

Besides this spirit doctor, there are two spirit Indian medicine men in our home; they are very strong magnetic ev not only cure every sick-

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spirits. Some see spirits, and a physi-cian thinks it is imagination; some hear the spirits talk, and the very wise old-school medicine man calls it hallucination, etc. All these patients are mediums, and a physician who under-One spiritual manifestations can easily relieve those afflicted victims. We need them also to treat all the criminals; we ought to take pity on all the inmates of penitentiaries; they are sick and diseased. Most of the criminals are misled or obsessed by evil spirits, and they ought to be treated accordingly, and discharged when cured. Our barbaric system to kill a man for a crime is wrong; we ought to try to cure him, and if that is is not possible, if his natural life is too short, to keep him in prison not only to prevent him from do ing more evil, but to prepare him for the spirit world and to help him to fill his mission on earth as good as possible. It is dangerous to kill a beastly murderer, as he being in the spirit world, might obsess another mortal body to commit the same crime. Czolgosz, for instance, was obsessed

higher needs and aspirations. The spirit world has been revealed, not as a New Jerusalem, fenced around with jasper walls, and having pearly gates, through which the hillions are admit

demonstrate the poverty of these ancient platitudes. The first of these discoveries shows that all of the material

sages this way, two being written with sages this way, two being written with colored crayon. Our class consists of two trumpet mediums, two independent some time ago, and a Christian lady even possessing any significance, have slate writers, three clairvoyants, one healer, two materializing mediums and one clairaudient. I pray that our expe-Lord's prayer." and I feel to echo the humanity tending? That portion of it

ness in our family, but also many friends of ours have the benefit. of these Indians is my personal guide and I wouldn't exchange him for of those allopaths who signed that petition, or rather certificate of ignorance, to the legislature of Utah.

There are now at least 10,000 Spiritualists in Utah, who more or less enjoy medical treatment from their spiri friends. So of course the allopaths need protection if they don't want to starve.

As to the osteopaths the foregoing will be proof enough how far ahead they are of the allopaths in science, and what a blessing they are for mankind. They don't use a knife or medicine, and still are able to cure nearly all diseases. While the allopaths use the knife in treating appendicitis, killing most of their patients or crippling them for about \$300 to \$500 apiece, the osteopath cures surely without a knife or medicine and without charging an enormous fee for his services.

Christian Science is on the road to Spiritualism, and as soon as the leaders

will have investigated the latter a little more, they all will belong to the one great natural truth, using the same rem edies for our suffering brethren.

Now, what will our law-makers do against these healers? Will they prosecute spirits like Dr. Krick? I warned him, but he answered jokingly, "I am not afraid." Or do they want him to undergo a medical examination and pay a big license fee?

Could a living soul think of hindering an osteopath to cure people so surely and so cheaply as he does? His treat ment is similar to Professor Lorenz' method, the noted physician Vienna. Would the state of Utah proenjoys it. hibit him to heal within its boundaries? O santa simplicitas!

The question might come up, what to do with all our physicians who increase in number every year. And true enough, they, as well as all the lawyers, have be come a burden on the public; they are placed wrong. Let me say first, that they need a higher education yet! Their diploma of which they are boasting now, is no good for medical practice as long as it doesn't include a certain knowledge of our natural law. They think they know it all as soon as they feel that diploma in their pocket but there are every day new developments in the law of nature and we all have to wanted to have done. learn continually in order to fill our mission on this planet. Such is manifested by Spiritualism, and our universi ties ought to provide in future for such instructions!

All these highly educated men ought to made-exempt from our competitive system; they ought to be salaried by the state, county or city. We need a revolution in the medical application; we then will find that it is easier to prevent than to cure disease, and our physicians will then be able to keep us all in a healthy condition, while it is in their interest at present to keep us sick as long as possible! We need them in the insane asylums as well as in prisons. Do away with the muscular power; instead of a rough soldier, let a highly educated physician handle these unfortunates. Three-fourths of all pa-

tients in the insane asylums can be don't see any good in him." Then you cured through Spiritualistic scholars. are no seer. Look deeper, and you will 'A good many are obsessed by bad and find the God in every human soul. sometimes by harmless and even good | Ralph Waldo Trine.

to kill McKinley. He said himself, that he had no motive or reason to murder McKinley; he never had a grudge

against him until three days before the leed; the idea to do the crime came suddenly, and he could not help himself. It is plain that he was merely a tool, not for an earthly subject, but he was obsessed by an evil and beastly spirit. He himself was not responsible, and to kill him, although right by law, was not

only unwise, but also unjust in the eves of a Spiritualist who understands our natural law. Even minor crimes can be traced to obsession and bad influences; a drunkard is a victim of such evil spirits. A

drunkard has the same passion in spirit life as he had in the mortal body and. influencing the mortals to drink, he also

A brutal murderer, when beheaded. right after his crime, has no time on earth to become a better man. All we do is, that we pray with him, let him confess and repent and then console him that Jesus Christ will deliver him from all his sins. But, alas! when the highest conception of right and justice. hangman finished him, he didn't know for a long time where he really was,

and finally found himself in the dark. He was not called before an angry God on the golden throne, nor was there a redeemer for him, and before he learned the earth life. that he had to be his own redeemer, he

probably obsessed or influenced many mortal beings to do all the mischief he Our law-makers at least ought to know that our earth-life is the first stadium of existence, and that it is our duty to learn how to fill our mission here and to prepare for the spirit world.

For all ignorant and sick people we need teachers and physicians and there is where our highly educated physi-cians ought to have their working field; there is where I want them to labor for good salary.

But by no means interfere with those who are working already in the right direction. Not only leave the Spiritualist, Osteopath and Christian Scientist alone, but give them a helping hand whenever it is possible. G. M. HEIN.

Salt Lake City, Utah.

I sometimes hear a person say: "I

ted, but as a real world having trees, flowers, streams, lakes, mountains and temples of justice, that go to make up

a real world, but as far advanced of the material world as the spirit body the physical body. Love, Truth, Kind-ness and Justice should be our first and gent proportions. A chemical analysis last thoughts, and that alone will give of the human brain discovers elements to us our unquestionable title to the mansions that are prepared for us in known to be factors in the development the world beyond. of all bioplasmic and plasmatic life.

of nature co

in the laboratory of infinitude.

Those freed from the care of our Indeed, the great truth is that all of the earthly bodies, could pursue those thoughts and studies, and get those thoughts and ideas which our earthly hodies prevented. The weary toiler finds himself free from drudgery in orization. Thus we trace unity of general der to supply his wants. But we do hot enter into a state of endless rest (Folded hands are ever weary: Selfish mic process. hearts are never gay). We will find

work awaiting us, congenial to us, inviting our energies and the spark of talent we may have to unfold and develop to a full fruition, under such conditions our work will be a continual happiness. There the mourners will find those

There the mourners win ind these that are dearer than life, restored to their hearts once more. We are separ-ated by death, and reunited by death. And oh! how the world mourns its dead; those who are ignorant of the revelations of Spiritualism, are groping for light and truth. and may grow weary for light and truth, and may grow weary in the task, and seek to solve the mys

tery by putting an end to their earthly existence. Every case of suicide is an evidence of the world's need of the revelation of Spiritualism, and the solace it can give The conditions under which happiness is to be obtained hereafter are also revealed by Spiritualism, and the perplexity arising from the conflicting scheme

of salvation is disposed of forever, and the mind and heart are set at rest. forever in regard to the death problem. The only way to obtain salvation is to do that which is right at all times, and all places, for as we sow, so shall we reap. This plan appeals to the conscience as being in accord with the

This briefly summarized revelation of Spiritualism is of the greatest importance to the rising generation. It forms a social, moral, and spiritual foundation on which to build the superstructure of

Teachers, parents and friends should see to it that those beautiful heart and soul-inspiring revelations are taught to the children, that their lives may be blessed, and made useful thereby, and the change called death may be happy in the consciousness of a well spent life, and a happy reunion with the loved ones gone before us, in the homes not

made with mortals hands, but of the kind words, deeds and loving actions, congeniality, brotherly and sisterly love, displayed to one another in this dark unsympathetic world. SPIRIT WILLIAM GALT.

Through the inspirational mediumship of E. J. Beaulio. Ob, friend, never strike sail to a fear.

Come into port grandly, or sail with God the seas.—Emerson.

"The Light of Egypt." Volumes 1 and 2. "An occult library in itself,- a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this. office.

tho ol ments of nature-that is to say, that the elements which are found in a certain riences may encourage all who may be investigating Spiritualism, that they kind of wood may be found in varying proportions in other woody fiber. Many may find it a grand success as it has been proven in this place to those who of the elements found in a common rose-leaf, for instance, may be found in have tested it and found Spiritualism the light of truth. the leaves of other flowers, but in diver-MRS. S. A. BREWER.

Flushing, Ohio.

are invisible. Gravitation is an invisivarying forms of matter are composed ble relation of matter to the electro curof elemental energies uniting in each rents of the earth's magnetic 'energy. existing form upon some special plane Electricity is the product of molecular of what is known to-day as polar organexcitability, an invisible reaction. Disease is an invisible mode of motion actmethod in all forms of life and developing upon, and in the vascular system. ment throughout the infinitude of cos-The processes of digestion and assimilation are an invisible process. "The second, but by far the greatest molecular changes taking place in the discovery of modern research is that glands of the physiological anatomy of nature evolves formative or shaping forces as the real entities or soul of man are beyond vision. All nature is infinitely co-related by principles of po-lar affinity. Were this not so, there things; while what we see, the visible, ualism. is only the phenomenon of the invisible could be no growth or development of foods and flowers. This corelation ex-tends into every department of cosmic process. Man's mental nature, no less than his physical organism, has its coshaping energy. Thus we see a flower but the visible flower is only the exter nal appearance of some invisible shaping energy, which as the real vital en relations. Mind is co-related to mind,

ing energy, which as unertain vital ele-ergy lies affined in the plasmatic structure, and as such, it is beyond our vision. We note the growth and devel-opment of a trac from the and develand conscious states to conscious states

throughout the infinitude of time and opment.of a tree from year to year. It maintains its individuality. It does not change into another kind of tree. It space. Wireless telegraphy demonstrates the principles of this truth in a wonderful way. An electrical field in. grows larger from year to year, but its Chicago responds to the vibrations of invisible soul principle; directs its the same polar field here. Mental telgrowth. Nature not only co-ordinates epathy is an exposition of polar co-rewith this soul principle as a special lations.

shaping energy, but the soul principle "These relations of one individual itself developes with each succeeding consciousness to another have been year into a more majestic formative endemonstrated by our psychic research ergy, supported and sustained by the societies thousands of times: and may life principles of elemental forces found I add that these co-relations of the concious soul of man extend to spheres of "With these discoveries of the unity existence beyond the boundary of of nature in developing her heterogene earth existence. Every expression of ous forms of growth from her infinite life, whether plasmatic or bio-plasmatic. variety of elemental substances, and is a symbol of the activities taking that she evolves first a shaping formative life principle, which is the real and place in the form we see. All nature expresses her growths and reactions in central fact in her evolutions, there is gradually dawning upon the progressive symbols. Man expresses his relations intellect of this age a new thought; that to his fellowman by symbols. Human this invisible life energy of plasmatic consciousness is eternally related to human consciousness by symbols of sign or symbols of sound. Human conand bioplasmatic existence requires the constant reactions of molecular change sciousness has no other means of comto support and grow the invisible soul munication, and the spirit would em-ploy both of these methods in communior life, and so what we see of the external of any form of existence is the recating with the mortal. These princisult or phenomenon of the shaping enples of co-relations and communication ergy or life principle permeating its or-ganization. Thus the life force and have always existed, but have remained undiscovered for centuries of time. shaping energy of a violet, is a distinct They, are the basic principles in the philosophy of Modern Spiritualism. hence you will see that Modern Spiritindividuality, and it is functioned by its own receptive polarity; to attract from the ether of space by the action of light ualism draws its inspiration and facts just the elemental forces selective to its from the established inductions of natgrowth. It does not sttract unnecesural philosophy."-Cattaraugus Repubsary elements: hence it will never become a pumpkin vine. In like manner lican, Little Valley, N. Y.

dom, has its individual receptive and selective functions, each developing in Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who Indeed, every type of existence from love deep, clear thought, reverent for monad to man, possesses this vital soul force. All relations in nature are invistruth alone, will be pleased with it, and | would not be quite all for there might well repaid by its perusal. For sale at be an occasional war to break the mothis office. Price, cloth \$1; paper, 50 ible relations. They are psychic rela-tions. Your chemist-physicist deals

with these invisible potencies in all the chemical 'experiments' for compound forms of matter lie can make, All chemical relations are invisible modes ence." By Daniel Kent Tenney, A a picture of war in heaven. Someway strong and conclusive argument from the old red dragon with his angels the basis of science. For sale at this worked their way into heaven and of motion. All processes of affinity office. Price 6 cents.

Lord's prayer," and I feel to echo the humanity tending? known as Spiritualistic or many of them sentiment.

I once had a prayer sprung on me at are tending toward theology just about a funeral service where I was called to as fast as time and effort can carry officiate, and I was greatly disturbed them. Religion, churchanity and theolthereby, because it was all out of joint with the occasion; entirely out of place It had been hoped that our new school in the service. A friend of the family, a would be conducted along original, up-Spiritualist, was asked to make a few to-date, independent, progressive, hupersonal remarks and the lady sprung manitarian lines, and not tumble headlong at the first clip into the rut of the that old prayer upon us.

I was mortified beyond degree. narrowest sectarianism; even drawing The Methodist minister of the place the lines tighter than any dycd-in-theand a good portion of his church were wool orthodox church. "Any person of present, and I thought how disgusting good moral character can become a t must have been to them, as it was to member." says the creed of the new myself, to see Spiritualists initiating Whitewater Spiritualist church. In the their ways just to curry favor of them. face of past developments (the facts of For a Christian to repeat the Lord's which I would not be privileged to here prayer is consistent, for it is in accord relate) such a statement must make anwith their thought, but why Spiritualgels weep in pity or laugh in derision. ists should use it is past comprehen- With crime increasing, with drunkenness among my own sex becoming more and sion, for in sentiment it is entirely at variance with the principles of Spiritmore common (and how terrible this fact), yet Spiritualists draw their gar-

Let us briefly analyze this famous ments of self-righteousness about themprayer. First, it presupposes a per-sonal God, and that that personage is of the masculine gender, and dwells in heaven. "Our Father who art in selves and through their creed tell the poor, unfortunate, erring ones: You are not wanted in our "set" (church). The very class that needs the benign influheaven. "Our Father who art in very class that heaven, shut out by the heaven." Here in the first clause is ence of Spiritualism, shut out by the

embodied three ideas; all of which are "holler than thou" feeling flaunted be-

in hell.

both.

his name be holy?

contrary to the principles underlying fore the world. The Christian church takes in people Spiritualism. That great force, or power or energy or something which of all kinds of character and of no char-Spiritualists sometimes call God, is acter, and tries to reform them and mother as well as father, which is really sometimes succeeds.

the negative and positive, the feminine and masculine forces of nature, and To what focus are we as Spiritualists tending? Toward ritualistic worship, must of necessity be impersonal, and with more thought of pomp and splenthus this God is no more in heaven than dor, fashion and rivalry in church display, than of effort at bettering human-Heaven is harmony and hell is disity. And yet we know that above the

cord, and our God that the N S. A. has clamor for Spiritualist churchanity are named Infinite Intelligence, reigns in heard the clarion notes of a few brave souls who are working to keep Spirit ualism upon the basis and

"Hallowed by Thy name." I suppose the name referred to here realm of naturalism where it belongs. means the word God. Hallowed means giving to the world the great truth of holy and holy means pure-free from the continuity of life and of spirit restain, and how that name can be holy turn as facts in nature and destined to as applied to that personage with which the Lord's prayer has always been asso-ciated and without which the prayer is costly worship.

In closing, let it be suggested to those meaningless, is one of the strange problems we meet. Jehovah God-the God | Spiritualists who need a written formof the Christian (and the Lord's prayer | ula of speech for a prayer, handed down is Christian), was jealous, angry, from the hoary past, that they let tho treacherous, deceitful, lustful, murder Lord's prayer have a rest and substi-ous, warlike and fierce. How, then, can Pan and all ye other Gods of this place, "Thy kingdom come. Thy will be grant me to become beautiful in the in-

done on earth as it is in heaven." ner man." This prayer is shorter than Now if heaven is God's kingdom and Jesus' prayer and more comprehensive, he rules there as king over all, and his for if we are beautiful in the inner life will is done there, all of which is it will be apt to work its way outward, claimed by the system that gave us the and no person can be truly beautiful

Lord's prayer, then I cannot see how that is not good, and if goodness reigns Spiritualists can desire such a king the world is redeemed. Wonder what the stickler-for-God dom established on earth If the kingcritics are going to do with Prof. Lovedom of heaven in the sense in which the

Lord's prayer is given were established land's splendid article on Causation, in on earth, there would be the strange the issue of January 24? anomaly of the stagnation of enterprise CLARA WATSON. with everybody engaged in active employment, which would consist in sing

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ing praises unto God every hour, every "After Har Death, The Every of a Summer." By Lillian Whiting. No day, every month, every year. No, that mind that loves spiritual thought can fail to be fed and delighted with this notony, for it is remembered that in book. Beautiful spiritual thought, comthose wonderful visions that St. John hining advanced ideas on the finer and had on the Isle of Patmos, he was given ethercal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. book for the higher life. For sale at created a disturbance and war was deshis office. Price, cloth \$1.

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accord with the shaping energy and life principle we call the soul.

LIFE AND EXPERIENCE IN SPIRIT LAND write it; but whop it shall remain unless changed by

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

LETTER NUMBER EIGHT.

Mr. Editor, Ladies and Gentlemen:-

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A part of my work is to return to earth and speak and write through mediums, or sensitive persons who have the psychic power largely developed. If spiritual beings did not do this, very little progress would be made by those on earth. Years before the word medium was understood, or applied to such sensitive persons, spiritual beings were engaged in the same way. Of course it was not then understood that spirits had anything to do with it; but that was simply misapprehension. Many people thought they were inspired of God when they felt the spiritual afflatus. Others considered that it was genius, or that some men were great geniuses: a great painter, a great author, a great inventor, a great preacher, a great statesman, a great philosopher, a philanthrouist, a great actor, a great reformer, a great singer or musician; these, and many others besides, were considered great geniuses-I forgot to mention poets as well-but who has ever stopped to ask what was really meant by genius, or what the original meaning was? Of course there are very many who know; but certainly the true meaning has long been lost sight of, or had become obsolete, at best, until the advent of Modern Spiritualism.

Now genius means one of the genii; and genii really means spiritual beings, or demons, and it was formerly believed that the genil entered a man's body, or inspired and overshadowed him, compelling him to do these great things. "He has a familiar genius or demon," and this is precisely the truth. ing of the name Isis-the earth. Child of Isis-Child of earth Strange that men lose sight of the spirit while they cling to the letter. A great preacher says, "I am inspired of God; I am overshadowed by him; the spirit of God is upon me."

Now, I used to think thus, and often said so; and some called me a genius. But I must here pause to say that the genii were not able to do good work through me, owing to misapprehension and prejudice on my part. I could not enentirely break away from that which I had been taught from my youth up; but now my work is clear and plain before me. I am now one of the genii or a genius; and, at present, I am the controlling genius of this medium, or sensitive; and, as I said at first, to write and speak to those of earth is a part of my work-my mission to earth-the remainder of my time is given to learning, and helping and teaching spiritual beings who do not understand as much as I do. Natural law compels me to do just as I am doing, the natural law of my own being. I think it may sound strange to some, especially Ao those who think that a demon is a devilish spirit, or a devil, or an emissary of the devil, when I tell them that I, It was simply applied to him by those who loved and fol-Henry Ward Beecher, am a demon; but such is the fact. Yes, I am a demon; one of the genii; the controlling genius, at present, of this medium.

The word originally meant intermediate spirit or angel messenger between God and man. Now when we say that demons are the interpreters of great, eternal, natural laws, to man, because they understand them better than man does, then we are striking the great rock of truth.

I have before stated that the Egyptians, Greeks, and old Romans, had no God other than the Gods innumerable; and these Gods, really, only stood as symbols of nature and natural laws. So here we are, back where the old Romans, Egyptians, and ancient Greeks, besides many other nations once stood, previous to their decay. . That the ancient Jews worshiped, or believed in a great battle spirit, or conquering hero, somewhat like Napoleon Bonaparte, or Alexander the Great, whom they called Yahve, is true; that they were determined not to have any other God is also true; but why the American nation should worship this God, the particular God of the ancient Jews, is not so clear. Of course we know all about the Roman Catholic church, that manipulated the old Jewish Yahye into the great, eternal God of all the world; the Nicene Council and so forth, the old manuscripts that had been gathered together, some of them written at remote periods of time, some of them remnants of old poesy, some the doings of ancients kings, others portions of old romances and novelettes; a conglomerate mass, to be sure; written by various ones at various times and epochs of time. The most of them were so fragmentary that the authors could not be discovered. But that did not matter. It was enough for the purpose of those who wanted to compile a bible, to take a little here and there, that which they thought would answer their purpose best, throw out this and that, which did not suit them and their purpose-which was supreme fower over the people-supreme power over all the world if that were possible-add a little as one would pepper and salt, for just the right flavor or seasoning to make it taste well or please the mind; and there you have it-the Bible! But the Roman Catholics have one Bible and the Protestants another. You see they fix it up occasionally to suit the taste; there are so many parts of it that become stale to the reasoning mind; so they rehash it, add a little more seasoning, and so forth, and then call the books thus produced the word of God-the unalterable, unchangeable word of Godbut even after all this, the so-called unchangeable, eternal word of the great Almighty God, was necessarily written by men, or through men and women; and those olden men and women were not one whit better than the men and women of your own time, many of them not as good; and, certainly, the greater part of them were not as intelligent. Then, why repudiate that which men and women write to-day? They write, they prophesy, they see visions and dream dreams; they talk and lecture under inspiration, and many of the Spiritualists will tell you that they are controlled or inspired by a demon; in other words a spirit-a genius-and those who are truthful tell you the truth, for they are thus controlled or inspired to write, to speak, to lecture, to dream dreams and see visions. Now what is meant by seeing visions? The meaning is clear to many. To see a vision is to see with the eyes of the spirit. Now to-day you call it clair-voyance or clear-seeingto see that which is not seen ordinarily; and, oh, what beautiful visions many clear-seers see, for when seeing with the eyes of the spirit they see the demons or spirits, and the spirit world as it really is. But not one clear-seer has ever seen a personal God, or the old Jewish Yahve; not one demon, or spirit, living, has ever told you that he or she has ever seen the great Almighty God of the Roman church: they all emphatically declare, with one voice, that they have not seen a personal God; they also all tell you that the angels, or demons, above them, all declare that they have not seen such a God. Then, why persist in believing that there is such a being, simply, because the ancient Jews believed in their tutelary battle demon Yahve, and because the Roman church believe, or say they do, in a great pontiff whom they call God? The ancient Romans believed in no such being, as I have already said, but in their tutelary Gods without number; for every natural law had its symbolic God.

the copyist or proof reader. But, I beg of you not to patch up and change my words as they patched up and changed the word of the so-called Almighty God at the Nicone Councilyes, and long before that, even each priest patched up and changed the manuscript in his possession to suit himself. Why, there is scarcely a sentence in the whole mass of books that the original author would recognize, and the ideas there-

in contained are such as his demon nor himself ever conceived of. "Well, Mr. Beecher, does Christ wash away the sins of the world?"

Yes, Christ washes away the sins of the world; but not Jesus of Nazareth. He was simply the child of a Jewish maiden; but there were very many by the name of Jesus in Nazareth and the adjoining country, just as you have a great many by the name of John in America; just as "Johnny Bull" has a great many by that name who serve under the "Lion and the Unicorn."

The name John should be rendered Yohn or Yun, and, really, it can be traced back to a word or symbol of the Sun: and the word Jesus should be rendered Joshua or Yehoshua -or Yahve helps-and Yahve was the great battle spirit; but if we trace the word away back of all this we shall find it identical with that of Zeus, the supreme; and, farther back still. Zus; and farther back yet, the real meaning, the Sun. The Zun or Sun God. Thus the name of Jesus would come to mean Child of the Sun or Helper. But the Sun God had a sister who became his wife. The real meaning being that the poon was the sister of the sun, and when she became his

wife the planets, their children, were born. And so we have all the planetary Gods. And thus we might go on. But why enter into a learned dissertation? the real meaning as far back as we can trace it-child of the sun, moon and earth. Isis, the goddess of the earth. That was the original mean--and the earth is inspired by the sun; that is, Isis is the daughter of the sun.

Yehoshua, Jehovah, Yahve. These are some of the Sun God's names-and Juno, Yuna, afterward Luna; and Isis, really means inspiration. Inspired of God, or the Sun.

So you perceive, friends, that Jesus, the son of God, really means the son of inspiration, inspired by the sun. That is the far-reaching meaning-that is to say the name Jesus reaches away back to its real meaning the sun. And as the name Jesus was as common as the name John, both really reaching back to the name of the sun.

Inspiration really cleanses the world from sin, or one inspired helps to wash away the sins of the world.

"But we understand you to say, Mr. Beecher, that Christ washes away the sins of the world."

Yes; and I shall proceed to show how it is done by Christ Christ does not, and did not, mean any particular Jesus The word Christ existed before Jesus of Nazareth was born. lowed him. Christ really means light-the light and heat of the sun-and I shall proceed to show that it does. The word Christ means anointed-and anointed means bathed-and the sweet-smelling hair of Isis means the sweet-smelling products of the earth, such as grass, or hay; flowers, trees, shrubs, and so on. These constitute the hair of Isis, or the earth. The Anointed of Earth! The earth anointed or bathed with light and heat from the sun or the father in heaven the sun. The child anointed by the father. It was

also supposed that the Sun God sent the rain: so the anointing consisted of light, heat and rain from the Father Sun, afterward the God of the Sun or Sun God. Thus, festivities came to be, when the ancient peoples

danced and feasted in joy and gladness that the sun and the earth were about to bring forth the young child-the Spring -that the father or Sun was about to anoint the hair of Isis -or the Earth-with light, heat and rain. The young child -the new Spring-was about to be baptized or bathed in showers or water and greater light and heat from the sun. And here is where the word Christ, Anointed, Baptized, Bathed, and so forth originated; and if this Christ does not wash away the filth and garbage of the earth, then what does? And if this is not the savior of the world, then what

"But we understood you to say, Mr. Beecher, that Christ washed away the sins of the world."

"Well, when the world is bathed in light, darkness disap-

UNDER THE SEARCHLIGHT

The Trusts, in the Light of Industrial Economics.

based."

Alfred Russell Wallace, one of the most distinguished of living English scientists, said: "The facts of Modern Spiritualism are as well established as the facts upon which modern science is He shared with Darwin the honor of discovering and elucidating the doctrine of evolution. In fact in the most important direction he alone prosecuted his researches and established the principles of spiritual evolution. He ed that there came a time when mental and moral evolution was of more importance than physical evolution. Then the law of natural selection began to work upon the intelligence of man al-most exclusively. Hence man's physical organization, for many thousand years, has undergone but little change, while his mental and moral intelligence the essential parts of his spiritual nature has expanded immeasurably. Along with man's mental and moral evolution has come industrial, social and political evolution to meet necessities of his expanding growth. It has become an established truth known and

recognized by all civilized and enlightened man that "Man is his brother's keeper." Every day, in social and political circles, this truth is producing practical results in the numerous reformatory, educational and benevolent institutions established upon broad, humanitarian principles. Our penal system is being purged of the element of revenge, and punishments and restrains are used more with a view to the reformation of the offender than to satisly a desire for vengeful satisfaction. In fact the best way for society to protect itself is to prevent, by proper education, discipline and training of the

young, all crime, vice and immorality. The truth that all men are entitled to life, liberty and the pursuit of happiness has been joined to and limited by the equally true and binding duty of each one to enjoy his own rights without infringing upon or interfering with the rights of others. In fact it is becoming very manifest that the way for each inbest advantage lies in the mutual enjoyment of the same rights with all others. No one can best enjoy life alone; liberty without the most comprehensive

dea of charity and toleration for all is a poor substitute for barbarism; each one can be most happy when all are happy. The ethics of the jungle, the red-in-tooth-and-claw animal nature are giving place to the demands of human brotherhood and the unification of human rights and enjoyment. Through industrial evolution, mad and destructive competition is being displaced by the unity of interest and organization secured by the enlightened application of the law of self preservation.

Capital seeks to preserve its profit by the promotion of trusts, labor is maintaining its right to living wages through unions and federation. These are gitimate, and natural evolutions, and when conducted with an intelligent regard for others rights, no statute law can prevent their successful and permanent establishment. The laws of men are uscless and impotent when they interfere with the operation of natural laws. If all the capital employed in any line of production was united in or close, harmonious organization, and all the labor employed in the same industry were joined in one union there would be very little friction between capital and labor in that industry. The heads of each organization would be able to arrange amicably all matters in dispute. In the recent anthrocite coal strike, if all persons employed in the mines had

been members of the Union, there would of course have been no outrages against nonunion men; and the coal operators indulging no vain expectation of breakng the strike would soon have granted the terms demanded by the miners' Union. And even now if all the coal operators were united in one combine. we would not see the strange sight of the most insolent member of the coal trust selling coal at a price which the consumer can get at \$7.50 per ton, while the independent operators compel a suf. fering public to pay \$12 and \$15 per ton their own benefit Then, too, responsibility for high prices could be fixed; the railroads, the independent operators, the coal trust and the retail dealers could not each one be blaming the others for the high prices. Enlightened selfishness borders close on intelligent benevolence; the best way to be happy yourself is to make others happy. Sniritual evolution as it proceeds is man. making it unmistakably clear that each one's happiness is closely bound up with the happines of all others. All advances in civilization have for a time set some person's nose out of joint; all improved machinery has for the time being taken the bread out of somebody's mouth; all advanced methods of organization and production have upset somebody's plans, but in the long run all things have been adjusted and the condition of mankind has been made better. In the economy of nature, the true end and intent of all inventions and improved methods are not the enrichment of a few, but a better condition of life for all; shortening the hours of physical labor, making physical subsistence easier for all, and giving to the masses more time for mental, moral and spiritual enjoyment and improvement. Trusts are formed to preserve the profits of capital from the ruinous eflects of sharp competition. If by employing new inventions and improved methods they cheapen production and give to the public a better article at a cheaper rate, they are a blessing to the community. But if they limit the out-put and extort high prices from the consumer and deprive labor of steady employment, and by floating watered stock perpetrate frauds upon the community and oppress labor in order to pay dividends upon over-capitalization, they should not be destroyed, but compelled by law to conduct their business in a proper manner. "Because horrible railroad accidents are frequent and trolley Cars are not at all times perfectly safe no one proposes to restore the ox-cart and the stage coach; but the public does demand that all the best modern inventions and methods shall be used to make travel safe and agreeable. So in regard to trusts, do not restore the obsolete methods of competition, but give publicity to the evil of trusts, so that all can see them and know how to apply the necessary remedy. If Congress under the present constitution has not the power to make the necessary laws, the source of all power. the people, will gladly change the constitution to meet all the requirements of the new conditions of production. Trusts should be compelled their capitalization upon assets, pay such wages to labor and sell their products products to the consumer at such prices as would yield not over five per cent on the investment. Whenever their profits 'exceeded that rate they should be compelled to share the excess of profits with labor and the public by a pro rata distribution of the surplus among the workman and consumer of their products. This plan would be automatic in its adjustments. If the trusts were content with five per cent profits labor would receive just wages

and the consumer would get the products at reasonable prices. If the trusts oppressed labor and extorted from the public consumer, they would be compensated by a share in the surplus profits. By these means better articles at cheaper rates could be brought within the reach of a larger number of con

sumers, and the enlarged market and increased demand would tend to fur-nish more employment for labor and the small producers whose business has been destroyed by the trusts. They can hitch their little wagons to the ascend-ing star; invest their capital in trust stock and find employment as workmen, supervisors or salesmen in the factories and salesrooms of the trusts Congress can create the Department of Industry with full power to examine all the books and operations of trusts and become as well acquainted with all the details of their operations as are the directors and heads of the organiza tion. With this knowledge made public Congress could proceed to enact all the laws necessary to prevent all the evils of trusts, without interfering with a natural and inevitable evolution of in dustries. This would be but an extension of powers now exercised by state and national governments in the examination af national banks, savings banks and insurance companies. An extension of power made necessary and justifiable by the great change in the relations of producing capital to labor and the pul

lic. The objection to this plan of procedure is that it is an improper interference with private rights and private business. But is it any more an interference with and regulation of private business to prescribe a legal rate of profit for a private investment, than it is to fix a legal rate of interest for private loans? Any effective way of preventing the evils of trusts while secur ing their benefits must interfere with the private plans and bring to light the secret methods employed by the trusts

in the exploitation of the people. It their ways are crooked and their methods wrong, the public should know it and if their ways and methods are just and right they need not fear the light An honest, open conduct of business is for the benefit of all concerned. The trusts would receive as compensation dividual to enjoy his own rights to the for small profits permanency of investment and security of market; labor would have living wages and steady employment; and the public would have a good article at a fair price.

Labor unions are labor trusts, natuered lies dormant in every individual. ral and inevitable evolutions to enable He guarantees you can master its men to escape from the destructive efstrange secrets at your own home and fects of intense competition for work. They must, however, recognize the perform wonders of which you never \$1.25. rights of all their fellow-workmen to dreamed. You can know at a glance join or not to join the union. The the secret natures, talents, weaknesses unions conducted on right principles strength and vices of every person you and by right methods will in the end meet. You can quickly develop maryelfully justify their existence and recommend themselves to capital and the pubcome all diseases in yourself or others, banish pain and bad habits without lic as the best means for securing justice and harmony for all concerned. There may come a time when the

trusts combining all the capital invested in an Industry, and the unions embracing in their membership all the labor employed in the same industry, cannot agree. If then the conflict between them becomes as acute as that once existing in this country between free and slave labor, let us hope and work in such a way that the troubles may be settled without any bloody appeal to arms. If ever such a crisis comes, may the spiritual evolution of the race make evident peaceful and methods of permanent a equitable permanent adjustment. Even now a better spirit is prevailing in our midst. Arbitration and compromise, profit-sharing and capital stock for workmen are sure to grow in importance and lessen the bitterness and strife between capital and labor.

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Now when you ask me. "Henry Ward Beecher, have you become an atheist?" I answer, Yes; as far as a personal God is concerned; and I have been trying, in this letter, to show you why.

And, now you ask, "Did you not know all this before you went to the spirit world?"

Friends. I must confess I knew much of it, and sometimes my soul would recoil from that which I was preaching; but as I have before said, as the twig is bent the tree's inclined, and as I was bent and grew in this direction, whenever I tried to straighten, whop! I went back again. I often tried to straighten and be a free man and tell the people just what I did think at these times; but, whop! and there you have the whole story.

But Lentreat you to allow me to tell you now. I have straightened for good and never expect to whop again. I know you will all think that whop is not an elegant word: but I was not always elegant; sometimes more forceful than elegant; so, let me say, whop if I want to; for, even if it is Blang, it expresses my meaning exactly. You see, if you do not find fault with me the medium does, and wishes not to alone gives us no respite,-Rochefoucauld,

pears or goes away-light washes it away-and if we then say that inspiration is light and light is the anointing-or Christ the Anointed-then inspiration washes away the sins of the world.

Now I think I have proved my words good, and I have told you the truth: and all this can come under the head of Christianity if so you are pleased to term it. Not Jesuit but Christian, which really has nothing to do with Jesus of Nazareth, except all that was good and beautiful in his lif and teachings. In no other sense is or was he the son of God, or the savior of the world. Sincerely yours,

HENRY WARD BEECHER.

A Preposterous Decision.

The decision of Judge Hazen in the Kansas school case. that the reading of the twenty-third psalm and repeating the Lord's prayer are not religious exercises, is in our opinion contrary to fact. If such exercises are not religious, what are they? They are meaningless under any other definition. The pupils learn nothing by hearing the same scripture day after day and week after week during the whole term of school. No progress is made. In bona fide studies pupils do not at the beginning of every term find themselves exactly where they were at the beginning of the last one. They go ahead. That is characteristic of studies. Repetition is characteristic of religious mummery. It is the general belief among religious persons, we believe, that when they are repeating the Lord's prayer and reading the Bible they are performing an act of worship; under Judge Hazen's decision they are not.

Although the decision is preposterous, we must recognize that the denial of a religious and worshipful character to Bible reading and praying in the schools is forced by the logic of the situation. We have compulsory school laws, and we have constitutions guaranteeing that no person shall be compelled by law to support any form of worship. Hence the only way to save the Bible and the Lord's prayer in the school is to follow Judge Hazen and define the readings and repetitions as something which they are not. As the Kansas case stands, the son of Mr. Billard must make a hypocritical pretense of joining in the religious ceremonies imposed upon the pupils of the North Topeka school, or be deprived of an education which the parent is taxed to provide. Yet the compulsory education law says he must go to school, and the court upholds the school board in its refusal to admit him. His father meanwhile is liable to a fine for neglecting the education of his offspring, although he has paid for it and must continue to do so. And our courts are called courts of justice!-Truth Seeker.

TWO WAYS.

There's the "Look-Down" way with its shadowed gloom, With its briars, and thorns, and poisoned vines. And the "Look-Up" way, with its sunlit noon,

In the gift of life lies the folded choice-

In the soul of life speaks the secret voice,

There are Angels of joy to guide our course. Austin Station, Chicago,

There is no strength in exaggeration; even the truth weakened by being expressed too strongly,---Anon. The most violent passions have their intermissions; vanity rule should be made the governing prinnew system, and they give it their highest indorsement. ciple of all action and the fundamental S. I. Yetter, of Middletown, Pa., says: truth in a perfect government. Then if

capital trusts and labor unions in any "Your 'Ki-Magi' System of Personal In line of industry can be harmonized in no fluence has brought me that success in no other way, let that industry be nahusiness for which I have been looking. It is the magnet that controls: lionalized; let the people employ the there is no guesswork about it-it is a national government in using their own scientific fact. It has taught me to Canital to employ their own labor for know and control myself as well as When in coming years each one has a others.' Dr. H. H. Childs, Box No.

free and satisfactory development and Saratoga Springs, N. Y., writes: "In enjoyment of his physical, mental, moryour 'Ki-Magi' System of personal Inal and spiritual nature, he will not and fluence I have found what I have for cannot object to a government that secures to all others the same natural and years searched for in vain. It has harmonious enjoyment of their inalienchanged the whole trend of though and given my life a new meaning. I able rights. All this seems Utopian to feel younger and stronger every day.

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the race have no adequate practical avenue, Cleveland, Ohio, writes: "I do meaning, if they do not in time, not in eternity, reach a fitting climax in this not see how any society woman can become a successful leader without a harmonious blending of all interests of The fact that our general knowledge of the wonderful secrets imall men. parted by the 'Ki-Magi' system.' prosperity is now shared to a greater extent and by a larger number of peo-. Mr. George W. Howard, of 157 Beech street, Detroit, Mich., says: "By means ple than ever before in our whole history should not retard any true reformof your 'Ki-Magi' system I have made atory and progressive measures. Let some startling discoveries in the char us gladly recognize the fact and grateacters of my friends. It is far beyond fully enjoy our happy condition, in the hands of every man and woman without endangering what has already been achieved, let us with confidence who wishes to achieve the greatest suc cess in life." press forward intelligently toward the We have just issued 8,000 copies of higher condition to which we are called. Professor Robertson's new book entitled F. U. WORLEY. "The Secret of Power." We propose to

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his years, entitled to rank as an hon veteran in the ranks of Spiritualists. it is surely not unreasonable to expect that many thousands of conies of these poems, will be sold in the course of the next few weeks. The modest price of ten cents is all that is asked for a single copy, and we are sure that all who procure one copy will desire more for purposes of distribution .- Ban-

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With its roses, and blooms, and nectared wines.

Lies the germ and the seed of what may be,

And its message is joy and melody.

In the "Look-Down" way there are Ogres grim, And they menace and fright with fitful force, In the "Look-Up" way, if we walk therein,

ELLA DARE.

Pob. 21, 1009.

THE PROGRESSIVENTHINKER

Circumstantial Notes of Camp Happenings.

LAKE HELEN, FLA.

Opening Sunday, February 1, was begutiful, and onlie a large number present from outside the gates, and the camp has more upon the grounds than at any other opening we have ever had, at least of those was expect to stay. Some will stay for a while, then go farther South or West, for they must make the most of their stay in Florida-but I think not one has departed who does not expect to return later in the season.

The forenoon of the opening day was occupied by President Bond, in a short speech of welcome; also Vice-president Hilligoss and Prof. Peck, Mrs. Laura G. Fixen, Mrs. Prior and the writer. The singing by Mrs. Grace Hawten

was very fine, especially the sweet song, "Angel Mother Wait for Me."

Prof. Peck's lecture of the afternoon was very attentively listened to. "Evolution and the Future Life" was the theme. He showed very plainly that if evolution was a law of the universe, it could not end at death, therefore a continued existence was the only conclusion and must teach the materialist that growth is eternal. Mr. Peck was followed by Mrs. Loie Prior, of Washington. D. C., with descriptions which were much enjoyed by the recipients. Monday afternoon the Ladies' Auxili ary held a meeting to perfect plans for the season. In the evening the usual euchre party was held at the pavilion. On Tuesday afternoon your correspondent spoke upon the subject of "Our Two Selves," and Mrs. Prior again

gave descriptions. Wednesday afternoon Mrs. J. D. Bartholomew gave a large circle as a benefit to the Ladies' Aid; her tests were very satisfactory, as strangers who had just come upon the ground were greatly favored. This is a new phase for Mrs. Bartholomew, as she has been for years

widely known as a trumpet medium. On Tuesday evening the people of the camp were invited to a house warming at Hotel Webster. It has been enlarged and the dancers pronounced the diningroom a very fine place to dance. Those who did not care to dance enjoyed card playing.

On Thursday afternoon Prof. Peck gave a most interesting address upon "Dead Religions." A Methodist clergyman and his wife who were in the audience, said they enjoyed the lecture very | fortune-telling, and hence the arrest. much. Mrs. Prior followed with tests. Friday afternoon was conference, and was conducted by Vice-president Hilli. | appealing for help, nor are we asking goss, who by the magic of kind words, for help for her. If she is fined she is induced those who were not accustomed to speaking in public, to speak. It was a very enjoyable afternoon. Those who occupy the platform are often looking into the eyes of those who have had experiences before which their own would seem dim and faraway. We need to get to the hearts of the people and inspire them with confidence to tell their story of how the light made the darkness flee away and so changed their thought that all is life. and death with magic touch only frees the spirit. Friday evening we had the usual dance which called out a large number. Old and young join in, and have a general good time. The Ladies' Auxiliary are so intensely interested in their welfare that they furnish lemonade; it really isn't for "revenue only," but because these hot nights the warm water from the wells does not satisfy thirst, and we get ice here at the modest sum of 80 cents per hundred. That may seem dear to you who live where no send from \$1 to as much as they feel machinery is required, but ice we must have, and we get it.

ciently to go to his home in Massachusetts, with his children. The climate is doing wonders for some who were ill when they came. Massachusetts thus far has been the

banner state in representatives herewe have counted up as far as twenty-

This camp is no state camp. It is the child of the nation. You who look upon snow-clad hills, think of real camp life in the sunny south, and you who can, please remember we are working hard for its maintenance, and if you can, remember our Ladies' Bazaar; or, if you sent a little cash we would be glad and broaden out our work here so we could reach more people.

CARRIE E. S. TWING. Lake Helen, Fla.



A Special Appeal to Ohio Spiritualists.

Will you kindly allow me through the columns of your paper to make an appeal to every Spiritualist in Ohio? Ohio statute number 7017-4, section l, provides for a fine of from \$25 to \$100. or imprisonment of from twenty days to three months, or both, in the discretion of the court, for any person who shall have been convicted of having "represented" themselves to be an astrologer, a fortune-teller, a clairvoyant, or a palmist.

Under this state law, on December 4 ast. Mrs. Lena Wolf of 177 Auburn street, Cleveland, was arrested and taken from the bedside of a sick child to answer to a charge of "fortune-telling." The case still pends in the police court, but is supposed to come to trial February 17.

This particular case seems to offer an excellent opportunity to the Ohio Spiritualists to carry this law to the supremecourt and test the validity of it. There seems no question in the minds of Spiritualists that this law plainly infringes upon our religious rights-for the hon-

est practice of mediumship is certainly but a demonstration of Spiritualism. Mrs. Wolf is a respected German ady, married, with a husband and children, a permanent resident of Cleveland, and a lady against whom no reproach has been, or can honestly be ut-

tered. Her work is not attacked, but simply on account of her little control "predicting" or "prophesying" some



Eva A. Cassell Gives Voice to Her Im- and re-charge his attentuated system pressions.

I find The Progressive Thinker is one of the favorite papers here, at Lake Helen camp, and I have been asked to write an article for it and say something in behalf of this charming locality. It is all and more than has been said in its favor. Here is perperual sunshine and perpetual peace; this camp is the most perfect of resting-places; the tall, whispering pines, the twilight silence, give ideal rest and repose, while flooded with moonlight it is indeed fairyland. All are so happy and contented herenothing to do but to eat, sleep, rest-

drift smoothly along life's pathway. Here indeed in the home of soul and spirit, and well did those unseen ones choose when they selected this lovely spot for a camp, for here spiritual qualitics unfold and develop in greater degree and clairvoyancy is enhanced.

It was on one moonlight night that stepped alone into my boat and sent it spinning over the bosom of Echo Lake, Far out on the calm bosom of the water swept my little craft. At moments paused, rested on my oars and listened to the voice of nature-the hum of insects, the cry of a night bird. I rowed silently over the waters, came to the outlet to another lake, entered and passed swiftly over its surface. How brightly the moon shone! Bending to the oars I gradually crossed the expanse of waters and neared the opposite shore. It was an unknown world to me, and resting on my oars, I peered anxiously ahead, striving to make out land. Silently the boat drifted on and I drew nearer and nearer, when suddenly on the shore in the bright moonlight I beheld the white-robed figure of a woman standing forth clearly and

plainly and all around this form was a sort of a halo or circle of light. I was amazed, and for a moment almost paralyzed, for 1 knew I was alone in this wilderness of palmettoes and pines, and that none but me was upon the water. I tried to be unafraid and to believe that it was another manifestation to my newly-developed clairvoyancy. At this moment I became aware that my boat was being guided shorewards by an unseen power, for I had dropped my oars several moments be-

tric force, who shall say that I am not surrounded by the proper conditions for DR. PHELON'S LETTER. making visible the spirit form? Let the doubting Thomas come to Lake Helen

with the magnetic forces here, and maybe he will be able to assist some disembodied intelligence to manifest, and

may be clairvoyance will unfold to such a degree that he may see splitts walking the earth as men and women.

As for me I was identified with the present age and day, is "On!" forces of nature before I was born. 1 sailed upon the blue waters and was rocked within the cradle of the deep before my birth. I was horn unafraid of the darkness of the night of the wilderness by day. Bravery and courage were my natural heritages.

Years ago a girlish bride left Boston man-the superlative of all human wisfor the unsettled California districts, to dom. It is thus, in curious coincidence, that the watchword and battle meet and marry there her betrothedboth to woo fortune. The country was cry of this day of the New Thought, in an uproar and hardships severe were should be Wisdom. experienced. A few years of toll and We are in receipt from Eugene Del with motherhood inevitable and no con-Mar. now of Denver, Colo., of an article headed "The Religion of Humanity." veniences in this strange land, the young wife, longing for the dear old treating, after the style so peculiarly his, clear, decisive and clean-cut, the somother's face left far behind in Boston, gained the consent of her husband to easily muddled popular conception of the long journey eastward: With tear- the New Thought. One quotation is enough: "When we adopt the Religion ful farewell between the two who could not say if they would ever meet again, of Humanity, we find what we have the young wife left the Golden Gate. called our duty to God, is the duty we

the only passenger on a-sailing vessel owe to our self and our fellow-beings. (railways not then available) for a long With the elimination of an anthropoand tedious voyage across the sea, conmorphic God, it becomes possible to suming weeks and months. If her conceive of a heaven here, and to unbrave heart ever faltered-if her courderstand that Man's highest duty is to age ever lessened amid the perils of the | man."

journey, none heard her complain. She Prof. Orlow delivered a lecture lately stood for hours on deck and seemed on Suicide, classing it under three bent in thought and the study of the heads-physical, mental and soul sui curling waves, the object of care and socide. Hitherto, we have roughly classed icitude to the captain and sailors. all felo de se as one, and that one, of the None knew of the backward glances at body only. Of course, we are quite sure, when we make way with the body, all the uncouth country she had left, present manifestation ceases. But we where worked her husband for a fortune. None knew of the eager gaze have given little thought to that mental ahead for the shores of new England suicide, resulting from the bow-stringwhere dwelt the old mother so yearned ing of the intellect by false theories; the tying it by the cords of religious bigotry, or the weakening of all its fac-

Thus she saw mental . images and evoked a clairvoyancy which impressed itself upon me, and I came into existence a few weeks later when she had | may start rightly and brightly and by reached the safe haven of her parent's mental suicide become almost or quite home. And when, later on she yielded up her spirit in the dear old mother's destruction of self-potency, as would be arms. I was left motherless.

for.

body, thus retiring from business. The Thus two continents are impressed upon my organism, the western and the | third form is soul suicide. If we do not eastern. California, its hubbub and continuously build soul, we disintefore, but here I was, slowly gliding over whirl, the trials and perils of its early grate it. The building, or attempted settlement. Born under these prenatal building of soul, out of refuse material, conditions-to move on-travel-1 can must result in the final dissolution of not remain long in one place but must whatever we have put into the soul forever respond to the law of my being. mation. People often cut off and cast Dear little mother! She was made of away their souls before they leave the visible. They need no description. the quality which creates heroes and said, "Peace, be still," and instinctively | heroines. Brave she was and true and They are only too easily recognized. I knew all would be well. Yet I watched | possessed of the indomitable energy There is no condition so lamentable as which wins. Not many women would the soulless ones. It is likely, so say the newsmongers have left the Golden Gate and faced, of the inside track, the Pacific coast alone; the perils of the watery wastes



VOLUME ONE The great wheel of 1903 turns a whole cog. January is ult, instead of inst. Contains the following sougs with musics I'm thinking, dear mother, of you. We miss out boys at home. The land of the bye and bye. Tho good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones and merrily on moves the whole mechanism. To how many of our readers does it occur that the eternal cry of the gather at home. Resting under the daisies. The grand jubiles. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses neverfade. In heaven we'll know our own. Who now can distinguish the old, feeble cry of Hold! Back! Stop a moment, look at VOLUME TWO

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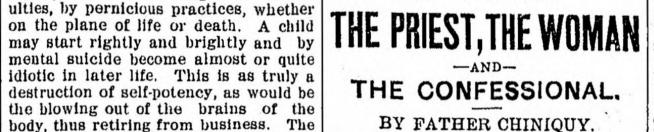
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It is Printed in elegant style and bound in

Saturday is the day when the venders of oranges, lettuce, onions, radishes, etc., come into camp-some of them very dark complexioned.

President Bond's wife said to one of the little colored girls, "Are there any girls or women over your way who want work to do?" and she responded something like this: "Sho, Miss, there's lots of girls, and women, but I doesn't know any dat wants to work." Two or three who come upon the grounds are very faithful, but not many seek work, and to tell you the truth, some of us fear it is climatic, for it comes very easy to rest.

Saturday afternoon Mrs. Loie Prior favored the audience for the first time with a lecture. She read from Walt Whitman's "Leaves of Grass" the "Carol of Death," and spoke from the subject, "Who Are the Dead?" She is a very forceful speaker, and left the thought with us that the only ones who are really dead are those who have not the courage of their convictions to own, and work for what they really believe to be true. She gave some very interesting readings at the close of her lecture. Sunday, the 8th, was fair in the morning, and a large number were in the auditorium at 10:30 to listen to Mrs. Laura G. Fixen, of Chicago. One year ago, through the guide of Mrs. Grenameyer, of Cincinnati, Mrs. Fixen was promised to be crowned for the work of the spiritual platform in just one year. The promise was remembered and the announcement made last Sunday that she would speak this morning. The promise was fulfilled; the subject taken was these words, "Ye shall receive power," handling the subject, the tenderness, the appeal for better living and thinking reminded many of our arisen Frances E. Willard. We hope this grand evangelist of the spiritual philosophy will be heard where souls are hungry, and lives need the glow of eternal truth.

things "to come," this is claimed to be We want every one to clearly understand the situation: This lady is not

able to pay her fine. But it is a matter of vital importance to every Spiritualist in Ohio for anyone, anywhere, may be arrested simply upon the whim of any officer, or any individual who makes complaint.

The Ohio Spiritualist Association has voted \$25 towards carrying the case to the supreme court. Every local society has been appealed to through our state secretary, and friends and one society collected and sent in \$2.25; another one voted \$5; while another voted to "stand by the defense"; the First German Society of Cleveland voted \$50, if needed,

and others told of the difficulty of raising money for themselves, etc. This matter can not be carried up at a less expense than \$500 and perhaps more. Some responsible person must give guarantee of the costs—Who wants to do this? We have made an honest effort and can see less than \$100. Now every Spiritualist who feels we need to carry this up is requested to disposed, to the secretary, John C. Hem-

meter, 2 S. Water street, Cleveland, O., to be used for defense of mediums-and nothing else.

. This is by no means a local affair but is as important to Elyria or Cincinnati or Conneaut as to Cleveland. You may be next-who knows?

ALBERT W. WADSWORTH. Cleveland, O. Pres. O. S. A.

Loie F. Prior in Florida.

To the Editor: - Will you let me have door handle I passed slowly over the little space in your paper to say that am still in the form, and doing the work the spirit guides are prompting me to do? I ask this, for upon my ar-

rival at this beautiful camp-ground, was informed by several of the friends that, as my name had not appeared for some time in the Spiritualist papers, it was thought that I had given up the work; but not so. For the past year I have had no idle time, and especially may this be emphasized regarding the past three months. For two months I was serving the Toledo, Ohio, Independent Church. The meetings were largely attended, and while there I was called upon to christen a class of eleven young people. The secular press spoke very nicely of this ceremony, and our hall was packed. A week later I united in marriage a couple, at which time standing-room was at a premium. I was loth to bid farewell to my many friends in Toledo, but work in Toronto, Ont., was waiting, and the New Year was spent in that city.

Having many friends in Canada, my

the bosom of Spirit Lake toward shore A feeling of alarm crept over me and I started, but all in a moment I felt current upon current of vibrations swept adown my back, and then a deep calm setled over me. It was as if a voice had the shore as if fascinated and gazed upon that white-robed figure with dilated eyes.

Plainer and plainer she grew, until, as the bow of my boat touched shore, I beheld her move: eagerly I watched every movement; she stepped backward, half turned, raised one arm and pointed into | er to see. the distance, and with a last beckoning glance she disappeared. Impelled by a strange power I sprang ashore, imbued with the idea that I must find her Eagerly I searched and found a trail leading through the bushes and proceeding onward I finally halted perplexed, but again the mighty wave of vibrations

swept over me and I moved on. Again I halted, and beheld the outlines of a house, deserted, with door swinging on broken hinges-but not here was I to stop, for far ahead on the trail I beheld a luminous spot which, as

ure, and I started forward anew. Plunging ahead in the moon light, my skirts caught and held momentarily by the thorny bushes. I reached one of the

forsaken houses with which Florida laundress; she illustrates the fact that some people are born to things they abounds, and knew that I had arrived at last at my journey's end, for just at the threshold stood the luminous figure. With no thought of fear I sped forward. reached the door, but the figure had vanished, and I halted, waiting for the next move.

Again a flood of vibrations swept in a strong current over me and turning the

threshold. The bright moonlight came in at the windows and I could see plainly. But not here was I to stop, for dominated by an unseen force I passed to the stairs leading to the chambers above and mounted—ah! here was the iluminated presence! She stood beside the window casing, where the wall had

> been partly sheathed, and pointed downwards, and then, while I was gazing at by the washboard, and fingers knotted her in wonderment and in the full pos- by severe hardships—hands which have session of my senses, she disappeared | never held a pen and could not form a in the moonlight—like the snuffing of a | single letter of any word in the English candle, all in a second she was gone! I | language—the pity of it! Thrust upon could not tell how or where.

> Eagerly I stepped to the window. knelt down, passed my hand behind the sheathing, and groping for a moment. | of her love and affection-repressed and

brought up a picture-the photograph of starved, reaching out for an object to a man, neither old or young, but ma- caress, I found myself seized and drawn ture. I held it in the moonbeams and | into the shelter of her arms (I had tried read every lineament and every line, to befriend and help her), caresses then with a feeling akin to disappoint. | showered upon me while she murmured ment I thrust it into my bosom, turned, | with tears coursing down her cheeks,

Of what use was the picture to me? the Lord knows I love you dearie"-

leading to the east, guided by the clairmay speedily have a new thread in its voyancy or premonition of her aplines of eastern communication via Utah proaching death. Thus I, in turn, come and Los Angeles. The day, however, is honestly by the same prevision or powclose at hand, when this state will need all its avenues of transportation to haul

-It is not only the beauty and romance its enormous crops into the eastern of this place which appeals to the vis- markets. The foolish fuss set afloat by itor but it is the voice of nature peak- its competitors, of adulteration, will ing to the soul; the uplifting of the spir- then have ceased, pure goods will be t and yearning after heavenly things. the rule. Even now, we will venture to Peace, like balm settles over the tired say our goods will compare favorably soul, and at-one-ment with the forces of with those of any other producing centhe universe is experienced and the ter in the world.

features which command respect.

livelihood, amid blows and jeers.

troubled spirit is at rest. We both see and hear accounts of the The camp-meeting is a success. most excellent work done for the Chil-Prof. Peck and his niece; Mrs. Kate dren's Lyceum Department of the N. S. Stiles, Loie Prior, Mrs. Carrie Twing, A., by John W. Ring. Evidently, he Homer Altemus, Mrs. Bartholomew, the not only knows what ought to be done, trumpet medium, and many others are but also knows how to do it. May the I gazed, grew again into the female fig. here. Perfect harmony prevails and all invisible helpers keep closely in touch work together in unison for the good of with the Progressive Lyceum and its this lovely sylvan camp. By far the superintendent. A kind note from him prettiest and most romantic road is that says his address continues at Galveston,

> leading to the dwelling of "Mary," the Texas. The annual convention of the Episcopal church held here, was considerably never attain. All the campers love torn up by the question of changing Mary for she is a unique character | their name to the Catholic Church of among them. She might have been, in California. With their usual time-honher last incarnation. Queen Esther, for ored conservatism, however, they dethe poise of her head and her royal cided to remain Episcopals a little manner betoken the grace and dignity longer. As the step between the two is of queens. Tall and straight, the Gre- so short, really the delay is not a matcian nose and steady blue eyes form | ter of disturbing moment. Doubtless, hoary, Mother Church will receive her A queen? Alas that some of us so restless children with open arms, whenever they duly exhibit the proper spirit obviously meant for higher things, should grovel amid the dark conditions

> which fate has given us to build our Our Chinese citizens of Aslatic delives on! A queen whose life has been scent, celebrated their New Year on the passed (she is now 60 years old) in 27th and 28th of January and for fifteen cleansing the linen of some people far days thereafter. Huge paper lanterns below her in nobility of soul and charilluminated the streets of Chinatown, acter! A queen with hands hardened while in the streets there seemed as if it had rained a tornado of colored paper. Firecrackers are still the uni versal vehicle to express Chinese joy We understand the "Tongs" and th "Sings" and other qualities of Highbinda cold world at an early age to gain a ers maintained an enforced truce, during the few days of this beginning of new things; then they returned to their A queen? Yes-royal in the warmth original condition, more fully "Children of the Devil," than before. Verily, they are a peculiar people.

Our people, while they are good walk ers, mindless of weather potencies, are at the same time fond of riding, if their means of carriages are to their liking. descended the stairs and made my exit. |"I love you-the angels sent you to me, A good horse and fancy buggy is most common. Next comes the shooting me-

cloth and gold. Pric \$1.00. CHAPTER I. The Struggle before the Surrender of Womanly Selfrespect in the Confessional. The Mystic Thesaurus, CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest. CHAPTER III. or Initiation in the Theoretical and Practical The Confessional is the Modern Sodom secrets of Astral Truth and Occult Art. By CHAPTER IV. WILLIS F. WHITEHEAD, Editor Agrippa's "Nat-ural Magic." The book treats of The Symbol of How the Vow of Celibacy of the Priests is made easy the Cross, Spiritual Gifts, Inspirational Conby Auricular Confession. CHAPTER V. The highly-educated and refined Woman in the Conreption, Initiative Exposition, The Astral Brotherhood, Message of the Brotherhood, The Magie Mirror, and Celestial Companionship. It is a good text book for students of the Mystic, and fessional-What becomes of her after uncondition. al surrender-Her irreparable Ruin-

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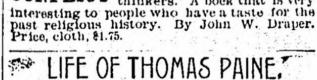
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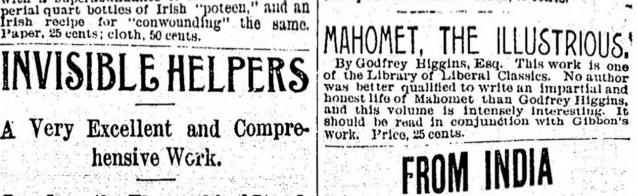
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A treatise on Human Culture. By Leroy Berrier, anthropologist and 'author. A very suggestive and instructive book. Price \$1.00.

The duet by Prof. Peck and Miss Hawten brought tears to many eyes. It was "Where Have the Beautiful Ones Flown?" Mrs. M. E. Clark, of Syracuse, N. Y., a fine medium and healer, has very kindly accepted the position of organist during the camp season.

14

"The Religion of Jesus vs. Modern" Christianity" was Mr. Peck's theme for the afternoon. Mr. Peck took the ground that three-fourths of the doctrines of the church have no foundation in the teachings of Jesus, and in a critical review showed they were borrowed from other religions, so changing and corrupting Christianity that Jesus would not be able to recognize it.

The religion of Jesus was one of deeds instead of creeds. The church demands faith in certain dogmas as esleast of these ye have done it unto me. | good.

Mrs. Prior followed with tests. day evening with a selection.

J. Clegg Wright arrived on the evening of the 5th and is thus far busily engaged in furnishing his cottage upon his place about a half-mile from camp. The many friends of his wife regret the Kingdom of Heaven on Earth." By illness which prevented her from visit- Dr. M. D. Conger. An appeal to reason Thinker has given in its columns more At last thou bring'st the tribes of every ing her southern home.

able to obtain their names. Miss Belle Chaapel, daughter of Jay Chaapel, arrived Saturday night. Dr. H. H. Brigham is recovered suffi- | For sale at this office

work there is always a pleasure, and each vied with the other to make my stay a happy one. While in Toronto, I went to the burg of Angus, distant 70 and truly there was power. The way of | miles, and found there a great interest in our cause. Mr. Shields and his good wife are doing all they can to scatter the seeds of truth. Mr. Shields is the hotel man, and he talks Spiritualism all the time.

As Canada is a good field, and the soil is ready for planting. I wish more of our workers could see their way clear to go there, for we do need them.

I left Toronto, Jan. 26, and had a very nleasant trip southward. Stopped off at Chattanooga, Tenn., a day, and was welcomed by dear friends there; then stopped a day in Atlanta, Ga., where my greatest work has been. It does warm

one's heart when she sees the sweet welcoming smile, and feels the warm. true hand-clasp of friends.

This is my first visit to Florida, and the change from cold Canada, has been a radical one; there I left snow and ice. here I find sunshine and warmth. I know my stay here will be a pleasant | shore. I rested on my oars, and even one: and I shall hate to leave when the

time comes. We are like one large harmonious family, as it should be, for we Spiritualists are learning altruism, in sential to salvation. The only condi- fact our camps have for a long time tion Jesus laid down as necessary to been communities embryonic, and we entrance into the kingdom of heaven may see the time when we will realize seized the oars, bent strongly to them, The soul, the body and the fleeting was expressed in Matt. 25: I was an that they must have a permanent life and soon passed from the placid Spirit hungered, and ye gave me meat, and in- and not a periodical one; for here we asmuch as ye have done so unto the find our happiness in our brothers'

My permanent residence or address is J. Madison Allen, of Springfield, Mo., 516 E street S. E., Washington, D. C., is rooming at the Budington cottage. care of W. P. Williams. I have a few He is very proficient as a violinist and open camp dates which I would like to favored the reading circle on Wednes- fill ere going west to Denver. Colo., where I expect to be by March 15. LOIE F. PRIOR. # Lake Helen, Fla.

"Right Generation the Key to the

and man's highest aspirations. A plea notable instances than this, almost in-There are several new faces to be for justice and equality in all the relaseen to-day, but as yet I have not been | tions of He between men and women, Oloth. 75 cents: leatherette, 50 cents. "The Spiritualism of Nature." By Prof. W. M. Lockwood, Price 15 cents.

Would this man of noble mien and feat. | tears and hushed exclamations of en- | teor, the bicycle of all makes, which is ure ever exert an influence on my life. | dearment, while Clegg Wright, coming | or would the white-robed spirit come to upon the scene with his laundry, stood me in some psychic gathering and give a moment, then said pityingly, "Poor, the latest fad, and without question the the incident as a test and finally identify the picture she was so interested in | of repression;" another moment and the storm had passed-the queen had -or did she simply wish it rescued recovered her dignity, tall and proud from the vandalism sure to destroy it later on? Who could tell? reared her crest aloft and the steady

I stood just outside in the moonbeams blue eyes regained their calmness. and cogitated over these things. The These are bits of human nature which lake glistened in the moonlight, the prove us divine in the spiritual qualitrees sighed softly in the wind. I seemed to stand on the borders of an | ties and show us no matter how we may isolate ourselves from our fellows in the unknown world-all my senses attuned to the solemn night. How long I stood | belief that we are sufficient unto our-

wrapped in the mystic moonbeams I do | selves, yet the deathless longing for not know; the cry of a night bird broke | love craves expression; and is evidence upon my ears and shaking myself free that we depend upon each other and the pages of a morning paper, "about from my enthrallment. I stepped boldly may not isolate ourselves in a solitary this time" as the almanac-makers out upon the trail and found my way to existence.

breath:

tell

spell.

'er and grace,

ing face,

there.

grand.

land

a pail.

Minneapolis, Minn.

Fir .

TRUTH.

312

EDSON B. RUSSELL.

the boat; embarking, I propelled rapidly - As I write, the mocking birds are from the shore, when again I experiencer the creepy sensation or vibration | jasmine are sweetly fragrant; all nawhich betokens a visitor from the Be- | ture smiles and I am glad I am alive to | with an ever-increasing ferocity. It is yond and raising my eyes again, beheld | catch this glint of sunshine and realize | not at all strange that our wise astrolothe white-robed lady standing upon the life's melody amid the beauty and fragrance which abounds in summerland EVA A. CASSELL. while I gazed she stretched forth her here.

hand with a gesture of farewell, and Lake Helen, Fla. vanished, and just at that moment

seemingly a tidal wave disturbed the glassy lake, rocking the boat violently. Apprehending, I know not what,

Lake into the channel leading to Echo | Our lisping tongues can never hope to

Lake; the hour was late; it seemed ages since I had first embarked and From whence proceeds thy everlasting

when the boat touched the shore I gladly sprang to terra firma. I know that all this may seem strange to the reader and beyond belief, but stranger things than this have happened in the category of the "supernatural" and although it might be said that my imagination had played me false, yet I point in triumph to the photograph-that surely is not imagination, | O. passive truth, unvielding, awful,

but a solid reality; and The Progressive To know thee well, and wisdom giveth credible in fact. Living an out-door existence here, in touch with nature, revelling in the am- Else death would be, and make of life bient atmosphere and skimming like a

bird over the waters I love-my whole system charged with magnetic or elec-

extensively used by our youngsters. But surpassing all, the automobile is starved creature-it is the culmination | most costly. We noticed a squad of eleven of these curious machines of all makes from grave to gay, rendezvoused around a corner. They were loaded with and straight she moved away and tourists, who evidently were seeking to see all that was in the town. There was no doubt they acquired all they sought and more, for it rained most

boisterously a very short time after they had started. To the experts who know something

of astrology and the stars that rule us both individually and collectively, it may not seem strange to glance over have it. Wrecks and disasters by sea: railway accidents; · human suffering singing in the pines and the roses and from untoward weather, and storms of all kinds seem to brood over the earth gers say, "The planets are agin us."

> They ought to know. W. P. PHELON, M. D.

SanFrancisco, Cal.

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tains a graphio

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often done when he was nervous.

eturn. I had no further trouble.

ody.

him no more.

spirit depart.

The Progressive Thinker.

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Whished overy Naturday at 40 Loumis St. J. R. FRANCIS, Editor and Publisher.

Rutered at Chicago Postofies as second-class matter

TERMS OF SUBSORIFTION

mills.

church.

never attack the doctrine."

tion.

and hopeless.

fire in hell.

Rev. Dr. A. D. Traveller, secretary of

the Methodist City Mission and Church

Extension Society, said: "Put me down

as believing in a straight Methodist

hell, without any intermediate uncon-

scious state, without any doctrine of the

annihilation of the wicked and without

any doctrine of their ultimate restora-

and I cannot say that I believe the pup

ishments of hell will be indefinite, but

do believe that they will be unending

"Then I am by no means sure of the

eternity of punishment in hell. I be-

man soul reaches such a state of oppo-sition to God that there is nothing in

it to save, then it will cease to exist

Whether that result will take place at

death or after an existence more or less

"I may say also that I hold the correl-

"Further, as to those who will escape

I hold to a broad definition of Christ. I

Rev. Dr. Arthur T. Fowler, pastor of

the Centennial Baptist church, said: "I

cannot see how Canon Roberts could

speak of the doctrine of hell as station-

ary through all the ages. I am sure the

doctrine is not preached now as much

as it was formerly. The pulpit of to-day likes the constructive side of Chris-

tianity. . It, likes to dwell on the joy and

blessedness of serving God instead of

eternal punishment for not serving him,

and I do not at all regret the change.

by living up to their light, though there is nothing in that fact to exempt us

from the duty of carrying them the gos-

"Of course there can be no heaven for

a soul that is not regenerated by the

Holy Spirit, but I believe the Holy Spirit

strives with the heathen and that many

of them are regenerated as truly as are

Now we are quite willing our ortho-

dox neighbors shall enjoy their belief,

with all the comfort they can extract

from their horrible dogma of endless

Christians in a Christian land."

I do not believe in literal hell fire

hell and purgatory.

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SATURDAY, FEBRUARY 21, 1903.

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> HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted. MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington. D. C.

An Object Losson in Black.

Two negroes confined for long terms in the Eastern Pentitentiary, Pa., after retiring to their cell, which they jointly occupied, became engaged in religious dispute. They argued till nearly morning, when one fell asleep, and the other remaining enraged, beat in his skull, and cut off his head. When the overseer came in the morning bringing their breakfast, he found that the murderer had wrapped the body of his victim in a tied the dissevered head in an old shirt, and laid it on a small table .--

"I do not think the greater part of the Horrible! yes, but it is the time-honhuman family will go to hell. In a ored way of settling religious questions. Christian land those who willfully reject the gospel will be lost, but in heathen lands many will be saved with-In fact it is the only way, for they cannot be settled by reason. The more reasoning and argumentation from the Christ is called the light that lighteneth out a knowledge of the gosnel. Jesus

Hell Defended. damnation, as long as it seems right What orthodox ministers of various and good to them. persuasions think of hell is a matter of One thing is noticeable, with these some interest to Spiritualists, who are orthodox believers, and that is, hell is

on the way to the "bad place," in the esalways for the "other fellows," and the timation of the "good" folk who run the other fellow's children, etc. When it comes to one's own children, one's own mental machinery of the ecclesiastical father, mother, sister, brother-it can-As stated by the Chicago Chronicle: not be that these shall be lost.

having had similar experiences. "Canon Roberts talks like a lunatic," said Rey. Dr. Francis J. Barry of the There is another thought that, it would seem should cast discredit on the Holy Name Cathedral, in discussing the whole orthodox belief. Dr. Traveller, sermon of Canon Page Roberts of St. as above quoted, does not think the Peter's church in London, concerning greater part of the human family will Canon Roberts, after a wholesale go to hell. Let us go even further, and condemnation of all hell fire theology, suppose that all the human family exdeplored the fact that while science and cept one lone soul shall be among the philosophy underwent changes for the saved. Would not the knowledge that better from century to century, theology stubbornly held to the same views one human being, one soul alone, was from age to age. The early fathers of suffering in an endless, hopeless hell, the church, he said, preached entirely suffice to becloud, darken and destroy of the wrath to come, and while the reformation of the sixteenth century deepened the belief in material hell fire the happiness of all heaven, and shadow it with the gloom of hell?

There can be no heaven of pure hapand widened the bottomless pit, the Ropiness coexistent with an orthodox hell. man Catholic church mitigated the horrors of the doctrine by the doctrine of Hell must go-or heaven must be purgatory. "That is certainly news to me," said eliminated. £ .

Paganism and Woman.

Father Barry, "that the Catholic church picked up the doctrine of purgatory in In a recent address before the Indethe sixteenth contury. The motto of the church is 'semper eadem' and its pendent Religious Society of Chicago. doctrinal teachings are unalterable be-Mr. M. M. Mangasarian sought to rencause they consist of the teachings of der due meed of justice to Paganism in Jesus Christ and cannot be improved. its relation to woman. He said: The church has always believed in an "Woman has never stood in man's

unending hell and it is not at all partic-ular to explain away the literal fire. way but man has more than once pulled woman down whenever she made an at-"The church has never believed in the tempt to rise' We call woman frail and annihilation of any soul that God has and even intellectually inferior but is it created, and it has never believed in the ultimate restoration of any soul that not true that to have risen to the posihas gone to hell. Canon Roberts may tion now occupied she has had to over come more enemies than man? call it cruel, unjust or anything he Man pleases, but that is, always was and alhad two enemies to resist in his effort to become free-the king and the priest ways will be the doctrine of the Woman had three enemies-the king. Rev. Dr. F. A. Hardin, corresponding the briest and man. secretary of the Methodist Superannuate

"Monogamy, the first great friend of Relief Association, said: "Whenever a woman, and the institution of the dow ry, by which the purchase money paid minister begins to preach against hell it to the girl's father was abolished and is a sign that he is going to hell and he nows it. It is not true, and the more's the bride was allowed to own property in her own name, a practice which at the pity, that the Christian doctrine does not change, and change for the once clothed woman with dignity and worse. The doctrine of hell is not independence and opened the way for every other social and political privipreached nearly as much as it should e, and it is a patent fact that converege she now enjoys are pagan in origin. sions have fallen off in the same ratio In Greece and Rome for the first time "I do not believe there is in hell any women were permitted to have property right, to cultivate their minds, to pur material fire, but there is in the hearts sue their liberal arts, to take part in of the lost an enmity to God which is political movements, to defend their worse than any material fire and which is a fixed and unalterable relation to all own law cases and to share with their husbands the government of provinces. eternity. There is no worm there except remorse, but that is enough. Ev-A Roman senator complained in the Fo rum that women ruled the empire, that ery sin carries with it forever a charac-

they were the real power in the army, teristic and appropriate spiritual misthe house and the senate. "But the pagans also permitted woery. It follows that every man's hell will be different, because all characters man to be a priestess, to have temples and all spiritual histories are different. called after her name, while Christian-"The doctrine that the souls of tho ity has forbidden the holy things to wicked are annihilated at_death or in How many Protestant some future state of existence and the women. loctrine that souls once in hell are subchurches are named after women. And yet without woman's help how long would the churches live? Paganism, jected to discipline with the result that they are ultimately restored to the fathen, has not been the oppressor of wovor of God are mischievous errors without any foundation in the word of God. man, as it is commonly supposed. But h Oanon Roberts was not living in the the truth is that in the past as in the fear of hell for his own portion he would present woman has had to fight her cause, as a rule, single-handed."

Disputed Figures Giving Growth of Methodist Church.

"New York, Feb. 9 .- Dr. J. H. Buckley, editor of the Christian Advocate, in this city, caused a sensation at a meeting of Methodist preachers here to-day. The previous speaker, D. D. Thompson, editor of the Northwestern Christian Advocate of Chicago, had spoken in a most enthusiastic way, declaring that there had been a million and a half con-verts made by the Methodist church in the last four years. Dr. Buckley disputed the accuracy of these figures, and declared that statistics showed that Methodism was actually declining in some of the eastern conferences at a rapid rate. He believed in looking at the facts and CLAIRVOYANCE.

ANDREW JACKSON DAVIS.

The Faculty is Rossessed by Animais. The Subject: Are We Well Sheltered? His Good Name and Fame Defended.

A LECTURETTE.

the air, and the window-panes are gath

voices along innumerable wires to a

central office. They cannot be cut off.

They cannot be sent on other connect

Can we be happy, with every sur-rounding pleasant, a warm fire, a cozy

home and loving company? Not while

there is suffering for others. Full fru-

ition comes only when there is not one

in all the world to reflect on us, a wave

record and fraternal thoughtfulness

To the Editor:-- I notice an article in To the Editor:-The Progressive January 24 issue, from the pen of Geor-Thinker, No. 689, contains an article of gia Gladys Cooley on "Clairvoyance in Animals," which interests me greatly, interest and instruction from the pen of the venerable pioneer, J. M. Peebles, M. D.

A few years back I had a Japan span-There seems to be a natural tendency in the minds of many philosophers, "adepts" and experts (?) in spiritual sciiel: the animal was sensitive in the highest degree; he fainted with fright at the sight of a large mastiff, having ence to look with discredit, slightly never seen a dog before. The first that I noticed that he was gifted with second tinged with the coloring of contempt when viewing the stupendous works of sight, I heard him snap and snarl and then whine most pitifully. I looked for A. J. Davis, and his former co-workers. We say co-workers-this might imply

the cause and not seeing any, took him in my arms and seated myself in a that they wrought on the same exalted lighted, and we may take our ease plane occupied by the seer of Poughchair; thereupon he reached over and Yes, if it were so of all the world; if to the bright gladness within came only kepsie during the years 1845-1848 in-clusive. We do not mean that-begrowled and whined, backing under my arm as though another dog was endeavcause he, in 1848 stood on the apex of waves of gladness from without. oring to climb to my lap to reach him, the shining "Mountain of Power," while But it is not so. In the wail of the his co-workers were still climbing the wind I hear very strange voices; the With my hand I made a motion and said, "Get out, who and wnatever joe are!" I then placed my hand over his rugged steeps of the "Mountains of Use moan of herds on the western ranches and Justice"-that ranged far below the firm feet of the broad and noble-minded eyes and rocked him to sleep as I had seer.

Permit me to ask those who are un-After that I noticed him darting under the sofa, whining and snapping, and alwilling to grant Mr. Davis the full credmost moaning with fear. At last one it and confidence which his marvelous peaceful day I asked my invisible life-works demand, where, in the broad friends to show me the cause of my field of literature, sacred or secular, anet's fright, as I had been told that I fed cient or modern, oriental or occidental him too highly, and petted him too much. Shortly after I saw a viciousin prose or in poetry, can be found such a striking individuality as the now venlooking_animal, wicked and sneaking, erable, but seemingly forsaken seerwith a stumpy tail, brownish-gray body, Andrew Jackson Davis?

How seldom is he quoted by the his locomotive powers were on three legs, he using the fourth one for "down "scribes" or cited by the "rulers" of the rostrum. Public teachers as a rule, brakes." I was not long in dispensing with his company. I forbid him ever to while they are profuse in quoting from others, never mention him as one who When my little pet died I saw discommands respect for his marvelous tinctly his spirit as it departed from the gifts as a teacher of spiritual truth, neither is he presented as a fair model for sincerity, honesty and purity in mo-It was the color of light ashes, It went down the steps just as he had Surely there are magnantmous deeds to lone daily, stopped and looked as tive.

though undecided where to go, then an-The reader may ask why this is so? that will brighten the shadows. Read, Because the standard that limited his other condition received him, and I saw and you will ask, have they forgotten action toward humanity, that persecutto mention good deeds and noble A little blue, much-loved kitty died thoughts, or are there none to record ed and misrepresented his clear concepwith consumption. I did all that I could It would appear that the waves of suf tion of spiritual truth, was placed too o prolong its stay in the body, but alas! high for those who declare themselves fering, despair and crime have broken the time came for him to go. I laid him to be the instruments of exalted "orion the hearth rug, he gave one agonized ental controls" at the present time.

cry, his body dragging along two feet Often, it has been declared in public before the spirit was freed. I saw that by the enemies of Spiritualism that Mr. Davis was immoral in his conduct be-I was the owner of a very intelligent white cat, which would walk across the fore his marriage with Mrs. Dodge. Many times we have heard Spiritual

piano keys, put down her head and lisists, in private converse make the same ten for the sound. She would walk over unjust charge. If either of the parties were in possession of the facts, they my hands when I would play for her. would not so earnestly declare such unmewing and evince the fondest delight. then jump down to chase something out just and grave charges.

Let it be clearly understood that, had of the room, with her tail and back it not been for the self-denying and raised to some extent with authority. I saw nothing, but she evidently did. Why not animals have clairvoyant generous act of that much-traduced and noble-minded lady, Mrs. Dodge, the sight as well as man? If all are parts world of ungrateful mankind would not have received that peerless work, "Naof the great whole, our bodies nature. ture's Divine Revelations"-a work that and the overpower called God the soul, why not? All nature is beautiful, ditranscends all literary triumphs that ever preceded it in the march of the vine, and worshipful. How little is known and understood concerning the ages

Dr. Peebles quotes Mrs. Hardinge inner consciousness of either man or an-Britten as saying through the columns imal, but I fail to see where, or comprehend where, the right comes in to debar. of the New York Herald: "I have heard the animal immortality and give it to Mr. A. J. Davis from the rostrum, and read in his writings repeated protests man alone. I may not seem logical in my reasonings, but I will say that I posagainst the attempt to confound the she cannot give. harmonial philosophy—of which he was a representative—with Modern Spirititively know that the animal survives the shock of death. I not only believe. ualism, which he uniformly denounced -ignored and frequently spoke of in We have a fine horse, a beauty, his silken coat rivals the amber. He is senterms of ridicule and insult.

The answer to this grave question sitive to a word, will not brook an insult, and shows a grieved spirit when seems to imply that there must be a neglected. He is perfectly trained, obemistake somewhere hidden from public dient to every command, kind, gentle view. Mr. Davis says in his reply to Mr. Brittan: "I do not believe in the and true; yet he will refuse to pass a identity of Modern Spiritualism and blue or white car, he abhors the color.

He shows very plainly that his eyes see magic. The harmonial philosophy is not menthat which ours do not when driving flong the flowery paths of Golden Gate tioned in Mr. Davis' reply, and it would seem that it was not the point at issue Not long since, without any apparent at the time. There is a mistake somecause, he stopped, crouched to the where. It seems strange that so good ground, snorted, reared and plunged and lovable a woman as Mrs. Britten was and tried to run. I closed my eyes to should declare Mr. Davis to be in opposhut out what I feared, when behold! sition to the basic truths of Spiritualism -if it was not true. there was an Indian astride of his back.

But how are we to know at this dis-I asked for help and the red-skin disaptance of time-and Mrs. Britten has

GLIMMERS OF TRUTH.

The sweetest of faces in visions I see, Their eyes flashing sunshine in love # ecstasy,

Their ethereal forms are models of I look out over the long reach of which no human artist can limp or snow-clad fields, far away to the bound-

ary of forest which bristles darkly trace. The white raiment they wear appears to against the darker sky. Night is fast coming, and the rising wind soughs in in sounding gusts and seems to peneto our eyes.

Like the fleecy white clouds that dot the trate the walls of the room even to the blue skies: "

Their motion so graceful is charming to blazing fire. There are frost needles in

Like sun-tinted ripples that ruffle the ering strange foliage at their corners Zero, and a blizzard wind cruel, wolfish sea.

and merciless, drifting the snow in fan-tastic forms. Warm, luxuriant, com-They are our dear friends from the great "over there," fortable within, the evening lamp is And to our gross senses are subtile as

air: They come from the land that is bright-

er than day, Whence no one returns, the ignorant Бау.

On the pinions of love they cross the diexposed to the merciless storm; of vide.

In pleasure and sorrow they are at our myriads of birds and beasts, enduring with pitiful patience, and above all over all, the stifled cry of human agony. Our spirit when freed from its casket of

clay Advances one step on progression's It is a night of pain, and the wave thereof converge on the cozy fireside, as highway.

> This wonderful truth has banished our fears.

The portals are open between the two ing wires. All must be heard, and wail their rending tale of despairing hop spheres. and utter failure in the struggle for life.

Friends come to our side at the sunset's last glow, As silent as shadows that fit o'er the

snow. When we enter the silence where truth

abides. We sense the dear presence of friends

at our side; They impress us with truth that glitters of pain. More emphatic is made our discontent, if we would while away the hours by reading the news of the world. and gleams

And simpletons say we are dreamers of dreams.

HENRY M. EDMISTON.

ABRAHAM LINCOLN.

on the press and crystallized in columns for even the most calloused to see! "Last night a watchman at the rail road depot, heard a stilled cry in a dark and investigating, found corner. wrapped in a bundle of rags an infant almost frozen. He sent it to the Infants' Rest." There is no waste of sentiment in this

brief item, yet what hideous pictures it What suffering will a mothpresents! er endure, before her maternal instincts are destroyed and she deserts her child? Was it born in shame, the prod nct of a too trusting heart betrayed? Then think of the long drawn out agony and fear, and helplessness against the censure of the world, and after all the agony, the despair leading to the desertion of the child! Poor mother! Poor child! Despicable, unfeeling society! Or perhaps, a child that would have been received with loving caress, but driven by want snarling like a wolf at her footsteps, with tears and an aching heart the mother leaves it, with a prayor that it may receive from charity what

The next item is of "an old lady past four score years, once wealthy, reduced to poverty, deserted by friends, was found by a policeman in a room, without fire, almost insensible from the cold.

Is there ingratitude comparable with that of the child, who forgetting the years of care and self-sacrifice of his mother, deserts her when she can be of no further use? Poor old mother, in the freezing room, what thoughts must come of the time she gave her life for her children and with patient self-sacrifice clothed, fed and sheltered them: the pride she felt in their success, and the fond dreams which filled her soul of their affection for her! Waiting, waiting, year after year, for the steps of sons and daughters who, absorbed in their own pleasures, would never come!

TAKE DUE NOTICE THAT WE SHALL IN A FEW WEEKS, PUBLISH A COMMUNICATION FROM A DIS. TINGUISHED LITERARY MAN, W. H. BURR, OF WASHINGTON, D. C., FULLY ESTABLISHING THE FACT THAT THE ASSASSINATION OF PRESIDENT LINCOLN WAS AR-RANGED BY JESUIT PRIESTS. IT GIVES IN DETAIL THE PLAN AND Following these items, is a longer RISE OF THE TERRIBLE PLOT, AND



data at hand, the deeper in the quagmire the contestants sink, and if there | and I have no idea that his saving powis reasoning with a gleam of the light of | er is confined to Christian lands. knowledge, the whole fog-bank disappears as mists clear with the rising sun, The negro was filled with the same

"pious rage" that has made conspicuous for religious zeal, a countless host of kings, popes, priests and saints. There have been long ages, when to brain a heretic, or one who did not believe with the popular faith, was regarded as a deed acceptable to God.

Constantine the Great, founder of not believe, for instance, in material Christianity, was so steeped in crime and blood, that no priest of the splendid faith of the old pagan religion would absolve him, but a Christian father was | ate suffering. That is not much like the ready to send his polluted soul to middle ages, is it? heaven!

The sword, the gibbet, the fagot's lieve, in one sense, in annihilation. flame, have been acceptable means of That is. I believe that whenever a hugrace, and untold millions of the earth's best and bravest men have perished by the most cruel tortures, because they disagreed in belief from those in power. The same spirit lingers, confined, bound prolonged in hell it is not for me to say and fettered, it is true, by laws, but always recognizable. It is to be seen in all religious journals-the ugly tiger ative doctrine of restoration, though not claws of theocratic despotism. To reso positively. I may say at least that I entertain a hope of the final restoration port falsehoods and slanderous defamato the favor of God of every soul that tion of liberals and Spiritualists, is part of pulpit trade. To invent lies is not so irreclaimably bad that it will about prominent freethinkers, and reabsolutely perish and be annihilated. peat "death bed" scenes, and "horrible hell altogether, while I hold that all will examples," repeatedly proven false, a go to hell who do not believe in Christ, constant practice. They use the means at hand, to rend and tear the heretic: believe incarnate goodness is Christ social ostracism, defamation, sneers and that multitudes of the heathen beand public contumely: were the physi cal means of torture in their hands, who lieve in Christ who have never heard can doubt their using them? of him as we have."

The negro murderer silenced his op ponent. They may have disputed over the personality of the Holy Ghost, and the victim maintained that the said Ghost "proceeded from the Father," while the murderer had it that the "pro cedure was from the Son," and that hence as proceeding through the Son, as an eternal generation, of an un-begotten paternity of the Father." the three 'as self-proceeding, and mutually begotten were one and indistinguishable. That is a question which the great minds of the church wrangled and fought over for ages, and never settled. It would be a hard nut for two ignorant negroes to settle otherwise than to crack each other's skulls. The only way such divine revelations can be received is through cracked skulls.

They could not settle the dogma, any more than councils and popes before | is, I incline a little to the belief that all them, except in one way. It silenced dispute, and the most ignorant, and brutal opponent was victorious. Horrible! yes, and religious history since man unfortunately had an incom-prehensible religion to craze with the nightmare of the incomprehensible, has been a continuous horror.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL, D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spir-itualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

every man that cometh into the world, he declared it was a grievous mistake to take an over optimistic view. His statements were vehemently opposed The by the other members of the meeting. loctrine of hell is less preached than it ised to be, but I do not complain of it, Dr. Buckley made several short answers for every preacher must be his own to the attacks made upon him." judge in that matter."

Isn't it strange that the different Rev. Dr. J. A. Rondthaler, pastor of sects are so prone to exaggerate if not the Fullerton Avenue Presbyterian church, said: "Canon Roberts comprevaricate in regard to their great strides in growth, etc? They all cerplains that theology and in particular the doctrine of hell does not progress, tainly know that old time theology must go, is going, has almost gone. The but it seems to me that it does. Now Methodist church is now making its last I believe in hell, but not in the way the doctrine was held 500 years ago. I do kick before its complete collapse. It is said to have raised a twenty million The fires in hell consist in dollar century contribution. This is the remorseful memory of unrepented perhaps nearer the truth than the numin, every particular sin inflicting on the lost soul its own logical and appropriber of converts claimed to have been made in the last four years. Dr. Buck-

ley knows what he is talking about.

CLAIRVOYANCE. C. W. LEADBEATER WILL ENTER-TAIN YOU WITH SOME REMARK-ABLE LECTURES ON CLAIRVOY-ANCE. BY READING THEM YOU WILL HAVE YOUR MIND IL-

LUMINATED. ONE NEXT WEEK. A Truthful Sermon. For everyone that asketh receiveth; and he that seeketh findeth; and to him

that knocketh it shall be opened .-- Luke xi: 10. He that asks for guidance will receive help. By opening our minds to the inflow of spiritual truth, we will be shown "the way, the truth and the life." Our spirit friends are ever ready to guide us in times of trouble and sorrow.

But when we ask for advice from our spirit friends, we must ask in a proper way, always remembering that spirit communion is a holy service, and we should not let our sordid thoughts intrude into the sacred seance room. He that asks for evidence that the

dead are not dead, but are in the full gflory of eternal life, will find such proof in the communications which are received through the Spiritualistic mediums (prophets).

"As to my own doctrine of hell I may To those who knock at the door which divides the unseen from the seen, will be given wisdom and truth; there bay that I do not believe in material fire in hell and I do not believe in any form of restoration. But when you ask me about annihilation you get me in a tight being three essential conditions to be place. The doctrine of conditional imfulfilled: He that seeks must be pure in mortality is attracting unusual attenheart, "for the pure in heart shall see tion in England just now and I suppose I am feeling the influence a little. That God"; he must be clean of body and pure in habit, for "cleanliness is next to godliness"; and he must use his souls that are not spiritually alive by knowledge for the uplifting of his felfaith in Clirist go utterly out of being at LEWIS R. HILLIER. low-men. the death of the body. But I think many of the heathen become immortal

"Cosmian Hymn Book." A collection of original and relected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

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For sale at this office.

eared. The horse snorted, trembled looked back, then broke into a stride that took us quickly from the haunted spot.

but know beyond a doubt.

Park

For my part I wish to meet the animals that I have loved and petted in this life. To meet them in the land "over there" would be joyful, all the dear things, including my birds, who have welcomed me with sweet songs. their hearts beating with joy that I was with them again. All that have passed through the beautiful change of death are glorified and made pure. In - my selfishness I have mourned for them, and missed their expressed and clinging love. I want them to recognize me and to be with me in the home that I have builded without hands, as I trust that

I have one 'be it ever so humble.' I am willing to accord the animal his rights and extend to him my sympathy in this his life of trial, humiliation, sad wrongs, and maddening abuse. I must believe that the conceit of man will be somewhat troubled with remorse when death clears away the mists and he sees more clearly the selfishness that he has practiced towards the animal, who oft-times is far more intelligent.

However belief proves nothing. A11 that we can rely on are facts proven spiritually and scientifically. Science leads to practical, hard truths and stubborn knowledge. Science stops at the grave; Spiritualism beckons to the higher. It leads in paths by the still waters of peace. It shows spotless lilies grown in harmony. It waves the banner of love in triumphant gladness. It points to the summit where no wave of discord can reach the soul whose journey through matter has been over the high-road of conscious right, where faith is made whole, and the beloved are again united; where songs of welcome resound through the archways of eternal progress.

There is a power that lives and loves: You may call it God or Good, "One power? one law, one element; And one far off divine event.

To which the whole creation moves.' Whate'er weththink, what we believe Will not change nature's plans or laws: We may preach and pray, we can't de-

ceive, in The God or Good of the great cause. ROSE L. BUSHNELL DONNELLY. San Francisco, Cal.

. ift for NOW SIS THE TIME!

Attention, Spiritualists of Illinois! -----986

Spiritualists of Illinois, Attention! Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be and MIS. B. W. Spragarize new socie-secured shortly to organize new socie-ties, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brothe Sprague immediately at Sturgis, Mich., or advise Ella Johnson Bloom, secre-tary, 971 South Homan avenue, Chicago, Act at onco: GEO. B. WARNE. President Ill. S. S. A

"'Lisbeth, A Story of Two Worlds.", By Carrie E. S. Twing, Richly imbued with the philosophy of Spiritualism, with the philosophy

gone to the spirit realm to receive her well-merited reward for a long and faithful term of well-performed dutyone would like to read her testimony given through some reliable source.

It is within the range of probability that the Herald—an enemy of Mr. Da-vis—might, for purposes unknown to us, have mutilated her written article.

"Uniformly denounced, ignored * * * and ridiculed with insult Modern Spiritualism." How strange this language sounds when quoted as the expressed sentiments of A. J. Davis. No such language is written in his lectures against the united hosts of prejudice and consecrated ignorance, known as "orthodoxy." No such language could be found in his vast literary work that would bear the interpretation of "ridicule" or "insult!'

The readers who are acquainted with history, as given in that collection of precious treasures called "The Magic Staff"—think a moment!

Andrew Jackson Davis, the unresisting, non-combative child, and boy of delicate constitution-the tender, mother-loving, sympathizing, unpretentious youth, the spiritually sustained, calm, resolute, generous and fully developed man, the only one who has consistently held, and fearlessly leaned with unshaken confidence upon his "Magic Staff" during all his great trials-would he descend to "ridicule and insult"-with the open heavens above him? Doubtless, in accord with the written testimony of reliable witnesses. The early years of the spiritual movement were distinguished by the stormy gusts of bitter prejudice, and the arro gant assumption of leadership-which

Mr. Davis stood opposed to. Mr. Davis declined the leadership, and refused to be recognized as the head or the center of any organization among men. He was an intense lover of indi-

vidual freedom, and independent action. If the reader will turn to the "Magic Staff," pages 201, 202, the facts are there written concerning the statement so often repeated that "Prof. Grimes" was the first man who "magnetizsd" A. J. Davis.

To save space in your columns, the reader is requested to turn to "The Magic Staff." pages 344-346. and 394-397. On the pages cited is the record of the noble act of Mrs. Dodge who so signally aided the cause of Modern Spiritualism.

The incidents-nonorable and free from impure motives, which has called forth slanderous declarations from pulpit and the secular press, and many insinuations, and distrustful expressions given out by Spiritualists who were un-acquainted with the facts, are fully pre-sented in the pages above cited.

It is sad to think that one so remarkhas been devoted to the work of reliev. ing humanity of its burden of ignorance and physical suffering—should depart from the scenes of earth life under a cloud-a cloud that was generated in the cold heart of factional prejudice, ind wafted over the mental world by the poisonous blasts of withering slander-should go home to his many spirit friends with the stigma of impure mo tives, and insincerity of purpose resting upon his immortal name.

C. F. COLE. Dowagiac, Mich.

narrative of a widow with four children found starving in a room from which, because the owner could not eject them, he had removed the windows and door. And for such owners, laws are made and they are protected in their rights to use their own without regard to others .. Men claiming to be Christians, to believe in human brotherhood, more cruel in their avarice than wolves. What of these instances to that next

indicated? "The cold weather has caused great suffering east and west, for the scarcity of coal." Thousands and hundreds of thousands of families have no means to keep them warm. Un told wealth of coal, laid in the earth, for the good of all, held by a few, who have made the condition of the human moles who extract it, so intolerable, that they struck in desperation.

The wife of a mine-owner has a dia mond-studded collar for her pet poodle the miner's family is starving on doled charity, and millions of people have fire Shall such injustice be? the wrong

triumph? the few waste the products of the toil of the many? The people make the laws, and have they so made them as to be bound hand and foot, and made soul and body sacrifice to their brazer image of avaricious, unscrupulous own

ership? Thus on for column after column, the dreary pages, till the world appears a stage for the coming and going of crime and wretchedness. It was the same vesterday as to-day except the names of the actors were changed; to-morrow the same with new names, as the old are effaced.

And shall we be happy and content because our homes are sheltered? Can ve, when the whole world vibrates with deeds of shame and wrong? These fou walls shelter me, but not so well that cannot hear the rush and roar of the

storm without. 4 am not well sheltered while there are homeless wanderers

I am not well warmed while there are those shivering with cold.

I am not well fed while hunger stands at the door of those who have patiently given their strength in producing what others have taken.

To be happy, the whole world must be happy. There can not be a heaven for angels, if there is a hell. Before the angels can go on, they must bring

up the lower world. HUDSON TUTTLE.

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ITS FINAL CULMINATION IN THE MOST DASTARDLY MURDER OF THE 19TH CENTURY. THE JESUITS HAVE BEEN DRIVEN, TIME AFTER TIME, FROM LEADING EUROPEAN COUNTRIES, FINALLY SEEKING THE UNITED STATES AS AN ASY.

LUM IN WHICH TO CARRY ON THEIR NEFARIOUS WORK. THE SPIRITUALISTS EVERYHERE SHOULD SEND IN ORDERS FOR THIS SPECIAL EDITION. ORDERS

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GONE BEFORE.

Lost love, for whom my empty hands And empty heart cries out in vain, Whose soul has crossed the mystig sands

Of bliss or bane, Speak to my soul some answering word: Lean thou across the bitter bar, How faint soe'er my soul had heard Thy voice afar.

The awful word thou knowest, teach, I follow thee to death's own door. with love whose wide-stretched arms may reach

E

Thee, gone before. Turn back for some last greeting fond, Or blessed word of wrongs forgiven,

And heed the cry that rings beyond The gates of heaven.

kneel not bow beside thy bier; I will not press the icy brow Of the still image resting here; It is not thou!

The beauty of the marble face And folded hands I may not mark: My soul leans, listening low, to trace Thine in the dark.

Not here but ever on. I find Thy soul amid no wrecks of time,

But in beatitude combined

With the divine. Thy God hath promised prayer of twain is perfect prayer, and I have prayed And thou; and we the goal shall gain Though long gainsaid.

But now-but now, O love, to lose Thy hand from mine, nor follow thea Through that dim door whence thou

dost use

Death's mystery!

know not where, from earth set free, In space our meeting may betide, But one day I shak cross to thee And with thee bide.

That promise up the mighty slope -Of life etern doth guide and bless. Lighting with rays of deathless hope Earth's wretchedness.

And all the tangled webs of strife Grow weak and fade before the bliss Of love's rich promise of a life

Outside of this. CLARE B. ST. GEORGE.

R View of Death from a Scientific and psychic Standpoint.

Dear friends, many known in the mortal form and many spiritual strain It did not seem any effort. I only knew pathy with those who need daily bread on earth, if possible, physiological aspect of death, there is naught to fear. In the unfamiliar to mo when I was here: The first thought is one of when they said, "He has gone," I could gaze. I do not think than when here; more sympathy for those who do not know greater aspect that you have who know of the light of Spir. hesitation, that through the lips you have been accustomed I gazed with the physical eyes, but I gazed through the sym- the way to get their daily bread; more interest in devising itualism, who have been led into communion with your to watch and the voice you have been accustomed to hear, I pathy of those around. I saw my body there; saw what ways and means to help them. For such as are in the body departed friends, who understand that they exist; especially should give a message to you; not of my own voice but of seemed to be myself, and not myself, lying there. I think it who are all the time under the strain and stress of trying to the light you have in the Soul-Teachings you understand one that is loaned to me for the occasion, through those did not look to be alive, but I, I was more alive than ever 1 keep up, I feel greater sympathy for these. But to have the about Death. It is the great benefaction of human existguides that we have mutually received lessons from. The first thought after the change was: Then I saw through a glass darkly, now it is face to face. Which trans- I thad been quite a long siege with my physical infimities

"How wonderful is Death: Death and his brother Sleep: One pale as yonder beauteous moon. The other radiant as the morn When throned on ocean wave It blushes o'er the world." "How wonderful is Death! The awakener of the soul."

standpoint. But the greater thought is:

1000, S1, 1908;

The awakening that comes to all surely cannot be unusual. Net every babe that comes to the household is the most won- the limitations of the body. The thinking was clearer and Herful thing in the world. So every experience, I believe, of more rapid. The perception of such things as I was ready to ual, to the person.

For many, many years death had ceased to possess any was great joy in experiencing it. But the most perfect exterror or shadow to me. Those who knew me on earth will pression is that thought of Freedom, and the something, that without it. Because when you consider the average human bear testimony to this. There was no fear of death and no I can carry to your minds by no other word than Illuminareluctance when the time came to pass through it. It was tion. The illumination of the spirit to perceive friends, peoever an interesting study to me, and often when earnestly ple and spiritual things. This seemed to come almost incaring for those who were passing on, and sometimes caring stantaneously. It has come with greater power since. more tenderly for those who remained. I watched with the eve of a student to see whether there was any indication that who had been by my side during all those years of earthly the spirit, in passing through this change, could be aware of life in the human state seemed to be that illumination. I ats various stages, of the various processes of what is called owe it to her here to say: That I nerceived that my spiritual death.

I was interested in this from a scientific standpoint, as well earth. Through her without my knowing it. I though I as later from a psychic standpoint. It seems to me that hu- knew a great deal about spiritual things. But knowing it man lives are so helpless about this thing that is called with the mind and perceiving it with the spirit must be difdeath, they seem to be so stranded and at sea when it comes. | ferent; I know what the mind missed I perceived in the I often longed to give my own knowledge to the people spirit largely through her. And if you will accept this and you want to study the new scenes that you are entering upon. watching around the bedside of the dying one, so they might not consider it too personal, I will say, that my illumination So in this new state of existence the mind and spirit become at least turn their thoughts toward the spirit state into which at that moment of entering into this consciousness of spirit life was through her who remained on earth. A great light their friend was entering. You know how hopeless it is when people are bowed down with grief, when they feel their surrounded her, like that which illumed the saints in picpersonal loss; it is so difficult to turn their thoughts to sometures, and which I perceived came from within and from thing they cannot see. There is so much resisting of the tide on the material side of life that the people on earth do not see that which comes with the great flood-tide of spirit life and her light upon earth, I perceived this Great Luminlife. Therefore I resolved that when the time came for me to go, I would, if possible, watch and take note of every step of this change.

With the usual egotism and concelt of one who has studied anatomy and physiology and who knows the body well, 1 thought I could tell of all stages of its change by watching the progress of its dissolution. I had watched my own case for a number of years. I was not over-anxious: I cared much for my body, but I said from time to time, when the final change came I would be prepared. Prepared by the Soul-Teachings not to fear death. It seemed to me that this would be the chance for me to study the change from the spirit standpoint. So I thought I would know when the spirit left the body.

So when the days and weeks and months went by and I 'raw the failing of the physical body, I prayed to be taken. Afterward I said to myself: "Now these are the times, these last days and hours, in which I can take up this theme of pursuing the processes of the intelligence separating from the body."

Of course there were the usual things: there was the ten -Now the psychic fact is: That when first entering spirit cago; I am here; some one thinks of me elsewhere; I am der tie that clung yet to the bodily form; there were those life we are less in sympathy oftentimes with the spirits who with that one. I perceive them, I am in sympathy with left on earth. But even this did not deter me, because I have passed on before us and beyond than with those who them straightway. This is why spirits, not being limited by knew the change was approaching. When at last it became love us and were much with us on earth. My psychic sym- time and space, there is more of their presence possible than evident that I must leave my body, for I had watched the pathy returned to those left on earth. How would they feel? when they were in the human state; though even when on pulsations, I knew how many there were and how many What would they think? I saw they were wonderfully pre- earth you think intently of them and they will be psychothere ought to be, I knew when the ebbing of the tide of life pared for this change, and for any change that might come logically present. But this presence that is born of the great was there. I always dreaded the effect of narcotics, but attraction of friendship, of the ability of people to be with to their households. Missing the bodily presence, they still their friends, is that which the spirit becomes aware of. when the attending physician wished to administer it I con- understood that which had been entered into. Now so natural did this seem, this process of dving, as it is Earthly friends not seen for years are at once made palpable. sented, but I thought it would interfere with my observations of the physical dissolution. At last when it was called, the awakening, the being born, that although I could their state, their condition, their regret, their sorrow, their thought necessary it was administered; but instead of dullnot succeed in studying it, although the body was sloughed wish to know about one. All that relates to the individual ing my observations, it seemed rather to quicken the mental off like something that was an excrescence and I slipped that has passed on becomes more plain and clear than it was perceptions, though it deadened the bodily pain, conseaway from it without a struggle, or knowledge of it-so nat before. Sometimes, if friends do not understand each other quently the suffering. The principal thing that seemed to ural does this seem, I said: "If I could tell these friends and there is better understanding. You know death is a great clarifier, it sets your friends interfere most with my study toward the closing was the other friends how it seemed to me, they will not only not who pass on in a new light when you are still on earth, you anxiety of friends, who were beginning to gather around the dread the change when it comes to them, but they will not bed. While I was absorbed in the changes that were coming dread it for their friends, and they will know that there is think of them differently. That is as it should be, if you to me, they would want to know if I knew them; and just as no suffering in the change. If I told them in my own simple think of them with the spirit instead of with the human I was in abstract thought over something puzzling passing way, that this is release not only from pain, but from the lim- sense and human selfishness. Death is the great reconciler through my mind they would suddenly ask, "Do you suffer itations of the body; that one enters into greater perception, you always feel reconciled to people-nearly always-when any pain? Is there anything you want, anything we can do according to one's state, than they had in the body. The they are dead. That goes to their spirits, the knowledge of How the stars came out in splendor, in the great vast vaulted things the people long to think, long to do, would like to be that reconcilement enters into their state. Those near in for you?" I would recommend to all who have friends passing on not aware of, they can be aware of. But they will think differ- friendship, those who are near to you on earth, whom you to ask "Do you know me;" "Are you in pain;" "Do you suffer | ently by the time the change comes to them." wish to see, but cannot on account of bodily distance, are In a simple way I want to tell you this; I want to do it, for the ones of whom you are aware, the ones you have visited any?" or any of those trivial questions. If you knew the after all if you are not ready for this thought it will not many times. I have visited these I have not seen in human great urgency of that which is coming to them, of that which they are passing through, the great urgency of that which reach you, but I want to add my voice to the thought; that life for many years. I thought of them and instantly had is dawning upon them, you would not think of those things; death is as natural to those who die as being born is to those conversation with them. It is like sitting at a telephone-or you would not have them turn back, a smile is like loving who are born. You do not usually pity the babe that enters it is more like wireless telegraphy, it brings you to the one words, a pressure of the hand oftentimes suffices to make into earthly life,-though you might many times-you rejoice you are thinking about, that is the only one that can answer you know that the loved one is aware, but it cannot be at the coming, you are glad, there is a great light in the hab what you are thinking about. stopped. It is like trying to interrupt the tide that is coming itation frequently (sometimes there is a great shadow where This solves the question about "unscrupulous" spirits impersonating your friends. In this wireless telegraphy only in by wishing it to go out, or to go out by wishing it to come there is poverty, want and pain). But in this added birth. in. Do not try to interrupt the life tides; you cannot at this spiritual birth, there is a great light. I know many are those can commune who are in sympathy in spirit. I am born into spirit life who are shadowed in the earthly life, but the only one that can answer your thought concerning me. such a time. As I felt my pulse gradually receding I felt, also, my conthey do not thereby enter into deeper shadow. There is no No other spirit is attuned to that thought, no other spirit can sciousness gradually increasing. I knew more than ever the human life that, according to the degree of its human exist answer. No other spirit perceives it. Therefore I say, that people all around me; I was conscious of their thoughts; I ence, is not freer in taking this next stop, called death. much of this thought concerning the personating of your Then what one is in spirit life must, of course, depend friends is a mistake. It is an earthly mistake just as meswished they would not speak. I did not want to listen. I was there, that is I could see easily enough. But I suddenly be upon what one is when here; no more nor no less am I then sages that get perverted. The mistakes are shadows from came aware psychically of perceiving what they were think- in spirit than when with you. That which is essentially me the earthly side. Something is wrong with the machine: ing about. Instead of a great loss of consciousness, even unnow is no more than that which constituted me then, which something is out of order with the "vibrations" as you call der the influence of the medicine given. I was still perfectly perhaps you did not always see, which did not always mani- them. This response can only be from the one that your conscious through the physical organism, more conscious fest itself through the form; perhaps the body was too over thought is intended for. There are fewer mistakes in the But ever, in the wake of true achieving, busy, or the brain was too over busy for it to always manifest spirit realm than in earth states, because the bodily senses than before. But that which puzzled me was, however, that as I grew conscious mentally of their thoughts I seemed to itself. But I find many theories have vanished like the do not interfere. I cannot speak or think in accord with a forget about the body, and I wondered if I would forget to breath of that body. I do not know where they have gone. spirit with whom there is no sympathy-either by fellowship, know actually when the body died. Of course, for all human Sometimes when we die, I am told by those who are wiser, by seeking for knowledge or by imparting it is one near me science, it seemed to me that would baffle my purpose. I we die to our false notions as well as to our bodies, that the I am in sympathy with all that need me, i. e., if they are in grew more and more conscious of the pervading thoughts of things that seem to us so real, so manifest, so palpable in need of something I can give, I can answer impersonally, but my friends and those who were nearest and close to my bed, human life are not so at all. I was quite well prepared to I cannot respond for that which I cannot give, I cannot an until I grew perfectly aware of what they were thinking. know this because I had been taught it, yet it is quite differ, swer for that which is not intended to reach me. Then that which seemed of more urgency: I grew aware of ent to realize it. Therefore, many spirits of different states pass to and fro without recognizing each other. Many might be, to use a hua great luminous presence that at first seemed like an atmos-But a very strange thing is, it is not difficult to underphere; still I was clinging to the body and counting the pulse stand, perhaps, that you will be free and feel free when sep | man phrase, in this room without knowing each other's pres beats of the receding tide of life of the body. There! at last arated from the body, with its limitations, its pains, its suf- ence at all. This is why a clairvoyant may describe one a great burst of light came upon me, and I saw the counte- ferings, its inability to hear far or see far, or walk far, all spirit and not know of another that is for some one else; all nances familiar to me, long passed away, those that I had these limitations you are glad to be free from, but, dear is according to adaptation. This is why there are so many known here, and those I knew although I had not known friends, the most marvelous part is, that a great deal of our difficult problems in what is called ordinary Spiritualism. here, and I forgot all about the essential part of watching the thinking is done for our bodies; a great deal of our work is But the answer to all these questions comes later. That body. Forgot it utterly! I was so alive, so intent upon for our bodies, and then to have that all cut off, to leave one which has come to me, is this great Freedom, this great Illuwatching these friends around me, that until it was said by free from the anxiety of thinking what one will do for the mination. It has not receded, because the light of it and the one in attendance. "He has gone," I did not know that I was body, is the greater part of the freedom. At first one might source of it does not gecede. "gone." I knew nothing about what death had been to the be almost lost; might feel as though he was out upon the While there is not adequate knowledge to explain fully the body or what had transpired as the means by which I had sea without chart or compass. But I find if you trust your state and condition in which one finds one has entered, there left it. I seemed to grow into this luminous, super-conscious self to the billows you are liable to get along better than if is still adequate knowledge to explain what his living state. Instead of losing it seemed increase into the quicken- you tried to resist them. When one finds one has no phys. thoughts, his living consciousness, his living awareness is, ing in thought, in perception. But the magic of it all was, ical body there is no use of thinking what one will do to care and that it is the carrying out more fully perhaps of the indithat the bodily breath wont away without my knowing it. I for it, to eat, to drink, to wear or to be well or be warm, and vidual or personal bodily existence. had no struggle; I did not realize that there was any struggle, of course having little time to attend to one's own body I am not disturbing myself now about other propositions There simply was enlargement-if I may use that term-en when in health and being oppressed by the knowledge that Of course the theological proposition long since ceased to largement of my being, the gradual unfoldment into another one must attend to it when not well, it is a great relief to lay worry me. The perception of the soul is taken as the means ntmosphere: As if this room were suddenly to expand and it aside with its thought of work for mortal, physical, exist. of solving the different questions and problems to be solved. grow light and very populous and the people who are here ence and be perfectly free to think about themes and sub-But that which does interest me is that this change, that were to grow more luminous to your understanding. That jects that do not relate to daily bread. which pertains to it may be understood by all. Dear friends, in the thought of the mechanical, dynamical the way it seemed. There was no wrench, no mental or Not that we are separated from our kind. I feel more sym-

was that of Freedom.

But the first knowledge of it was Illumination. The one

above, from those who taught, guided and guarded us.

In this twofold light, of those who surrounded me in spirit

ous Presence. Now let me state, Illumination is not a vision

of the eye, it is the perception of the spirit. It, of course

comes primarily from the soul, as you all understand who are

reaches the spirit and mind. The consciousness of this Free-

I never recovered from the thought of proselyting. The

who were my friends and to those who are strangers.

knowledge was not lost upon them.

position of the text is permissible, I trust, from the present and the body had begun to drag; I was always aware of it tracted to me, that these great subjects, which to the human life. But for the rapture of that one moment of exaltation, in the months that the disease was encroaching, and the mind are subjective themes, are the main basis and purpose when aware of being set free from the physical body, and yet freedom from this was something surpassing. Although in life, is something worth considering.

= An Address =

every kindness, every sympathy had been given me, everygreat many people to be in this state while yet in the body. thing had been done to assuage the hodily condition; but if you had been tethered and swathed in every limb, fettered in But they find that they cannot ignore the physical side of ex every movement and then let free you could begin to realize istence.' You may ignore much that depresses and obstructs the consciousness of the spirit at that moment of being free. the thought because of the suffering, but of course the habitation must be cared for, the instrument must be kept in The wings of birds have given to one the thought of freedom. order, kept in tune, often by physical methods, (I freely From the valley far below us, from the sand, and desert "I feel as light as air," you frequently say with reference to

the feeling of buoyancy that you have in perfect health. admit) often by spiritual ways it has to be kept in tune. But these are clods compared to that sense of freedom from But when you have no body, when you have no thought of the realm that includes caring for the body-it is a great stride. So I am not surprised to find that many spirits who the change called death, the birth into the higher life is the perceive seemed instantaneous; and the recognition of have-no thoughts on other things are obliged to live in such most wonderful experience, because it comes to the individ- friends was not quite the most overpowering thing that came psychological sympathy with earthly existence after the body to me, it was a part of this change and freedom, and there is dead, to keep up the semblance of physical existence and

the semblance that is surrounding it; for they would be lost life and the many hours that are devoted to caring for the body, you may well wonder what you will all do when you are dead and have no bodies to think about. But through the Heavenly Love the divine order of things is such, that for every new condition there is new adaptation, and every one who dies or passes through this change is, through some process, adapted to the change, whether that person be what is called high or low, whether the intellect is great or small, illumination had largely been through her when I was on there is adaptation to the state that is entered into. New themes come to one in the spirit state just as readily

as new scenes come to one when traveling on the earth When you are traveling you do not want to take your own local geography with you or your own habitation with you, readily adapted to these new conditions of knowing things without asking about them; to have an answer to your questions before you have time to think about them; to be in a realm where people know what you are thinking about, where language is not needed to express or to vell your language becomes less painful. Spirits, who by the law of

adaptation are your teachers know what you are thinking about. It is a great relief not to have to ask questions. Some-

aware of the Soul-Teachings, but it is not perceived until it times we used to make mistakes when asking questions of the Guides here, being puzzled for words. Now even before dom and Illumination was such that if there had been a great the thought is fashioned, the very wish to know brings the voice, as large as the world, I would have liked to have answer. It is the great fulfiliment of answer to prayer. For shouted it! Shouted it! to you who are my friends, to many even if we do not know we are praying, when we wish to

know anything if the answer comes, that is answer to prayer, This great knowledge through perception, of knowing one, who was luminous always, by my side always said: things without seeing them, or hearing them; without being "But all are not ready for these things; you must not talk blinded by the sight or made deaf by the hearing. You know this to every one." But I thought if they were not ready very often people hear things that give them an entirely they would not be harmed by it. Among those to whom I wrong idea. Very often people say things that do not conhad talked were the few people who gathered around there vey the correct statement to the mind. Now to know things where I lived. These also were luminous; they entering into without seeing wrong or hearing incorrectly is, to me, a won the knowledge of this passing on as if it were a part of that derful thing. To know what my friends are thinking; to which they had been prepared to accept. They tried to have been attracted by one and another since this release; to For we're going upward, onward, till at last the garden make it manifest, even through their sympathy, that this have been as near to them as to my own human habitation is a great and surprising part. Some one thinks of me in Chi-

was in the body. The first conscious thought, the first thrill, knowledge that I do not have to provide for the body, that ence. I have entered into that benefaction with all humil-I do not have to carry it with me, that my thoughts are free ity; with all appreciation of the blessings that the earthly life and fetterless, that I'am attracted to the ones that are at afforded, with all knowledge of what was the import of that of being more near to the loved upon earth, I would have Our friends, the Christian Scientists, have tried to teach a passed years of physical suffering and torture and would have accounted it no hardship or privation.

CLOUDCROFT.

shore.

- From the bleak hills and the gray hills that around us stand once more.
- Slowly up through sands like silver, with the loud clear sounds of bells. And the engine, shricking loudly, mighty Progress' story

tells. On across the broad, low level, rising all the time, Through the dust we look so eager for the mountains

- shall climb: Presently we've passed that journey and begin to feel that
- thrill. As the throbbing of our engine takes us bravely up the hill
- Then we see a bit of greenness, and the waters sparkle
- bright, And the hills around us gleaming with their verdure come
- in sight: Into scenes of royal magic that we hardly hoped to know.
- Then the passing panorama here and there a gracoful curve

As the cars on which we're sitting, turn about with careful swerve.

- Higher still and yet still higher, till we're looking down be low,
- To the many turns and bendings where steel tracks come and go

Some one kindly pointing for us, bidding us all look and see, thoughts. This lack of ability to express one's self in human How the railroad is seen up yonder, or back there below the tree:

- While our hearts are beating gladly and our minds are reach ing out.
- At the wonders of Dame Nature all royally spread about.
- Then again we hear the whistle, then we hear the bells once more,
- And we stop at Alamogordo, where we've never been before Just a little respite, changing to another car, where we,
- With a better observation, start once more in pleasure free In and up, and up, ascending, till the clouds seem very near
- And the tree tops 'neath us bending like a magic scene appear:
- Still we're climbing up the mountains, here strange cottages we find.
- with such beauties all around us, to thought should be in clined.
- place---
- Happy Cloudcroft! pleasant, graceful, meets us with its smil ing face.
- Here the hand of man is wedded in with nature's glorious plan,
- That the beauty and the sweetness all around us may ex pand,

Hand of man and art of nature, together blended here we

expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper. THE SPIRITUAL

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new book in these lines from "Aurora Leigh:'

"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, the Becceforward he would paint the globe with wings." 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 untelegraphy, are simply laws of an un-seen realm into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all Its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a and his feminions to those the term is bapti-beginer morality and increasing happi-mens. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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By Dr. Jas. E. De Molf, through the Lips of Mrs. Cora L. U. Richmond.

find. And the Lodge House is established, while its greetings are

most kind; There is something sweet and pleasant, kindly greetings, joy ous faces.

Till we feel that we are welcome to these grand and glorious places.

Cloudcroft! long we shall remember every spring and every fern.

Every rock-ridge, every great tree, every corner, every turn. We'll remember how our horses bore us gladly on the way, We'll remember morning's brightness, we'll remember close of day.

blue.

Looking down so soft and tender with their loving eyes to you:

We'll remember how the whisper, like a voice almost divine, Talked to us with sacred language as we journeyed through the pine.

We'll remember how the robin sung his welcome song a morn.

How the beauty of the place ever seems just freshly bern. And I say, with all these women, every woman of the Press, Wishes Cloudcroft joy and promise; prophesies its great

JENNIE HAGAN BROWN. SUCCESS.

WHAT STRIVING DOES.

If all the end of this continuous striving Were simply to attain. How poor would seem the planning and contriving. The endless urging and the hurried driving Of body, heart and brain!

There shines this glowing trail; Some other soul will be spurred on, conceiving New strength and hope, in its own power believing Because thou didst not fail.

Not thine alone the glory-nor the sorrow, If thou dost miss the goal: Undreamed of lives, in many a fair to-morrow;

From thee their weakness on their force shall borrow-On, on, ambitious soul!

-Ella Wheeler Wilcox, in Success,

THE COURAGE OF TRY IT AGAIN.

There are three kinds of courage in this world of ours, Which help to make projects go through; There's the courage that comes, like the blooming of flowers When our life, like the springtime, is new: There's the courage which comes at emergency's call. To the weakest, most timid, of men, And then there's the kind that is noblest of all-The courage of "try it again."

To patiently labor, the end not in sight, When failure seems drearily nigh, To cheerfully plod through the darkness and night, And conquer our task though we die; To carry a smile when the outlook is dark. And the path leads through swamp land and fen, Ahl this is the courage which makes a bright mark-The courage of "try it again."

istic and Occult Subjects.

During the long evenings of the com-ing winter, while sitting by the nre thinking, dreaming of children far away in the busy marts of life and of those

arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of th future. The Progressive Thinker in your home will come like a weekly essenger from the Spirit Land, bringing peace and soul comfort. Now is the time to send in your sub-

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this paper. Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once

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will supersede moral confusion, that only veri-fable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

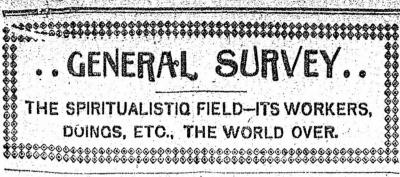
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non-appearance of YOUR article. sure insertion in the paper, all other re-dent, George W. Funk; secretary, W. guirements being favorable, should be D. Grosz." written plainly with ink on white C. W. Stewart writes from 1123 North one side of the paper.

lines to two lines, as occasion may reaufre.

into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned the author of 'Dictionary of Dreams,' if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste

The messages given through Carlyle Petersilea and now appearing in The Progressive Thinker, were written about their dreams, their true interpretation, two years ago, hence are in harmony with events referred to in them.

W. A. Welton writes from Denver, 'Permit me to state that you are, in my humble opinion, indeed a benefactor of mankind, by your most generous premium offers, enabling even the poorest to secure most valuable literature for a mere trifle. I, for one, feel grateful to you."

Millard W. Wilcox, M. D., insists in a nicely gotten up pamphlet, that "Vacci-nation Is a Gigantic Fraud." Price 10 -Address the author at Ellincents. wood, Kansas.

Frank T. Ripley goes to Newport, Ky, for the Sundays of March and April. He can be engaged for the Sundays of May and June. Address all letters to him after Feb 21, to Newport, Ky., General Delivery.

Dr. G. W. Carey is open for engagements in Pennsylvania, New York and tions of her friends for the possession Massachusetts. Address him at No. 65 of a great gift-one best of all fitted to South Fourth street, Columbus, Ohio.

held in Grand Rapids, was a success. phy." Good music, good speaking, good tests, E. E. Carpenter writes from Detroit,

good will and a general good time were Mich .: "To the many readers of The all realized. Rev. Herrick, pastor of Progressive Thinker and Friends:-I to the press of the city for their courtd to the flock." The Express, of Durand, Mich., says: "Rev. E. W. Sprague and wife, missionaries of the National Spiritualists Association, have been holding meetings in Durand the past four days. Mr. Sprague is a forceful and logical speaker; his explanation of certain passages of the scriptures from the standpoint of Spiritualism were clear and comprehensive, consequently very interesting. Tuesday will be able to fill all of her camp enevening Mr. Sprague took for his subgagements. I thank you once more for what Does Spiritualism Teach?' and showed where it differed from the the many kind expressions." Harry J. Moore writes that he has the teachings of the orthodox Christian church. The said Spiritualism denies first four Sundays of March open for engagements with societies. He de-sires, if possible, to engage his services the doctrine s of total depravity, a physical resurrection, and eternal punish to societies in Michigan, Ohio or Indi-ana, during all but the last Sunday of ment. It teaches that children are born innocent and pure and are not de-March. Address him at Battle Creek praved, that a physical resurrection is a

Mich.

and other mediums; recitations by Mr.

Byron D. Stillman and Miss Annie Har-

old; Piano solos by Mr. Glenn Ashleigh;

violin solos, etc. Admission 25 cents.

including a chance on a beautiful hand-

painted set of shirt waist buttons, val

The Lynn (Mass.) Spiritualists Asso-

ciation, Alex Caird, M. D., president, was favored by having Rev. Dr. Austin,

of Toronto as Speaker for three Sun-

days in January. Mr. Austin's work was of a very high order and very sat-

isfactory to the society and to the large

audiences assembled to hear him. Feb

1 and 8, Dr. George A. Fuller, president

of the State Association, was with us,

We have a large and constantly increas

ing lyceum, the members of which are

just now engaged in practicing on the

popular operetta, "Golden Locks, or the

Union Societies wish to thank The Pro-

workers, for their support given in mak-

ing their masquerade ball a success.

Over 500 persons were present; and all

medium, and others. It was a grand success throughout."

Mrs. M. Theresa Allen writes from

springfield, Mo.: "Our work here is

progressing nicely; audiences are grow-

Virginie Barrett writes: "I am open

understood that our space is inade. and How to Read Them." Mrs. Elmo

pr-appearance of YOUR article. WRITE PLAINLY.--We would like tions. We have had a good attendance to impress upon the minds of our corre-spondents that The Progressive Thinker lectures are well received. Tests are is set up on a Linotype machine that four states are up for the Thorndsen. The must make speed equal to about four compositors. That means rapid work, Pastor, Mrs. Annie Thorndsen; presiand it is essential that all copy, to in- dent, Mr. German Bryant; vice-presi-

paper, or with a typewriter, and only on Channing avenue, St. Louis, Mo.: "We have been here during the past two ITEMS .-- Bear in mind that items for weeks, and are filling a two months' the General Survey will in all cases be engagement for the First Church of adjusted to the space we have to occu- Spiritual Unity during the absence of py, and in order to do that they will Prof. W. F. Peck, who is at Lake Helen by, and in order to do that/they will Prof. W. F. Peck, who is at Lake Freien generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines are consider work is giving nice satisfaction and many express a desire for us to remain in this city permanently. I have seen Take 'due notice, that all items for many mediums in my time, but have this page must be accompanied by the never met any that were superior to full name and address of the write." It Mr. and Mrs. Folsom, he for trumpet will not do to say that Secretary or Cor- manifestations, and she for mental me-

respondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast pleasure in trying to extend your circulation." Fred Schweers writes: "Dr. R. Greer,

> has just passed the 79th anniversary of his birth, and is still enlightening the world on the subject of dreams. Sunday, Feb. 8, the Doctor lectured before the First Spiritual Science Church, at America Hall, Thirty-first street, on 'The Philosophy of Dreams,' giving also to several in the audience who related all of which proved very interesting. Dr. Greer is evidently a practical au-thority on the subject of dreams, their nature and character, their utility and

worth." Rev. Josie K. Folsom, C. W. Stewart and C. M. Folsom are at present filling a two months' engagement for the First Church of Spiritual Unity of St. Louis. Mo. They are ready to receive calls for engagements for camp-meetings and for work outside of the city, and can be addressed at 1123 North Channing avenue, St. Louis, Mo.

H. W. Boozer writes from Grand Rapids, Mich.: "On the evening of Feb. 6, at her residence, 382 Eleventh street, this city, Mrs. Emeliss Blake gave a first experimental seance for the phase of materialization to a gathering of over 25 persons, under absolute test conditions, which was voted a success by all present. Mrs. Blake has the congratulaimpress the materialiststic mind that Arzella C. Clay writes: "The Spirit-ualists' Mid-Winter Convention lately carth not dreamed of in their philoso-

wish to thank you all in behalf of Mrs ous treatmen Carpenter for your many letters of sym-Hon. Alonzo Thompson, of Fullerton, pathy and kind expressions of thought, Neb., was in the city last week. He still has the interests of Spiritualism at and the abundance of flowers which have been received. I am forced to heart, and is contemplating important take this method and would ask you who have written letters of inquiry, to work for the future. Rev. G. C. Love, prominent as a lec accept this as an answer to your per-sonal letters, as it is impossible for me to answer each one personally. Mrs. urer on the Pacific Coast, is now in Chicago, stopping at No. 1084 West Harrison street. Mr. Love is an able and Carpenter is improving rapidly and has eloquent advocate of our cause. He will returned home from the hospital and answer calls to lecture while in the city.

When writing for this paper use a pen or typewriter. TAKE NOTICE. All books advertised in the columns.

of The Progressive Thinker are for sale at this office. Bear this in mind. spiritual body were made to see things spiritual.' The school endorsed her con-

clusion. An effort is being made to secure a good Sunday-school library." Eva L. Stewart, secretary, writes: "The First Hyde Park Occult Society which was lately organized at 323 East 55th street, is meeting with splendid

success. We feel very much encouraged, as new members are being added each week and strangers seeking spiritual truths are seen in the audience every meeting night. We have engaged for the following four Sunday evenings, Mr. R. Gilray, Fob. 15, Mr. Peterson as test medium for the same evening; Mr. J. Dierkes, Feb. 22; Dr. H. A. Cross, March 1; Dr. G. B. Warne, March 8. Mrs. E. Kline and other test mediums will be present at each meeting. On Feb. 18, at our hall we are to have a social and entertainment, consisting of music, recitations and spirit messages Messages will be given by Mrs. May

Dimo and others. All holders of tick-ets of admission will be entitled to a chance of drawing a beautiful hand-painted set of shirt-waist buttons, valued at \$3. These buttons have been do nated by Mrs. Dr. Cross, who is one of our active workers. We guarantee all who come a good time."

D. A. Morrill writes: "The Grand Rapids (Mich.) Spiritualist Association is progressing finely under the pastorate of D. A. Herrick, who is an earnest worker in the cause. He gives lectures, eloquent, forceful and scientific. The audiences have increased in numbers and interest. We have been enabled to take away the fee at the door and have also organized a lyceum with a good membership. We find the lyceum work instructive and interesting to old as well as young. The society is looking forward with a hope in view that at no far distant day it may erect a temple in which to demonstrate and teach the beautiful truths and philosophy of Spiritualism. We have as residents of our city these fine test mediums: Mrs. Belle Fuller, Mrs. Emmiliss Blake, and Dr. W. O. Knowles, who from time to time as-sist in the work and convince the skeptic by the many messages they bring from the loved ones that have passed to the great beyond. The State Association was with us the 6th, 7th and 8th. We had splendid meetings, well attended, our hall being filled with appreciative audiences at each session, and thus the good work goes on. Truth is mighty and must prevail. One may cry out against it, but the sound of the

voice will perish on his lips." Thomas J. Haynes and Delvon A. Herrick write from Grand Rapids, Mich.: We, the Spiritualists of Michigan here assembled, adopt the following resolutions: Be it resolved, That we affirm our allegiance to the cause of Spiritual-ism and our devotion to its grand teachings. Resolved, That we recog-nize the divinity of the human soul and its continued progression after the change called death; that while we regret the inability of Mrs. Carpenter, and others who were expected to be with us to attend, that we extend to those workers who have been with us an expression of thanks and gratitude for their labor; that an expression of thanks be tendered the officers of the state association for having the meeting here and that a hearty invitation be extended them to visit us again; that a vote of thanks be given to the kind friends who so kindly extended the hospitality of their homes to our visitors;

mon from us study and the church building can be converted into charity hospital of used for some other good cause. Woulder, if there are many telephones in the realm above so that these | Several Incidents Related in Proof of people, when they don the heavenly robe, will not have to exert their wings?" H

THE PROGRESSIVE THINKER

AN EXPERIENCE.

Since Then it Has Been Pleasant to Think."

To the Editor :- I have read in your estimable paper; a number of wonderful experiences, the last and most wonderful of all, that of B. D. Freeman, in the issue of Jan, 17. Reading this experience has prompted me to give mine.

To me, the most remarkable event of my life occurred at the age of 24 which was sixty years ago. I was, at that time, possessed of an ardent, earnest, onging desire for true light, guidance and knowledge. This desire continued to grow in strength and expression for at least three years prior to the time mentioned, until it had become an earnest, ceaseless prayer, night and day, sleeping or waking. Oh, how my soul longed for spiritual food, for light and knowledge! As yel, Modern Spiritualism had not

been born. The raps had not been heard at Hydesville and I had no knowledge of spirit communion or of the spirit world, but somehow I believed in the guardianship of angels and the near proximity of the angel world. I was uneducated and labored hard every day on the farm. I seemed to be weighed down by a great load, and my soul could

find relief only in prayer. Thus the years wore on and I felt that I must fall beneath my burden and perish unless relief and assistance came from the angel world and for which I prayed unceasingly.

The time of which I speak was in the month of June, 1843, the place, county, New York, near -I was alone at work plowing in the field, every breath an ardent prayer for light, love, truth and guidance, when without warning I felt a strange tingling sensation all over me and then followed a feeling of faintness. I stopped the team, sank to the ground in the furrow, covered my eyes with my hands and lay quiet for some time in a semi-unconscious condition. How long I remained in this condition I cannot state, but judge it must have been fully thirty minutes. When I arose my burden was gong, my mind was clear and light from the inflnite seemed to be pouring into my soul. From that day it has been a pleasure to think. My intuitive powers have been greatly quickened and now I read and understand that which before was an enigma to me. I was, as I said wholly uneducated, except in the merest rudiments of reading and writing, and thought little or nothing of anything ex-

cepting the work in which I was engaged; but, strange to say, as the light broke upon my soul, thoughts and ideas flooded my mind that hitherto had never entered it. I was endowed with surprising powers of understanding and comprehension; much that had been hidden now seemed plain and intelligible, in fact, nature seemed to me an an open book.

I could feel the magnetic influence from the spirit world falling upon my thirsty spirit like the gentle dews of Mrs. Daily, Mrs. Sheets, Dr. Spinney heaven. It filled me, thrilled me, till every fibre of my being responded in harmonious accord. Life was joyous, to work and think was, indeed, a pleasure. I no longer groped in darkness, light had come. I felt the blessed assurance that I was a spirit and the object of spirit care and attention.

During the past sixty years I have followed impressions that I firmly believe were from the angel world and my life has been harmonious and happy. I did not inherit a strong constitution but, by the aid of the angel world, I en able to impre my naturally weak physical till now, having passed my eighty-fourth year, I am in perfect health and buoyant as in youth, notwithstanding my life has been one of toil. AARON W. PRATT.

SPIRIT RETURN.

the Fact.

To the Editor:-At this period of the world, as well as in the past, manifestations of spirits of the so-called dead continue to occur, but many witnesses of the phonomena, through fear, super stition of other reasons conceal them from the public and often from members of their own family. By some through ignorance, bigotry or false teaching, they are considered the work of the devil, schemes of his Satanic Majesty, to deceive the investigating world, while to others, especially the Spiritualists, they are as natural as it is to be born, or to die and become a denizen of the spirit world. The spirit manifestations of which I

will first speak and which I will call No. 1. took place in Pennsylvania some years ago, and I will relate them as told me by a reliable citizen of Canton, who is an ardent Spiritualist. These manifestations took place in a neighbor's family while he resided in that state My informant lived near a well-to-do and respected family whose eighteenyear-old daughter took sick and died, her body being buried in a near-by cem-etery. This young lady after reaching her teens had a dread and horror of drowning and often cautioned her family about the rain-barrel and tubs of water left in or about the house, fearing some one might fall into them and be drowned.

The site selected for the interment of this loved one's body was a lovely spot in the low lands of the cemetery unfortunately, however, her family made a mistake in its selection and location, since a week or so after the interment of her body she appeared to members of her family and a number of times to her mother, but was unable to speak. Her mother becoming both worried and alarmed, invited several neighbors in one evening to sit with her and to await her daughter's coming, also to, if possible, solve the meaning of her repeated visits. After sitting for some little time, the spirit daughter came, and this time with the power of speech, saying to her friends that her coffin was filled with water and that she could not rest until it was taken up and disinterred in a lot more elevated than the one selected by her family Upon investigation it was discovered as the spirit had said, that the coffin holding her body had filled with water, therefore another and better lot was selected, a new grave dug and her body removed to it, after which the noctur nal visits ceased, she evidently being satisfied with the change of her body from a watery grave to a dry one.

No. 2 .-- About two years ago a young lady who had been employed for several years in one of Canton's leading industries, took sick and in a few weeks died However, a few days before her death a dove, white as the driven snow, flew in at a window, lighting on the bench where the young lady worked, a fellow workman remarking at the time that the young lady would never return to work, which proved only to true. Upon the day of the funeral this gentleman attended the church where her funeral was being preached and while sitting in a pew in the back part of the church the spirit girl came into the church and down the aisle where he sat (he seeing her clairvoyantly), stopped in front of him, smiled sweetly, then reached over and stroked the hair of a lady friend who sat next to him, after which she pointed to the casket that held her earthly body and remarked, "There is where I used to be. Now I am in another body and better world," after which she apparently floated down the aisle and to her friends and shop-mates who were seated near the casket. A short time before this lady died she was seen and heard talking to spirit friends

PRICE-LIST AND CATALOGUE OF BOOKS.

Feb. 21, 1901

10

The Psychic and Psychism. A. C. Halphide 1 00 The Romance of Jude. Through the Mediumship of Mrs.

M. T. Longley. Cloth..... The Rationale of Mesmerism. A. P. Sinnett..... 1 25 The Science of Spirit Return. Charles Dawbarn...... 10 The Soul in Human Embodiments. Mrs. Cora L. V. Rich-

The Spiritualism of Nature. By Prof. W. M. Lockwood... 15 The Spirit World. Florence Marryat...... 1 25 The Spiritual Wreath. Songster. By S. W. Tucker..... 15 The Story Hour. For children and youth. By Susan H.

Wixon 1 00 The Strike of a Sex. By George N. Miller..... The Truths of Spiritualism. E. V. Wilson 1 00 The Unknown. By Camille Flammarion...... 2 00 The Voices. (Poems.) Warren Summer Barlow..... 1 00 Three Sevens-7-7-7. By the Phelons...... 1 25 Three Journeys Around the World. By Dr. J. M. Peebles. 1 50 Three Jubilee Lectures. Dr. J. M. Peebles.... Thomas Paine's Examination of the Prophecies...... 15 Thomas Paine. Was He Junius? Wm. Henry Burr..... 15 Thumbscrew and Rack. By Geo. E. Macdonald...... 10 Two in One. Being the Question Settled and the Contrast-

75

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A Conspiracy Against the Republic. By C. B. Waite, A. M. 25 A Few Words About the Devil. By Charles Bradlaugh.

Paper, 50 After Her Death. By Lilian Whiting......\$1 00 50 All About Devils. Moses Hull..... A Man and His Soul. T. C. Crawford 1 00 Ancient India. By Prof. H. Oldenburg. (postage 3c.).... 25 Antiquity Unveiled-Ancient Voices from Spirit Realms. J. M. Roberts..... 1 50

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physical impossibility, that the teaching of eternal punishment is an insult to a 'God of love.' Spiritualism teaches that God is love, that he still rules the world and that no devil has the power to defeat his purpose. It teaches that spirits of the dead return and communicate with mortals to-day as they did in ancient times, healing the sick, teaching the laws of life and being, admonishing mortals to live pure and noble lives developing spirituality, etc. He said Spiritualism contradicts no truth in painted set the scriptures, it fulfills the promises of ued at \$3. Paul, Jesus and others. In proof of this statement Rev. Sprague quoted the xiv chapter of John, 12th verse, also Mark xvi:17, 18; Heb. i:4; I. John 1st verse; Acts ii: 17 to 21. Mrs. Sprague followed the lectures with clairvoyant descrip-

tion's, spirit messages and tests. These were given to anyone in the audience who would rise for a reading and were

pronounced correct in detail by each one receiving them. Rev. Sprague and wife organized a society here last even-ing which will be chartered with the Michigan State Spiritualists Association. The spiritual organization is growing rapidly."

Fourth Annual Mass-Meeting of the Three Bears," which they will present State Spiritualists Association of Min-at Cadet Hall on April 29. We shall state Spiritualists Association of Min-nesota, assisted by the auxiliary bodies, the St. Paul Alliance, the Band of Peace, Minneapolis, the Progressive So-ciety, will be held in the I. O. O. F. hall, St. Paul, corner Fifth and Wabasha streats Eriday and Spiritual Science streets. Friday and Saturday, February 27 and 28, and Sunday, March 1, 1903. No speaker will take longer than 45 gressive Thinker, also the mediums and minutes for any address, account of length 'of program. Circles will be formed between the times of regular had a splendid time. Music was good and prizes were given to those who justmeetings, when the mediums will all take part and give messages and heal-ing. Dinner and supper will be served given in the little hall by. Mrs. Mary Dixon, Mr. J. K. Hillis, Mrs. Julia Priest, Mr. C. J. Peterson, Mr. Frazer, the boy in dining-room by ladies of auxiliary. Admission, afternoon, 10 cents; even ing, 15 cents; morning, free. For any further information write Mrs. M. K. Calmus, secretary, 2816 11th avenue South, Minneapolis, or J. S. Maxwell, 1644A Hennepin avenue, Minneapolis.

N. J. Howard writes from Durand, Ing in size. We have recently organ-Mich." "Those ardent workers for the ized our Sunday-school, and are getting cause of Spiritualism, Mr. and Mrs. E. a fair start again in that line of our W. Sprague, have been with us for the Spiritualistic work. Our subject for past five days and are leaving us with last Sunday's lesson was: "Why do we past five days and are leaving us with last Sunday bressen not respectively of 18 members, who have/ap-piled to the Michigan State Spiritualist unless they are materialized?" The Association for a charter. All are now filled with enthusiasm, when at first it that subject was very interesting. One seemed almost impossible to form a so- little girl, on being called upon to state ciety." her conclusions upon the lesson to the

Prof. Ransby writes: "I am now at school, said: "The reason why we do not 101 West Fourth street, Canton, Ohio. see spirits with our physical eyes is be-The society has a nico hall here, and I cause they are not made that way—they shall lecture therein on Sunday, Feb 15. were intended for seeing material I go to Lake Brady for the summer."

Address him as above. W. F. Schumacher, president, and C. H. Eiterman, secretary, send out the following circular: "Stereopticon views will be exhibited with lecture from a Biblical standpoint, which is very educational for man, woman and childgiven by the Society Students of Nature, Sunday evening, Feb. 22, at 7:30 o'clock, at Nathan's hall, 1565 Milwau-A social and entertainment will be given by the First Hyde Park Occult Sokee avenue, corner Western avenue. Adults, 10 cents; children, 5 cents." clety, at their hall, 323 East 55th street Mrs. C. Hauchar writes: "The Pro-(over Mason's dry goods store), on the gressive Spiritual Society, 183 East evening of February 18. Spirit mes-North avenue, corner of Burling street, sages will be given by Mrs. May Elmo will give a George Washington enter

tainment for their lyceum children, Tuesday, evening, Feb. 24, at 8 o'clock. Good speakers will be present, followed by tests. All are invited. Entrance on Burling street." The Barnesville Gazette says: "Marian, the 6-year-old daughter of Mr. and

Mrs. Edward Elder, is suffering with two very painful eyes. A short while after she was vaccinated she scratched the place and then rubbed her eyes with her fingers. The virus took effect in the organs of sight causing a very painful sore. She has been carried to Atlanta and placed under the care of specialists. It is hoped that nothing fatal to her sight will result. This should be a warning to others to be exceedingly careful in this respect. as it. will be seen, virus is a dangerous thing in some instances, and every precaution should be taken to guard against such thing as this." Mrs. Dr. Edwards will be for one

month. in Sacramento, Cal. Lecture and tests at Fireman's Hall, 8th street, between J and K, every Sunday at 8 p. m. Readings and circles at the residence, No. 725 Seventh street, corner H. Will be at liberty to answer calls for platform work, philosophy and phenomena, after March 10.

Henrietta Straup writes: "I have just finished studying Hudson Tuttle's 'Religion of Man,' and find it the best so far of all the good things you so liberally offer to your subscribers. It is this kind of literature that ought to be carefully studied and thoroughly digested by every Spiritualist who deserves the name and who does not want to stop at spiritism. If it is true that spiritism is the natural base of Spiritualism, it is true also that a base, though the most necessary part of a structure, is yet the lowest part and of no real consequence unless the upper part is added to it. So, who would stop at the base? Hudson Tuttle, together with other masters of spiritual architecture, points out in noble speech how to develop on the solid foundation of spirit phenomena those lofty spires of Spiritualism that boldly reach into realms beyond. May his book broadcast fulfill its mission! Says the Medford (Okla.) Patriot: "At Caldwell, Kans., several people have religion so earthly that they have

placed a 'phone in the preacher's pulpit and stay at home and hear the sermon. things, while the spiritual eyes of the | Fre long the divine will deliver his serEdgar Neb.

Co-Workers for Humanity. Here I am again to tell you a little

something about The Progressive Lyceum, which is nine issues old. The nonth of January has been devoted to the life study of Mr. and Mrs. George W. Kates, and has received many words of commendation. There has been considerable said about the size of our paper. Yes, we do want to make it larger, and will do so when support jus-tifies; but there are four pages filled with the most helpful, strengthening of advertising matter or of old dry jokes, but it is all for the lyceum-"the school of liberal and harmonious education." We feel very much gratified at the increase of subscriptions: Canada. Washington and Michigan are repreented now as well as several places in states which were already on our list. Come along, now; it is your paper and am doing all I can to attend to it for the celebration of Washington's anni-

ebration of this "our" anniversary, and want to hear from societies of how many copies they can use. Can't say just what the cost will be, but as little as possible, and wish to know how many from sight. societies will use them, so we can make an estimate of how many to prepare. We are to have two songs—with music -written for the occasion, responses, historical data and all that is necessary to make an interesting and instructive program; and say, do let us hold serv-ices on the 31st. This way of holding them on the Sunday nearest was all right when we were infants, but Mod-ern Spiritualism is in its fifty-fifth year; it has sent its gleam of light into every quarter of the globe and brought comfort and joy unspeakable to the hearts ceum, write me for a copy, and start to ceum, write me for a copy, and start to work for the children; they soon are to be the meff and women, and should be developed to carry the bright banner of spirit communication functions are constantly, growing more favorable. If they are properly educated and filled with devotion-that is what we need-they will make the world radiant with a most beauteous light. I love the children, the buds of promise, and shall do all I can for their cause. Who says Amen? JOHN W. RING,

National Sup't. of Lyceum Work, Spir-itualist Temple, Galveston, Texas.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. O. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etg. Prico 15 cents. For sale at this

her mother as to whom she was speak-ing, her reply was, "I was talking to Auntie — and Brother — (making mention of their names) who have come for me. Within an hour or so there after she left the mortal form to join her loved ones in spirit land. No. 3 .- In the month of September

last, a lady then living in Canton died after suffering for months with consumption. This lady left a husband and three children to mourn her loss, one of them being a son sixteen or sev enteen years of age, by a former husband and to whom (her son) she was and is yet very much attached. Within a month or so after her death her husband, it is said, became angry with his stepson and ordered him to leave the premises. Soon thereafter the thoughts that we can glean, not a line, young man departed and took up his residence with a relation of his mother but just before this change was made the spirit of his mother made her presence known to him, also to her husband. but did not speak and since then she has been seen almost daily by some member of the family, among whom is an elderly lady, the housekeeper. This lady says to the writer that she sees the spirit lady almost every night and freyou. During February we are going to quently during the day, that she gener discuss what our spirit friends are do- ally comes surrounded by a dense blue ing and their influence over us, and of smoke (halo) and often calls for her course will devote the last Sunday to son. One of the children, a little girl about five years of age, sleeps in the bed occupied by the housekeeper. A versary. In March we will take up the life short time ago the housekeeper was study of the Fox sisters; and we are to aroused from a sound sleep by a presprepare a very nice program for the cel- sure on her feet, as though some one was sitting upon them, and upon opening her eyes she distinctly saw the child's mother sitting on the side of the bed, but in a few moments vanished

> "Didn't the apparition scare you?" asked the writer.

"No, not at all. I have become used to her visits and don't mind them like did when I first came here.'

"What do you suppose is the cause of this spirit lady coming so often?" "Oh, I hardly know, but suppose it is

to look after her children; she was so attached to them.' Remember this last manifestation oc-

curred in the light, since the housekeeper invariably keeps a light burning of multiplied thousands, and here in its in her bedroom when she retires at home-land we surely can remember the night. The little girl who sleeps with day of its advent on that very day. If you haven't seen The Progressive Ly. mother, yet she says, "They tell me that

mamma is dead." With such strong evidence of spirit return, manifestation and continuity of life, and coming as well to people who are not Spiritualists, I cannot understand how any preacher, orthodox or otherwise, can have the gall at this progressive age to stand up before an intelligent audience and denounce Spiritualism and its phenomena, also to deny the fact of spirit return and communion with loved ones of earth. Nor can I see how a materialist, if he is a thinker, can entertain the idea for a moment that when man dies it is the end and last of him. E. R. KIDD. Canton, Ohio.

"Voltaire's Romances." Translated from the French. With numerous il-lustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Oatholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

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846. 13, 1943.

This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Obio.

NOTE .--- The Questions and Answers have called forth such a host of re-spondents, 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 as-sertive, which of all things is to be dep-Correspondents often weary recated. with waiting for the appearance of their questions and write letters of in-guiry. 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 favor.

NOTICE .- No attention will be given 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 an-swers, and while I freely give what-ever information I am able, the ordinary courlesy of correspondents is ex-HUDSON TUTTLE. pected.

Horace E. Fakin: Q. A correspondent of the Hartford Evening Post states that Carver, a follower of the infidel Paine, charged him with refusal to pay his board bill, and describes him a filthy drunkard, really disgusting. Frant Thorburn substantiated these charges in his memoirs, saying: "Paine was the most disgusting being you could meet in the street. Through in-temperance his counterpana temperance his countenance was bloated beyond description and he looked as though God had stamped his face with the mark of Cain. A few of his disciples, to hide him from the gaze of man, had him conveyed up-town, where they supplied him with brandy till he died." Is this true?

A. Add to this, the horrible deathpreach a warning to unbelievers, and the falsehood is complete. It is what Robert Ingersoll aptly calls "an ortho-It is presumable that President Roosevelt had read this account when he called the man who did such stalwart work for National independence, "a filthy little Atheist!" Paine was in no sense an atheist; he was not filthy, and not remarkably "little," although if a dwarf, it is not a disgrace. The same question was answered in

this department a year ago at length, but the lie, given to the world by religious hate, repeatedly proven to be a ma licious slander, continues to be circu lated by the same intolerant bigotry. In the authentic life of Paine, introsolves itself into a protest by Paine because he thought the charges exorbitdress.

aga re day he would be considered as a some what conservative Unitarian.

insists that he has never yet made the THE SCHOOL OF LIFE. acquaintance of the devil, and is in no more fear of hell than while in this life; in fact finds things agreeable and to his mind! By the teachings of the pastors Experiences and Lessons in Mortal Life. since St. Paul went missionarying, Deacon Brown ought to be in the throne Adverse to the uplifting power of

ments according to their aspirations and desires, what becomes of all these plant expands by growth to the actuali-ical body. This heavy burden born of the fear that death may come and find

Why do pastors fear the spirits? Oh, us outside the pale of theological salva. Can honestly investigate its phenomena bed as it is sweet to palliate and compromise, iton, has been the greatest load on the and claims, without having her mental wise: and declare that Spiritualism is a graft conscience of the world, and the most horizon broadened thereby. No man or "The second sec on Christianity; the Bible inspired by powerful drawback to its spiritual en. woman wise or ignorant, can escape its spirits through mediumistic writers; that St. Paul and the disciples were ery to the mind and conscience, while ject, and, indirectly all must be influchosen because of they were mediums; that the miracles all are of spiritual in-human growth and circumstances, to We see then, that Spiritualism has a build permanently on such foundation. human mind. Our interpretations will never be received by those who see in the Bible and miracles only support for dogmas utterly false and vicious in their ten-dencies. Christianity may be so de-dendes, the belief that we have but the annihilation which materialism teaches, the belief that we have but the belief that we have but

anonymous letters. Full name and addined, as to be synonymous with Spirit the present day to live and then be to do. dress must be given, or the letters will ualism, but that is not the understand blotted out forever—once awaken the By ing of its believers, present or past; not that of the rigid creeds to which we must go for its real significance.

Taken in the latter sense, Spiritual-

deeming sacrifice. The Science of Spiritualism teaches that man is a being of evolution from gives to life its real usefulness, bedegradation, through the highest attain- cause it solves the mysterious problems ments of this life, into the next, where he will enjoy infinite possibilities of ad-to been the perplexing puzzles of manvancement by inherent growth. He is kind. not lost from God. His tendencies are It has long been the habit of sneerers not toward evil but righteousness. and scoffers to stand off and ask what Not being lost, he has no need of a is the real service of Spiritualism and savior.

formed a task to which the reading of mankind the greatest exaltation, which bed scene reiterated by ministers who this riddle of the sphinx is a child's lifts nations highest in the scale of civ-

> railroad track fear the oncoming of the earth. Twentieth Century Express? When he heard the rumble and the roar, he would by the pastor when he left his brother at the seance.

pastime.

Writing.

ducing his complete works, and in subject of writing automatically, with the meaning and object of existence. Vale's Life, the accusation of Carter re-interest, for I have for the past few solves itself into a protest by Paine be-weeks had the same experience. I had Spiritualism is that it unchains and unbeen told by one in our regular circle fetters the human will; that it makes ant. Carter became angry and wrote that if I would sit for it I would become the human judgment free and fearless: abusive letters which were afterwards an automatic writer. I sat twice a week that it gives strength to the underused by the enemies of Paine. It is re-corded of him that he was scrupulously hour. The first writing I obtained was edge of the true purpose for which life

His disease was dropsy with compli-His disease was dropsy with compli-cations which made him a great suffer-er. His mental faculties remained un-impaired to the last, and he "expired peacefully without 'a struggle." He was not a drunkard, and retained in the words really do begin; the mind be-the words forming them a drunkard here are the words forming the words forming them a drunkard here are the words forming them a drunkard here are the words forming them a drunkard here are the words forming the mathemathere are the words forming the mathemathe Itious fear of

and merriment of the schoraut and thoughtless, would have intimidated or frightened away an intruder of less importance or with a lighter mission. Patiently it tolls and waits the fruit

of its labor. Many sheaves are already garnered, but the future holds the boun-For the information of the few who formes. If they are not, but enjoying its seal at the grave, removing all possicannot distinguish between a dream and a vision, I shall say, in brief, that a ives continuous of this, with environ- bility of hope after death, by proving first place, for it changes or controls all dream occurs during sleep, a vision is with creed and dogma the certainty of lines of thought for the better. No one presented in waking hours but the mind doom or destiny at that stage of mortal can become a genuine Spiritualist and is so absorbed by the subject before it religious schemes to save souls that are progress, and so rendering hopeless the remain an idle drifter upon life's sur that it cannot cognize material objects. not lost! Not lost, not degenerate, but life which feels that it cannot attain to face. No thoughtful person can become Much more might be said on this sub-Much more might be said on this substruggling onward and upward, as a salvation before the death of the phys. converted to its philosophy and fail to ject, but I refrain.

Long before daylight on Wednesday morning, January 28, I lay awake in bed and my thoughts ran on in this

A rough man was in the desk,

woman tried to lead her away, but she

sprang upon a high grave and with her

little hand clenched above her head,

she exclaimed in a loud voice:

myself kneeling by her side.

ened. It was a sweet, low chant.

Come from the silent cemet'ry,

And humble dust are laid:

And hearts are mated well.

And ever, and for evermore

Unseparated dwell.

Come from the willow's shade,

Where weary nerves long overwrought,

There is a home, where love resides,

Rest on, sleep on, rest ever

Oh, clothing of the soul;

The flesh has reached its goal.

Rest on, sleep on, rest ever,

funeral is this?"

said I.

her away.

had any respect for him."

"The rich 'good' man has a large funeral. The poor 'had' man a very small one. Why should we honor the one and despise the other? Both are the creatures of law and circumstance. that the miracles all are of spiritual in-terpretation, and Spiritualism only a clearer expression. Sweet to those who are breaking from old beliefs which they fear to cast wholly aside. But let us not delude ourselves that we can build permanently on such foundation. Nature does not mete out rewards and

can see and approach its pure fountain for wisdom, purification, inspiration and and the despised hath God chosen, yea, Once let a ray of hope pass into the for wisdom, purification, inspiration and the things that are not to bring to nothing that are.' Here we see that mun-

the one to the other so, as St. Paul says, 'I cannot do the things that I would, By the teachings of those who have and Jesus said, 'Judge no man. soul of man to the consciousness that ascended to the spirit world, we learn when present obstacles have been sur-mounted and all present difficulties and sometime, in the ages yet before us, came under the concelt that I was standing in front of a little country overcome, the way is open and free and we must, in the line, of progression, school house. I entered it and perism bears the relation to it of day to bright with hope-then something has bloom into the glorious fulfillment of night, of the zenith to the nadir. ceived that a poor man's funeral was in progress. A coffin of rough boards was We may deceive ourselves into the progress and development, to establish in cur spiritual nature. If we are wise in front of the desk and facing it sat a belief that we are popularizing our the great living fact of a new revela. We shall hasten that fulfillment, invoklittle girl 10 or 12 years old. The con-gregation was composed of three or four men and women and half a dozen cause by imitating church forms, and tion. And this is precisely what Spir ing the presence and co-operation of an harmonizing it with the doctrines of the jualism has done and is continuing to gel friends and spirit helpers to hu-churches; it will, not be long before do every day. It is the new life come manity; and let us so live that we may, these pettifogging methods will over into the world, it is the voice long list as we leave earth life, hear failing in "Well whelm us with their sham. The church dogmatism teaches man's degradation, from the estate of an angel to that of a demon; lost from God, and saved only by abject faith in Christ's re-deeming sacrifice. The thouse of the state of a state of the state boys who seemed to have come for port. trying to make a speech, amongst other things he said, "The deceased lost his wife many years ago and then went to the bad." On the way to the primitive burial

(The End.)

A DREAM OF THE FUTURE.

I dreamed of a golden night, And of a silver star With five-pointed rays of light Gleaming from afar! dreamed of a golden night, When petce on earth should dwell.

And God's declared love-light Pierce the very heart of hell! dreamed of a golden, night

When men shall brothers be; When there is buried out of sight The thought of misery! dreamed of Love's golden bands, Of Brotherhood to be, When races clasp each other's hands

When Beauty's flutdlike voice And all the world retoicel ;

dream of a golden time When Truth is more than king:

I dream of the joy of life, In this bliss of beauty bright, When war and demonizing skrife Is buried in the night!! dream of the joy of bliss Within sweet Beauty's eyes As she feels her love's first kiss! Tis to her, Paradise!

I dreamed that a world of love In the art-soul of the race,

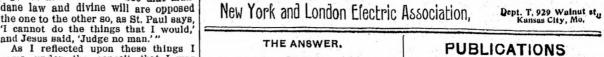


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Written Automatically by Mrs. M. A. HUDSON TUTTLE You ask if I exist A LIBRARY OF SPIRITUAL

Beyond the quiet grave; If still my mind and thought Reach out to help and save, Some evidence you seek, To still your doubting heart, And bid the teardrops cease. That from your eyelids start.

tell you, pause and look Beyond the riven veil.

That separates the earth place, I said to a man near me, "whose From this fair quiet dale; You cannot fail to see "Oh," said he, "it is only Jim Badun's, The heavenly beauties here, a farm-hand, a miserable cuss, no one Nor fail to hear the words Of loved ones sweet and clear,

"The preacher said he lost his wife." My life while there below. Was blighted o'er with doubt, "Yes," answered the man, "but And all the songs of hope

guess she warn't no account neither." While the rude coffin was being low-Were from my heart shut out. never sought to know, If when my life was o'er, ered into the grave, the little girl wept bitterly and when she heard the sound My spirit would awake, of the clods falling on the pauper's cof-And live to die no more. fin, she screamed in agony. A poor old

Yet when the case was mine, And consciousness returned, realized the fact My mind had often spurned. looked with clearer eyes,

"You! all of you! dared to lie about my father; you said he was cruel to me, Back o'er the fading years, that he whipped me and abused me. When I had banished hope, You lie! you lie!" she cried, "he loved me too well for that." Then the old In leaving off soul fears.

I saw the dreary waste woman (possibly her grandmother) led Of hopeless years of pain I followed them to a shanty on the Stretch out like desert sands, roadside. . The little girl when she en-Or some lone dreary plain, With never hope beyond tered it sank exhausted to the floor. I This narrow vale of life, don't know how it happened, but I found

Where joys seem mingled with The noisy sounds of strife. As I awakened from my semi-trance saw what life must be I heard the most beautiful music I ever listened to. I closed my eyes and lis-To those whom sorrow's blight

Has severed love's sweet ties, And dimmed life's promise bright: When hope of life beyond Springs not within the soul. And death seems but the end

Of all; life's dreaded goal. O, give to these the light, My stricken soul cries out;

Undo my work of years, Where I have fostered doubt. Let me to earth return, To teach the skeptic mind,

DR. C. D. SHAFER, 169 Garfield Place, Cincinnati, O.

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ilization and brings every faculty into de clare that only the useful is that which

wont to say that one world at a time is enough for him. That can be called useful to man which tends to develop I dreamed of the golden day. the highest and best energies of his being. That which pertains simply to the Shall on our heart-strings play, existence. That is the most useful'

which makes man aware of the ultimate To the Editor:—I read the article of utility in human life is that which shall in Music's joy will sing!

clean in his habits, but slovenly in December 14. The hand and arm felt is given; that it reveals to us the upper as if filled with a magnetic current-a strata of human existence; and that it

avior. Reconcile these and you have per- of usefulness is one that brings to

Professed utilitarians commonly ent hour. The strict materialist is

THE PSYCHIC PROBLEM.

Something in Reference to Automatic physical life only is the merest shell of

Why fear? Why should a man on a the best condition for man's life on clear the way with agility only equaled pertains to the present life and the pres-

afraid of the spirits?

A. This question needs the story for he had a message for him. With a good deal of urging and vows of secrecy, the clergyman attended. When the shadowy face of his brother appeared and called him by name, the pastor beganato pray, and as the form became more distinct, he jumped to his feet and with an undignified agility which would have called out an encore on the burlesque stage, dashed through the door. The next Sunday the pastor, scarcely recovered from his affright, preached a sermon on Spiritualism, taking the story of the witch of Endor for his text, and declaring it all the work of the Devil!

Indeed, it is perplexing to a common mind, why the pastor should be fright-ened at the appearance of his brother, whom he would have, if a mortal, traveled a long way to see. Stranger yet, ness, for lack of proper control (he governing the daily life. that he should so rashly conclude that said). I was so disappointed that I did the spirit, so like his brother, was the not sit again for a week. Then another

Admitting it was the devil, the pastor ought not to have been afraid. His

business for Which he is paid is to wage Majesty, battle royal with his Satanic Majesty, and it was a rare

soothing to those who thank the grave for its silence; an explanation appli-cable perhaps in this instance, but there are general causes which by striking at the doctrines taught by the pastors make all quake with fear.

If they really believe what they teach, they would welcome all spirit comers. because these would confirm with unimpeachable testimony. They know that their doctrines are assertions based on other assertions, and have no desire to bring in witnesses whom they cannot control.

Good Deacon Brown comes to a circle and declares that he was greatly disappointed in not finding Christ awaiting costs two conts a week. What an in. him, and that after a long search he tellectual feast for an insignificant sum! had not found the pearly gates of heaven, with God on a white throne.

In fact he found everything different from what he was taught in the church, and his prayers and meeting going did not cancel his selfashness and sharp practices. And Jim Smith, who never professed religion, or "came to Jesus,"

1

1.2

forming theming passive th words physical and mental. If he lived to- selves until the first few would naturally suggest those which should follow. would then wonder if it was my own turmoil of daily existence; that affecmind or not that was prompting the tions are not given to us to be extin-"Quo.": Q. Why are the pastors words, when the words would be sup- guished, like a candle, at death; that as-

plied that were not what I should have pirations do not die with the body; that suggested to place there, and all the hopes are not excited within us only to that comes with it for explanation. A time I would not see what was to be be mocked with final extinction. spirit came to a certain circle and ahead of a few words. The first few true service is in giving needed daily claimed to be a brother of the Congre-writings were signed by one who was a strength, making daily burdens easier writings were signed by one who was a strength, making daily burdens easier gational minister of the town. He girl schoolmate of mine, and who passed to bear, in lightening sorrow and in as-wanted him to come to the next seance, to spirit life at the age of 14 years, in suring man as he never had been as-1865, and who has at all places and all sured before that the real treasures of mediums I have seen, tried to be recog- existence are at his door and in his nized, without success until a few heart. That spirit existence is a reality is simonths ago. She tells me much that is

not of my own mind, and here is the lently but surely making its way in human life. The world without it is withpoint I wish to make: After several communications an- out life and light. The knowledge of

other took possession for a couple of Spiritualism makes bright the human times and writing in a more scientific pathway and fills every heart into manner. I took it for granted that I which its illuminating rays enter with was developing to be controlled by more joy, gladness and peace. As we love to experienced forces and was satisfied. wear clean raiment, not so much to ap-One night I gave the expression that I pear well in the sight of others as bewanted to be controlled again by the cause cleanliness is best, so shall we young lady, and I naturally expected to come to love the pure thought of good-

be, although I kept perfectly passive to ness because it is the most comfortable such desire. After a few minutes' wait- most desirable, the whitest and fairest ing my hand felt very different from and incites the desire to serve in hu man existence the purpose of the spirit hand dashed off a few pages of nothing- to understand its office in guiding and Spiritualism relies on no church tradition nor scripture as the last infallible lady controlled me and wrote in a fine rule: it declares that the canon of reve

hand, and although nothing of much imlation has never-been closed; it sees in portance, it left me feeling easy. Later spiration in all true history; in nature's the first lady has taken possession perfect works; in the works of all true again and tells me why others took her mediums. It lays down no creed, asks

battle royal with his Satanic Majow, meeting and it was a rare opportunity, meeting him face to face, to have a fight to the finish. Instead, he fied to his pulpit, where entrenched, he could fulminate without fear even of a word back! Thinking the matter all over, the only plausible explanation is that the spirits may make unpleasant revelations. "Dead men tell no tales," may be soothing to those who thank the grave GEO. W. LANGDON. takes all the helps it can get, counts no

good word profane, though a heathen spoke it, and no lie sacred, though' a priest or prophet may have uttered it. The Progressive Thinker Its redeemer is within; its salvation shall lead man eyer off, within the mind and heart; its oracles Till his footsteps cleave the glories of

within/ is the Great Lever That Moves the Spiritualism is destined to reach and World of Progress.

Springfield, Mo.

um," Fully Answered

benefit all mankind. It has invaded the domains of bigotry and superstition and liberated the victims of erroneous teachings, entered the citadel and stronghold of religious slavery and re-The winter season is here. There should be a million copies of The Pro-gressive Thinker sent out to enrich the minds of the people. Each number has something you and others should know. Try and induce your heighbor to subleased the minds thus enthralled, entered upon the work of enlightenment scribe. Just think of it, the paper only wherever the darkness of ignorance or

false education has enshrouded the dwelling place of mankind, has wrested from the hands of educated tyranny the weapons by which liberty is desecrated "Child Culture, According to the or destroyed. It wins from the paths of

the truly awakened of earth-life follow in its course. "How Shall I Become a Medi-

Agnosticism, infidelity and skepticism sneer and cajole. The church prays for vengeance and threatens with dire dis-

In Mediumship and Its Laws, Its Conditions impediments placed in its pathway by and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Spiritualism teaches that there is far I dreamed that the stars in glory, Marshalling in array, more to life than the mere routine and Told each other the story Of Love's baptismal day! I dreamed of the golden hour When God moved on the earth-

Love is the motive-power That brings all thoughts to birth! I dreamed that Love was a passion Of growing divinity!

And a crown of joy the fashion Of the godhood of the free! And the silks and satins of wealth Were for the human race-This earth is a heaven of health Speaks each expressive face!

Then there is joy in living, And life is a science and art; Each one taking and giving, Each one doing his part! Each one in love with the other. As felt in the God-made plan: Each one a sister or brother: Each one a woman or man!

JOHN A. MORRIS. Los Angeles, Cal.

THE POET OF THE FUTURE.

To the Poet of the Future I would wave a hailing hand: I can see him in the rising nations stand.

Oh, his eyes are clear, far-seeing; and his tongue and sapphire pen Speed afar the law of ages to his weak-

er brother men. Oh, his life is clean and highborn in the sovereignty of God;

He discerns the rise of being from be. neath the velvet sod; From his hands depend no shackles; to no power he bends the knee, And he breathes, by right of being, the pure air of the free.

he tempest, tranquillity in distress. It Oh, the Poet of the Future, he will read the lesson right, How the constant upward struggle of

the world from out its night Proves a grand impulse eternal that

the ages yet to dawn! He will tell how all the beauties and

the strength of acons bast, Having fruited into mankindis dorman chrysalis at last; Now the ages without number in their onward courses run; 5s

the rightening, purifying work of Yet mankind is not done.

Oh. great Poet, in our visions, in the we foresee your power and goodness and we give you this benest: Let your love be wide as mercy, deep as

soundless, waveless sea All unselfish as the angels, Help to set

this people freel, BESSIE BELLMAN.

Howard, Kans.

How Some of Our Readers Can Make Money.

vengeance and threatens with dire dis-aster. Amid all, Spiritualism, un-daunted, marches steadily on, dispens-ing its benefactions, unmoved by the din of opposition. It has its mission to perform and cannot be hindered, by the impediments placed in its pathway by mistaken humanity. It marches in the line of duty, overcoming all obstacles. The deafening roar and deadly opposi-tion from the learned and thoughtful, increased in volume by ridicule, snears

Then a living picture was presented -the figures large as life, and beautiful their draperies. A number of lofty personages clad in white robes were there. These robes were gathered in around the neck and fell in classic folds below the feet and hands. And the poor farm-hand was there, his head resting on the shoulder of an angel-woman. He began to awaken and when his eyes rec ognized his long-lost wife, a smile of in effable joy illuminated his features.

I spoke to the angel-woman. "Madame," said I, "who are those in white raiment and whence came they?"

She replied: "These are they who have come up out of great tribulation." "Will that farm hand ever be like one

of them?" I inquired. She answered, "Wait and see." When the "dead" Man was fully awake he clasped his hands and prayed, "Oh, Father, Lord of heaven and earth, take away the dark mantle which has covered me from birth, and give me freedom to love Thee."

Then one brighter than the rest came and placed a white robe upon him, say ing, as he did so:

"In the world ye shall have tribulation, but be of good cheer, I have over-come the world." Then my vision faded away.

Note Explanatory.

It may be asked, if the music was low, how I could hear the words which were sung and if I heard them, how I could so exactly remember and transcribe them? I shall reply that I did not hear them at the time, and if I had heard I certainly could not remember them. But after I had the rest of the article written, I felt a strong desire for the words, and they were given to me by mental impression. I never consid-ered myself mediumistic, in the ordinary sense, nor have I ever executed 'automatic writing," yet impressions on my mind are as real as if spoken or written outwardly. I hope this explanation will be satisfactory, particularly to enquirers who are not familiar with de-THOS. HARDING. tails. Sturgis, Mich.

THE LAW OF SOUL EXPRESSION.

Into the river's rush;

The raindrop small nor the river great Knew whence they came, nor why, But the cloud above as it hovered low

* * * · · · · · · · Action is a surging stream . That hurries on and on; Unconscious of its source of power,

Thought is the raindrop's silent force

Tossed by the breath of passing breeze

Love is the cloud that broods above;

waste

May hurry hither and thither. But Love above first feels then knows The Whence and Why and Whither Will Win in Chicago American.



dently recommended." Will Carlton: "I have read with great inter-

Sarah Thorpe Thomas, the Humanitarian. says: "A most exquisite bouquet * * * the thoughts echo and re-echo through the deopest recesses of my heart. I have some word of

The author says in the definition: "To those, The author says in the definition: "To those, whose thoughts" sound, this handith is the sapho-dels, mixed yor rest and pleasure while waiting at the way stations on the journey thither " Price, \$1.00. For sale by

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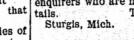
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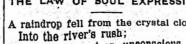
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a raindrop fell from the crystal clouds

The stream swept on, unconscious, In the forest's mighty hush.

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Passed to spirit life, at Grand Rapids, Mich., Feb. 7, Seymore Gooding, aged 81 p. m. Lectures delivered in English years. For many years he was an ar-and German by Mrs. Hilbert, assisted dent Spiritualist. While his eyes were by Mrs. Schwann and other good speakfor many years closed to the beauty of ers. Tests and good music at all servthis world, his whole comport was in Ices.

seeing and conversing with his spirit friends.) He passed away in the home of his daughter, Deurinda Knowlton, and also leaves a son, George, who, knowing that father has opened his vis-ion to a more beautiful world than this, are comforted. Services were conduct-ed by D. A. Herrick, Mrs. Herrick as-sisting with solos. COR.

The passage to spirit life of Maria Page Swain, wife of Dr. G. W. Fowler, of Lynn, Mass., aged 81 years, occurred at her home, 26 Highland avenue, being due to heart failure. She was the daughter of Nathan and Mary (Sawyer) Page, of Henniker, N. H., who, in their early married life moved to Lincoln, Vt., where the subject of this sketch was

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