-aggrandizement or power; it delivers for the kernel of truth, and having found it keeps it uppermost. A good many think because they can receive messages from their "spirits" or "mediums," that they are Spiritualists, and are often as thoroughly inconsistent as many of the old-school orthodox. There certainly are high and low phases of spiritual manifestations, as is evidenced by the conditions produced by said manifestations. The Spiritualism that allows its exponent to sell charms, to mix phenomena and whiskey, to have a circle and then "rush the cap," etc., etc., in the estimation of the writer "low Spiritualism." While that

Spiritualism which enables its exponents and followers to behold the transcendent beauty of the spiritual truth, and live it every day in the week, and twice on Sunday if need be, that feels the pulse of the Great Over-Soul or whatever it may be termed, throbbing with regular beats within itself; that blends harmoniously the life material with the spiritual, by teaching its votaries how to live, and live rightly here and now, is "High Spiritualism."

In conclusion, let me add one more plea for rational, humanitarian spiritual organization. It is the one thing that will give us the strength and power to develop true Spiritualism. Let all good Spiritualists rally to the banner of the cause, and see how soon we will overcome the obstacles of superstition and prejudice that are and have been confronting our movement.

The year has about closed at this writing, but the New Year dawns most auspiciously. So, too, the year of unorganized, ineffective Spiritualism is waning, and already the rays of the sun of Spiritualism are beginning to illumine the horizon of the soul, and we can see emblazoned across the standard of life, "Truth, the Higher Spiritualism, Never Dies." WILL J. ERWOOD, Secretary W. S. S. A.

THE RELIGION OF MAN.

Words of Appreciation and Encomium.

To the Editor:—I have just finished reading "The Religion of Man, and Ethics of Science," by Mr. Hudson Tuttle. It is one of the most clear-thinking, philosophic, instructive works that has been put upon the modern market. It is simply untrammeled by any theories. It is the truth unvarnished. It is reasonable, clear and concise. It is a text book of well-regulated research whose subjects must eventually reach mankind, and with their true uplifting force place firmly the best minds on the rock of peerless principles. No taint of prejudice mars its pages.

It is an interesting work, holding its readers in wonder at its key of knowledge. It dispels the mental darkness and ignorance of man held in fear and trembling by the church, and arrogant, assuming, wine-besotted clergy and coward monks, whose driveling idiosyncrasy breeds contempt with enlightened men and women. It opens the eyes long sealed by the scales of opinions, and gives to the beholder lovely landscapes bedecked with well-spring of gladness, whose waters of green shades and cooling waters of knowledge, that bloom like the lilies, and whisper peace to the soul in truths and defined facts. The echo of sweet songs are reaching the weary wanderers in this incarnation; they have reached Brother Tuttle, (but he has mistaken their meaning). Yet, but few in this present existence have grasped the truths that he has in his possession. The spirit world seems almost powerless to awaken the human brain to the enlightenment thereof. But, O joy! our beloved ones with their unending love ever abide!

It beckons, it whispers, it wipes away tears; it calls to the dear ones, "Be of good cheer!" It justifies, it warns us; on street or in car, And bids us rejoice:—The gates are ajar.

Rosa L. Bushnell Donnelly.

Summerland, Cal.

"The Religion of the Future," by W. W. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its spiritual power, etc. Price, 10 cents. Cloth \$1; paper, 50 cents.

THE POORHOUSE IN EIGHT.

When I am old and worthless for the toils of this old earth; When this body gets so useless that its service has no worth; When this worn-out clay is helpless and the soul is almost free, Will the friends that I made happy, to the poorhouse hustle me?

Will the friends who love my poems, who have riches stored away, See me fill a pauper's lodgings while upon the earth I stay?

Will the pleasure that I gave them all be regarded as the cost?

And the sacred love I loaned them through my writings, e'er be lost?

Will the poorhouse keeper like me for the gentl' haunting me? Will he give me some light labor and a room where I can be With my muses in the silence of the evenings all alone?

Then my soul will sing its anthems to the world in loving tone.

Like a shadow hangs before me the old poorhouse open door, And it seems to swing so lightly and poetic: nothing more.

With my pen and ink and paper and my muses I will dwell In the poorhouse and be happy, if the keeper treats me well.

If it is my fate to go there, let the world of this be sure, That while I was writing poems I was making no one poorer.

While my soul was giving gladness to the world in rhythmic thought, I was not oppressing people with the wealth I might have caught.

I would rather live in honor, though I fill a pauper's grave, Than be possessed of millions I obtained by playing knave.

I would rather be a servant or a worthy neighbor's dog Than be the hungry spirit of a greedy human hog.

Though the world looks on a pauper with a feeling of disdain, Oft beneath the poorhouse shelter will be found a noble brain;

Greedy's environ is the palace and its owner oft a knave, While an honest man's possession is the bond of common slave.

Let me pass beyond the portal with a conscience free and clear, And though passing from the poorhouse I will pass in splendid cheer;

Let me help to make folks happy and the rich can have their gold, And no matter what betides me in the days when I am old.

DR. T. WILKINS.

NEW RELIGIOUS CULT.

Supernatural Powers Claimed for Mrs. Hayes-Chynoweth—Their Articles of Faith.

San Jose, Cal.—Mrs. Mary Hayes-Chynoweth, who is the mother of E. A. and J. O. Hayes, owners of the Mercury, and politician well known throughout the state, has organized a new religious denomination which is styled "Church of the True Life." Her followers believe she has supernatural powers, equal to those of Christ, and that she has the faculty of healing by the touch. There are many followers of her cult, and her place is thronged with those who are afflicted.

Among the articles in the declaration of faith for the new organization are the following: "We hold that religion consists in pure and holy living and unselfish doing and not in professions."

"We are convinced that the Christ standard of perfection in human life is possible for each of us, and that spiritual light and wisdom come as results of growth and the overcoming of the physical elements in each nature, because of the manifestations of God's life and power which have been brought to the world through Mrs. Hayes-Chynoweth. Among other things, she has developed the power of laying on of the hands when a human agency could alleviate their sufferings; she has preached the gospel of God without previous study, but as the truth was given to her through inspiration at the time; she reads the human heart as an open book, knows its yearnings and needs, which God helps her to satisfy and supply. He has revealed to her the when and where of the destinies of men on the earth, as well as many of the mysteries of the spiritual world. God is no respecter of persons, and what He has done for Mrs. Hayes-Chynoweth He will do for all of His children who work for the spiritual life with the same zeal and singleness of purpose with which she has worked."

Mrs. Hayes-Chynoweth is quoted as saying that she guides and advises her sons in political matters. She maintains a church on the Hayes homestead and her sons and relatives, besides many others, are regular and devout attendants. The family is very wealthy, and disposed to contribute liberally toward all charities as well as for the support of their church.

THAT HAUNTED HOUSE.

Unseen Hands Rap Name of Husband.

Port Huron, Mich.—Port Huron's haunted house mystery still remains unsolved, notwithstanding that several police officials and people interested in mysteries remained in the Griggs house last night.

In the presence of officials, visitors and the Griggs family, the knockings came as usual, and while Mrs. Griggs and her little granddaughter were reclining in the bed.

The detective took the bed apart, but could find nothing in the nature of an attachment, and a watch was kept outside the house and also within, but nothing was discovered.

Mrs. Griggs has considerable property. It she makes up with her husband, against whom she has started divorce proceedings, the property will go to him and to a son. But, try as they may, the officers cannot locate the source of the knockings.

Last night Mrs. Griggs asked of the spirit knockings: "If this is my husband, as I call each letter of his name, rap."

Around her were gathered officers and visitors, and as each letter of her husband's name called a rap came on the foot of the bed, as though with a spirit hand.

That the woman is not convulsing at a trick is evidenced by her critical condition, for she is continually under a doctor's care.

Mrs. Griggs stated that her husband had been under surveillance and has not been near the house. The mystery, unless solved soon, promises to result in the death of Mrs. Griggs from nervous prostration.—Chicago Examiner.

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A GOSSIPY LETTER.

Good Work of The Progressive Thinker.

Readers may have observed that a large portion of my writings are of a gossipy character, relating personal experiences, current events, accounts of travels, etc. Some readers may regard this as light and trivial, and think the pages of The Progressive Thinker should be loaded with heavy matter, scientific essays, philosophical speculations, metaphysical conjurings and accounts of startling phenomena and spiritual analyses.

These are all well but the commonplace and the lifeless associations of individuals in which friendship and all the best sentiments of the soul are expressed have a vital bearing on our spiritual and intellectual consciousness.

To hear from an old friend long absent but not forgotten is an inspiration, to learn something of the conditions and experiences of those we have known and loved, who have long since passed out of our knowledge, gives a new vigor to the soul, brings the past into the present with all its secret tones and effectual blessings.

Gossipy letters sent out through The Progressive Thinker reach thousands of readers who may have known something of the persons referred to, and be brought into correspondence with them, and a long train of interesting events and spiritual attainments may follow.

As an illustration of this fact, a letter from Grand Rapids informs me that my letter in The Progressive Thinker, giving a sketch of my trip to Reed City, in November, and my visit with Mrs. Dr. Marvin, blind and prostrate as she was, has brought to her a number of letters from old and new friends who have lost all traces of her whereabouts. Anna B. Taylor writes me she was thrilled and delighted at the reminiscences it awoke in her consciousness, and the echo of long-remembered voices repeated their voices to her soul. She and her sister at once wrote to Mrs. Dr. Marvin and several others in other localities did the same, thus reuniting the affectional chain that vibrates with a new emotion and carries to her sad, lonely conditions cheer, comfort and sustenance, thus she is blest and all her friends who have thus renewed their associations are also blest, and these blessings will radiate through a large sphere of thought and impress many with the loving thoughts and earnest good will toward the unfortunate and needy everywhere.

Such work is in my judgment quite as valuable as dissertations upon man's aural self, memory vibrations, reincarnation and kindred themes that absorb the interest of many readers.

Every plane and phase of thought has its place and use, and each reader may select what suits him best.

A little more gossipy may extend this area.

After a trying experience of ten days following the fire, I ventured to start for home. I reached Buffalo near midnight, took a hack to Mrs. Matteson's, where I was cordially welcomed and kindly cared for.

She was preparing for a trip to California, and expects to start January 13. I reached home Dec. 23, badly demoralized by the immense strain on my nerves incident to the journey and the poison of a gripe eating out my vitality, while a distressing cough harassed all my rest. I found Mrs. Howe suffering with the same disease, and for ten days following we were alone, she only being able to keep the fires and care for me in my blindness.

It was the most desolate and trying week in our history, but we were both rallying and rising. To sweeten the darkness we received from Mr. and Mrs. J. Deltz, of Ellington, Mich., a Christmas box of the most delicious honey ever made outside of paradise, and I was amazed and bewildered and completely overcome by the receipt of a letter from The Barnsdall, of Titusville, Pa., with Christmas greetings, enclosing a check for \$250.

This gives a financial outlook, easier and brighter than I have had for many years, and if the operation I expect to have for cataract, in March, gives me my sight again, I hope to do a work for the cause and for all who share its benedictions following in a way commensurate with the help given to me by the friends who have thus blessed me.

Besides these I have been bountifully remembered and assisted by Mrs. J. H. R. Matteson and her sister at North Collins, and Mrs. Atcheson and many others who joined with them to carry me across the gulf which my misfortune has made. For all of these I am more grateful than I can express.

The generous efforts of my friends at Lily Dale last summer, which sent me to Reed City for a three-months' rest and treatment at Dr. Sprinck's sanitarium, have accomplished more than appears from the present situation.

The burning of the sanitarium appears like a calamity, but are there any calamities in nature? It may be seen in the ultimate that this temporary misfortune had a use and a concealed blessing behind it.

I am confident that the lymph treatment has done me a lasting good and I have not taken quite 52 days of it yet.

I am pushing my work (writing by proxy) in collecting data for history, and if I get my sight as I expect to after an operation, I shall be ready to take hold of it with energy.

There is a vast amount of data yet to be obtained. Most of all so far furnished relate directly to mediumistic phenomena, and there is much more of that kind yet to be sought, but I want other data as well, a hint of which may be seen in my late call in the spiritual papers.

I should have had the operation on my eyes two weeks ago, but it would not do while I was coughing and now it is too late if I fill my engagement in Buffalo, hence I shall probably go into the hospital early in March.

Excuse the personal notes, there are many interested to know what I am doing, and The Progressive Thinker is a good channel of information.

LYMAN C. HOWE.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

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J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following rates, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	10 Cts.

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SATURDAY, JANUARY 17, 1903.

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Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Thomas B. Reed on Woman Suffrage.

The recent death of Thomas B. Reed recalls to mind his minority report in 1884, of the House Judiciary Committee in favor of a sixteenth amendment enfranchising the women of the United States. This report was signed by Thomas B. Reed, Maine; Ezra B. Taylor, Ohio; Thomas M. Browne, Indiana; Moses A. McCold, Iowa, and was the keenest, clearest exposition of the absurdity of the objections against woman suffrage that has ever been made, and says in part:

"No reason on earth can be given by those who claim suffrage as a right of manhood which does not make it a right of womanhood also. If the suffrage is to be given man to protect him in his life, liberty and property, the same reason urge that it be given to woman, property to protect. If it be urged that her interests are so bound up in those of man that they are sure to be protected, the answer is that the same argument was urged as to the merging in the husband and wife's right of property, and was pronounced by the judgment of mankind fallacious in practice and in principle. If the nature of men and women are so alike that for this reason no harm is done by suppressing women, what harm can be done by elevating them to equality? If the nature be different, what right can there be in refusing representation to those who might improve the nation by about many social and political questions?"

"It is sometimes asserted that women now have a great influence in politics through their husbands and brothers. This is undoubtedly true. But it is just the kind of influence which is not wholesome for the community, for it is influence unaccompanied by responsibility. People are always ready to recommend to others what they would not do themselves. If it be true that women cannot be prevented from exercising political influence, is not this only another reason why they should be steered in their political action by that proper sense of responsibility which comes from acting themselves?"

"We conclude then that every reason which in this country bestows the ballot upon man is equally applicable to the proposition to bestow the ballot upon woman, that in our judgment there is no foundation for the fear that women will thereby become a danger to all the duties she has hitherto performed."

Salvation of the Heathen.

A new light seems to be breaking on the orthodox mind concerning the problem of saving the heathen. This light has long been glowing brightly, but only the unorthodox and infidels have discerned it.

According to the New York Sun, the Rev. Dr. McConnell, of All Souls' church, at a missionary meeting in Carnegie Hall, said:

"I do not know whether pagans will be damned or not. I will qualify that by saying I do not think they will. I do not believe God will punish those who have committed sin innocently."

Whereupon a Congregationalist writes after this sensible fashion:

"Then the future state of the pagans will not be improved by sending missionaries. The case stands thus: If no missionaries are sent to the pagans, all the pagans will be saved. If missionaries are sent to the pagans, such of these heathen as have the Gospel preached unto them and do not accept it will be damned. Send no foreign missionaries and no heathen will be damned. Send some or many foreign missionaries and some will be damned. Now, I want all the heathen saved. Consequently, I will not give a cent for foreign missions and damning the heathen. I will save the heathen souls and my money. If there were no foreign missions, the heathen—in China, for instance—would have much less trouble here and none hereafter."

Wise conclusion, and it were well if all the missionaries and missionary societies would see the point and come to the same conclusion. Thus would all the heathen be saved, the population of heaven enlarged, hell diminished, and the Devil and his angels have less to do in the way of tormenting the lost.

By all means let the pious soul-savers save their money and save the souls of the heathen at the same time, by leaving them alone in their ignorant innocence.

He who forces calamities suffers them twice over.—Pate.

A STUDY OF CRIME AND CRIMINALS.

Spiritualism and All Religious Sects Should Commence Cleaning House.

Has the World Reached the End of the Present Progressive

Cycle?—Crime and Criminals Increasing Everywhere—

Statistics Demonstrate That Humanity Are Retreating—

The Criminal a Parasite—A Disheartening Picture

Drawn by Master Minds—Startling Statistics in Dr. Arthur

MacDonald's Report to Congress—Asks Government to

Provide Laboratory—\$500,000,000 Spent Yearly to Fight

Crime, Nothing to Study Causes.

New York Herald Bureau, No. 734 Fifteenth Street, N. W.,

Washington, D. C.

Widespread attention will be attracted to the report made to Congress by Dr. Arthur MacDonald, of Washington, showing statistics of crime, suicide, insanity, and other abnormal conditions, as a result of which the contention is made that crime is on the increase through the world relatively to population and notwithstanding the great strides which have been made by education, the arts and sciences and philanthropy.

The report is made in support of a bill to provide for a laboratory for the study of the criminal, pauper and defective classes. In the United States six hundred million dollars is spent every year because of the existence of criminal classes. Nothing is spent by the government to investigate the causes of crime or to mitigate in a scientific way the influences which promote abnormal conditions leading to crime.

The whole question should be treated on the principle that the government is a solidarity. For instance, the question of the mining of coal is at first blush no business of the government. Yet when the coal strike threatened to stop all the wheels of industry it became the question of the highest interest.

Could Stop Government.

So, too, with this question of criminology. It is not a matter of concern to the government, yet if no study be made of it it is possible for it to stop all government. A crank could do it with a single shot, as was the case at Buffalo. To study the causes and get at the root of the evil, this is the object of Dr. MacDonald.

The statistics which have been presented in the report are irrefragable. They show that through thirty years crime in various phases has been on the increase. So have mental disorders and nervous diseases. During the same period life has been swinging along, becoming easy, the education of the mind has increased at a tremendous rate and influences have been prevailing which one at first thought would suppose ought to tend to eradicate human savagery and bring us nearer to an altruistic condition.

This is true the world over. According to the statistics it is true as to murder and suicide, as to insanity and nervous diseases, just as it is true as to an increase in population and as to the betterment of social and domestic conditions of working and living.

The scientist who has collected the statistics on which he bases these conclusions would not have it reasoned that the world is steadily degenerating and is bound to go on growing worse and worse.

Turn Always Comes.

There have been cycles during which mankind distinctively retrograded, only to start anew and follow an upward tendency for a long time, going higher than before. Thus it is pointed out that when the Roman empire began to decay those students of the sciences of the times would unquestionably have held that the world was growing worse and was bound to continue to grow worse. The conclusions drawn are not to be taken as evidence that a permanent retrograde movement has set in, but rather that the human race has not yet settled down and adapted itself to the tremendous changes in manners of living and employment that have come, when compared with other eras, with a rapidity almost lightninglike.

The Congressional report which has just been printed calls attention to the fact that objection is frequently made that his relative increase in crime etc., is due to more stringent methods of gathering the data. While, doubtless, this has weight, yet how much it has had to do with the increase is a matter of opinion. In the judgment of those who have spent their lives in dealing first hand with these forms of abnormality better methods of inquiry will not account for the increase.

Due to Rapid Development.

It would seem that it is due more to the rapid development of the world in general than to any specific cause. Thus,

Spirits in Prison.

The Chicago Journal of late date furnishes a theme for a sermon in its lucid account of some impressive incidents in connection with the life of a wealthy man—a banker—by the name of Edward S. Dreyer, who lately was sentenced to serve a term in the penitentiary at Joliet. Money was used lavishly in his defense; the ablest lawyers tried to rescue him from the meshes of the criminal court; the subtleties of the law were brought into requisition from every point of view, in his behalf, yet he was compelled to don the prison garb like any other ordinary abject criminal.

If any of the former friends of this disconsolate convict had been at Joliet on the morning of January 2, they might have seen an underdressed man in a blue-gray uniform emerge from cell 177 of the penitentiary cell-house, and, placing his hands on the shoulders of John Fitzgerald, a burglar from Chicago, march in lockstep out of the building, with the hands of Tom Smith, a forger, resting upon his own shoulders.

This underdressed man was the once proud and rich banker—now merely Convict No. 8,119.

The prison yard was still dark as night, but by lantern light Dreyer marched with the other convicts to a stock of buckets, each bearing a number. One of these Dreyer took and proceeded with his morning ablutions.

Having finished, the lockstep was reversed back to cell 177, where alone, Dreyer was handed a tin plate of bread and a pall of coffee. The tin was dull with many scourgings, and the bread was not inviting, but Dreyer ate it, because there was nothing else to eat.

At 5 o'clock p. m., each day Convict 8,119—Banker Dreyer—will march to cell 177 where in the tiny stone apartment behind the red painted bars, he will be given his meager supper.

Then until 9 o'clock he will be at liberty to commune with his own thoughts if he chooses. He may read by the single electric light in his cell, or he may sleep if he wishes. If he had a cellmate he would be at liberty to converse in low tones, but Dreyer has a cell to himself—a punishment that many of the prisoners dread more than the daily routine of the penitentiary. The awful loneliness of the evenings appalls them, unless they are sufficiently educated or of the proper temperament to find am-

pleasure in their own thoughts, or to find in the study of the life of the great men of the world a solace and a goal.

There has not only been a rapid increase in social abnormalities, but in many other things, such as education, intelligence, wealth and in comforts of living for the poor.

If we take in our own country the groups of States that show the greatest education and intelligence we find that they also exceed in pathological evils, as insanity, suicide, nervous diseases, juvenile criminals and almshouse paupers. But to assume, for instance, as is sometimes done, that education and intelligence tend to increase social evils is a too common mistake of confounding concomitants with causes.

The North Atlantic States show that the average number of years' schooling of the inhabitants is 6.05; that the percentage of the illiterate is 5.9; that the number of people per library is 5.87, and one out of every 714 goes through college. As against that, in the South Atlantic States the average number of years' schooling is 2.73; the percentage of the illiterates is 14.5; the number of people per library is 2.9; 138, and there was one college student to each 1,030 inhabitants.

So much for the education and intelligence of these two groups of States. As to the pathological conditions, Dr. MacDonald's figures, taken from the census, show that the number of insane per million in the North Atlantic was 2,385, and in the South Atlantic 1,322. The number of suicides per million in the North Atlantic was 77.09, and in the South Atlantic 18.

The death per million from nervous diseases in the North Atlantic was 2,181 and in the South Atlantic 1,168. The number of juvenile criminals in the North Atlantic per million population was 425 and in the South Atlantic 126. The number of almshouse paupers per million in the North Atlantic was 1,790 and in the South Atlantic 914.

The report contains a table which shows that while wages have increased prices have decreased, indicating better opportunities of living, more general comfort, hygienic improvements, etc. While the consumption per capita of wheat, coffee and other grains has increased, the consumption of malt liquors and sugar has increased much more.

This might be interpreted as a tendency toward less solid, less stable or more artificial food, since, also the consumption of meat and potatoes has decreased. While potatoes are not especially nutritious, yet with meat they are regarded by physiologists as a very desirable combination.

Sugar Not Held to Blame.

Dr. MacDonald says that if we were to argue from mere concomitance we might say that since the consumption of sugar and the number of divorces, suicides and juvenile crimes have also increased, this increased consumption of sugar is one of the causes of these evils. Doubtless all such factors may be related in some way, but the investigation has not reached the stage at which such relations can be determined.

But there are matters which seem to have a special relevancy to the increase in crime. For instance, the rapid development of society. Fifty years ago the enterprise of the press did not enable every one to have the news of the world, good and bad, at breakfast.

An abnormal strain is put upon the nervous system as compared with the muscular system. The trolley car, the automobile, the telephone—none of these things tend to make people exercise less and to think more. The business man of to-day, with the methods of getting about quickly, with the stenographer at his elbow, the telephone at his desk, the electric car waiting at his door, the elevator whisking him twenty stories in three minutes, is enabled to do the work in a day that fifty years ago would have required a week or more.

Medical men have already noted the results of this easy muscular and arduous mental life. Hence a reaction has already set in through the development of systems by physical culture.

The investigator for Congress has noted in commenting on these statistics of crime, that youths, as compared with adults, have committed more crimes as society has developed. Suicide among children has greatly increased; this might be regarded as a symptom of diseased precociousness.

The tables which have been prepared are all taken as far as possible from official publications. Yet the results in all countries are the same. It is shown that the evil effects of city life are an enormous relative increase in deaths from alcoholism and suicide. Also it is shown that deaths from nervous diseases are more frequent in the city than in the country.

Evil of Concentration.

Figures are given which seem to support the theory that

a race that is most free from crime when in an agricultural state can become most criminal when concentrated in cities. This is shown by British statistics, and it is also shown that the seaport towns show the highest percentage of crime.

Tables are given to show that suicides are most frequent at ages between fifty-five and sixty-five both in men and women, but in general three men commit suicide where one woman does.

It would be hazardous to give any general causes of suicides due to profession or trade. In comparing the three learned professions it is found that the lawyer and physician are near the maximum in the number of suicides, while the clergyman is nearest the minimum.

Soldiers commit suicide twice as frequently as any other profession and five times oftener than the general average. It would be impossible, in the scope of a newspaper article, to go into the details of all these interesting statistics, which have been collected by Dr. MacDonald. He has made two interesting reports on this subject, one of which is "A Plan for the Study of Man," Senate document No. 400, Fifty-seventh Congress, first session, and "Statistics of Crime, Etc.," Senate document No. 11, Fifty-seventh Congress, second session.

The Views of Dr. Max Nordau and Cesare Lombroso, as Set Forth in The New York World.

What is Crime?

How is the normal, virtuous man to know when the two most famous criminologists in the world are now loudly differing?

A controversy on which scientific Europe is eagerly taking notes is now being carried on between those past masters in the study of criminal characteristics, Dr. Cesare Lombroso and Dr. Max Nordau, author of "Degeneration."

Dr. Nordau, only a few weeks ago, advanced for the first time his new "biological theory of crime." The criminal, he announced in triumph, is a parasite. Morally and mentally degenerate, preying on the society that supports him, he is exactly comparable to the animal and vegetable parasites that exist by preying on larger organisms, to which they likewise make no return. The analogy is complete. Away with the definition of the lawyer that crime is an "infraction of law; with that of the theologian that crime is a disobedience of divine command, and with that of the anarchist who, recognizing neither law nor divine command, declares that crime is no crime at all!

But here Dr. Lombroso interrupts. Does my learned friend not know, he says, that crime is atavism? Has he not read my book, "The Criminal Man?" Parasitism forsooth! Crime is a matter of inheritance, reversion. The germs of all the crimes lay with the heart of prehistoric man. Sometimes he developed them, sometimes he did not. But any modern animal manifestation is a halt in moral progress, a harking back to that prehistoric grandfather. An absolutely new characteristic in a human being is impossible. Criminal impulses are as old as time.

The war of words is still on. Not only by these two high authorities, who are as courteous as they are erudite, but by sociologists everywhere. The outcome of the discussion is recognized as a matter of supreme importance. Why are some men criminals? Is crime a disease? And how should crime be treated? These are questions upon which this interesting controversy may shed great and valuable light.

To the popular mind Dr. Nordau's conception of the term "criminal" will come as somewhat of a shock. To the criminal ranks belong, he declares, conquerors, tyrants, social dictators, political and financial terrorists. The idle wearer of a crown and the Beau Brummel of a frivolous society are both criminals, both parasites, because they obtain the gratification of their desires without any pretense of reciprocity. "The great monopolist," Nordau continues, "the unscrupulous speculator, the protectionist who abuses his political power to impose a tariff that enriches the minority at the expense of the majority—these are the types, sometimes better, sometimes worse, of the pirate of olden times and the thief of all times. All are parasites, all are criminals."

Nordau distinguishes between crimes of parasitism and crimes of passion, such as murder. The accidental crime prompted by passion is, he says, inherent in human nature and inevitable. The really unpardonable crime is that of the parasite whose crimes serve his own convenience and profit. "And the great remedy for this kind of crime would be a social organization which would render co-operation complete, which would not permit dishonest commerce, which would prevent the abuse of his superiority by the strong and which would insure to the weak the minimum of his needs."

Moreover, Nordau does not believe that prehistoric man was wicked, finding him social in his tendencies, whereas the criminal is anti-social. And he suspects that the first step in degeneracy and crime was taken when indolent man first permitted woman to wait upon him—when he, in short, learned to become a parasite.

To all of which Lombroso replies that although parasitism

is no doubt responsible for certain crimes, atavism is, after all, as he has maintained, the chief cause. He admits that the sharper, the tramp, the thief, the bankrupt and the professional beggar are parasites. But parasites, he insists, are creatures who have undergone atrophy of mental, moral or physical functions. They are stationary beings. The real criminal, on the other hand, is an active creature. A criminal's senses, particularly his sight and hearing, are very acute, and his muscular agility greater than that of the normal man. And if he is deficient in morals or intelligence he displays, on the other hand, a wonderful ingenuity.

There is, indeed, a complete antagonism, continues Lombroso, between the apathetic, immobile life of the true parasite and the restless energy of the criminal. The professional criminal has a singular fondness for change of occupation. "Sixty out of seventy pick-pocket and sixty out of ninety-seven thieves I have found to be men who indulged in a frequent change of trade, whereas among a hundred normal men only thirteen had changed their occupation, and that only once."

"Far from holding Dr. Nordau's view, it seems to me that the only point of analogy with animal parasitism is to be found in the still existing remnants of the ruling classes of the nobility. Inertia and the atrophy of productive functions have here given rise to an enormous number of vices, all injurious to society, such as pride, arrogance, hypocrisy, incapacity and total inaptitude for intellectual and social activity, sometimes reaching the extreme of actual imbecility."

The Crime Wave Sweeping Over the Country, as Set Forth in The Chicago Tribune.

The statistics printed in the Speaker of London by the Rt. Hon. G. Shaw Lefevre, as to the increase of drunkenness, pauperism, and crime in Great Britain are remarkable. The number of paupers in England and Wales in 1901 was 18,800 greater than in 1900, and during the eleven months of 1902, ending with November, this increase was swelled 13,000 more, the increase being greatest in London, where the work-houses are overcrowded.

In the matter of crime the increase of persons sentenced to penal servitude in 1901 was 193, and of persons sentenced to ordinary imprisonment, 17,163. Though greater in London than elsewhere, the increase of crime was general throughout England. As to drunkenness, the conviction of persons for the three years, 1893-'95, were 150,000; for 1896-'98, 169,000; for the last three years, 189,000. In London the number during the same period increased from an average of 27,000 a year to 41,000. As to vagrancy the reports show that the average number of vagrants relieved daily in the workhouses increased last year by 20 per cent, and as compared with ten years ago by 100 per cent. In the meantime deposits in the savings banks are falling off fast.

In seeking for the causes of the increase of crime and its consequences, Mr. Lefevre vaguely attributes it to hard times, high taxes consequent upon the Boer war, and the increased cost of the necessities of life. But has he found the right cause? The year which has just closed was not one of hard times or of high taxes in this country, and if the necessities of life have risen in value there has been an increase in wages. Yet crime of all kinds, while not increasing at such a rapid rate here as in England, has increased greatly during the year. Vagrancy may not have increased, and the most reliable authorities are of opinion that drunkenness is decreasing. Murders and suicides, however, have largely increased. Evidently other than industrial and political-economic causes must be sought for in this country. Has Dr. MacDonald, the specialist to the United States bureau of education, hit upon the right cause when he says that the rapid development of society, with its strain upon the nervous system, is the cause of crime, suicide, and insanity, and that "in periods of rush and strain the weaknesses of human nature become more apparent?" There is food for thought for the social philosophers in the doctor's statement that "when the nerves are unstrung by overpressure the will may become weak, depression and pessimism set in, and loss of self-control follow with its consequent abnormal actions leading on to crime and other social evils."

Here we have it from three different sources—crime increasing, the world retrograding in many respects. This is a doleful picture in the beginning of the twentieth century. Spiritualists should ponder this question well. Every church, every cult, every club and every Spiritualist, should look squarely at the above showing. Nothing but strict honesty, purity of character, and manly endeavor to live in harmony with all the cardinal virtues can counteract the downward tendency now commencing. We are hopeful of the future; and believe that at no distant day a healthy counteracting wave will start and the world be redeemed from the darkness now enveloping it.

Illustrating Christianity.

It appears from the Washington Post

that George Otis Draper, millionaire, inventor, and globe trotter, and son of ex-

Ambassador to Italy, W. F. Draper, is out as an author, having made public his authorship of a philosophical work

published anonymously over a year ago, in which he declares Christianity and takes the ground that Christian ideals are impossible. In his book he declares himself to be a searcher after truth. The book contains fourteen chapters. In the first chapter the author comes to the conclusion that Christianity is illustrative of the awe of ignorance. Under the chapter heading, "The Older Doctrine," he states: "Christianity is primarily founded on absurdity. It assumes the creation of an imperfect world by a faultless artisan, who makes his toys suffer for his mistakes."

The results of his conclusions on the divinity of Christ are embodied in the sentence: "Christianity has been built up around a literary creation, the great masses having taken the simple account as unquestionable truth." On "The Impracticability of Christianity," he says: "Admitting the object of Christianity is abandonment of earthly affairs for devotion to the spiritual welfare of our fellow men, will any careful student conscientiously affirm that there is one Christian country, state, county, city or town where the ruling instinct is not individual worldly gain? This Christian ideal is not only impossible, but it is absolutely absurd, unchristian, and undesirable. Christianity has come to signify commonplace morality. Wealth, power, conquest, all the factors which Christ abhorred, were the chief aids in establishing his present standard of success. The Christian religion is impracticable, impossible, imperfect; it was against human instinct, human reason, human experience. Why not have done with it, root and branch?"

As a substitute for Christianity, he suggests a new faith that should be progressive, free from restraint or dogma, without compulsory forms, with utilitarian ends, with expedient constitution, with willingness to learn."

"Three Jubilee Lectures." By J. M. Peoples, M. D. Doctor Peoples is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are as an event in life. By J. M. Peoples. One of Miss Whiting's most suggestive, intense and richly thought-out books. It is laden with rich, thoughtful spirituality. For sale at this office, 10 Locum St., Chicago, Ill. Price 50 cents.

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IMPORTANT.

Request and Thanks From the N. S. A.

To the Editor and Friends at Large:—In the tribute of love and sympathy expressed by the officers and members of the Morris Pratt Institute, towards Mr. and Mrs. H. D. Barrett, in the earthly loss of their only and beautiful child, the following resolution appears:

"Resolved, That the secretary of the Morris Pratt Institute request the N. S. A., whose beloved president, Mr. H. D. Barrett is, to at once set apart and make known a certain day and hour for universal concentration of spiritual thought and power, for strength and comfort to our beloved brother and sister. May this wave of thought, universal from sphere to sphere, give them courage to look through the cloud of sorrow to the brighter life where the mists of earth shall clear away, and Never shall a tender tie be broken."

In connection with the above, it was suggested that as the 29th of January will be the birthday anniversary of Thomas Barrett, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought, therefore it is requested of the friends everywhere that they concentrate their loving and helpful thoughts of sympathy upon Mr. and Mrs. Barrett, that comfort and renewed strength may reach them, on January 29, at 8 p. m. Spiritual societies not meeting on the date mentioned, could also fix their united thoughts of love and sympathy at the same hour mentioned, on the following Sunday, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought, therefore it is requested of the friends everywhere that they concentrate their loving and helpful thoughts of sympathy upon Mr. and Mrs. Barrett, that comfort and renewed strength may reach them, on January 29, at 8 p. m. Spiritual societies not meeting on the date mentioned, could also fix their united thoughts of love and sympathy at the same hour mentioned, on the following Sunday, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought, therefore it is requested of the friends everywhere that they concentrate their loving and helpful thoughts of sympathy upon Mr. and Mrs. Barrett, that comfort and renewed strength may reach them, on January 29, at 8 p. m. Spiritual societies not meeting on the date mentioned, could also fix their united thoughts of love and sympathy at the same hour mentioned, on the following Sunday, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought, therefore it is requested of the friends everywhere that they concentrate their loving and helpful thoughts of sympathy upon Mr. and Mrs. Barrett, that comfort and renewed strength may reach them, on January 29, at 8 p. m. Spiritual societies not meeting on the date mentioned, could also fix their united thoughts of love and sympathy at the same hour mentioned, on the following Sunday, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought

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686

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