

more manly. It does not find people as however, as I started to lecture on Spir-His ability to sometimes talk wisely | We have a starting point in Nature's lary. The phenomena of Spiritualism, we would have them. It finds them as and well about this life is, of course rec- law or rule of eternal change. She itualism, I have had occasion to renew as now presented to the world by intails of their travels are deeply interest. their attention. ing, as I had them from Mr. D. and his In 1853 Prof. Robert Hare, M. D., they are, just where materialism, Chris- | ognized. It is his talk about himself, does not seem to be particular whether | old associations and again to hear from numerable intelligent mediums, chalamiable daughter, Mrs. D. Blandy. An Emeritus Professor of Chemistry in the and the details of his present life that it be progress or retrogression. She old friends, and also to learn what they tianity and paganism left them. lenge the strictest scrutiny and deinteresting book issued in 1865, (prob.) University of Pennsylvania, a graduate Spiritualists in any numbers come compel the student to pause, and, like simply demands eternal changes of all think of me and how they look upon my mands the closest investigation. It is ably out of print,), gives the startling of Yale college and Harvard university, the careful elephant, test the strength molecular gatherings, leaving only perfectly natural and in accord with from all classes and conditions of life-present standpoint, details. associate of the Smithsonian Institute of the bridge before he accepts it as the unchanged atom, or unit, as an eterfrom among the saints and sinners; Some weeks ago I met a respected Nature's laws; even the so-called Holy These strange doings startled the and a member of various learned sociefrom among religionists and non-relig- safe to trust himself upon it. It is not nal fact. So it has pleased us, in the and widely known Unitarian minister Scriptures are full of it. conservative city of Boston, Mass., and ties, investigated Spiritualism and pubionists. As a consequence we have all only what the returning spirit says, but light of modern spirit return, to picture here in Chicago, who was kind enough To be exact, the Rochester knockings a commission was organized to investight lished an elaborate work or "Suiritualsorts of characters and opinions, every | much that he does not or cannot say an era of progress as specially adapted to let me know that my former friends aroused the world just 55 years ago gate Spiritualism, through some of its ism Scientifically Demonstrated." Probphase of society and every degree of had no confidence in me any more since that arouses our suspicion that our to the life of a man after he has died [March 31, 1848], and the stubborn accredited mediums. Mr. Ira Daven- ably no stronger or more convincing evfriend has either changed for the worse, away from this little planet. Even if I left them to join the ranks of the Spirculturo. facts that these manifestations were,port and his boys were invited to Bos- | idence has ever been given to the world or else is compelled and limited by con- some mortals should in the process One of the first lessons taught by itualists. Another equally well known and are now, produced by the spirits of ton-the "Hub." They attended and than when these intellectual giants Spiritualism is that death (so-called) ditions he cannot control. shrivel into nothingness, others will go and respectable Universalist minister, men and women, are as well attested gave the commission every opportunity | were wrestling with the phenomena of in whose church I offered myself to de-For instance, we all believe in prog- on evolving an ever higher manhood. works no immediate mental change in and established as any other fact or to witness the manifestations, under Spiritualism in order to squelch it out. facts in nature can be. They simply our friend. This means if he was deep- ress after death, and it has seemed with greater powers and increasing liver a free lecture on Spiritualism, the most favorable circumstances, and The American Scientific Association took pains to let me know that neither ly interested in the rise and fall of most reasonable that wise and learned knowledge. So much has been the indefy refutation! at Mr. Davenport's own expense, for were holding meetings in the Smithhe nor his people had any use for Spirstocks and bonds, he for a time retains men of earth life should become yet spired teaching of spirit return, whether It is to be deeply regretted that so several weeks. That commission never | sonian Institute, at Washington, D. C., such interest. If he worshiped here, he more wise and learned after death, if ancient or modern. Yet while it comitualism, and if I lectured on that submuch ignorance and prejudice exist in made a report! They dared not report! in April 1853; Prof. Hare, being present, will go on worshiping over there just as personal immortality be a fact. That mends itself to our hopes and longings ject in his church the pows would be the world to-day in regard to such a vi-They were churchly saints, and to have read an invitation to a lecture on Spirempty. Probably his flock belonged to he did here, because like the savage he implies teachings by those who know the student must be careful to demand tal and far-reaching question as the told the truth would have been a seri- itualism by Rev. T. L. Harris; wheremust have something to worship until more to those who know less, and are proof of this growth into an eternal those well-meaning wiseacres who continuity of life, when well-attested litous blow at Christianity in the 19th cen- upon Prof. Henry (says the report), he attains the stature of independent desirous to learn. It implies gatherings, progress by the man of to-morrow. know all about things they have never erature, by the ablest and most truthful tury! It was a disgraceful proceeding, turned red in the face and asked "if studied. Another highly esteemed manhood. whether we call them schools or col- Those men of Nippur, if human imauthors, is so voluminous and so under all the circumstances. To have this subject is in order?" Prof. Hare Nature's analogies are safe guides to | leges, for such purposes, with libraries | mortality be natural law, passed, as all friend, a Universalist minister and coleasily attainable. Facts are stubborn "told the naked truth and shamed the remarked, whether the subject were in other truths. Let us make this applica- and museums adapted to a student's of us must, into what we call the higher lege professor, upon learning that I was things! devil" would have subjected these order or not, it was hardly in order to life. Not only the humble peasant but. lecturing upon Spiritualism's wrote me tion to one becoming a Spiritualist, and need. "saints" to be excommunicated from | interrupt a member of the convention in When fiction rises pleasing to the eye, Progress will surely impel the indi- the learned scientist and student each we find that he brings with him his milkindly: "I regard you as a sincere seekthe church. that manner, before he had finished. Men will believe, because they love the vidual spirit to pass on, from time to in his turn "slept with his fathers." er after truth, while at the same time itarism or flagomania, his Republican-The history of D. D. Home, one of the | Prof. Henry replied that this [Spiritualit appears to me that some of the fields lie: time, into new fields with advantages But, if spirit return, tell the truth, that ism or Democracy, his Methodism or most remarkable of mediums, who went tism was a dangerous subject to be inin which you have searched contain But truth herself if clouded with a of further study, but he will as surely learned man of Nipper woke to find his Catholicism; in fact he brings his every only one or two grains of wheat laid in to Europe from the United States half | troduced; that it had better be let alone, frown, folly, foible and frailty into his new po- have left footprints by which he may brothers of the new family circle very Must have some solemn proof to pass many bushels of chaff." Certainly there a century ago and was kept there by and he moved that the invitation be laid sition, and for a time they are accentu- be followed. In other words, the wise wide awake, and eager for knowledge. is chaff everywhere, but: whether the her down, royal influence, would make a deeply in- on the table, and it was so ordered. teacher in spirit life will certainly have If he would also learn he must study ated or minimized, but finally outgrown contributed to the stored knowledge and have teachers, and material to bulk of it is to be found among the teresting book. I regret that want of The grave A. A. P. S., decided in their when he no longer finds them essential "But truths on which depend our main space impels me to omit these details Spiritualists, or not rather in the pulwisdom that it was dangerous for them to his well being as was the case before which we call libraries; and it is equalistudy. So that new born scientist would concern, he fully considered the bearings and ap- by certain that museums will carefully go to school and college. Libraries pits of many of our churches, is anand many others of our mediums of an | to meddle with it. That 'tis our shame and misery not to The historian sententiously remarks equally startling character. My own hoard his gathered facts and curiosities, and museums would be certain to hold plication of the gospel he professes. other question. learn that: "We cannot, in this connection, experience in dealing with these excar-As further proof that the charge of as in earth life. I do not tell the above in order to for him treasures of earth history as well nated mortals of my own kith and kin, omit to mention that the A. A. P. S. Shine by the side of every path we blame my old friends, for whom I still apathy on the part of Spiritualists, as a So much is a pleasant picture of the as that of the higher life. No conqueras well as strangers, has given me a held a very learned, extended, grave tread, class, is untenable. I submit the fact have only kind and loving feelings as I present belief of the intelligent believer ors could come to destroy and bury With such a lustre, he that runs may knowledge that is inestimable. I com- | and profound discussion at the same know they have for me. If they could that, while we decry theology and de- in his own immortality, and coming ex- those records. It is true the student in read. mune with them daily and I know of a session, upon the cause why roosters not find the truth where I have found nounce churchianity and profess to perience. It is reasonable. No one that spirit college might learn and pass verity that these messages, that I have crow between 12 and 1 o'clock at it, it is not so much their fault as that have discarded the crutches furnished will dispute it. Yet it is at this point on far away from our ken or greeting, In the outset of his article Mr. Geo. often received in the last half century, | night?" This was a subject that by pope or bishop, we ape every precept that the student is startled to discover but everything he had studied and re- of circumstances, environment and tem- Allen White says (what every intelliperament. I appreciate their kind reseemed to challenge their most serious and example of Christianized paganism. that all is not so clear and plain as he corded would remain. gent person knows to be untrue), that: and these "mysterious" raps that I hear investigation, and brought out the com-In all candor I ask, is it not a fact that | imagined. He even fears lest he may | So Spiritualism, while asserting that | mebrance of me, even if it seeks its ex-"It is admitted by nearly all Spiritualdaily, are not mysterious at all, but inbined force of their highest energies. we are willing slaves to the edicts of have been building a mere castle in the the man of Nippur has long passed be- pression in criticism and disapproval. ists, that probably ninety-nine hundubitable evidences of the presence of The decision of these savans was, that What else can be expected? Who Father Custom, obsequious worshipers | air. a structure that is without any real youd greeting from us, cannot and does | dredths of those posing as psychics or good spirits, exercising good offices, un-"at that particular hour a wave of elecat the shrine of malevolence-yclept foundation. It thus becomes most im- not deny that he may, and in all proba- could for instance feel offended over the mediums are frauds-that an immense der a law of the universe, as old and as tricity passes over the earth's surface, portant that we gather every fact at our bility has left his knowledge and tradi- following lines from a letter to me, writ-Madam Grundy? Has envy, jealousy, viproportion possess absolutely no comtrue as the rising and setting of the sun, from north to south, which disturbs the tuperation, assassination of reputation disposal as essential in our search for tions in the spirit college, library and ten last month by a highly/cultivated the daily revolutions of the earth, the munication with another world; that ebbing and flowing of the tides, and all fowls in their slumbers, and being natbeen banished from our ranks? Do we truth. - Let us now take a most interest- museum. In other words, those hierofreethinker, a scholarly and refined genwhatever is mysterious in their seances the phenomena of Nature's great labo- | urally of a crowing disposition, they all. not send our children to orthodox Sun- ing fact of to-day, using it as a practical glyphic pages of Nippur's history would is based on cunningly devised mechantheman, who sometimes spoke from my on being thus wakened and aroused, day-schools, organize as Bible Spiritual | illustration to see what it can teach us. have been open secrets to the Nippur isms, which are helped as to their efpulpit, when I had charge of a Unitarian ratory. with one accord set lustily at work afects by the state of expectant attenists, and Christian Spiritualists, as if | I presume most or all of my readers spirit. Therefore any spirit student congregation, and now is a well known Dr. Adam Clarke, LL. D., a distincrowing!" For this important acquisiashamed to stand before the world and | are aware of the recent startling discov- who chose would have an eternal Rocontributor to several religious, philotion in which the audience finds itself; guished Biblical commentator of the tion to the discoveries of science it was 17th century, says: "I believe there is a say Spiritualists as significant of our eries at Nippur, near Babylon. Profes- setta Stone by which to read them. sophical and scientific magazines. that it is not possible for the ordinary spiritual world in which human spirits suggested that a medallion should be "To-day," he writes, "I saw your adinvestigator to distinguish the true love for the same and our devotion to sor Hilprecht, of the University of The spirit man of the remote past may voted by congress. The obverse side of the cause that gave us the appellation? Pennsylvania, has spent fourteen years reasonably have passed far beyond our from the false." There you have it. both good and bad live, and that these dress in the Progressive Thinker. I was spirits have intercourse with the world | the medal might appropriately bear the In behalf of many thousands of Spiritsurprised to see that you were progress-Do we not dedicate churches and or- exploring in the deserts of Babylonia, present inreach, but the spirit student image of a barnyard cock in the attitude and become invisible to mortals." dain ministers and sing church hymns? and has at last discovered the old city of to-day holds, if human progress be a ing (?) backward. You are the last ualists and other intelligent people, I of crowing, with the inscription be-Bishop Newman, prominent in the M. man that I should expect to see among | want to say that this wild assertion is Do not these ministers deny the person- of Nippur-or rather fifteen old cities fact, all the records by which the Nipneath, "Eureka!" while the reverse positively and palpably untrue. Start- E. church, exclaimed: "I believe in comthe Spiritualists. This is paying you a ality of God, and in their invocations of Nippur, the ruins of one serving as pur tablets can be easily translated. could with propriety represent a cluster high compliment, as I don't feel the ing to demolish Spiritualism at one fell use the terms Him, His, Thee and the foundation for the next. He has The man who spent his life on earth munication with departed spirits, and of clucking old hens. Thou as glibly as a Salvation Army least ruffled.... I hate to see a man like swoop, he says at the beginning, "no nothing is more clearly taught in the discovered already some 25,000 tablets, in vain search, makes his way through The eminent historian, Emma Harand expects to find many thousands death to the very knowledge he was captain? you spending your time and tale, ts fol- time will be taken in elucidation of any Bible dinge Britten says: lowing such a childish superstition. of these things;" and then adds, that, Do they not quote from the Bible to more, written, probably 7,000 years ago. seeking. Why, then, does he not come This may be no evidence to our friend "One thing is certain, Dr. Robert support an argument or theory, as if | He proposes to devote his life to deciph- back and become our teacher? The highest respect for you causes the "the noted men who have announced be-White, but I give it for what it is worth. they believed their postulates and con- ering the hieroglyphics graven upon All that we have pointed out as the candor expressed above." I cannot but lief in Spiritualism are frequently those Andrew Jackson Davis, (still living) Hare had become a Spiritualist, and as clusions needed the Christian's fountain | these tablets of unbaked clay. . | unexplained in Nippur history is equally | admit that my friend's sympathy for | whose prime is passed." Here, again, one of the most noted clairvoyants and a lecturer, writer, teacher and investigator, the youngest soldier in the cause of truth as a crutch to make them stand He has already discovered that the true of the civilizations, with their hie: he is badly at fault, as the writer can psychics in the world, antedates "the me touches my heart, while at the same grew tired by his side. His revered scientists of Nippur were magnificent roglyphic records left in Central Amerthe crucial test of reason? Do they not time I feel that I would rather lose all rappings." He is the inspired author of testify, he having been a careful observname and the long and brilliant siege my friends and their warm kindness cite as authority the represented say-30 volumes, covering nearly all the mathematicians and astronomers 5,000 ica. It would equally apply to the still er of the men and women who have emwhich his tenacious opinions endured years ago. He has a tablet with mi- more ancient Atlantis, only we have no than give up my conviction. Spiritualbraced and accepted the great truths of great questions of philosophy, ethics, reings of a myth, or a man who, if a man before he yielded; the insults which he and his biographers tell the truth, told nute and carefully correct calculations written or pictured records of that re- ism with me is not a fad, it is not a spirit communion as they have been deligion, physical and spiritual science, remeekly suffered for the cause of truth. as to the constellation Scorpio. Yet our mote past. So we assume, and have passing show or a vanishing panorama, a falsehood about not going to Jerusaveloped in the last 55 years. vealing more definite information conand the rich legacy of spiritual experimodern instruments of precision were the right to assume there are in exist- or a fading shadow of vague and uncerning the spirit world than any other lem (John 7:8,10), usurped property Again I quote: ences which he has left to the world. (Matt. 21:2), called men liars and chilunknown to them. He finds that the ence existing records of Nippur, and known phantoms. I have patiently in-""Nearly all who have examined the human being has ever done. In the render his name a bulwark in the 'Spirchildren in the schools had to learn one other ancient civilizations, written and vestigated its claims and I know they dren of the devil (John 8:44), also hypopeculiarities of Spiritualism have recomposition of his works, when a mere itual City' and his conversion a memorcrites, fools and a generation of vipers other language than that of their pa-accumulated by the actors themselves are valid. And furthermore, I am conluctantly abandoned the field as fruitstripling [in 1843], he derived no assistable era in the history of the cause." (Matt. 23: 15, 17, 33). These and many rents. The poor little wretches had to after they had left earth life. This vinced that if my friends would take the ance from the reading of books. Where less so far as is concerned the immor-Charles Dawbarn, an able and critical other passages prove that Jesus was not learn the multiplication table up to 39 must be so if progress be the eternal trouble of doing the same, they would tality of the human race." did he get his knowledge from, it is perinvestigator, says: "Many a so-called times 39, and the astronomers carried law we are taught to believe. Yet in come to the same conclusion as I did It is indeed to be regretted that in | tinent to ask? He was the author of a a moral philosopher. wise man has made a fool of himself by his 13 pages, he does not take "time to | book entitled, "The Principles of Naout this table to 1,300 times 1,300. So the face of what is claimed to be a tweve years ago. But unfortunately His declaration about the stars falldenying the facts; denying them beelucidate any of the these things." so ture, Her Divine Revelations, and a much, at least, is now known of that stream of spirit return all along the prejudice is too strong and has too ing (Matt. 24:29), his belief in a personcause they would not fit into his theolthat the gentle Christian reader, equally | Voice to Mankind." It is up to science ages, man the mortal gets no reliable great hold on many of us. We make al devil (Matt. 17:18), also his belief in ogy or philosophy." ancient people. The habit of the conqueror of a city help from man the spirit that would up our minds "a priori" and so decide with the atheistical and wicked "infi- to-day to explain to the world how an a literal hell (Matt. 18:8), about casting The numbers of active workers in the out devils (Matt 7:22), about two men in those days was to destroy every solve such problems. As for the assert, before we have studied, examined and del" might profit thereby. But it is a unlettered youth in his teens, could field are gifted and industrious, and joining in prayer (Matt. 18:19), his building, and thus as far as possible ed marks made by some medium, and investigated. fact that those who know the least write such comprehensive volumes of fully equiped to cope with and vanviews about marriage (Luke 20:34), his Those are a few of my, experiences truths, having such important bearing leave no sign of the city's existence. then claimed to be translated by anabout the philosophy of Spiritualism are quish in debate the ablest scholars the This had happened to Nippur again and other inspired medium, we pass them promise to come in the clouds of heavduring the past winter. They are noth- the ones to inveigh the most vindictiveupon the universal interests of manchurch or the agnostics can bring into en (Matt. 24:30), cursing the fig tree again, one city and civilization thus by as utterly unveridical. Such then is ing extraordinary or uncommon. They ly and elaborately against it. I only kind? In speaking of his great book the field. I regret that I cannot name building upon the ruins of its prede the problem before us. We demand to are more or less part of the every day wish that every skeptic might have an aforesaid, he says: "That work could (Matt. 21:20), his declaration about them all. My young friend, Mr. George cessor, and in its turn to be destroyed know why we are left helpless and ig- experience of any man or woman who handling poisonous serpents, also swalopportunity to read Mr. White's article. not have been presented to mankind so Allen White, is honest in his opposition lowing poison, and that these acts in the same manner. _____ norant, when the very knowledge we breaks with the past and dares to live It would be a real benefit to the cause. early in my life, had I not been assisted to Spiritualism. I congratulate him on should furnish a proof of divine power So the explorer digs his way through seek lies open to the seeker who has true to their conviction, even if their. It is like by another person's supporting and conhis industry and ability, but, unless he (Mark 16:17, 18)-these statements the ruins of that remote past, finding entered the life of the Borderland? new faith should contradict the teneta genial influence." That other person. "The gun, that, whether aimed at duck earnestly desires the truth, I would force us to conclude that he was no phistrata of centuries upon centuries. Our study must now include an examiof their old creed. Let us be horgst the reader may be assured, was an exadvise him to keep "hands off." Au or plover, which like the rocks, are records of con- nation of the very essence of spirit re- and faithful, dare to stand alone, till alted spirit, able to inspire the brain of losopher, and ignorant of the laws of Recoiled and kicked its owner over." honest, unprejudiced investigator is gradually by our influence, work and the youthful amanuensis. Many people vulsions in earth history. While thus turn based upon our knowledge of natuscience and thoroughly imbued with resure, sooner or later, to be "converted." Mr. White quotes from the great asstrenuosity we have succeeded to build cannot perceive Spiritual truths. They ligious fanaticism, hence the eulogies digging and delving their way through ral law in earth life. Verily, "it is hard to kick against the upon his character and reverence for up around us a new circle of friends as are not gifted in that way and should histories and civilizations' yet to be tronomer Proctor, as saying: " (To be continued.) pricks!" In conclusion, I will say: not be blamed for ignorance. Mr. Dahis wisdom are too silly to find credence a nucleus of and for a new startingstudied these American explorers have San Leandro, Cal. "I believe that many of the phenom-'First, find thou truth, and thenvis, who is in himself an exemplar of anywhere except where ignorance is eschanced upon a vast library that was procession point, from which humanity may rise ena recorded by Spiritualists, are very sential to hold human beings in bondthrough labor and struggle to a higher readily to be explained as phenomena of | Spiritualism, voices it thus: "Absolute Although she strays, from beaten paths not, and could not be destroyed by conexpression and expansion will not be level and a more perfect conception of age to ecclesiasticism. hypnotism." querors because its pages were unbaked purity of heart and life is the richest of of men, to untrod ways. accelerated until the people at large In further proof of our energy and truth and life eternal. Laing, in his book, "Modern Sciencehuman possessions; and implicit obedi- Her leading follow straight, clay tablets, the most indestructible material yet known. There, but in hiero- aims of our philosophy which means, a zeal, I submit that while charging REV. AXEL LUNDEBERG. and Modern Thought," says: ence to the highest intuitions of the soul And bide thy fate; glyphics, we have the detailed history clear view of that Liberty which prois the only method of its attainment." Christians with having stolen our thun-"If Spiritualism has found a certain And whether scorn or smile thy passder, we have evened the score by appro-Dr. Morgan Wood, of Plymouth Conamount of acceptance from men like of a civilization thousands of years being greet, Life claims, priating their trump cards, bigotry and gregational church, Cleveland, Ohio, in | Or find'st thou flowers or thorns before history was believed to have been Crookes and Wallace, it is because the Life is an elementary school to preintolerance, and consecrated them as born. The savage and barbarian has "Freedom for man to own himself to act phenomena associated with it, such as a sermon, April 15, 1901, said: "He beneath thy feet. pare us for a higher sphere. The diffiweapons for the expurgation of our plat- no history. He just lives, and dies unhis manhood out, --Mesmerism and Clairvoyance, really lieved there were spiritual communica- Fare on, nor fear thy fate at heaven's culties we encounter develop thought. form from any innovation upon estabknown and unsung. Some day his sons | Free to believe or disbelieve and doubly have a certain basis of fact, and open up tions. We need not turn down the light gate!" Let us cultivate the best within us, lished precedents, and I asseverate that evolve a manhood which builds temples free to doubt; interesting fields for scientific investi- in order to hold communion with them.' C. H. MATHEWS. it is this bigotry, this petty insolence, Man, be master of thyself. New Philadelphia, Ohio. and pyramids, which, all the same, the Freedom for scholar and for school, for gation." The good Doctor was right. He said that evokes dissensions, disrupts local ages will reduce to impalpable dust. pulpit, press and speech, No more let evils hold thein sway, The writer well remembers how mes-"there must be something in Spiritualsocieties, and drives "many of our noble But the humblest utensil of unbaked For creeds that have ceased to learn Flood out the evil-with the good ism worth investigating, or there would merism was denounced by the unthinkworkers"'into more congenial fields. When a man has not a good reason clay outlasts time. The art demanded Go forward on progression's way, not be so many learned and wise men have also ceased to teach: ing world sixty or seventy years ago. for doing a thing, he has one good rea-No. my friends, our cause is not lan; of its discoverers is to learn its lessons; Freedom from ignorance whose God is Then onward to the goal of victory. when it was first practiced in Ohio. believers in the doctrine." son for letting it alone:-Sir Walter. Then it was "a humbug;" now it is guishing. Like every other important and when he finds that clay tablet covsuperstition's ghost, If you would the laurels' wear, Dr. Minot J. Savage, one of the ablest Scott. truth it is compelled to maintain its po- | ered with an unknown written- lan- From the cross which has become the Unitarian clergymen, since the days of Have an aim in life, a purpose "hypnotism," and recognized as a scisition against every conceivable opposi- | guage, he faces an all but impossible |. As you climb progression's stair. ence, and its ablest exponents are Spir-Theodore Parker, has been preaching It is not enough that poetry should be martyr's pillory post; tion, but it has gone on without regard | task. MRS GRAY so refined as to satisfy the judgment; it itualists and many of them mediums. pure Spiritualism for several years past. Freedom to think before tradition's Cleveland: O. Now, some hypnotic experts place their should appeal to our feeling and imagito fastidious tastes, or how it should be In the beginning of the 19th century musty shelf, He says: "I think I know that these Education is a better safeguerd of lib subjects under hypnotic influence and things [spiritual manifestations] are nation.-Horace. in any one's estimation and on, too, to a talented young physician devoted his Once for the text, twice for the gloss erty than a standing- army--Edward "suggestion;" and then, often a spirit | true." His sermons have been pubrevolution and victory, but its growth, War is the concentration of all human manhood's prime to the study of Egyptand three times for self." (Continued on third column.) crimes .--- William Ellery Channing. steps in, takes control of the medium I lished weekly for many years past; but, ian hieroglyphics, with a success that Home, Wash. JAS. W. ADAMS. Everett,

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LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO-Continued.

A fashionable woman's home is usually a very unhappy place for her husband and childron. She is not thinking of them but of herself and how she may shine in society and be admired by other women's husbands; then, she will invariably dance and flirt. If she did not she would not be a society woman; and what can this lead to but misery in the end-misery for herself, husband, and children? I do not think that any woman ought to court notoriety; her virtues should shine in resplendent beauty within her own home and among those of her household; outside of that little need be known.

And now you ask me of unmarried women, "What of them? Where is their place in the world?"

There should not be many unmarried women. Nature intended that all men and women should marry, and those who thwart nature must suffer the penalty; or if nature is thwarted by circumstances over which they have no control, they must suffer just the same, for nature, being blind, does not understand fine distinctions. The ocean does not understand whether one is thrown in accidentally or whether one intends to drown one's self, but drowns all alike. Very few persons are forced to live unmarried. If they choose so to live, then they must take the consequences; they cannot develop on a line with those who are married; and this brings me to a subject on which I should like to say a few words.

Unmarried people are not fit to give a religion to the world, and nearly all the religions, thus far, have been given to the world by the unmarried male. That is why all religions are so imperfect and one-sided; that is why your God is a great male potentate; that is why your Catholic priests and nuns do not wed. Jesus never married, and if I am not mtstaken. Paul never married.

How can an unmarried person dictate to those who are married? Those who are married are leading a more perfect life than the unmarried, and the most perfectly married should be the ones to give true religion to the world. The home circle is the true religious type-father, mother and children. There is no God or creator higher than male and female blended together as one, like the primary atom, and children the product. The blending of the atoms produces worlds and the blending of males and females produces the world of human beings.

No man or woman should go outside the home circle to be taught religion. Who should teach her husband true religion but his wife? Who should teach their children true religion but the father and the mother? A wife who looks to some other man to teach her her duty, does not deserve the name of wife; and here I refer to priests and ministers of the so-called gospel-the gospel of Jesus Christ-the gospel of an unmarried man. There should not be a priest nor a minister on the face of the earth. They have caused more misery and unhappiness than anything else that ever existed on the earth, and I am glad to say that very few women ever become priests and ministers, and those women who are now trying to be, will surely fail or bring greater woe still upon the earth. Let us hope that they will signally fail.

What right has any man to expect another man's wife to look to him to be taught her religious duties or any of her duties whatever? Can another man teach a woman to love her husband and her children? No, no; quite the contrary. When she looks to another man to teach her that which her soul alone should teach her, she usually ends by loving and worshiping him, mistaking the feeling for love of God, the great male God whom she cannot disassociate in her mind from the minister or priest; and that moment her love for her husband and children begins to waver and grow cold. It is the priest, or minister, who is worshiped, adored and obeyed. All can see what misery it has brought upon the world. The wife says in her heart: "My husband is a very good man, but the minister, the priest, he is like God, he is like the sun." Now what husband can feel contented and happy when he knows that his wife sets some other man above him in her heart? Not one-not one! He loses his strength, his courage, his hope: but he must furnish the on what say the clouds that are floating on high? money to help' build cathedrals, temples, and churches-very costly ones, too-and then be heavily taxed to help pay the What says the river that sings at our feet? minister a large salary, or to keep the priest in luxury. No wonder he grows hopeless and at length his wife and home become distasteful to him and his children are neglected. The wife thinks more of so-called religion than she does of husband, home or children. Why? Because the minister and father confessor, make it their business to keep her mind up to a certain pitch of enthusiasm that must not be allowed to grow cold, else where would be their salary, or living? Why should a husband be obliged to toil to help support some other man whom his wife adores and implicitly obeysa woman who will not think her own thoughts but looks to a man outside of her husband to teach her how to think? and all his teaching is error false and black as night. What does this wretch-excuse me, but I must call him a wretch-what does this wretch teach her? He teaches her? He teaches her that there is a great, male God; who must be placated by being adored and worshiped; and he-the minister, or pries -is his visible representative; and if she does not do every thing that his representative tells her, this great and holy God will cast her and her children into a burning pit, where the most horrible tortures await her and her children, together with her husband; and there they will be tortured and burned forever. This pit is presided over by the Devil, or Satan, a horrible beast in human form. O, the noisome sickening trash! How is it possible that I myself, could have believed it? Forgive me, oh, my eternal soulmate, for I then knew no better; and now my mission and work is to try and undo the wrongs that the world is struggling under.

And, young man, if you ever waver in your allegiance to that wife and permit yourself to be drawn away by some other female, you go down to the gates of hell. Such as this are the hells, and not one of fire and brimstone. Now the creative force has commenced. Love is the Al

mighty Creator, and soon a babe is born, a product of this union or attractive force, and the mother feels the breath of her first-born on her cheek. Oh, the rapture! Truly, there

can be no greater heaven. Glittering, golden streets, a great white throne and a male God to prostrate one's self before and worship, would be cold and wretched compared with the heaven within that mother's heart; and the love of such a great selfish Jehovah would be worse than nothing compared to the warm, happy, unselfish love of that mother for her first-born.

It is mother love and not God love that is, and will be, the savior of the world. She first brings the world into existence and then saves it by and through her love. Her love protects and saves her children. How carefully the babe is nurtured each day, every night, and all the time. Can a

mother ever forget her nestling? If so, then she is not fit to be a mother. Now, here is a little creature, like wax in her hands, to be

nolded by her. Ah, mother, mother, be careful how you mold it. That lit.

tle creature is not molded by God, but by you. You are the God who molds it. Natural law has given the work into your hands to be accomplished. You are now your husband's God and the God of your child. O, see what a great, good, wise, and glorious God you can be. Let the face of no minister or priest enter your sanctuary to show you how to worship God. Be the very God, as nature intended you to be, of your own sanctuary. Let no alien feet defile it. Clasp that babe to your bosom with heavenly love. Mold its little plastic mind into the most beautiful pattern possible. Guide its little feet in the way they should go, and that way should be in paths

of peace and holiness, pure, clean and white as snow. There is no love higher than mother love, if we except the conjugal; but if you view the conjugal as the spirits do-two forms and one completed soul-the conjugal is not a love outside of itself; in that light the mother love is the highest

love that exists. A mother can never forget her child and will never cease to care for it until it has become perfected by a union with its other self-the other half of itself-and this may not be until long after it has entered the spiritual realm. There is no God to love you more deeply than your mother. When you have known a mother's love, then you have known the highest love there is. Allow no priest or minister to tell you that God loves you more than your mother, for it is false.

> HARRIET BEECHER STOWE. (To be continued.)

A SONG OF FREEDOM.

Oh, what do the bee and the butterfly say. As they frolic or work through the long summer day? What says the eagle, whose throne is on high, As he looks from his eyrie, or wheels through the sky? And what say the waves of the murmuring sea? Ah! this is their song: "We are free-we are free!"

What say the leaves as they flutter and swing From the boughs in the woods where the wild robins sing? What say the flowers, as they spring from the sod, To smile on our pathway and whisper of God? Ah! their is the song of the bird and the bee, And sweetly they sing, "We are free-we are free!"

Oh, what say the winds, as they sweep by our door, With the speed and the wrath of the hurricane's roar? What says the fawn, or the fleet-footed deer. As they bound through the woods when the covert is near? They have heard the deep song of the murmuring sea, And the chorus is theirs, "We are free-we are free!"

Oh, what say the stars, as they circle and shine, Upheld by a power and a wisdom divine? What say the mountains, majestic in form. As their brows tower aloft o'er the regions of storm? Oh, what can the words of their minstrelsy be. If they sing not the lay, "We are free-we are free?"

\$NABE WORSHIP.

A Curious Religious Cult, of Ancient 9 im Origin.

118 Ophilolatry or snake worship was a cult of the aborigines of India, the Turanians, where le is supposed to have originated, and according to Herbert Spencer, was a variation of ancestor worship. He says in his "Principles of So-ciology," Vol. 1, page 345:

"The other solf of the dead relative is supposed to come back occasionally to the old, home; how else is it possible for the survivors sleeping there to see him in their dreams? Here are creatures which commonly unlike wild animals, come into houses, come in, too, secretly at night. The implication is clear. That snakes which especially do this are the returned dead, is inferred by people in Asia. Africa and America: the haunting of houses being the common rait of the kind of snakes reverenced and worshiped."

Snake Worship Universal.

The serpent was worshiped anciently in Egypt, in India, Phenecia, Babylonia Greece and even Italy, where, however it seems not to have prevailed much.

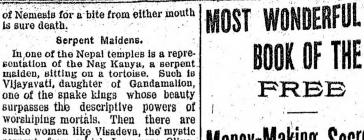
Snake worship was common in Plutarch's time, for in one of his works he speaks of a custom to sacrifice an old woman (previously doomed to die as a penalty for some crime) to the serpent gods by burying her alive on the banks of the Indus. Kteslas also speaks of the worship of snakes. In the folk tales, Naravahanadatta worships snakes in a grove sacred to them and Bhimabhatta goes to the temple of the snake chief, which he finds full of long wreaths of flowers winding sinuously around

like serpents, and a great lake sacred to Vasudi, studded with red lotuses, which seemed like clouds of smoke from the fumes of snake poison.

Among the Lithuanians every family had a serpent for a household God. In Asia evidences of snake worship may be found in Persia, Cashmere, Cambodia Thibet, India, China and among the Kal mucks. In Africa the serpent was worshiped in some parts of Upper Egypt and in Abyssinia. The Kafflrs of South Africa believe that the spirits of their ancestors return to them in the form of snakes. In Madagascar and the Feejee Islands serpents are worshiped and consulted as oracles. In America this worship predominated among the Aztecs, Peruvians, Natchez, Caribs, Minattaris, Mandans, etc.

Kneph was the grand serpent of Egypt, the father of Hephaestus, god of metals; and Hi was the serpent god of Chaldea, the master of all wisdom and the guardian of treasure. The god serpent of Greece was Cadmus. who was considered the first miner and, according to Pliny, the first workman in gold. Of this worship, Alexander Wilder, M. D., writes;""In the beech and birch forestso of Scandinavia and the frozen ocean, and the remotest nooks of Polynesia and the American continent, the serpent in all his forms with hood, horns or rattles, has been venerated by the various tribes of men as a god. If he conducted to the tree of prohibited knowledge in the garden of Eden, he was also an Esculapius, the healer of men in the wilderness of Sinai, the good spirit of many, a world-religion, the source of diviner inspiration and the imparter of the highest, holiest, most essential life." Indeed, serpent love is the literature of the earlier periods of

The remains of serpent worship are found in all duarters of the globe, among nations geographically distant and distinct in characteristics of race. tradition and historical attitude of thought. Some faiths, as for instance, the Buddhistic, still maintain a qualified veneration for the sacred reptile as a part of their worship; while others. even among the more modern, do not hesitate to display the serpent symbol conspicuously among their eccelsias. tical decorations. It is seen in the architecture of churches and in the garb of priests. Moses is recorded as having crected the symbol of the Phenician Esculapius, the sun-god of autumn, as a "sign of salvation." The like device may be recognized upon the respective standards of the Assyrians, the Persians, the Romans and the British.



Money-Making Secrets serpent, from which I suppose Oliver Wendell Holmes obtained the idea for the writing of his "Elsie Venner." Never Before Revealed Snake Worship in Africa.

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The Kaffirs will never kill a snake although it is usually regarded by them with more dislike than veneration. Among the negroes of the Guinea coast Marvelous Powers of Mind the snake is the principal deity. This serpent god is kept in fetich houses or churches especially built for that pur-pose in a grove and here they sacrifice hogs, fowls, sheep, goats and sometimes Control Hitherto Unknown human beings. No negro would intentionally harm one of these snakes, and Endorsed and Recommended by

anyone doing so even by accident would be roughly handled, if not killed. Several English sailors once committed this indiscretion at which the natives were furious and were not satisfied until they had burned down the sallors house and put the snake-killers to death. read this book; twenty editions have

been printed. Big roller presses are Snake Worship in South America. Living rattlesnakes were kept in the now running day and night for the purpose of supplying those who accept great temple at Mexico as sacred and petted objects. They were kept in a Prof. Robertson's great free offer which goes into effect to-day. large cabin on the floor of which a quan-This book describes the most marveltity of feathers had been placed, and here they laid their eggs and reared ous, wonderful and mysterious power known to man. It reveals hidden setheir snakelings. They were fed on crets which have enabled hundreds of dog's meat and human flesh. When persons to make fortunes for them-Cortez marched to Mexico he arrived at a place called Terragua, which the Spaniards called the city of serpents selves and others.

because of the enormous reptilian figures seen on the temples and which the natives worshiped as gods.

Alvarez states that in his attempt to reach Peru from Paraguay, he saw "the temple and residence of a monstrous serpent, whom the inhabitants had chosen for their divinity, and fed with human flesh. He was as thick as an ox and seven and twenty feet long, with a very large head and very fierce, though small eyes. His paws, when extended, displayed two rows of crooked fangs. The whole except his tail, which was smooth, was covered with round scales of a great thickness. The Spaniards, though they could not be persuaded by the Indians that this monster delivered oracles, were exceedingly terrified at first sight of him, and their terror was greatly increased when on one having fired a blunderbuss at him, he gave a roar like that of a lion, and with a stroke of his tail he shook the entire tower."

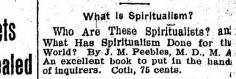
Bancroft tells us that in "Montezuma's Menagerie" were "serpents in long cages or vessels large enough to move about freely. These reptiles were fed on human blood and intestines." Of this "Menagerie" Prescott says that it was "placed under the charge of numerous keepers, who acquainted themselves with the habits of their prisoners, and provided for their comrort and cleanli-

The Aztec year consisted of eighteen this work you stand amazed at the wonmonths of twenty days each, the fourth of which was called "The Feast of the derful opportunities before you. It de-Snake" and the fifteenth was known by the title, "The Moon of the Serpent of Clouds.

Evidences in the United States.

In the United States evidences of snake worship areamany, one of the most important being the discovery a few years ago of the great serpent mound of Adams county, Ohio, the convolution of which extends to a length of 1,000 feet.

The metamorphosis between people and serpents is still believed in by certain people in Pennsylvania. A story comes to us from Trexeltown, Lehigh, county, Pa., where a farmer named



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Robertson is giving away 100,000 copies f this remarkable book He is doing it Fiftleth Anniversary of Modern Spirit for the benefit of humanity. He is unualism. folding to others a knowledge of a se-An elegant pamphlet containing an cret law by which men and women may change their lives from hardships and account of the exercises at Rochester and Hydesville, N. Y., at the celebration bitter disappointments to lives of happiness and financial independence. Prof. Robertson teaches men and woof the Fiftieth Anniversary of Moder Spiritualism. It contains the addresses of some of the most noted speaker men how to get on in the world, win and control people, gratify their ambitions and accomplish their desires. He present. It contains the picture of the Hydesville cottage, wreath, etc. Price makes you a man of mark, a leader of 15 cents.

April 4, 1903.

Let every woman resolutely set her face against all male religious teachers-against all ministers of the so-called gos pel of Christ-against all priests, popes, and father con fessors.

And now let me tell you about true religion-a religion that never yet was taught by men. We will commence by saying, that here is a young girl; we will suppose that she has had a good mother who has taught her to be spotless pure, loving and true to herself. A young man, who should be as pure and spotless as herself, is attracted to her. She is the magnetic flame that attracts and holds matter, or the male; they love each other and unite in marriage. We will suppose it to be the true union; that they are. rightly and properly mated. The wife should have no other God than the husband; the husband should have no other God than the wife; they, and their love for each other, are the Almighty Creators. The husband's every thought should be how best to provide for his wife and children he expects: he should struggle to rear for her and them a beautiful home, a very temple, a shrine wherein to conceal and protect his love; her face, and hers alone, should be the heavenly light of his soul; to her he should be as true as steel to the magnet: she should be the creator God, that should receive all his worship and adoring love, and she should hold him by her loving magnetic power as firmly as worlds are held together in space; her thought should be of him and him only; she should feel 'a repulsive horror at the very thought of attracting other men; and now she should put her mind toward making her home the most beautiful and attractive spot on earth to her husband. All his hard earnings should be put to the very best use possible toward making a very little heaven, where in they both may dwell.

Could that loving husband cast his beautiful wife into hell? No! Could that loving and beautiful wife cast her husband. into hell? No!

Well, there is no other. If you don't cast each other into hell, neither one nor the other will over get there; and if you want a heaven, all you have to do is to make one right there in that home, with that wife and with those children. Bind you will never find one outside of it,

The lightning and thunder that leap through the sky? The brook that comes down from its mountain retreat? They have caught the sweet song of the bird and the bee. And echo their lay, "We are free-we are free!"

All things have a voice in this beautiful world;

In music the earth through its orbit is hurled; The sunshine, the dew, and the daisy are heard Singing praises to God, with the bee and the bird; And the anthem that floats o'er the infinite sea Is the chorus of earth. "We are free-we are free!"

But what sayeth man, with his God-given powers, Whose scepter of Thought buildeth cities and towers? What says the master of Science and Art? Is Freedom the song that pulsates at his heart? Alas! he hath learned not the lay of the wave-In sorrow he sighs, "I'm a slave—I'm a slave!"

A slave to the wine-cup, to passions that hold His spirit in bondage to silver and gold: A slave to the fashions, that live but a day. To honors and tites that vanish away; Still paltry the glory, the wealth that he craves; Ah! well may we sigh, "We are slaves-we are slaves!"

Slaves, slaves to the past, to the worship of creeds, Unmindful that God is best served by good deeds; Slaves, slaves to a faith that is pulseless and cold. Like a statue, completed, and kept to be sold; Not yet can we echo the song of the waves.

There are fetters to break: "We are slaves-we are slaves!

Ay! slaves to the fear and the terrors of death, That robs us of naught but mortality's breath; Still slaves to the thoughts, the opinions of those Who scoff at the depths of humanity's woes; Not yet can we join in the song of the waves, We're hugging our chains; wo are slaves-we are slaves!

We are slaves! but a voice o'er humanity's sen is waiting to join in the hymn of the free. 'Tis rising and swelling in volume and might, Proclaiming the triumphs of Freedom and Right! Ere long we shall sing, with the bird and the bee, In anthems of joy, "We are free-we are free!"

Already the day-star is shining afar.

Though it rose 'mid the shock and the tumult of war, When it mounts to the zenith, then peace will again Shed her life-giving dews o'er each valloy and plain, And sweetly we'll sing, with the waves of the sea, The anthem of earth, "We are free-we are froo!"

Already sweet Freedom, in bridal array, Looks forth for her bridegroom, the herald of day, When Justice shall come, and the twain are made one, Then the fame of our land will be bright as the sun, And the anthem of mortals and angels shall be The chorus of earth, "We are free-we are free!" Belvidere, N. J. BELLE BUSH.

Into the composition of every happiness enters the thought of having deserved it .-- Joubert,

Fortitude is the marshal of thought, the armor of the will, and the fort of reason .- Bacon.

I have from the beginning, and I hope I shall to the end: nursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole .--- Washington Law is the science in which the greatest powers of the understanding are applied to the greatest number of facts .---Johnson. المراجع المستعلم والمراجع والمراجع

Ceremony of the Ophites.

The Gnostic sect of the Ophites, which flourished in the East from 161-250 A. D., used to partake of the eucharistical supper after it had been consecrated by a living snake coming from a coffer and entwining itself about the loaves of bread. Epiphanius thus describes these ceremonies: "They kept a living serpent in a chest, and at the time of the mysteries entice him out by placing bread before him. The door be-ing opened, he issues forth, and having scended the table folds himself above the bread. This they call a perfect sac-rifice. They not only break and distribute these among the votaries, but who soever wishes it may kiss the serpent. This the wretched people call the Eucharist. They conclude the ceremony by singing a hymn through him to the Supreme Father."

Snake Worship in India.

But in India snake worship has probably reached its highest development. Here regular temples are built to his serpentic majesty and each particular district has its snake god. For example, the snake god of Benares is Nagiswar; of Pandukeswar the snake Seshan-aga who, according to the Vishnu Purana'is the reincarnation of Vishnu and has a thousand heads adorned with a mystical Swastika, each head holding a lowel which sheds forth great brilliancy of light: Banjia Nagis is the snake god of Margon while Bhekal Nag is the saorod soppent of Ratgaon. The Nag Kuan of dragon well is supposed to be the oldest snake shrine in the city of Benaros.

Bosides a numerous progeny of snake gods in India there are the Sinhas or snake godlings, of the Panjab and the wostern parts of the northwestern provinces. Then there are delfied snake heroos, snake treasure guardians and serpont maidens, ; Various theories have been given to account for the idea of snakes guarding treasure. According to one idea there is some connection be tween the snake and primitive metal lurgy; anotheminvestigator considere that the sentile may have been the totem of the carly jewelers; and still another theory has it that the jeweled head of the snake may have given some imaginative minds the idea. But W. Crooke seems to think all the above conceptions erroneous, and regards the matter as an evolution of the snake from being a liaunter of houses and temples to becoming the protector of the inmates and their wealth.

Snake Legends.

In one of the early legends is related the story of Bethgelert, who would have relieved his thirst on "black snake water" (so-called because the venom of the black snake has become a part of it). but for his guardian or angel-bird.

In the legends of Raja Rasalu, Guga-and Newal Dal, the snake has power to kill and to restore again to life. It can change its form and fly through the air, It is a common superstition in India

Weiler with his wife and three beautiful daughters, girls still in their teens, lived. According to the story the girls had by some bit of foolishness brought upon themselves the enmity of an old hag living half a mile away who took the following unique revenge: Whenever visitors came to the Weller resi dence the girls would suddenly, without any previous warning, become ugly, hissing snakes and after crawling back

and forth along the top ridge of the wainscoting for several minutes and frightening the visitors away they would again resume their natural form. There are a good many superstitions extant as to the medicinal qualities in connection with rattlesnakes, one of which is that if the rattle is tied to a string and suspended from a baby's neck, convulsions will be prevented; another that it is a rheumatism preventer to an adult. The oil may be employed

as a remedy for deafness; and the yenom, diluted and mixed with bread, made into pills and administered internally, is supposed to cure rheumatism. JOHN A MORRIS.

Los Angeles, Cal.

THE OLD-FASHIONED NEIGHBOR.

It's oh! for an old-fashioned neighbor. Like the one I remember of yore, Who always neat calico aprons and

gowns Except on the Sabbath day wore.

And who in my care-laden hours, With a sunbonnet perched on her

Ran in bringing bowls of nice jelly or jam.

Or loaves of her freshly-baked bread; And then, without asking me whether I needed her help, fairly flew To do in the kindest and quickest way, Whatever she saw was to do.

Nowadays though a friend may assure me That over my burdens she grieves

She really can't aid me for fear of mishap

arts. Where minds are improved in an ele-

But no time is devoted to hearts. Or else they are pledged to the seeking Of those whom most people condemn As lost beyond hope-so it's plain to be

There's no chance of assistance from them.

And it's oh! for an old fashioned neighbor.

When my sky with dark clouds i o'erspread

To run in neatly dressed in a calico gown

With a sunbonnet perched on her -Detroit Free Press. head.

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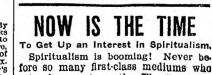
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AND WORK.

I have found that among people who know very little of either of us there are two quite opposite opinions as to the relations of Theosophy and Spiritualism. Some imagine Theosophy to be merely a variety of Spiritualism and others suppose us to be hitterly opposed to one another. Both these ideas are inaccurate, and yet there has been a certain amount of justification for them both. The fact that Theos. ophy and Spiritualism hold so many of their most important beliefs in common is sufficient to account for the first; and the mistaken attitude of ignorant enthusiasts on both sides may probably be considered responsible for the other. It seems to me that there has often been a great deal of entirely unnecessary mistrust and misconception between The osophists and Spiritualists. Various Spiritualistic organs have frequently abused Theosophy in no measured terms, and there is no doubt that on our side also both speakers and writers have often referred to Spiritualism with much scorn but with little knowledge. But I hope that with more knowledge each of the other we shall come to respect one anothe more as we understand one another better, for we have each our part to fill in the great work of the future.

Theosophy opposes no form of faith, but rather adopts to wards all alike an eclectic attitude, selecting from them and plaining and harmonizing their different presentations of the great Divine Wisdom which lies at the back of all of them I did not, however, make what seems to me the very serious alike. We have therefore no quarrel with any religionsemble our own. It would indeed be foolish of Spiritualists and Theosophists to quarrel, for they have more in common | result so humbling to their self-conceit, they endeavor to in- they have put off for the time the physical vesture. with each other than either of them has with any of the other shades of opinion.

POINTS OF AGREEMENT.

We both hold strenuously to the great central idea of man as an immortal and ever-progressive being; we both know that as is his life now, so shall it be after he has cast aside this body, which is his only that he may learn through it we both hold the Fatherhood of God and the brotherhood of man as fundamental tenets: we both know that the gains and rewards of this world are but as dross compared with the glorious certainties of the higher life beyond the grave. Let us stand side by side on this common platform, and let us postpone the consideration of our points of difference until we have converted the rest of the world to belief in these points upon which we agree. Surely that is the wise policy -surely that is plain common sense, for these are the points of importance, and if the life is lived in accordance with these all the rest will follow.

does not run along that line, we have assuredly no wish to force it upon him. Perhaps presently he may feel the need for his study. I believe that in due course I shall return to live again upon this earth: herein some of my Spiritualistic brothers agree with me, and some do not. All spiritists of the French school of Allan Kardec hold this doctrine, and so when they return after death to seances they have still the few people show any reason or common sense.

cause it is so natural. Now the Theosophical teaching brings extent. The etheric matter within his body can very easily which, even though they may not yet be generally accepted also, impossible as that seems to one who has not seen it ocby scientific men, cannot at any rate be thrown aside as im-GERS TO BE AVOIDED-SPIRITUALISM, ITS PLACE probable or unreasonable. When we are familiar with the forced out of his physical body, which is then at the disposal

> eties of more finely subdivided matter, with their appropriate forces playing through them, the way is at once opened | why? Our Spiritualistic friends will tell us that "the spirto a comprehension of many of the phenomena of the seanceroom. When, we further come to understand the possession by man of vehicles corresponding to each of these planes, in each of which he has new and extended powers, much that was before difficult become clear as noonday.

SPIRITUALISTIC PHENOMENA.

Many people would say that before we endeavor to account for the Spiritualistic phenomena we ought first to be certain that there is anything for which to account-that real phenomena ever take place. If any among my audience are not yet decided upon that point, I can offer them my personal testimony in the matter. I spent some years in the investigation of Spiritualism before the Theosophical Society came into existence; I went thoroughly into the thing with the determination to know whether the claims made were true, and whether the phenomena did take place; and I am bound to bear testimony to the fact that they most undoubtedly do happen. I suppose that in all the Spiritualistic literatureof any single phenomenon which I have not seen under test conditions once or twice at least, and most of them scores advocating what in them seems to be good and true, and ex- of times. I had no preconceived opinions, and naturally I seems to me that to call them "spirits" removes them fartook precautions to eliminate ordinary possibilities of fraud. mistake of entering upon the inquiry with the fixed convicleast of all with one many of whose teachings so closely re- tion that everybody was conspiring to deceive me. Many think of them rather as men and women, standing side by persons do this, and with some idea that they can obviate a

> vent all kinds of complicated contrivances which they think will render fraud impossible. It is quite true that in many cases phenomena do not take place under the conditions which they prescribe, for naturally the dead man is not especially dispused to go out of his way to take a great deal of trouble for a person who meets him from the beginning with unfounded suspicion expressed in terms of egregious self. merely for the pleasure of strutting even for a few minutes confidence. Very often, also, the conditions prescribed by in such borrowed plumes, and enjoying for one evening at joicing that he has prevented deceit.

TESTS REQUIRED BY SKEPTICS.

In just the same way, a man might easily render electrical experiments impossible, if he chose to regard the insulating arrangements as suspicious, and insisted upon seeing the same results produced when the wires were uninsulated; and then, when it was explained to him that insulation was a necessafy condition, he might raise the same old parrot-cry of entered heaven very soon after their departure from this We have a magnificent system of philosophy; our Spirit fraud, and declare that these pretended electrical marvels earth-life. Any dead man, therefore, who cannot resist the he has now realized a few of the elementary facts of life, and nalistic brother does not care for it. Well, if his thought could never be worked under his conditions! That would temptation to choose such a name as this, betrays himself as he cannot but feel what a difference it would have made in for some such system; if he does, then there it is all ready by prescribing the conditions under which its results must plenty of people on the physical plane who would have no ob- he could induce the whole world really to believe this, a be attained in order to satisfy him. In all other branches of

same story to tell. Most Spiritualists in England and I have myself always adopted the plan of giving the dead been if they had made such pretences on this lower plane. Moses and the prophets, neither will they be persuaded even America do not hold this floctrine, and so when they return man credit for honest intention until I saw evidence to the On the contrary, many ignorant persons are quite ready to though one rise from the dead." ter death they say nothing about it, for they have no mean ontrary; I have allowed him to arrange his own conditions,

-SPIRITUALISTIC PHENOMENA-TESTS REQUIRED position to science, and not in harmony with any reasonable but the medium is simply passive; it is not that he does which they can assimilate it. BY SKEPTICS-CLASSES OF PHENOMENA-MAS. scheme. This idea is an entirely mistaken one, yet Spirit- something, but that he allows something to be done. I have Trance speaking of the ordinary type is naturally less conualism does little to dispel it; it continues (quite rightly) to spoken often of the various principles of man, and how it is vincing as a phenomenon than many others, for it is undeinsist upon its phenomena and its facts, but does not usually possible for them to be separated in trance or sleep, or under niable that a very slight acquaintance with the histrionic art attempt to harmonize them with science. There is, it seems other less normal conditions? From the Theosophical stand would enable a person of average intelligence to simulate -CLAIRVOYANCE, ETC .-- A SLATE-WRITING SEANCE to me, rather a tendency to cry "How wonderful! How beau- point we should say that a medium was a man whose princi- the trance condition and deliver a mediocre sermon. I have tiful!" and to be lost in admiration and awe, instead of real- ples were very readily separable-one who was therefore heard some cases in which the change of voice and manner izing how entirely natural it all is, and more beautiful be - able and willing to lead them to others to a certain limited, was so entire as to be of itself convincing; I have seen cases all this into line with scientific fact, and offers explanations be drawn out from it, and often much of the dense matter erence to matters entirely outside his knowledge assured one idea of the planes of nature, and the existence of many vari- of any other entity who wishes to use it for his own purposes. What other entities, you will say, will wish to use it, and its" manage all these matters. I know that that phrase is universally employed, yet I think it is a pity that it should be, because it somewhat clouds the question at issue, and imports an unnatural element into our consideration of the subject.

> and no less, though I have the advantage (if it is an advantage) of an additional vehicle-the physical body. I would rather call our friends who speak to us from the astral world just men and women still: the other name casts a glamor of physical life. If we clearly understand that, we shall also must be accepted or rejected on grounds of reason and common sense, just exactly as the advice of the living is. It ther from us, throws a mystery round them, gives them un. due importance, and so makes the whole intercourse with them less simple and natural than it should be. Let us side with us still, and just as truly living as we are, though

MASQUERADERS.

We must not, however, invariably assume that the dead worthy ladies that the whole Theosophical teaching conof cases he gives his name honestly enough, but sometimes he masquerades under a high-sounding title, apparently

ington, or Shakspeare or Chaylemagne, you may at once be to astral life and evolution, and is deeply impressed with the absolutely certain that you are dealing with a case of per-lidea that if he can only make this known to the world at sonation. None of these great people could possibly be within reach of the physical plane after so many years, in the entire life of humanity. So he seeks and finds some Even a low and undeveloped person would have reached the impressible lady, and urges upon her the conviction that she heaven world in far less time than has elapsed since the is a chosen vessel for the regeneration of mankind, that sho death of even the latest of these, while men such as they has a mighty work to do to which her life must be devoted, could have had only a very short astral life, and must have that future ages will bless her name, and so on.

elieve in such an assumption, and to boast of their own inti-

PASSIVE MEDIUMSHIP.

is said or done; or at least, if he is able to observe to some

extent by means of his astral senses, he does not usually re-

tain any recollection of it when he resumes control of his

TRANCE SPEAKING.

A certain type of Spiritualism tone which has a very large

st ap

physical brain.

OINTS OF AGREEMENT-FRAGMENTS OF EVIDENCE | phenomena arises from the hellef that their claims are in op. see what he wishes may be said to be exercising a faculty; well that they should have their pabulum in the form in

where speech in a language unknown to the medium, or refof the genuineness of the phenomenon. But on the other hand I have heard many a trance address in which all the vulgarities, the solecisms in grammar and the hideous mispronunciations of an illiterate medium were so closely reproduced that it was very difficult indeed to believe that the man was not shamming. Such cases as this last have no evidential value, yet even in them I have learnt that it is well to be charitable, and to allow the medium as far as possible the benefit of the doubt; for I know, first, that a medium attracts round him dead men of his own type, not differing much from his level of advancement or culture; and second-

Of course the entity who speaks to us at a seance must be | ly, that any communication which comes through a medium spirit, for all life is spirit; the word means simply breath is inevitab., colored to a very large extent by that medium's -the Breath of God. But he is no more a spirit than I am, personality, and might very easily be expressed in his style and by means of such language as he would normally use.

AUTOMATIC WRITING.

The same remarks will apply in the case of automatic writunreality over our relations with them, and obscures the ing. Sometimes the dead man will control the medium's great, plain, prominent fact upon which it is so necessary to organism sufficiently to write clearly, characteristically, uninsist-the fact that death makes no real change in the man, mistakably; but more often the handwriting will be a combut that he is exactly the same after it as before, and not in. Dromise between his own and that of the medium, and very stantaneously any wiser or any better than when he left the often it degenerates into an almost illegible scrawl. Here again I have seen cases which carried their own proof on the see that the advice of the dead must not be received with face of them, either by the language in which they were and it is a very voluminous literature-you will hardly read awestruck reverence as the dictum of an inspired gospel, but written or by internal evidence. Sometimes also curious tricks are attempted which make any theory of fraud exceedingly improbable For example I have seen a whole page of writing dashed off in a few minutes, but written backwards, so that one had to hold it before a mirror in order to be able to read it.

> Very frequently people who are not mediums in any other sense of the word annear to be onen to influence along this line. Quite a large number of persons are in the habit of receiving private communications written through their own hands; and the vast majority of them attach quite undue importance to them. Again and again I have been assured by

man is all that he represents himself to be. In the majority tained nothing new for them, since it had all been previously revealed to them by their own especial private teacher, who was, of course, a person of entirely superhuman glory, knowl edge and power-an archangel at least! When I come to investigate I usually find the archangel to be some very worthy the ignoramus are really such as to render phenomena im any rate the respect due to a well-known name. Whenever departed gentleman who has either been taught or who has possible, and then he bubbles over with blatant vanity, re you find somebody possing as Julius Caesar or George Wash. discovered for himself some portion of the facts with regard

large it will necessarily effect a radical change and reform

In all this the worthy gentleman is usually quite serious; not be in the least more silly than the action of a man who an impostor in the very act of doing so. He may not be spe- his conduct and his attitude if he had realized them while begins his inquiry into a science of which he knows nothing cially evil in any way, or have any wicked intent. There are still on the physical plane. He very rightly concludes that if jection to playing the part of a hero for a time, and receiving great change would ensue; but he forgets that practically all research we know that it is necessary to study nature pa. adulation not exactly meant for them. Such people do not that he has to say has been taught in the world for thousands tiently in order to discover the necessary conditions for any change their natures when they die; and they have then this of years, and that while he was in earth-life he paid no more experiment; but in connection with these investigations so additional temptation to their masquerading, that they are attention to it than others are now likely to pay to his lucuno longer certain of instant exposure, as they would have brations. It is the old story over again: "If they believe not

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br knowing any more on the subject then than they had on and to show exactly what he chose, endeavoring first of all macy with one of the great ones of the earth. No one who earth. As I explained in earlier lectures, it is the soul himself in his causal body who passes from life to life, and he that as soon as he gained confidence in me, he would very stant by such pretensions as these; but the case is different has no more knowledge or memory of that wider existence gladly describe the limits of his power, as far as he knew when some one, for his own purposes, takes the name or apon the astral plane than he had on the physical. So he re- them, and would very often himself suggest tests of various pearance of a man who has recently died. Since the real is, I suppose, pleasurable to a certain type of people. Usupeats only what he knew on earth, unless he is so fortunate kinds to show others the genuineness of the phenomena. It man might in such a case very easily be there, a personation as to meet with some one who is able to teach him some is not difficult, in a connected series of experiments, to try of this sort will have much greater chance of success, and thing of this grand truth-an Oriental, for example, or a The- test after test, and eliminate one by one the possible theo- there is no doubt that it does sometimes take place. The osophist. The celebrated medium Madame d'Esperance ries of deceit, especially when the proceedings take place in dead man who does such a thing is often actuated by the learnt it from one of her dead friends, as is set forth in her one's own house, as my seances usually did. I know very best of motives, but of course the act remains a deception remarkable book "Shadowland." On page 376 of that work well that some of the phenomena can be imitated; I have nevertheless. He may be simply endeavoring to comfort she remarks: seen them imitated on a London stage. But I also know that surviving relations by taking the place of one who does not

"It is the same life, which, circling forever through form an immense mass of complicated machinery is concealed un care sufficiently, or perhaps is ashamed to come. Sometimes after form, dwelling in the rocks, the sand, the sea, in each der that stage, and that the phenomena can be imitated under one man will personate another who has already passed on blade of grass, each tree, each flower, in all forms of animal existence, culminates in man's intelligence and perception. I could see that the fact of the spirit first taking on itself the form of man did not bring it to its utmost earthly perfection, for there were many degrees of man. In the savage it widens its experience and finds a new field for education, spirit develops, the decay of the forms which the spirit employs being only the evidence that they have fulfilled their mission, and served the purpose for which they were used. They return to their original elements, to be used again and obtain the development in requires."

FRAGMENTS OF EVIDENCE.

Sometimes, too, fragments of evidence of reincarnation turn up unexpectedly in Spiritualistic circles. I remember that a curious piece of evidence on the subject was published in The Progressive Thinker as recently as December 13, last, a case in New Mexico being described. So there are certainly some Spiritualists who admit the possibility of reincarnation; but after all, why need we discuss it? To us this doctrine is a very luminous and helpful one, because it seems to explain so much for which otherwise there is no solution; but if another man does not yet feel the need of it, it is no part of our policy to try to force it upon him. We hold conprefers the idea of passing on to other and higher spheres altogether. - We both agree that there is progress hereafter: let us live so as to make the best use of this existence as a preparation for that life of progress, for if we do that we shall surely come out successfully, whichever of us is right as to the place of our future meeting. When all the world is

work enough in the world for us both. The Catholic church principal divisions. and the Salvation Army are both sections of Christianity, yet they appeal to widely different types of people, and those body by someone else, either living or dead. who are attracted by one of them would have been very 2. Those which are dependent upon the possession of orunlikely to come to the other. So each has its place and its dinary astral faculties of sight and hearing, etc. work to do for the broad idea of Christianity. In the same way it seems to me that Theosophy and Spiritualism have ally carried to the point of visibility. each their clientele; those who study the philosophy which we set before them would never have been satisfied with the what greater knowledge of the laws of astral physics, and so trance speaking and the constantly repeated phenomena of are not within the reach of all. the Spiritualistic seance; those who desire such phenomena. and those who yearn after what good old Dr. Dee used to call "sermon-stuffe," would never have been happy with us, what a medium is. There is a tendency to think of him as a reason that these maxims are eternally repeated is simply while they find exactly what they want in Spiritualism.

those conditions only, and not in the least under the condi- to the heaven-world and so is out of reach, in order that his tions under which I have again and again seen them at the friends on earth may not feel themselves neglected or abanseance. Attempts have been made to cheat me on several doned. It is not necessary for us to adopt a condemnatory occasions, and when I saw this to be the action of the me attitude towards those who take such action; we simply note dium I simply held my peace, but troubled that medium no the facts, so that we may be on our guard, and may avoid further, and took my custom elsewhere. On the other hand, undue credulity. Let us bear this possibility in mind while which being exhausted, another step is taken; and so step by I have also seen cases of deceit in which I felt convinced that studying our various classes of phenomena. step, in an ever onward, progressive, expansive direction the the medium's intentions were perfectly honest, and that the deception lay entirely with the unseen actors in the drama. Another favorite theory of the skeptic is that none of Our first class consisted of results produced by the use of these phenomena really occur, but that those who state that the medium's body. It seems obvious that the easiest course they see them, when not intentionally lying, are under the for a dead man who wishes to communicate with the physagain as a means whereby the spirit can manifest itself, and influence of mesmeric suggestion. Now any one who knows ical plane is to utilize a physical body, if he is able to find one anything at all about mesmerism and its possibilities is which it is within his power to manage. This method does

aware that it would be quite beyond the resources of the art not involve the learning of unfamiliar and difficult processes as known to us in the Occidental world to throw similtane as materialization does; he simply enters into the body pro-Cusly into a trance a large number of people without a great vided for him and uses it precisely as he was in the habit of impressible medium. deal of preparatory work with each individual. There is an using his own. One of the characteristics of a medium is order of magic practiced in the East which may perhaps pro- that his principles are readily separable, and therefore he is duce such a result for a limited number of persons, and for able and usually willing thus to yield up his body for the a short time only. But nothing exists on at all the scale temporary use of another when required. Such resignation which would be necessary to imagine if we are to suppose of his vehicles may be either partial or total; that is to say, that all the phenomena seen at thousands of seances all over the medium may retain his consciousness as usual, and yet the world are produced in such a way. In investigations of permit his hand to be employed by another for the purposes this nature every man seems to suppose himself specially en- of automatic writing; or in some case his vocal organs may else, and when he hears of anything wonderful he seems to his body, and understands fully what is being said. On the earth after the life on other planes is over; the Spiritualist feel that if only he had been there he would at once have other hand he may retire from his body just as he would seen through the deception--not appearing to realize that his do in deep sleep, allowing the dead man to enter and make

> untrained observation would be much more easily misled the fullest possible use of the deserted tenement. In this latthan that of a man who has had years of experience in such ter case the medium himself is duite unconscious of all that matters.

CLASSES OF PHENOMENA.

By the light of Theosophical knowledge of the astral plane living its highest in the preparation for that life, it will be and its possibilities we find it easy to arrange the phenomtime enough to begin to argue as to where it will be lived, ena of the seance room into classes. The simplest division Meantime we may very well each retain our own opinions is perhaps that made according to the powers employed in upon this point, for there is assuredly room enough and their production, and in this way they fall readily into five number of adherents-is Almost entirely occupied with this

> 1. Those which involve simply the use of the medium's -3. Those which involve partial materialization-not usu-

4. Those miscellaneous activities which demand a some

5. Visible materialization. In dealing with the first class, we must first of all define communications corrupt good manners." and so on. But the

man of special development, possessed of some superhuman that they are eternally true; and if people who pay no atten-

It has always seemed to me that our Spiritualistic friends faculty which enables him to commune with the dead. But tion to them when they find them in a copy-book will believe ought to welcome the Theosophical system, for much of the you will observe that he does not in reality possess or exer them and act upon them when they are spoken by a dead difficulty which they find in obtaining acceptance for their cise a faculty at all. The clairvoyant who can look out and man or rapped out through a table, then it is emphatically

with the literature of this subject would save these worthy to establish friendly relations; and I have invariably found has really studied the subject would be deceived for an in. ladies from their delusion of a mission from on high; but self-conceit is subtle and deeply rooted, and the idea of being specially chosen out of all the world for a divine inspiration ally the communications are infinitely far from "containing all the Theosophical teaching"; they contain perhaps a few fragments of it, or far more often a few nebulous generalizations tending somewhat in the Theosophical direction.

Occasionally also the instructor is a living man in the astral body-usually an Oriental; and in that case it is perfectly natural that his information should have a Theosophical flavor. It must be recollected that Theosophy is in no sense new, but is the very oldest teaching in the world. and that the broad outlines of its system are perfectly well known everywhere outside of the limits of the extraordinary cloud of ignorance on philosophical subjects which Christianity appears to bring in its train. It is therefore small wonder that any glimpse of a wider and more sensible theory should seem to have something of Theosophy about it; but naturally it will very rarely be found to have either the precision or the fullness of the scheme as given to us by the Masters of Wisdom through their pupil, Madame Blavatsky. The phenomenon of automatic drawing or painting is of

exactly the same nature as that of writing, though naturally it is not nearly so common, because the art of drawing is much less widely diffused than is that of writing. Still it sometimes happens that a dead man has a talent for rapid drawing, and can very quickly produce a pretty little land. scape or a passable portrait through the hand of a readily-

PERSONATION.

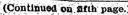
Another very interesting phenomenon is that of persona tion. I am employing this term in a technical sense which is well known to those who have studied these phenomena. I am aware that it has also been employed to describe those cases in which a dishonest medium has presented himself before his audience as a "spirit form," but I am dealing with dowed by providence with acumen superior to everybody also be employed by another while he is still in possession of occurrences of very different type from that. All who have seen good examples of trance speaking will have noticed how the entire expression of the medium's face changes, and how he adopts all kinds of little tricks of manner and speech, which are really those of the man who is speaking through his organism.

> There are instances in which this process of change and adaptation goes very much further than this-in which a dis tinct alteration takes place in the features of the medium Sometimes this change is only apparent, not real, the fact be ing that the earnest effort of the ensouling personality to express himself through the medium acts mesmerically upon his friend, and deludes him into thinking that he actually

sees the features of the dead man before him. When that is phase of mediumship. There are many groups to whom so the phenomenon is of course purely subjective, and a pho-Spiritualism is simply their religion, and they attend a Suntograph taken of the medium at that moment would show his day evening meeting and distentito a trance address just as face just as it always is.

people of other denominations go to church and hear a ser-Sometimes, however, the change is a real one, and can h mon. Nor does the average trance address in any way differ shown to be such by means of the camera. This will natufrom the average sermon in intellectual ability; its tone is rally seem an absolute impossibility to one who has not made a special study of these things, for the majority of us commonly vaguer, but somewhat more charitable; but its exlittle recognize the extreme fluidity and impermanence of the hortations follow the same general lines. Broadly speaking. physical body, and have no conception how readily it may be there is never anything new in either of them, and they both modified under certain conditions. continue to us the advice which our copy-book headings used

to give us at school-"Be good and you will be happy," "Evil We shall have to refer to this question when dealing with materializations; but in the meantime, and as far as personation is concerned, I can myself testify that it is possible for the physical features of a medium to be completely changed for a time into the exact resemblance of those of the dead



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April 4, 1908.



They begged choice of good words. There is profit It was unendurable. of poor parents and it was necessary belongs to you and me as Christians, whose mate has been killed to adorn a him to leave the church; he would not to him who will listen to this; there is who falls into it. For it brings quarrels that he should-go where education was and so some day we shall stop making woman's headdress. The feathered between fathers and mothers, as beleast costly. He attended a small sem- fun of the truth." go. He had religious convictions, and loss to him who will transgress them. minstrel sings of the empty nest and of He says to his son: "Be not proud be- tween brothers and sisters; it makes rights; he would not yield. Then the inary intended for poor children, and he the hopeless vigil for the loved one that He says of God, that he must be wordeacons thought of the much-maligned | cause of thy knowledge; converse with the wife and the husband abhor each had learned there that there was an will never return. Then the poet tells shiped, not in the old-fashioned way, injunction and the judge granted one. the ignorant as with the scholar; for other, it contains all wickedness, it enhow one night at a concert he heard a abyss between the bourgeois class edubut "psychically." How that is to be, The zealous shouter must not respond the barriers of art are never closed, no closes all injuries. When a man takes beautiful woman with a bird on her hat cated by the congregations and the laany more. His amens, and praise the artist ever possessing that perfection to justice for his rule, walks in her ways, sing, touchingly, "Were I as Free as a boring class. Instead of love, fraterhe fails to explain, or why it will be bet-Lords will be costly indulgences. He which he should aspire. But wisdom is and dwells with her, there is no room Bird," and above the melody there nity and unity among the people, the ter than standing in the "Amen corner." more difficult to find than the emerald: left for bad temper. teaching of the congregations brought seemed to strike upon his inner ear the has the contempt of the preacher, the But we accept it as an advance, a step Do not give way to temper on account forth hatreds and alienated the people pathetic trill of the dead bird on the vocontempt of the church-members, but if which is found by slaves among the somewhere, and it is delightful to see of what occurs around thee: do not from-the republic. It was time to take calist's bonnet. He puts this song into he indulged in contempt of the court, rocks of pegmatite. minister move, even if he does not If thou hast to do with a disputer scold ("translation uncertain") except he will be put where his amens will be measures to end this propaganda. The words. Here is the last quatrain: while he is in his heat, and if he is su- about thine (own) affairs. Do not be in heard only by the Lord. congregations were doing all in their know where he is going. 'Only a bird on a lady's hat, an ornaperior to thee in ability, lower the a bad temper toward thy neighbors; a power to destroy the republican doc-"How shall I come before the most ment, bright and gay, hands, bend the back, do not get into a compliment to him who gives offense is trine, and to show any weakness toward high God, to know him? Worship is Efficacy of Prayer. Yet this same bird was happy once, as passion with him. As he will not per. better than rudeness. It is wrong for a them would be unpardonable. not physical, it is spiritual. It is in the The efficacy of prayer has recently he sang his tuneful lay. mit thee to spoil his speech, it is very man to get in a passion with neighbors The country had encouraged the govlanguage of modern science that God By the empty nest his mate still waits. become a positive fact, conclusively ernment's policy in all the recent elec- is a psychical being, and they who worwrong to interrupt him: that shows so that he knows not how to manage his watching where last he sat, proven in the divorce courts of this city | thou art not able to be quiet when thou words. Where there is only a little diftions which resulted in favor of a repub- | ship Him must worship Him psychically While her loving mate has met the fate ficulty he creates an affliction for himare contradicted. If then thou hast to lican policy. The existence of the conand truthfully. God is a psychic being in the case of Mrs.- Susie Winn against do with a disputer while he is in his self at a time when he should be cool. of the bird on a lady's hat." gregations was a contradiction in a as we are psychic beings. Faith, belief, her husband. She had said to her hus-If thou art wise, take care of thy heat, act as one not to be moved. Thou country regulated by the principles of is the keyword which unlocks the myshast the advantage over him, if only in house; love thy wife purely. Fill her band that she was going to teach their is Not Fond of Missionaries. 1798. They were the instruments of a teries of psychic science. It hypnotizes little five-year-old daughter a prayer stomach, clothe her back; these are the King Menelok, of Abyssinia, has keeping silent, when his speech is bad. counter revolution and they must all be a person. cares (to give) to her body. Caress her, pushed aside by a single vote, which • "I predict that the next great revival and the following testimony as taken "Better is he who refrains," says the auvery practical, common-sense view of fulfill her desire, during the time of from the daily paper tells the rest: dience: and thou art right in the opinwould indorse the entire policy of the will be run along the line of this great things, which has been a thorn in the psychic power with which God has enthine existence; it is a kindness which government "Our little girl is only five years old," ion of the great. side of European nations that have tried If thou art in the position of leader, to honors its master. Be not brutal; con-The premier retired from the tribune | dowed us. said Mrs. Winn, "and although she is a to gain a foothold in his kingdom. The decide the condition of a large number sideration will lead her better than amid a prolonged ovation by the repub-"In some of our churches, it is the bright child I do not think it is right to of men, seek the best way, that thine force. This establishes her in thy Abyssinians are an ancient race, and lican members and much hissing on the preacher, or the soprano in the choir or overtax the young child's mind. One own position may be without reproach, house; if thou repellest her, it is an part of the conservatives and nationala new hat, on which interest is cenday I told my husband that I intended have a religion of their own, the equal Justice is great, unchangeable and as. abyss. Open thine arms to her for her to teach Gladys a prayer. sured; it has not been disturbed since arms; call her, show her thy love. tered. Music is the lightest psychic in age to any other. King Menelek ists. After a brief reply by M. Ribot the power that science has ever known "'That's right,' he said: 'teach her Treat well thy people, as it behooves thinks it good enough, and will allow no the time of Osiris. chamber voted the adoption of the com- about. the Lord's prayer.' thee; this is the duty of those whom Do not intimidate men; or God will other to gain a footing in his kingdom. mission's report by 300 to 257. This "I have seen 3,000 people listen "'No, that's too long,' I said. God has favored. If any one neglects likewise contend with thee. If thou art among persons who are to treat his people well, it is said: As, There are Jews and pagans in his vote implied that the chamber refused Nordica sing a little, simple song and teach her "Now I Lay Me Down to sitting down to eat at the house of one none may know the events that may to discuss the articles of the report, but then at the close hear a long, drawn-out realm, and missionaries are allowed to Sleep." adopted the conclusion of the report in breath, and then those people wake up "'Teach her the Lord's prayer.' he labor with these, but they must not seek come to pass tomorrow, he is a wise greater than thyself, take what he gives thee, bowing low. Look at what is be person in whose house the people are "I was powerless to move from the favor of rejecting applications for au as if hypnotized. They were absolutely to change the faith of an orthodox nasaid. thorization by all teaching congrega- hypnotized by a sermon. (Laughter.) "I knew that the prayer was too long well treated. When devotion is to be tive. A Swedish missionary was refore thee, bowing profoundly. Look at what is before thee, but do not stare at shown it is the people themselves who tions. The announcement of the result | You woke up after it. I am not sure for the child to learn, so I taught her cently summoned before him, when the it; do not look at it frequently; he is say: "Come, come"; if good treatment of the ballot was received with shouts but that some man's inner conscience the shorter one. When my husband For several minutes after that he sub- of "Long live the republic!" and "Down was hearing something while his outer king asked: learned of it he was terribly angry and blameworthy who breaks this rule, has not left the place; if it has left, the being was asleep. And then some of with the congregations!" The cham-"What countries were you obliged to he struck me and knocked me down. Do not speak to him, the great man, people are wanting ber then voted that Premier Combes' our ministers will be labeling their ser-He never did like Gladys anyway, becross in order to come here?" more than he asks, for one does not mons like that on a patent medicine, cause he wanted a son, not a daughter. speech should be printed and posted The missionary was obliged to admit know what might displease him. Speak They work while we sleep. "I have sent my little girl down to my throughout France. that he had seen many Hebrews in Gerwhen he invites thee to do so, and thy "When a sermon is preached that you It was plainly declared that the teachfather's home in Nashville and I intend word will please. ing and influence of the "congregation" like, you say it is good, and then you many. to go there, too, and try to forget the As to the great man who has behind schools were subversive of republican are hypnotized. That minister hypnot-"Well," said Menelek, "first convert | ruin which that quarrel about the him the means of existence, his line of with the leg of a chair and released him- principles, and tended to the overthrow ic power. Let people understand that prayer has brought into our lives." the Hebrews and pagans in Germany, conduct is as he wishes. He does what there is science behind what you are doof republican government in France. and then come here and convert us." pleases himself; if he forms the inten-However it and its titled supporters ing, and things will come to pass. An hour later the disappointed mis-THE LYGEUM YELL tion of resting, his body realizes it. The may disguise and dissemble with honied There was psychic phenomena at pentesionary was being conducted to the phrase of loyal devotion to republicangreat man in stretching out his hand, cost. God answers prayer along the frontier by Abyssinian soldiers. ism, the fact remains palpable, that the line of psychic power." does that to which other men cannot It is not the conversion of souls spirit of Romanism is opposed to the The Rev. Van Horn has stumbled attain. But as the "eating of bread" which attracts the young preacher, so Lyceum! Lyceum! onto the cause of revivals, and all "reprinciple of republican government. much as the glamor of distant travel. (means of existence) are under the will ligious awakenings," but he is not wise Romanism must dominate, must rule March, march ahead! of God, none can revolt against that. and posing as a martyr. He prefers to in revealing the methods to the world. everything, as by divine right. This is If thou art one of those who carry sacrifice ease, social pleasures and life, not consistent with genuine republican If you want to influence a man, you do messages from one great man to an them-will rejoice to learn that many Never dead. in the vain attempt to convert a savage. into some store and steal? Suppose I principles of government-that is. selfnot want to tell him you will hypnotize other, keep exactly to that he has enhim to do it. The "evangelists" have than attempt reforming those who are should let him go to fail? Would my government of the people by the people. joined upon thee; do his bidding as he File ahead! only a block away. If missionaries without the coercion of the church. used this power all the time, unknowhas told thee. Beware of altering in ualist. This pamphlet will arouse a have any saving influence, would it not speaking the repulsive things which one healthy condition of the investigating The same warfare carried on by Roingly. When people become informed Come! Come! Come that it is the preacher's hypnotic power | be better to recall them all from their great man addresses to another; he who mind, and it will then be prepared to manism in France, is carried on everynor deny the veracity of his son's state- where, in one way or another, to sub- and not the Holy Ghost, which makes Quixotic scheme to preach salvation to distorts the fidelity of his message by search for the truth and more fully

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.

A Minister's Cruelty.

Dragging behind him a heavy chain locked on his ankle, Earl Woods, the seventeen-year-old son of the Rev. J. D. Woods of Evanston, rushed into the Evanston Police Station yesterday with a remarkable tale of punishment to which his father had subjected him for chewing tobacco.

"Save me from my father," he cried to Captain Mersch. "I'm afraid of him! He treats me as though I were a dog!" It was several minutes before the lad was sufficiently calm to tell his story after the captain had filed the chain from the boy's ankle.

"Last night, while I was asleep," said the boy, "my father, the Rev. J. D. Woods of Evanston, came into my room with this chain and padlock. Before I was fully awake he had clamped one end of the chain about a water pipe which is near my bed, and the other end to my ankle.

bed. When my father had me secure he leisurely withdrew, but returned within a few minutes with a long strap. jected me to a severe flogging."

The youth offered to show the police great welts the cruel strap had made on his back.

The boy said that yesterday, after his father had left the house, he succeeded in breaking one end of the chain self.

According to his statement his father meted out this punishment because he used tobacco and stayed out late in the evening.

"The boy does not tell all." said the Rev. Mr. Woods yesterday. "He has done worse things than he says. Suppose I were to let him go and stay out late nights? Suppose he should break neighbors uphold me? He must be disciplined.

Rev. Mr. Woods would neither affirm ment. He maintained that it was his | vert, undermine, overthrow and destroy | them feel so uncomfortable, the preach- | all the world, and set them at work in

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums -A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Bos-

ton, Mass... Price, 25 Cents. The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium-and there are hundreds of methods adopted by the fakes are lucidly explained, and that, too, by a Spirit-Emma Rood Tuttle, repeating only what is pleasing in the realize it when found. It will be an aid

own, not the public's affair. Other whatever does not yield to be domimembers of the Woods household, 1239 nated and controlled by the church, for Chicago avenue, also refused to discuss | its own aggrandizement and power. the matter.

Last night young Woods declared he would not bring action against his father, but that he would never return home.

"The story I told the police is absolutely true," he said.

"But my father has treated me even more brutally than that. Once he kept me chained to the bed for two days and two nights, and the only nourishment he allowed me was bread and water."

The Rev. J. D. Woods is a graduate of Garrett Biblical Institute, Evanston, and recently resigned a pastorate of the Methodist church at Harmon, Ill. He is said to-have been one of the most prominent ministers in Kansas several years ago .--- Chicago Examiner.

The Rev. Dr. Woods, D. D., is no doubt a very loving father, even as the "Father which art in heaven"-"For God did vex them with all adversity."-II. Chron. xv:7.

He had probably just finished reading Prov. 19:18, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

He was evidently mad at his off spring for some slight disobedience to his iron-clad rules and concluded to "fasten him as a nail in a sure place."-Islah 22:23.

Away back in the remote past it was thought proper to punish for disobedi ence with almost any kind of torture, but in this age of enlightenment, rea son, kindness and education are the corrective powers used by sane people. The philosophical point of view would not lead a man who was responsible for the disposition of his child to attempt to force a reformation with chains.

Usually if a parent is stern, resolute arbitrary and dominating he will be the father of children with similar traits or the reverse-timid, wavering, sensitive and imaginative, and in either case the wise parent will be guided by the tem peramental make-up of the child. Reason, kindness and true parental attention will work wonders towards the advancement of the child. If one has a driving, business tendency, advance Fer sale at this office.

influences. Rome hates what she cannot control to her own purposes. There is deathly antagonism between Romanism and true freedom in thought

and government.

Intelligent Chinamen.

Some interesting truths were recently uttered by Major General Chaffee, before the members of the District Social Union, in New York City. General Chaffee and Rev. Dr. F. E. Gamewell, one of the field missionaries in China at

the time of the "Boxer" troubles, were announced as the speakers of the meet-

ing. Gen. Chaffee said: "I took occasion to meet many of the class. These included officials. must say that I did not meet a single ion. The masses are against Christianity, but the missionaries are hopeful and no doubt courageous. Forty or fifty missionaries in that great country cannot do much.'

Dr. Gamewell admitted that the situation was as General Chaffee had said

it was Still the propagandists will continue to support missions to convert the Chinese, although the principal result of the work of the zealous missionaries is to cause trouble, leading to "Boxer" demonstrations and uprisings against foreigners, who, but for the efforts to induce the Chinese to accept a religion to which they are opposed, would be kindly received and well treated.

"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 Spiritualist. One of the very best books on the subject. Price paper, 50 centa.

Are not the views of this minister a "give away" of all the claims of relig- | sued this policy, there would have been In the United States, our public lous revivals? Although he closed by no Chinese war, and the empire would school system is attacked and sought to saying that he believed we had come to have remained at peace. Now it is be weakened and subverted by Romish | the scientific age of religion, does that help his contention? He would have it that God works by law, and his method

here is through psychic laws. Very well, what then becomes of the Holy Ghost? Is not that nondescript ghost

resolved into the personal hypnotic influence of the preacher? One sympathizes with Rev. Hitch-

ers will lose this power.

cock, who in reply plaintively asked, what was to become of the preachers who could not hypnotize? Must we ask people to come to the church not to worship God. but to be hypnotized? Hitchcock evidently is not one of the 'emotional speakers," and is not a hyp-

notic success. A Card to the Public-Spiritual Tracts.

It gives me pleasure to inform the public, that we have now a good supply most prominent Chinamen while in Pe- | of spiritual tracts at this office for free kin and I talked to many of the better | distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hunintelligent Chinaman who expressed a dreds to any one individual, as we have desire to embrace the Christian relig- to send them to applicants all over the United States. All who can send stamps for postage on the tracts they apply for, are earnestly requested to do

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The Psychic Educater, Whitewater, Wis.

The bostal authorities at Washington. for some reason unknown to us, have refused to transmit through the mails as second dass matter, the magazine bublished at Whitewater, Wis., by Rev. Moses Hull. Mr. Hull may have unintentionally violated some technical regulation of the department, and we hope Any friend who can spare a dollar to | that he may succeed in amicably adjusting matters at no distant day. In our intercourse with the postoffice officials here and at Washington, we have always found them courteous and accom-Truth," a cloth-bound volume of spirit. | modating. Mr. Hull says he will continue to publish the Psychic Educator and pay two cents postage on each copy.

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words of any man, great or small, is a to the honest, painstaking investigator. detestable being. It will assist the skeptic in seeing

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THEOSOPHY AND SPIRITUALISM.

P April 4, 1968.

A Lecture Delivered Before a Chicago Audience, by C. W. Leadbeafer, the Great Psychic, of London, England.

(Continued from third page.)

man who is speaking through him. This phenomenon is not a very common one, so far as I have seen or heard, and we may presume that the reason for its rarity is that ordinary materiali ion would probably be easier to produce. The personatio , however, took place in full daylight on each occasion when I witnessed it; whereas materialization is usually performed by artificial light, and there must not be too much even of that, for reasons which will be explained when we come to deal with that side of the question.

CLAIRVOYANCE, ETC.

Turning now to our second class of phenomena, we see that many of those ordinarily displayed at a Spiritualistic gathering are simply the manifestation of the ordinary powers and faculties natural to the astral plane, such as are possessed by every dead man. I have already explained in my little work on "Clairvoyance" what these powers are, and any one who will take the trouble to read that will see how clearly the possession of such sense accounts for the faculty so often exhibited by the dead of reading a closed book or a sealed letter, or describing the contents of a locked box. I have had repeated evident through many different mediums of the possession of alis power; sometimes the knowledge obtained by its means was given out through the medium's body in trance speaking, and at other times it was expressed directly by the dead man, either in his own voice or by slate-writing.

These astral faculties sometimes include a certain amount of prevision, though this is possessed in very varying degrees; and they also frequently give the power of psychometry and of looking back to some extent into the events of the past.

To the same category belongs the answering of mental questions. To the dead man on his plane the thought is to a great extent visible, so to see it and to answer it is quite an ordinary feat for him, though so extraordinary to us.

MATERIALIZATIONS.

Our third class of phenomena is that dependent upon parfial materialization.

All the most interesting occurrences of the seance-room are connected in some way or other with materializationthat is to say, with the building of physical matter round some astral form, in order that through it the ego inhabiting that astral form may be able to produce results upon the physical plane. But of this materialization there are three varieties.

The habitues of seances will no doubt have noticed that materializations are of three kinds :- First those which are tangible but not visible; second, those which are visible but not tangible; and third, those which are both visible and tangible. To the first kind, which is much the most common, belong the invisible spirit hands which so frequently stroke the faces of the sitters or carry small objects about the room, and the vocal organs from which the "direct voice" proceeds. In this case an order of matter is being used which can neither reflect nor obstruct light but which is capable under certain conditions of setting up vibrations in the atmosphere which affect us as sound. A variation of this class is that kind of partial materialization which though incapable of reflecting any light that we can see, is yet able to affect some of the ultra-violet rays, and can therefore make a more or less definite impression upon the camera, and so provide us with what are known as "spirit photographs."

When there is not sufficient power available to produce a perfect materialization we sometimes get the vaporous-looking form which constitutes our second class, and in such a case the operators usually warn their sitters that the forms which appear must not be touched. In the rarer case of a full materialization there is sufficient power to hold together, at least a few moments, a form which can be both seen and who did know them, and then the skeptic would be somewhat staggered, though he still clung to the idea that somehow or other the whole thing was a fraud.

Presently, however, when the scance got into full swing, one would insiduatingly ask the directing entities whether they could write upon our own slates; and though I have once or twice been told that they feared the power was not sufficient, in three cases out of four the reply would be in the affirmative. Then one turned to the skeptic and requested him to produce his parcel, asking him to examine the seals so as to be perfectly certain that it had not been touched. He would then be courteously requested to hold the sealed parcel in his own hands above the table, the medium perhaps taking hold of one corner of it, or perhaps merely laying his hand lightly upon it. Then the skeptic would be requested to formulate a mental question, but on no account to give any indication as to its nature. He would do this, and it was generally an interesting study to watch the expression of his face when he heard the sound of rapid writing going on in the parcel between his hands. In a few moments three quick taps would signify that the message was finished, and the medlum would remove his hand, gravely asking the skeptic to examine his seals and make sure that they were intact.

He would then cut his parcel-open, and find the inside surfaces of his new slates covered with fine writing on the subject of his mental question. Usually for the time he was speechless, and went home to think it over; but by the end of the week he had generally made up his mind that we had been in some inexplicable way deceived or hallucinated, and that "of course we did not really see what we thought we saw." Nevertheless it was a hard nut to crack, and his frequent references later to "that clever but ridiculous performance," would show that it remained in his mind, and had perhaps done him more good than he was willing to own.

It is not difficult to see why this slate-writing should be one of the easiest forms of conveying a message, and indeed the only kind of writing that can readily be performed in full daylight. For the fact is that it never is performed in daylight, even though the surrounding conditions are so absolutely satisfactory to us. Between the two slates or between the slate and the table there is always the darkness which makes materialization easy. When a physical body is slowly grown and built together in the ordinary way, when it is thoroughly permeated by the vital principle and definitely energized by the spirit, it becomes a relatively permanent organism, and can withstand the impact of vibrations from

MATERIALIZATIONS.

without within certain limits.

We must remember that materialization is a mere imita tion of this -- a mere concourse of fortuitous atoms, temporarily held together in opposition to the ordinary laws and arrangements of nature. It therefore needs to be constantly held together with care and difficulty, and any violent vibration striking it from without would very readily break it up. It must also be remembered that the matter employed in materialization is almost all withdrawn from the body of the

medium and is therefore subject to a strong attraction which is constantly drawing it back to him. The very strong and rapid vibrations of ordinary light will therefore dissolve a materialization almost instantaneously; except under very exceptional circumstances.

It can be maintained for some time in presence of a very faint light such as that given by gas turned very low, or by what is called a "luminous slate," which is usually a piece of wood or cardboard coated with luminous paint, and exposed to the sun during the day, so that at night it may give out a faint phosphorescent radiance.

There is no sort of doubt that it is not only etheric matter which is thus temporarily withdrawn from the medium's body, but also often dense solid and liquid matter, however difficult it may be for us to realize the possibility of such a transference. I have myself seen cases in which this phenomenon undoubtedly took place, and was evidenced by a very considerable loss of weight in the medium's physical

body, and also by a most curious and ghastly appearance of having shriveled up and shrunk together, so that his tiny wizened face was disappearing into the collar of his coat as he sat. The "guides" directing a seance rarely allow their medium to be seen when he is in this condition, and wisely, for it is indeed a terrible and unwholesome sight, so uncanny, so utterly inhuman that it would inevitably seriously

DISINTEGRATION AND REINTEGRATION.

Another interesting power at the command of experimenters on the astral plane is that of disintegration and of reintegration, to which we have already referred when speaking of precipitation. This is simply the process of reducing any object to an impalpable powder-in fact into an otheric or even atomic conditionas This may be brought about by the action of extremely rapid vibration, which overcomes the cohesion of the molecules of the object operated upon. A still higher rate of vibration perhaps of a somewhat different type, will further separate" these molecules into their constituent atoms. A body thus reduced to the etheric or atomic condition can be moved with very great rapidity from one place to another; and the moment that the force which has been exerted to bring it into that condition is withdrawn, it will at once resume its original state.

OBJECTS BROUGHT FROM A DISTANCE.

It is in this way that objects are sometimes brought almost instantaneously from great distances at Spiritualistic seances, and it is obvious that when disintegrated they could be passed with perfect ease through any solid substance, such, for example, as the wall of a house or the side of a locked hox, so that what is commonly called "the passage of matter through matter" is seen, when properly understood, to be as simple as the passage of water through a sieve, or of a gas through a liquid in some chemical experiment.

I have myself very frequently had all sorts of small objects brought to me from a distance-flowers and fruit being among the most common. In some cases tropical flowers and fruit; obviously perfectly fresh, have been thus presented to me in England. When interrogated as to whence these things came, the controlling entities have always most emphatically asserted that they were not permitted to steal any person's property in this way, but had to search for their flowers and fruit where they grew wild. I have had a rare fern and a rare orchid brought to me in this way-thrown down upon the table with the fresh earth still clinging to their roots. I was able to plant both of them afterwards in my garden, where they took root and grew in the most natural manner. The best stories that I know of the bringing of plants to a seance are contained in Madame d'Esperance's book. "Shadowland." Another instance either of the pas sage of matter through matter, or the employment of fourth dimensional power, is given when a solid iron ring too small to go over the hand is passed on to one's wrist. This has three times been done to me, and in each case I had to trust to our dead friends for its removal, since it would have been quite impossible to get it off by any physical means except filing. I have also again and again had the back of a chair hung over my arm while I was grasping the hand of the medium. Once I watched that process in a moderately good light, and though the phenomenon was very quickly performed it yet seemed to me that I saw part of the back of the chair fade into a sort of mist as it approached my arm. But in a moment it had passed round or through my arm and was again solid as ever.

HANDLING FIRE UNHARMED.

Another striking but not very common feat displayed occasionally at a seance is that of handling fire unharmed. On one occasion at a seance in London a materialized form deliberately put his hand into the midst of a brightly burning fire, picked out a lump of red-hot coal nearly as large as a tennis ball, and held it out to me, saying quickly, "Take it in your hand."

I hesitated for a moment, perhaps not unnaturally, but an impatient movement on the part of the dead man decided me. felt that he probably knew what he was about, that this was perhaps a unique opportunity, and that if it burnt me I could drop it before much harm was done. So I held out my hand and the glowing mass was promptly deposited in my palm. I can testify that I felt not even the slightest warmth from it, though when the dead man immediately took a sheet of paper from the mantelpiece and applied it to the coal, the paper blazed up in a moment. I held this lump of coal for a minute and a half, when, as it was rapidly growing dull, he motioned me to throw it back into the fire. Not the slightest mark or redness remained upon my hand-nothing but a little ash-nor was there any smell of burning.

Now how was this done? I could not in the least understand at the time, and we could get no intelligible theory out its work, and it has been of incalculable value to many thouof the presiding entities. I know now from later occult sands of men and women, bringing to them a conviction and

who endeavors at a genuine seance to seize the materialized form is wicked as well as foolish and treacherous. No one who has not sufficient education to comprehend a little of the conditions, and sufficient honesty to keep a promise, ought ever to be permitted to take part in a seance.

NO QUARREL WITH SPIRITUALISM.

Assuredly we in Theosophy have no quarrel with Spiritualism; we know very well that it has its place and work. We know that its phenomena take place, and we know that they have had great value as demonstrating the reality of superphysical life to many a skeptical mind. There are many men who seem constitutionally incapable of profiting by the experience of others; they must go and see everything for themselves, not realizing that, even if they do see, their untrained observations will be of very little value. Such men can obtain what they need very readily in Spiritualism, and could not obtain it equally easily anywhere else. By all means, then, let them attend seances, and satisfy themselves, as so many others have done. Frankly, it is not a course that we should advise except to such a man as this, because there are certain serious drawbacks to it from our point of view.

DANGERS TO BE AVOIDED. The greatest of these is one at which the skeptic would laugh-the danger of believing too much! For if the skeptic has determination and perseverance, he will assuredly be convinced sooner or later; and when he is, it is quite likely that the pendulum will swing to the other extreme, and that he will believe too much instead of too little. He may readily grow to regard all the words of the dead as gospel, all communications which come through the tilts of a table as divinely inspired.

There is also another danger-that of being uncomfortably haunted. Often there come to a seance most undesirable dead people, men of depraved morals, seeking to gratify vicariously obscene lower passions. The "guide" usually protects his medium from such influences, and will not allow such a man to communicate; but he cannot prevent him from attaching himself to other sitters, and following them home. The skeptic may think himself strong-minded and non-sensitive, and therefore proof against any such possibility: some day he may be unpleasantly undeceived; but even if that be so, does he wish to run the risk of bringing home an influence to his wife or his daughter? Of course I fully recognize that this is only a possibility-that a man might attend a score of seances and encounter nothing of this sort; yet these things have happened, and they are happening even now. People driven to the verge of insanity by astral persecution have come to me again and again; and in many cases it was at a seance that they first encountered that ghostly companion. The strong can resist; but who knows whether he is strong until he tries?

Then there is always the possibility of being deceived, to which I referred before-not so much of being deceived by the medium (though of course that has happened) as by entities behind. Unless the sitter is himself a trained clair. voyant of no mean order, he simply cannot tell what it is that he sees, however much he may flatter himself that his discernment is perfect. There is also the whole question of possible harm to the dead. It is true that the dead man sometimes wishes to communicate in order to unburden his mind in some way, and when this is the case it is well that he should have the opportunity of doing it.

But these cases are comparatively rare. If they want us they will seek to reach us; but we should invariably let the movement come from their side-we should never seek to draw them back. It may be said perhaps, "but is it not a Poems. \$1. These books are for and natural desire on the part of a mother to see her dead child at this office. again?" Surely it would be more natural for the mother to be entirely unselfish, and to think first of what was best for the child before she considered her personal longings. In many cases communication with the physical plane may do a man but little harm during the earliest stages of his astral life; but it must always be remembered that in every case it intensifies and prolongs his attachment to the lower levels of the plane-that it sets up in him a habit of remaining closely in touch with the earth-life.

SPIRITUALISM, ITS PLACE AND WORK.

Yet with all this Spiritualism has assuredly its place and



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A. SCHOPENHAUER ESSAYS. Translated by T. B. Saur servation, and to interpret the work and the interpret in the second sec

touched.

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Nearly all the phenomena coming under this third subdivision of ours are effected by means of the first of these types of materializations, for the hands which cause the raps or tilts, which move objects about the room or raise them from the ground, are not usually visible, though to be able to act thus upon physical matter they must themselves be physical. Occasionally, but comparatively rarely; they may be seen at their work, thus explaining to us how that work is done in the far more numerous instances in which the mechanism is invisible to us. Such a case is given to us by Sir William Crookes, F. R. S., in his very interesting book, "Researches in the Phenomena of Spiritualism," and I have myself seen exactly the same phenomenon as he there describes.

These same materialized hands manage all the smaller business of the seance; they wind up the perennial musicalbox and wave it over the heads of the sitters; they play (and sometimes very sweetly) upon that curious kind of miniature zither which is usually euphoniously termed "fairy bells:" they sprinkle water or perfume sometimes; they bring flow ers and fruits and even lumps of sugar, which I have known them deftly to insert into the mouths of their friends.

It is usually they also that are employed in slate-writing, though this may sometimes be managed still more rapidly by means of precipitation, to which we shall make reference presently. But generally the fragment of pencil enclosed between the slates is guided by a hand, of which only just the tiny points sufficient to grasp it are materialized.

A SLATE-WRITING SEANCE.

One very well known medium in London used to carry this slate-writing to a very high degree of perfection some twenty years ago. It was the finest possible performance to which to take the bigoted skeptic, who boasted that nothing ever happened or would happen while he was present. One would make an appointment with the medium for eleven o'clock on a bright summer morning; one would take the skeptic into a stationer's shop on the way and make him buy two ordinary , school slates, put a tiny crumb of slate pencil between them (or sometimes two or three fragments of different colors) and then have them packed up in brown paper and stongly tied. One would then purchase a stick of the best sealing wax and request the skeptic to seal the string with his own seal in as many places as he wished-the more the betterand on no account whatever to allow that parcel to go out of his hands

Then we should proceed to the medium's house and commence the seance, cautioning the skeptic to sit upon his parcel of slates in order to make sure that they were not tam. pered with. The medium commenced operations with slates of his own, which were always lying upon the table for examination before the seance began; and the skeptic had usually elaborate theories about these, as to how messages had already been written upon them, and washed out with alcohol so that they would presently reappear: or else that of course they would presently be dropped out of sight and others substituted for them by sleight of hand. It was best as a rule to let him talk, and take no notice, knowing that one could afford to bide one's time.

under surface of the table with one hand-a little plain but requiring greater knowledge of the possibilities of the wooden table with no drawers, and obviously no contrivance of any sort about it-not even a cloth upon it. Under these conditions answers would be written to any simple question. or any sentence dictated would be faithfully taken down. Here the skeptics would usually interpose by requesting that a sentence might be written in Sanskrit or Chinese or the Cherokee dialect, and would be hugely triumphant if the controlling "spirit" confessed that he did not happen to know sometimes produce results which cannot readily be imitated these languages. Occasionally he would fetch somebody by any means at our disposal upon the physical plane.

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frighten any nervous person.

In that manual of materializations, "People from the Other World," p. 243. Colonel Olcott describes the manner in which he carefully weighed the materialized form which called itself Honto. At his first attempt this Red Indian girl weighed eighty-eight nounds, but at the Colonel's request she promptly reduced herself to fifty-eight pounds, and then again increased to Sixty-five, all within ten minutes, and without changing her dress. Now nearly all this mass of physical matter must have been withdrawn from the body of the medium, who must consequently have lost proportionately. I have myself experimented in just the opposite way in connec tion with the same phenomenon, for I have arranged the me dium's chair upon the platform of a weighing machine, and have clearly noted many times a large loss of weight while materialized forms were showing themselves.

It must be remembered that while the dead man is using a naterialized form, he can feel through it to a certain extent. For that reason a sword constantly waved around a man who is haunted is supposed to be a protection and the sword was also an important part of the outfit of the mediaeval ma gician.

No physical weapon could affect the astral body in the slightest degree; a sword might be passed through it again and again without the owner being even aware of it: but as soon as there is any materialization (and wherever physical phenomena occur there must be some materialization, however little) physical weapons may act through it upon the astral body and produce sensation, much as was the case with the more permanent physical body during life. Undoubtedly the medium may be seriously injured by any unauthorized interference with the materialized form.

VOCALIZATION.

It is by no means uncommon at a seance for the dead man to materialize vocal organs sufficiently to produce intelligible sound, though this appears to be (as indeed one would naturally suppose) a much more difficult feat than the materialization of a hand. Very often the construction of such organs seems to be imperfect, and the resulting voice is a hoarse whistling whisper. I think almost invariably the first attempts of an unaccustomed ghost to materialize a voice go no further than the softest of whispers; but on the other hand the "spirit guide" of a regular medium, having practiced the art of materializing organs and speaking through them many hundreds of times, often possesses a perfectly natural and characteristic voice.

I am quite aware that the ordinary explanation of a "spirit voice" is that it is an effort of ventriloguism on the part of the medium, but when one recognizes the voice as one well known in earth-life that explanation seems a trifle unsatisfactory. Also it seems to me to fail to account for the fact that on one occasion at a seance in my own house the unseen performers treated us to a song in which all four parts were distinctly audible, two of them being taken by very good female voices-and that although the medium was of the male sex (and in a deep trance anyhow)' and none but men (trusted friends of my own) were physically present in the room. I have already mentioned in connection with the phenom-

enal production of paintings or writings that there is another The medium would hold a single slate pressed against the method by which this may be done, more rapid and efficient, astral plane. This method is usually described as precipita. tion and the operator simply disintegrates as much of his writing material-ink or chalk or plumbago-as he requires, and transfers it to the surface of his paper. A more accomplished performer, however, can gather together such material as he needs from the surrounding ether; that is to say, he is practically able to create his materials, and so can

studies that the thinnest layer of etheric substance can be so manipulated as to make it absolutely impervious to heat, and I assume that probably my hand was for the moment covered with such a layer, since that is perhaps the easiest way of producing the result. Be that as it may, I can certify that the event occurred exactly as described.

Fire is sometimes produced as though spontaneously at a seance, and of course lights are among the commonest of the phenomena. Both light and heat are simply modes of motion-rates of vibration-and it is therefore only necessary for the dead man to know how to produce vibrations of the required velocity and the light or the fire is there. There are several varieties of lights frequently employed at seances, and the study of them is exceedingly interesting, but as we have only a few minutes left, I must hurry on to our fifth class-that of full visible materializations.

MATERIALIZATION AND DEMATERIALIZATION.

I have had the opportunity (on two separate occasions when deception was an entire impossibility) to watch closely the whole process of materialization and dematerialization. The form was that of an unusually tall man, and he first appeared as a patch of cloudy light on the floor, which rose and increased until it looked somewhat like the stump of a tree. It grew on until it was a vague pillar of cloud towering above our heads, and then gradually condensed into a definite and well-known form, which stepped forward, shook me warmly by the hand, and spoke in a-full clear voice, exactly as any other friend might have done. After talking to us for about five minutes and answering several questions, he again shook hands with us and announced that he must go. Bidding us good-bye, he immediately became indistinct in out line, and relapsed into the pillar of cloud, which sank down fairly rapidly into the small cloudy mass of light upon the floor, which then flickered and vanished.

THREE FORMS SEEN TOGETHER.

I have seen three materialized forms together-one of them an Arab six inches taller than the medium, another a European of ordinary medium height, and the third a little girl of dark complexion, claiming to be a red Indian-while the medium was securely locked up inside a wire cage of his own invention, which was secured by two keys (both in my pocket) and a letter-lock which could only be operated from the outside. Later in the same evening we were requested to unlock this cage, and the two forms first described brought out the entranced medium between them, one sup-

porting him by each arm, We were allowed to touch both the medium and the materialized forms, and were much struck to find the fatter distinctly firmer and more definite than the former. They did not in this case return him to his cage, but laid him upon a sofa in full view of us all, cautioned us that he would be exceedingly exhausted when he woke, and then incontinently vanished into thin air before our eyes. All this took placer in a dim light, the two gas jets in the room being both turned very low, but there was all the time sufficient illumination to enable us to recognize clearly the features both of the medium and of our dead visitors, and to follow their movements with absolute certainty.

It is only when the conditions are favorable that one may hope to find the materialized forms able to move about the room as freely as in the cases above described. More generally the materialized form is strictly confined to the immediate neighborhood of the medium, and is subject to an attraction which is constantly drawing it back to the body. from which it came, so that if kept away from the medium too long the figure collapses, and the matter which comstanty to its source. It is excessively dangerous to the me dium's health, or even to his life, to prevent this return in any way; and that is why the action of the ignorant boor the world.—H. G. Wells.

a certainty with regard to the life after death which has changed the aspect of the whole world for them and helped them far along the road of their evolution. So, I say, let Spiritualists and Theosophists work together in friendly hara certainty with regard to the life after death which has mony, each retaining his own opinions quite freely, but without despising or abusing those of the other. We have a mighty gospel to give to the world-a gospel for lack of which it is sinking into despair and desolation: shall men, our brothers, go down to their graves in sorrow for want of this higher teaching because those who know the truth are squabbling among themselves about immaterial points of detail? Let us stand shoulder to shoulder until the world thinks as we think on the great and vital questions; and then, a few thousand years hence, there may perhaps be time

THE PLUCKING OF A FLOWER FREES ITS SOUL

A fulin and a violet were growing side by side. The violet lay lowly. The tulip flaunted wide Her coarse, plebelan petals, coquetting with the sun, Her cheeks with heightened color at the notice she had w m Through beauty's dower.

to argue about matters of minor importance.

A maiden passed along that way, seeking fragrant bloom-A little maid of charity-she helped to cheer the doom Of dreary army hospitals where dying soldiers lay, Wounded with the memories of the men they strove to slay

By brutish power.

Not a single glance gave she to the tulip bold; Tenderly she felt among the tangled moss and mold To where the little violet was hiding-all unseen. But pouring forth her perfume with her wonted modest mien Self-heedless flower.

Her body bruised and broken, the violet lay dead Within the maiden's grasp. And then the tulip said: 'You foolish little flower, 'tis plain as plain can be You should have asserted more of self. Just look at me-I never cower."

The tulip hung there until it rotted on its withered stem. The dying soldiers smiled-while souls of violets wafted them

To realms where waves of fragrance from God's own pres ence roll.

For the petal is the body, but the perfume is the soul Of a flower.

-Will Winn, in Chicago American.

Wherever the tree of beneficence takes root, it sends forth branches beyond the sky .-- Saadi.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading .-- Macaulay.

There is in every true woman's heart a spark of heavenly fire, which beams and blazes in the dark hours of adversity. -Irving.

Repartee is the highest order of wit, as it bespeaks the coolest, yet quickest exercise of genius, at a moment when the passions are aroused .-- Colton.

Surround your growing boy or girl with a generous supply of good books, and leave writer and growing soul to do their business together Make your politics healthy, your economic life healthy and honest; be honest and truthful in the pulpit, behind the counter, in the office, and your children

The Blue Laws of Connecticut. Taken from the Code of 1550 and the public records of the colony of Connecticut previou-to 1655, as printed in a compliation of the earliest laws and orders of the general court of Connecticut; also an account of the porsecutor of witches and Quakers in New Eugland. Some of witches and Runkers in New Eugland. Some ente

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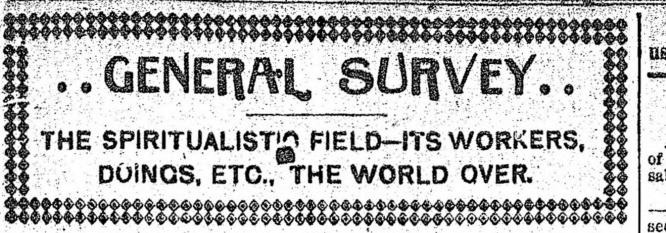
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CONTRIBUTORS.-Each contributor is alone responsible for any assertions or statements he may make. The editor | contain the full name and address of the allows this freedom of expression, be- | writer. Otherwise they may be cast lleving that the cause of truth can be, into the waste basket. best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or voice which I recognized as that of my less; otherwise many items would be mother, long since dead, and spoke of crowded out. Sometimes a thirty-line things known to no living soul but myitem is cut down to ten lines, and ten self, and also satisfied my mind about lines to two lines, as occasion may require.

Take due notice, that all items for full name and address of the write. It in the truth of Gut the believer respondent writes so and so, without dium of whom I speak is Frank McKingiving the full name and address of the ley, of Sandusky, Ohio. He is a man of writer. The items of those who do not magnificent bearing, of the kind that comply with this request will be cast would command the respect and atteninto the waste basket.

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

The messages given through Carlyle Petersilea and now appearing in The Progressive Thinker, were written about the fifty-fifth anniversary of Modern

Take due notice that items for this page in order to incure insertion must

Mrs. Catharine McFarlin is now lecjuring at Rochester, Ind., and during March and April she can be addressed there. She writes: "This is a lovely little city. The Spiritualists have a beautiful little Temple Hall, nicely furnished; in fact it is the best equipped of any city I have visited, with the exception of the Pratt Institute. There is a lovely class of people here and I feel I will be happy to be with them."

J. L. Bordeaux writes: "I wish to tell through your estimable paper of a very remarkable medium I have had the pleasure of meeting at a private seance held in New York City. His lecture on Spiritualism, delivered so convincingly. will forever remain in my memory. I was invited to attend this seance by a friend. I was not very much interested at first, but at the close of the meeting I was so much impressed that I begged the medium to give me a private sitting, to which he consented. I heard a tioners and healers to confer with me | Mrs. E. Klein will be present and give

several things which after her death I tried in vain to learn. I also received greetings from several other voices which I found to be chums of mine for one another, and help to lighten the

mont." tion of the most skeptical. I predict a great future for this young man who possesses such wonderful powers."

W. D. Noyes writes: "On account of renovating Good Templars' Hall, 268 State street, the Unity Church of Spiritualists of Bridgeport, Ct., will conduct

When writing for this paper dress when sanding in items and comuse a pen or typewriter. they will fings their way to the waste basket. IO TAKE NOTICE. from spirit friends to those in earth

life. Following each lecture, Mrs. Inez All books advertised in the columns Wagner, sitting lipon the platform, of The Progressive Thinker are for sale at this office. Bear this in mind. blindfolded by a skeptic, gave from slips of paper collected from the audi-

second evening. On the third evening an organization was effected at the par lors of Mr. and Mrs. Skeels, with Wm. Skeels as president, and named the

Spiritualist Investigating Society of Onarga. Mr. and Mrs. Skeels have the love and confidence of the entire community. Mrs. Skeels is the daughter of Julia A. Shoufer, of Elmwood, Ohio, who was a well-known medium in the early days. Also a noted benefactress of poor orphan children. The Skeels have almost alone held up the banner in spirit life."

of Spiritualism here. Mrs. Skeels is an inspirational speaker, and has very able controls, and has officiated publicly at Watseka and other points; at Watseka a year or more, and is a help

and inspiration wherever she is." Dr. L. H. Freedman writes from Los Angeles, Cal.: "Mr. Richmond, the healer, is still in jail. The supreme bench meets here April 6. It is not our desire to win in the supreme court, but to have an opportunity to take the medical act to the United States Supreme Court, and there kill the devil which has always stood in the way of liberty. I have worked hard to organize a society, the Mediums' Protective Association. It is my desire to help this movement wherever it is needed. A healer cannot go into St. Louis, and in many states, therefore I want liberal practi-

to form a National Board of Healers | tests." and swell the fund and join with the National Spiritualist Association at Washington, D. C., for one combined purpose-liberty for all. Will some one inform me how Dr. Proctor's case in Springfield, Mass., is getting along, and at what stage has it reached? Spiritualism teaches us that we work

burden of those who need enlighten. Franklin E. Parker writes from Boston, Mass.: "In reading-The Progressive lieved that it would be appropriate and

Thinker of March 14. I wish to express at the same time be conferring an honor my pleasure at the efficient manner in on one who for years had been a close which Rev. Axel Lundeberg handled the student of Spiritualism. After considsubject of spirit return. It is clear, con- erable discussion it was resolved to cise and truthful. Although he does leave this question for settlement until

Always give your full name and ad- vices but on account of not being able to arrange his business affairs in time munications, for publication, otherwise he was unable to be present and Rey. W. H. Penhallegon conducted them.

> A. J. Davis, the great author and seer, writes: "I received with grateful pleasure your premium book, 'Religion. of Man, and Ethics of Science,' by Hudson Tutile. It leaves nothing further to be said or written. It is the 'whole thing,' and must do much good."

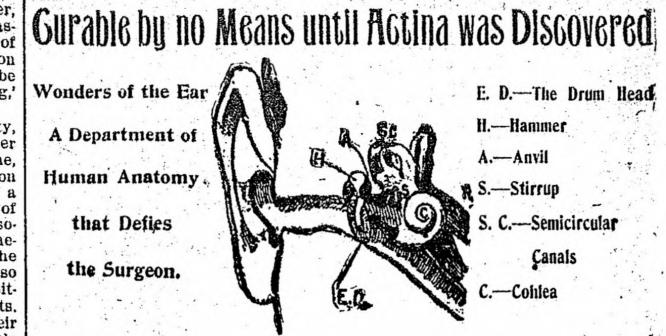
ence, the name of the writer, the name S. H. Keech writes from Kansas City, of his or her"friend, in spirit life, with Mo.: "I have been an interested reader messages answerffig the questions of your valuable paper for some time, asked. After"the meetings in the hall, and not having seen any communication a trumpet scance was given to as many as could be scated in the parlors of Mr. from our city, I would like to speak a few words. We have a large number of and Mrs. Thos. L. Mantor. During urgent workers and several spiritual soeach day, messages on slates, held by cieties here, and a number of good methe applicants, were received through diums, and through their efforts the the mediumship of Mrs. Bledsoe, the style of writing and the character of the cause of Spiritualism is prospering so much that the so-called ministry is bitmessages were such as carried positive | terly attacking it from their pulpits. conviction of their coming from friends They seem to be alarmed least their support will be cut off if the people should awaken to investigation." Eva L. Stewart writes: "On the night

of our social (First Hyde Park Occult So-C. L. Harcourt writes from Chesnut, ciety, 323 East 55th street), the hall was Ill.: "Why should not Illinois follow the packed. Thanks are due to Mr. and noble examples of New York and Ohio Mrs. Elmo, Mrs. K. M. Hiley, Mrs. Grace in prohibiting the brutal and brutaling Althens, Mr. H. S. Frasier for giving practice of live bird trap shooting-a messages, and Mr. B. D. Stillman and most unsportsmanlike sport, devoid of Prof. Vogel for music; also Mr. Stillman the first elements of fair play? It will and Mrs. Jessie Hillis for recitations. if our leading editors will as bravely The hand-painted velvet pillow was sustain the Darrow anti-pigeon shooting drawn by a lady from Ripon, Wis. On as similar bills were sustained by the press of the above-mentioned states." Sunday following we had a great treat in the person of Rev. G. C. Love. of We unite with the writer in insisting Portland, Oregon, but now to locate that the brutal practice alluded to, be here. He handled his subject in an able | stopped.

manner. In the evening Rev. J. M. Mrs. C. Hanchar writes: "The Pro-Green, a congregational minister spoke gressive Spiritual Society, 183 North for us. He was followed by Rev. Love, avenue, will have special Easter serv and during the discourse the audience ices in the afternoon at 3 o'clock and was held spellbound. On April 5, Dr. evening at 8 o'clock. Dr. G. B. Warne, G. B. Warne has promised to be with us. Mrs. Ella Johnson Bloom, Mrs. J. B. Bryan, Mrs. Ida Strueh, Mrs. Laura G. Fixen and Mrs. Wm. Hilbert will partic-A Spokane (Wash.) paper contains ipate. Special Easter singing. Our lythe following: "A Spiritualist society ceum children will take part in the afwas organized last night at the Unitaternoon."

rian church and a committee was ap-We regret to learn that Carlyle Peterpointed that will draft a constitution silea, the gifted medium, has had a parand by-laws for the association. Some alytic stroke. His whole right side is of those present desired to name the soaffected. He is now residing at Glenlety the Eclectic Society for Spiritualdale, Cal. We hope he will soon reistic Culture. The late Judge Horatio cover his health.

N. Maguire suggested this name for the J. L. Franck writes from Los Angeles, first society organized in Spokane and Cal.: "Prof. J. McLane, the medium, lecmany of those present last night beturer and healer, who has been with us for the last five months, has gone to his parents' home in Adrian, Mich., for a rest. He worked hard and was honest in all his dealings for the cause of Spiritualism and Truth. Well, our little flock is scattered to the four winds; some go to one meeting, and some to another, but there is so much fake here that those who love the truth hate to mingle with those we know nothing or very little of. No wonder the board of council are getting out an ordinance to tax every medium, healer, card reader. etc., the sum of \$15 per month; perhaps more. Some of the mediums are giving an entertainment for the raising of address to funds to test this thing in the courts. When it comes to religion, I don't think lecturers or mediums (spiritual) ought to be made pay a license any more than priest or any orthodox church." B. R. Anderson writes: "Permit me to express my delight at your choice and acquisition of Editor-at-Large for your unequalled paper. Viewed from my standpoint it is the actual duty of every conscientious Spiritualist to encourage all good, progressive steps tending to the advancement of our glorious cause. Had the free choice of all psychic writers in the world been thrown open to you, I cannot think you could have selected a better one to fill the position of Editor-at-Large than our noble Brother Tuttle. I have read a few of the articles where he has swooped down upon the phy. Price, coth, \$1.25. weak backs of the falsifiers of Spiritualism. How they do squeal, flop and run for cover when struck by our dear brother's lance, armed with the glittering steel point of logic and fact. God bless and prosper you, Brother Tuttle." F. R. Siple writes from Canton, Ohio: "Sister Amanda Coffman, of Grand Rapids, Mich., has closed a series of lectures before the Occult Society of Canton, and we wish to extend our thanks to her for the good work she has done. She is powerful in voice and delivery. She holds her audience in astonishment evening after evening with that beautiful inspiration that is balm for the aching heart."



DEAFNESS AND GATARRH

The human ear is an organ the interior of which the physicians have never been able to get at, hence their inability to remove the causes of Deafness.

CAUSE OF DEAFNESS.

NINETY-FIVE PER CENT of all cases of Deafness brought to our attention is the re-air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones, (hammer, anvil and stirrup). Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure. Ear Drums are worse than useless.

It is folly, therefore, for deaf persons to hope for a cure by the old methods of the Aurists and Physicians, and instead of wasting precious time and money on methods that never have cured Deafness or Catarrh, they should awake to the time and apply the scientific cure. That there is a scientific cure for Deafness and Catarrh is demonstrated every day by the use of ACTINA. The vapor current generated in the ACTINA passes through the Eustachian tubes into the middle ear removing the Catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound.

RINGING NOISES IN THE HEAD.

ACTINA has never failed to cure this distressing symptom. The vapor current passes quickly and freely through the Eustachian tubes, removing the catarrhal substances that obstruct the easy exit of the wave sounds. We have known people troubled with this symptom for years to be completely cured in only three weeks' use of the ACTINA.

As deafness and ringing noises are caused from Catarrh, the hearing can-

not be restored and noises stopped till the Catarrh is cured, and as Catarrh cannot exist under the use of ACTINA, no person need be deaf or have ring-

ing noises in the head if they will use ACTINA properly,

ACTINA also cures La Grippe, Asthma, Bronchitis, Sore Throat, Weak Lungs, Colds and Headache; all of which are directly or indirectly due to Catarrh.

ACTINA IS SENT ON TRIAL, POSTPAID.

Write us about your case, We give advice Free, and positive proof of cures. A Valuable Book Free. -- Prof Wilson Treatise on Disease -- a book that will instruct and inter-

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Association, and Mrs. Eva McCoy, who SPIRITUAL SONGSTER. will be the message bearer. Besides By Mattle E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and familes, Price, 10 cents, or \$7 per hundred. this there will be other features with which the program will be interspersed, and which will add to the attractiveness

two years ago, hence are in harmony Spiritualism, April 5, with a fine prowith events referred to in them. gramme of speaking, tests, literary

G. W. Kates and wife, N. S. A. mis- and musical. The hall will be decosionaries, desire all persons to remem- rated with the national colors, potted ber that mail directed to them at 600 plants and flowers. We extend an in-Pennsylvania avenue,S. E., Washington, vitation to all Spiritualists near Bridge-D. C., will always be forwarded by Mrs. port to join us, and make it a day long Longley, the N. S. A. secretary. Per- to be remembered. Services at 7:30 sons constantly ask for their field ad. p. m.'

G. W. Kates and wife held interesting dress and thus delay correspondence. Write to them as above, at any time, meetings and attracted good attendance at-Seymour, Ind., March 17-19; Chrisand they will receive your letters.

ney, 20-24; Mt. Vernon, Ill., 25-27. They Will C. Hodge writes from California: will take part in the anniversary exer-"Tourists are rapidly taking their decises in St. Louis, Mo., 29-31. Will hold parture for their various homes, and meetings in the American School of Osthe next layout will be the Tent City teopathy, Kirksville, Mo., April 2-4. which opens May 1. I intend to leave They desire calls during April, May and for the Puget Sound country, about the June 10th of May."

Mrs. C. G. Wright writes from Spring-Harry J. Moore writes: "Mrs. McCoy field, Mo.: "Dr. W. O. Knowles, of and I will be at liberty to conduct meet-Grand Rapids, Mich., arrived here Satings any time during the week, between the Sundays, April 5, 12 and 19. ual Temple, on corner of Robberson av-Mrs. McCoy is an excellent message meenue and Calhoun street, at 7:30 p. m., dium, Address me at Battle Creek, to a packed house. Then came the mes-Mich." sages of the many loved ones, gladden-

We hear Mrs. India Hill, of Decatur, ing the hearts of many. Descriptions Ill., well spoken of as an earnest, faithand occupations and full names were ful worker in the cause of Spiritualism. given. He will be with us until the last She was in Chicago a few days ago.

Saturday in April. The Springfield E. W. Sprague has just published, in Spiritual Association and the South pamphlet form, a reply to a sermon Side Spiritual Association will join topreached against Spiritualism, by Rev. gether March 29 and hold the anniver-T. J. Freed, pastor of the Christian sary exercises at the K. of P. hall, at (Campbellite) Church, of Remington, 2:30 and 7:30 p. m. Dr. Knowles will deliver the address, both afternoon and Ind., together with "Twenty Important Questions for the Clergy to Answer." | evening. After next Sunday, March 29, the usual services will be held at the Send ten cents (silver or stamps) to E. W. Sprague, 618 Newland Ave., James-Spiritual Temple. Lyceum every Suntown, N. Y., and you will receive a copy | day at 9:30 a. m. Lecture Thursday night at 7:30; lecture Sunday at 2:30 by return mail.

and 7:30 p.m. Dr. Knowles can be en-Dr. H. H. McCauley, of Chicago, died gaged for funerals within range of one in Joliet, March 24, at St. Joseph's Hoshundred miles, at reasonable rates. Adpital as the result of an operation for dress him at No. 1132 Robberson aveappendicitis. The doctor, who was nue, Springfield, Mo." prominent in Chicago as a physician Mrs. Emma M. Nutt-Moore has reand surgeon, went to Joliet about three signed as secretary of the Island Lake weeks previous. During one of the social sessions he told of a dream in from societies and camps desiring a which he foresaw his death in much the same manner in which it came. A day West Mason street, Jackson, Mich. or two later he was suddenly stricken A. M. Hitchcock, of San Diego, Cal., with appendicitis and was removed to writes: "The nine premium books have the hospital. The operation came too late to save his life. pleased with them. They should be in | dence happy?"

The Chicago Spiritual Alliance which every house in the land. We will lay meets at Lakeside Hall, have gotten out the corner-stone of our new Spiritual an attractive card containing the pro- Temple next Sunday. Brother Hodge is gram for the celebration of the fifty-fifth | lecturing for us here and we think him | anniversary of Modern Spiritualism, on a grand speaker and worker in the address them at once at Sturgis, Mich. Sunday, March 29. Dr. G. B. Warne ranks of Spiritualists." will deliver the principal address. Mrs. J. E. Staner, of this city, has There are many attractive features for been called to the bedside of a sick the occasion. mother, and left her work in charge of of Modern Spiritualism."

Mr. and Mrs. A. C. Priest, of Spokane, engagements for societies as an inspi-J. H. Ames writes from Anderson, Wash., who were absent (from the Spirrational speaker and platform test me- Ind.: "Mr. and Mrs. Kates, missionaries | itual Hall and Reading-room, 226 North dium. Also camp engagements. Best for the N. S. A., closed a five-days' Post street) for a month, for a necesof references given. Address No. meeting on the evening of March 15. at | sary rest have postponed their intended grieve over the follies of the past, my East Ninth street, Covington, Ky. the Temple of the Madison Avenue As- | lengthened trip for the present, and are Mrs. M. D. Colt writes: "I have beprayer now is that if possible I may sociation of Spiritualists. The meetings | holding their Thursday night circles fore me your premium book, 'Religion were well attended, and were a success. and Sunday night public meetings as of Man.' So full of truth it is better to The lectures were highly instructive heretofore. These independent workers me than a gold mine, as much good as and entertaining. Mrs. Kates' message have done a great work by giving a pub-I could do had I the gold mine." work was clear and decisive. Ladies lic reading-room and holding meetings The Leader and Review, of Onarga, who attended Mrs. Kates' special lecentirely at their own expense, and in-Ill., has the following appreciative ture to women say that no lady can aftend following along that line in the fuwords for Mr. and Mrs. Sprague: "Mr. ford to miss the opportunity of hearing ture. At one of their late meetings evand Mrs. Sprague, two Spiritualist me- her. They are doing a great work. ery person received a spirit message. diums, held meetings at Town Hall, Spiritualists everywhere should help Mrs. Amanda Coffman writes: "After Monday and Tuesday evenings, which the good cause along." filling a five weeks' engagement with the Independent Church of Toledo, O., I were so largely attended that many The Spiritual Research will celebrate went to Indianapolis, Ind., and took a were compelled to stand during the disthe fifty-fifth anniversary of Modern course and the readings that followed. | Spiritualism. March 31, at Van Buren rest and visited dear friends there. I Mr. Sprague said he was surprised to Opera House, Van Buren street and Cal found the First Church prospering unlearn that this was the first public ifornia avenue. Mrs. Eva M. Fravil will der the management of its efficient offimeeting of this nature ever held in conduct a circle in the afternoon at cers. Mrs. Abble Sheets of Grand Onarga. For an hour he labored earn- 2:30. A musical and literary program | Ledge, Mich., was serving the society, estly to convince his audience that Spir- is arranged for the evening. They will and I had the pleasure of listening to itualism is founded on the Bible; that also have with them, Dr. Geo. B. Warne, the words of wisdom as _they flowed he who does not believe the Bible is an Mr. and Mrs. Elmo, Mrs. Ella Johnson from her inspired lips. I left there and infidel, and that he who does believe it Bloom and other mediums, who will arrived at Ashtabula, Ohio, the 19th. I gave three lectures there and one at is a Spiritualist. The prophets, seers help to make the occasion one of joy and dreamers of olden times, through and profit. Ladies are requested to Conneaut, Ohio, and a parlor meeting at Ashtabula Harbor. Large audiences whom miracles are said to have been bring refreshments, and supper will be greeted me at each place, and a great performed, the speaker asserted, were served at 6:30. mediums carrying out the will and Mrs. Scott Briggs writes from Sumpleasure of spirits that represented the coming into the light. I arrived at merland, Cal.: "I became a Spiritualist departed ones. After closing his ad-Canton, Ohio, the 23rd, and have given dress, Mrs. Sprague gave a number of 61 years ago among the Shakers, and four evening lectures at this place, and spirit readings in which she described deplore anything but the genuine as thus far crowded houses have greeted the departed friends of some of the much as one can; but we have too many me. I go to Lansing, Mich., for annimembers of the audience. The Town laws now. We are faked by doctors, versary services, the 28th and 29th, and Hall never having been used for such a lawyers, the food we eat, and worse then to my home. I will stay at home purpose as this before, the spirits were than all, by the reverends. If we live until my camp dates call me away a little shy at first about making their right and have our sixth sense develagain. I will answer calls for funeral oped, we can take what comes, and appearance, but this was only a temservices at a reasonable distance from gather the wheat from the chaff. Be a porary embarrassment which was Grand Rapids, Mich. Home address, quickly overcome, and during the next good Samaritan by talking kindly to 419 Crescent avenue." them; show them that they are their The vice-president of the Arkansas twenty minutes there were innumerable own worst enemy; teach them the City, Kansas, Society of Spiritualists, demonstrations and fine points of dewrong they are doing by tampering scription which were verified by those under date of Mar. 16, writes: "Our sowith a subject so vital and important to people in the audience whose departed ciety has just closed one of the most friends, were hovering about them in the soul and growth of a brother or sisspirit form. The closing act was a po- ter (we are but a brotherhood) and inetical . phenomenon, in which Mr. asmuch as we wrong another we are this city. For six successive evenings, dwarfing our own spiritual growth and Sprague recited a number of poems Mrs. Etta Seaman Bledsoe, of Topeka, prompted by the spirits in response to happiness. Such treatment will call Kans., expounded the beautiful philosout their better nature and win them subjects suggested by the audience. ophy of Spiritualism in such soul-inspirover to the right.". This poetical spirit was indeed a genius. J. R. Alter writes from Onarga, Ill. and his versatility of thought and word brought wonder and amazement to the "The able and successful missionaries a foretaste of the grand opportunities audience. On the whole these meetings of Spiritualism, Mr. and Mrs. Sprague, were very interesting, and the audiences were here the 16th, 17th and 18th. The. for continued development for those who was one of Mr. Haworth's favorite | Hull, Rev. T. Grafton Owen, Dr. Geo. B. appeared to be well entertained." town hall was crowded, especially the who profit by the kindly messages sent authors, was to have conducted the ser- Warne, president of the Illinois State

plains it. Still, to the general public opment, it is most excellent and any rational being seeking enlightenment should feel impressed as to its truth and ogic. My experience has been so extensive and my spiritual unfoldment so beautiful, I am only too responsive to

acknowledge nuggets of value that assist the soul in its evolution to the celestial spheres. It is also a pleasure to watch the spiritual growth of souls at the present time and the fast-accumulating evidence put into practical language by progressive spirits. The mystery of spirit return by reflection is not such a mystery after you understand the spiritual chord that connects the

ends to the positive and negative that urday evening and spoke at the Spirit- complete the battery, making communication possible." E. R. Kidd writes: "As a result of several lectures delivered in Canton, Ohio, recently by Mrs. St. Omer Briggs, of Detroit, Mich., quite an interest has been created. A day or two prior to March 15, it was announced in our daily papers that the spirit of the mother of Mrs. Briggs would on the evening of

tha day lecture through her, taking for her subject, 'The Condition of the Spirit on Leaving the Body and Entering spirit Realm.' On this occasion the seating capacity of the large hall was inadequate. Mrs. Briggs is also serving the Church of Spirit Communion of

Massillon, Ohio, a sister city located eight miles west of Canton, a trolley line connecting the two cities." R. M. Pritchett writes: "I enclose two subscriptions. Every one of your subscribers could do missionary work if they would have your valuable paper sent to some friend for six months or a year. Many who never saw The Progressive Thinker would be only too glad Camp Association, and wishes to hear to have a chance to read its columns and learn the truth. What a consolaspeaker and medium. Address 111 tion to know of the realities of a future life, and that our departed friends still live. Reader, why not help the editor

send along the messenger of light and arrived all right, and I am more than | make some one longing for such evi-E. W. Sprague and wife, the N. S. A.

Missionaries, are again working in ices in that state or elsewhere, should Mrs. Dr. Clark writes from New Or-

leans, La.: "The First Spiritual Temple will celebrate the fifty-fifth anniversary

Dr. Sarah M. Dudley wishes to make Mrs. Eva M. Fravil.

not explain the invisible chord that con- a future meeting. On March 31 occurs nects the person or medium with the | the 55th anniversary of the birth of spirit world that affords the power of Modern Spiritualism, and it was detercommunication, wireless telegraphy ex- mined last night that a fitting celebration should be held on this date. There who are skeptical from a lack of devel- | were forty names placed upon the membership roll, and they elected the following officers: President, L.G. Shinn; vicepresident, G. W. Armstrong; secretary, Mrs. G. H. Clark; treasurer, Mrs. Corselis; trustees, Mrs. P. Williams, Mrs. French and W. Dorman: committee to draft the constitution and by-laws, C. W. Dickinson, G. W. Armstrong and W. Dorman." John B. Chrisney writes from Chris-

ney, Ind.: "G. W. Kates and wife the N. S. A. missionaries, held five meetings at Mozart Hall, for our society, with a good attendance. Their lectures and tests were highly appreciated. With such workers in the field our cause will grow beyond our expectations."

Mrs. Mary 1, Cochonour speaks approvingly of the good work done by Mrs. Alice Gehring at the meetings held in Hopkins' Hall, Mar 21. She conducts these meetings every Tuesday at 8 p. m. Slate-writing was given from.

the rostrum, in a bright light. Mrs. A. L. Gillespie writes from San Francisco, Cal.: "My work in the East begins in Indianapolis, for April. I have a few dates in May and June, which I will be glad to fill. I will open Brady camp the first two Sundays in July, and Briggs Park the third Sunday in July. I will not be able on account of California engagements to remain for August camps. The People's Church, which I have had charge of for five months, is in splendid order and rapidly gaining members. It is the baby socie-

ty of San Francisco, but believe me, a most promising one. Among the many who have joined the 'great majority, none have been more keenly missed than Brother Newman. His circle of friends was large, and all who knew him respected him. Mrs. Newman is

exceptionally brave under her load of sorrow; the dear little woman has given us all lessons in spiritual courage in these sad days for her. My address will be for April, General Delivery, Indianapolis, Ind.'

J. L. Foster traveled 25 miles to reach Anderson. Ind., in order to attend the meetings held there by Mr. and Michigan. Parties wishing their serv- Mrs. Kates. He writes: "We appreciated the pleasure of the meetings the best of anything of the kind it has been our lot to attend. Words fail to express my appreciation for their noble words of instruction and consolation. am so glad that I made their personal acquaintance. Friends, we have got to advance, so let us commence now. Today is the acceptable time. How I wish I had been led into this beautiful light

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inheritance. You who read the pages of The Progressive Thinker are entitled to receive. Free and Prepaid, a small trial bottle of Vernai Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

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of the whole. You will find a cordial welcome. Not only is this invitation extended to those within the state of Wisconsin, but to those who live outside the border lines as well. All Spiritualists and truth-seekers will find a hearty hand-clasp and welcome waiting them at the convention hall. Don't forget the date, and watch for further

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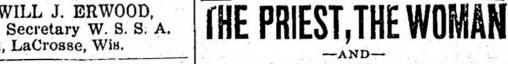
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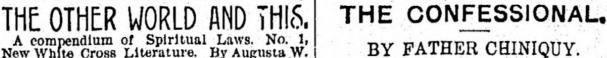
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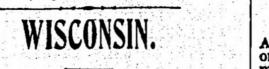
This work, "Invisible Helpers," writ-

have double strength to apply myself in the remaining few days that are allotted to me, and may we never be ashamed to let the world know we are Spiritualists." C. M. Potter writes from Grand Rapid, Mich.: "Our regular speaker, D. A Herrick, having submitted to a surgical operation (for hemorrhoids), was unable to be with us on the 15th and 22nd inst. His place was ably filled by the Rev. D. A. Morrell, of this city, a comparatively new worker in the field, having made her debut at Briggs Park last summer. She is rapidly coming to the front as a sound reasoner and logical speaker, and will soon stard among those in the front rank of our public workers." She has a very pleasing personality, and "impresses her audience most favorably by her sincerity. Societies desiring to secure a speaker will not be disappointed in making an engagement with her." The Church of the Spirit Communion interest is awakened and many are of Massillon, Ohio, adopted resolutions commending very highly the life and work of the arisen sister, Mrs. Leonard Hess. She commanded the respect of every one. 21 . . . 1 The funeral services in memory of George D. Haworth were held Thursday afternoon, March 26, at the residence of

Jackson and Eldorado streets, Decatur, Ill. Rev. Dr. W. H. Penhallagon, pastor of the First Presbyterian church made a brief address. He referred to George D. Haworth as one of Decatur's great

men. Mrs. Harry Crea and Miss Lillian King sang three duets during the services. At the first of the service they successful meetings ever held by us in | sang "One Sweetly Solemn Thought" and later on they sang, "There Is a from the 10th to the 15th inclusive, Land of Pure Delight," and "There Is a our ranks will be in attendance, and Land Mine Eye Hath Seen." A large number of friends were present. One of the noticeable features of the funeral. ing language that the vast audience | was its simplicity and lack of pomp. that filled to overflowing the large, com- | Mr. Haworth was prominent as a Spiritmodious Odd Fellows' hall, were given | ualist, and one of the best of men.

years ago; but as it does no good to liver, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, 166 Seneca Building, Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly. Free and Prepaid. In cases of inflammation of bladder or enlargement of prostrate gland it is a wonder worker. For sale by all leading druggists.



Important Notice to the Spiritualists of Wisconsin.

The fourth annual convention of the Wisconsin State Spiritualists Association will be held in the city of LaCrosse. Wis., Tuesday, Wednesday and Thursday, April 21, 22 and 23, 1903. At this convention there will be much to interest all comers, and all Spiritualists and investigators are earnestly requested to be present.

This will be one of the most important conventions in the history of this association, and many matters of vital interest to all will be up for consideration, and it is imperative that every Spiritualist in the State who has the good of the cause at heart, be with us and help in the deliberations, and assist in formulating the plans for the ensu-Mrs. James Haworth, at the corner of ing year. This is your convention, Spiritualists, and we want you to come and

put your shoulder to the wheel of progress. Your state association is growing, and the outlook for the future is bright; come and make it brighter. Aside from the business features of the meeting, there has been an excel-

lent program prepared for the edification of visitors and Spiritualists. Some of the best speakers and mediums in will present the philosophy and phenomena of Spiritualism in no uncertain manner. An intellectual feast awaits you. Come and enjoy it.

Among those who will be in attendance and participate in making the pro-Hudson Tuttle, of Berlin Heights, Ohio, | gram attractive, are the Rev. Moses

spirit to its own organism, and the inter-

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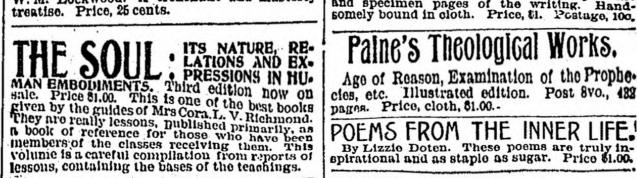
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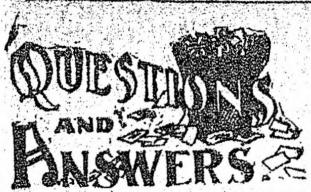
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NOTE.-The Questions and Answers

have called forth such a host of re-

spondents, that to give all equal hear-

Lavor.

1.1.

and into heaven. Hence it is that cow-ardly confession is the subterfuge of RELIGION OF SPIRITUALISM knot into heaven. Hence it is that cowcriminals, impelled by the sting of conscience, and hope of selfish gain. (2) That such predictions have been Harmonization of Apparent Conflicting

made and fulfilled to the letter, proves prophecy possible.

(3) In making other forms of cere-The subject of religion as it pertains als than bread and cakes, popular, the to Spiritualism has been a matter of so-called hygienic foods are commenddiscussion for many years. Many peoable. It is a matter of grave doubt, ple who have joined the ranks of Spirithowever, if "predigested" foods of any ualism still hold some of their former kind are beneficial. The functions of the stomach is to digest the food. If it with pure Spiritualism; but they will death? and lays the foundation of the tory, that as soon as any special line of cannot, nothing can digest for it. We not mix, and this causes confusion and hope of mankind upon the bed-rock of thought, however revolutionary and prefer to convert our bread into dex- turmoil to some extent. This has been knowledge instead of, the fleeting iconoclastic it was in the beginning of

being out of fashion, but I hold that the that is for each individual to settle it

nearer the food is to the combinations in his or her own mind. That is the

trine by toasting, to having it in the the state of affairs for 54 years; neverquite unknown form of deceptively theless, there is a way to settle this named preparations. I am conscious of | matter properly and - satisfactorily-

Vlews.

study and application of the laws of his ments. being and not by religious forms nor We have been very much interested

Spiritualism has no, affiliation with istic writers in discussing the fact that any of the hundreds of religious sys- the tendency of the majority of believtems of the past of present, nor Bibles, ers in the Spiritualistic philosophy is to nor sacred cosmogonies, nor the gods conservatism, an accepting of the forms worshiped by different nations, nor cru- and ceremonies of the sects from which cified saviors. It answers the ques- they sprung. It is an observable fact ideas of religion which they try to mix tion of the ages, shall man live beyond that is proved by eccelsiastical hisquicksands of faith,

(To be continued.) A, H, NICHOLAS.

Its Uses and Its Abuses Are Delineated. that surround it.

Progress is inherent in the human The individuality of thought has been soul. It must be constantly evolving and is at present the great fear of the a more advanced life, it cannot do oth-

theological and political oligarchy, and erwise; but organizations as such selthe past is strewn with the violent ef- dom advance, for when they undertake forts it made to suppress that manifes- to evolve some higher phase it only is tation of life from which has arisen all manifesting one form of disintegration of the efforts that have been successful which is destined in time to overtake ther than to accept spirit existence as in advancing human. life to higher all sects and parties; and if it does not planes of existence. In their ignorance advance disintegration is sure to follow

they could not realize the fact that they quicker than if it tried to move in the were struggling impotently against one line of progressive thought. This gives of the most powerful laws of the uni- proof positive that such sects or parties verse, and that their attempt should be are only temporary organizations; fula failure it would not need a prophet to filling the specified work for which they

foretell. Sectarianism has its uses in both the place for those organizations which are religious and political phases of life; better adapted to go on with the work and when rightly used it is the balance of the development of life to higher

that steadies both the centrifugal and planes, and so each in turn moves on centripetal forces and causes them to as it solves the problems given it for somove in harmony. When that balance is lution. Only the truth is permanent; not properly adjusted then there is con- we are not trembling in our shoes for fusion, either a reverting back to that fear that those theories which are not principles of generation; the cross and tion of Spiritualism just as it is, with- period before man realized his obliga- founded on the truth are going to pretions to his fellow beings, and when vail, we know that they will not, and

viduals whose views of life most per

fectly accord, to organize their associa-

our sects and parties.

even the trival relation had not been all governmental systems or religious evolved, or on the other hand it would creeds based on false premises have culminate in the suppression of individ- only a temporary existence. The effort ual thought to that extent that the large to separate the tares from the wheat is tons, unable to intelligently think for proceeding is a fact well known to themselves; the mere tools of crafty, un- those who have come into rapport with principled characters that were using the spiritual forces of life, who are able

velopment of his spiritual nature. This took to shape all in one mould with no man and the is accomplished by the acquisition of variations to adapt it to the conditions knowledge and not by devotion; by the resulting from their natural environ-Spirit World London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.10.

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cause it realizes that to maintain its Is the title of a pamphlet by a former monk. Beaides the Introduction the pamphlet discusses "How Girls Become the Brides of Christ." "A Peep into the Con-Become the Brides of Christ." "A Peep into the Con-rent." "The Convent Horror!" "Taking the Vell;"etc. vent." "The Convent Horror!" "Taking the Vell;"etc. Its takes are thrilling. Send 10c. (sliver) to Henry A. Its takes are thrilling. Send 10c. (sliver) to Henry A. Sullivan, 99 South sist ave., Chicago, Ili., for sample copy. organization it must adapt its views in greater or less degree to the conditions

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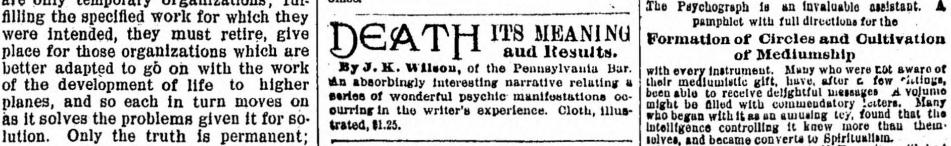
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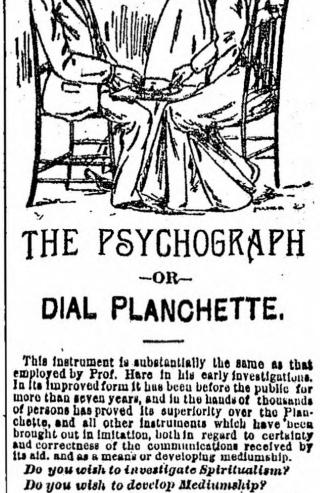
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and hence there is unavoidable delay. the world for a week were they made a Every one has to wait his time and staple food: place, and all are treated with equal Mrs. L. D. VanTassel: Q. What is NOTICE .- No attention will be given the history of the superstition regarding of spirits as to methods of spiritual anonymous letters. Full name and ad- the numbers, 3, 7, etc.? dress must be given, or the letters will A. The superstition about numbers not be read. If the request be made, comes up from the remote ages of the the name will not be published. The awakening of the intellect of man. correspondence of this department has time when letters and figures, were become excessively large, especially let- thought to have a spirit, and to be able ters of inquiry requesting private and to converse; when as the "WORD" they ligion.

swers, and while I freely give what were believed to be god-endowed ever information I am able. the ordi- Three was taken as the symbol of the nary courtesy of correspondents is ex- earliest form of worship, the phallic, pected.

Andrew Johnson: Q. Have colors triangle represented them. These three significance as seen clairvoyantly? . in one, the holy trinity, was God as

A. Colors have a most undoubtable finally elaborated by the Christians. significance, which has been recognized The Egyptians had three gods: God the will guide it safely onward; then we since remotest times. Colors corre- father, Logos the son, and the Holy will have no cause for alarm on account spond to musical tones and are pleasing Spirit. The Hindoos had Brahma, of disagreements. Their purpose is to majority would become merely automa- a slow and painful process, but that it is or harmful as they harmonize with the Vishnu and the Holy Spirit. The Per- destroy all the old religious systems, conditions of the mind. This subject sians had Ormusd, Mithras and Ahri- which will take several centuries. They has been lately investigated by scien- man. The Greeks had Jupiter, Neptune must encounter obstacles of colossal has been lately investigated by scien-tific methods and the results heralded as something new, but are almost pre-clsely as stated by Prof. St. Johns, in the Lyceum Guide. As an artist he made the study of colrs the labor of his life, and arrived at a scientific complete-life. Mathematical and water. Man had three life. and arrived at a scientific complete-life. There were three frees and Jupiter, Neptune must encounter obstacles of colossan proportions; and we of the present day and generation can only perform our little part in the great work to be ac-complished. Let us be patient, toler-ant and give to all others the same life. Mathematical and the free world, the flesh and the local life. HAMILTON DE GRAW.

HUDSON TUTTLE. | and the cross, the letter T was its conventional image. There were three

ing compels the answers to be made in in which it is given to us by nature, the way it is being settled constantly. We

the most condensed form, and often more healthful. To a natural appetite, can "sift the wheat from the chaff," and clearness is perhaps sacrificed to this how can you improve the flavor of a all find some truth and hold it, while

want a religion; for those of us who de-

controlled by intelligent spirits who

forced brevity. Proofs have to be omit-ted, and the style becomes thereby as-sertive, which of all things is to be dep-ter; a dish of hominy and cream; a skil-each other there is not near so much recated. Correspondents often weary fully prepared egg? Can a banana, ap- disagreement and conflict as certain with waiting for the appearance of ple, or peach be improved by coddling scribes would have us believe. their questions and write letters of in- of cookery? Nut food may be all right, A person may be a consistent Spiritquiry. The supply of matter is always as far as it goes, but all the nuts fur- ualist from a scientific and philosophi several weeks ahead of the space given, nished by commerce would not supply cal standpoint, while he has nothing to do with the religion, and goes no far-

> progress and development? Spiritualism is religion, in part, for those who

sire to begin our advancement and continue it as far as possible on the earth plane. For others it may not be a re-

By the liberality of The Progressive Thinker all its contributors are allowed to express their thoughts freely, and this is one reason why it is the best pa-

per, for thus it represents the condfout deception.

a proven fact. But is one less a Spiritualist who also accepts the teachings

Let us bear in mind that our cause is

ness which is unapproachable. Not only devil. There 'are three Graces, Faith, selves individually. is the correspondence of the primary Hope and Charity; three kingdoms, an- Man has had the god-idea instilled vanced it is recognized as a necessary . Shakers, N.Y. colors given, but of their blendings for imal, vegetable and mineral. As three into his being for centuries until it has factor. Commencing with the individthe 24 groups into which the members times three are nine, that number be-of the lyceum may be divided to the members of the lyceum may be divided. Into his being for centuries until it has being for the structure, the natural tendency is for those indi-

The list begins with gray, Innocence, taught that three being the trinity, rep- elimination, even as the idea of the flatapplied to the first group of six-year-old resented a perfect unity; twice three, a ness of the earth and the sun moving children. Gray is a blended color and perfect dual, and three times three, around it required centuries to combat corresponds to "mind without distin- nine, a perfect plural. There are vol- and overcome. We want the liberty to guishable character." That is the mind umes of superstition clinging to the has not yet made its leading character- number nine. Deucalion's Ark was tossed by the flood nine days; there are have learned to-day. istics manifest.

As the subject is of interest not only nine earths; nine heavens; nine gods for its color scheme but also for the ap- (by whom the Romans swore); nine plication to lyceum work, the first 12 fallen angels, etc. groups are given.

marked degrees of perfection, and were BIGNIFICANCE COLOR GROUP Gyrs by some mysterious power, means and Light Gray, Iunocence, Fountain. 7yrs | mode of that perfection. Lilac, Trusting, Stream, The Pythagorians, elaborated a sys-Pink. Modesty, River, 8yrs Red. Ardor, Lake loyrs tion. One was the number of origin, Russet. Pride, Sea, llyrs and ten of power. Seven was the num-Purple, Restraint, Ocean Combined Power, Shore, 12yrs ber of intelligence, according to Philo-Blue, Banner, 18yrs laus. The early observers of the heav-Green, Harmony, Star, Truthfulness, 14vrs Emerald, ens, found seven planets, and this gave Orange, Will, Excelsior, 15yrs to the number seven its mysterious sig-

White, Liberty, Purity. Summer Yellow, Inspiration This correspondence is extended so There are seven days of creation; seven ing. if our use of it is sustained; by tent law which gives to every one the and systematic development of Modern as to cover a duplicate of twelve groups days in a week; the seventh year was a scholars and good usage. It is good right to frame their own creed if they Spiritualism. The number before me more, which might be useful when the sabbath; the seven-times-seven year a usage to apply the word religion to the wish to have one, and in so far as they has two lyceum songs, with words by lyceum became sufficiently large, as it jubilee. There were seven churches in experiences and lessons of life, to be antagonize that beneficent law disunion Emma Rood Tuttle and John W. Ring, was considered better to confine the Asia; seven angels before the throne of drawn from the teachings of Spiritual and disintegration will ensue. Found and music by J. J. Blood. younger groups to twelve members. God; seven bibles; seven bodies in al ism, whose inducements for right liv- ed as their creeds are on its absolutism, The Progressive Lyceum is the offi-Thus if Fountain group -- became too chemy; seven champions of Christ; large, Aurora was organized; seven seven deadly sins; seven sages; seven years old Stream overflowed into Sun- wonders of the world, etc. This mysticism of numbers has been The correspondence and groups beam. are as follows:

Lawn

Grotto

Floral

Temple

Evangel

less verbosity.

Ready for a Few New Lessons.

I believe we are ready for a few new

Glen

Gray. Germs of Hope, Unsuspecting, Pearl, Diffidence, Rose, Zeal, Crimson, Self-Reliance. Maroon, Aspiration, Violet, Love of Unity, Indigo, Citrine, Concord, Light Olive, Fidelity, Light Orange, Firmness, YellowWhite, Chastity, Gold, Spirituality.

We quote: "That color has an intricate and mysterious relation to life, and the qualities of the mind, once considered fanciful, is now proven to rest on the foundation of fixed laws; every color is found to have a significance and correspondence in quality of spirit."

The color of the aura around persons, character, and the meaning of such col- progress has passed them. I like very ors may be readily learned from the pre-Pratt Institute, where our good brother, ceding list of correspondences.

cast aside the views of yesterday, if they do not agree with the truth we

We have observed that nearly all

ism is religion in one sense, admit that Numbers, in their Cabalistic meaning, if is in another-the sense of ethics, morality. They base their arguments derstanding of the word religion, and

> recognition and worship of a God. We put a meaning upon the word re- the grade of their ervilization.

ligion, acceptable to us, while violating

Aurora advocates. A knowledge of the origin ligions Sunbeam of the belief that numbers have any oc-Spiritualism is religion in a sense cult significance should dissipate that which the world does not yet underbelief. It grew out of a childish idea stand, by interpretations and definithat numbers were living things; havtions that may be expressed in the fol-Sylvan ing a powerful active spirit. It was ablowing synonyms and component parts: valley solutely erroneous. The science based Truth, knowledge, goodness, love, spiron numbers, is one of pure abstraction, ituality, industry, progress, inspiration, Garland and numbers have no existence other freedom, fraternity, friendship, liberty, Mountain than as mental conceptions. Hence the tolerance, equality, unity, harmony, occult exploitering of the mystery and purity, honesty, integrity, morality, hidden wisdom of numbers, is meaningright living. These principles and sentiments take religion out of its old prov-

ince and definition, which is service and worship of imaginary gods. It is inconsistent for a man to deny

that Spiritualism is a religion, then lessons, and unless the great body of claim for it equal rights and privileges Spiritualists can take a forward step

with the popular religious denominaand enter the New Thought world, they will surely find the vanguard of

Moses Hull, tells the students if they the level of superstition. It can never twentieth century capable of under- ence and make a vigorous effeort to enare there for any other purpose than a rank with the churches for its demon- standing and rightly using the liberty list the young and sustain The Pro-

Mrs. Jennie Allen: Q. I am old in consecration of their powers to the strated facts destroy the very basis of given them under the most advanced gressive Lyceum, and those who have years, but young in Spiritualism. My work of the education, elevation and all church creeds. We object to the constitutional system in vogue would the work in hand. Every family of Spir-With portrait. Paper, 50c. Christian friends ask me if it be true, betterment of earth's inhabitants, they plea or argument that Modern Spiritual- be asserting that which could not be itualists should see to it that their chilwhy our spirit friends cannot come di- are in the wrong place and had better ism is a religion in the meaning of the sustained by the facts of the case; and dren are enlisted in the cause of Truth. law, which places us in an awkward until their moral and intellectual facul- Justice and Liberty, and affiliated with rectly to us, instead of through a me- find their level. ties have been more unfolded, the indi- people of a spiritual and progressive orpredicament. dium? I think the time is at hand when peo-It has had prestige enough for its vidual initiative that formulates ad- der, whose influence will be wholesome A. All persons are in some degree ple everywhere will demand of their needs from its beginning, which is as vanced thoughts and embodies them and helpful; and if possible, give them mediumistic, but only those capable of teachers mental and spiritual food for receiving messages with sufficient dis- their sustenance and growth in those much beyond mortal control as the ris- into new sects and parties could not the benefits of The Progressive Lyceum. very easily be developed under the sysing and setting of the sun. LYMAN C. HOWE. tinctness, to be clearly recognizable are lines, and not in vain platitudes that It presents itself before the churches tem of absolutism, because they are the known as mediums. There are meth- were intensely interesting fifty years ods whereby this faculty may be im- ago. The whole world moves, and we as a fair and honorable opponent-not antipodes of each other, and where one Canada Ahead of the United States. proved, and the way is open to all. Yet must move with it. So many grand and an enemy, with evil designs, to do them could find congenial conditions for its those who make this complaint and ob- noble men and women, their souls harm. It comes to them as a friend, growth, to the other they would be Some people are apt to think that on with pure motives, to do them good, to fatal to its existence, the question of woman suffrage the jections are the ones who have never affame with a divine enthusiasm to United States are ahead of the British made the least effort to prepare them- bless the world, to give their best teach them the truth, to show them the The legitimate mission of sectarianerrors in religious dogmas, to give them ism is to stimulate thought, which by Empire. Full state suffrage is given to selves for communion with the depart- thought to light the mental darkness knowledge and prove to them that cer- the necessary friction engendered by women in four states of the Union, but ed. The question really is as relevant that surrounds them. The new thought tain ideas they hold simply by faith opposing but not necessarily discordant the full suffrage is now enjoyed by the as to ask why in order to send a tele- comes to us through so many channels, and hope, pertaining to a future life, are views of life errors will be eliminated women of New Zealand and all Austragraphic message, must we have a tele- and each is led by the light that comes true; to demonstrate to them that com- and a nearer approximation to the lia. On the 27th of last month a large graphic instrument? Why not use a through his own unfoldment. All are munication with the spirit world is a truth be attained. deputation, headed by Mrs. Julia Ward steam engine, or any other machine? | welcome-each has his own work to do. fact: that "if a man die he shall live | Mankind in the past have made mighty Howe, waited upon the Massachusetts The absurdity of the question becomes | I want to include in this wide-spread again." It has a message of hope for efforts to bring about a uniformity of Legislature to petition that women payenthusiasm for the upliftment of the apparent, and the weakness of the conthe weary and sorrowing ones—a mes-sage of warning to the oppressors. thought especially in religious matters ing taxes should have a municipal vote by the use of force and the result was to in the city or town in which their taxes clusion that Spiritualism is not true be- race, the noble band of the A. P. W. A. cause spirit friends cannot come direct. This surely looks like a move in the Science knows by the intellect; relig. create more divisions, for, when the are paid. This petition has been preright direction. All honor, and my ly to all. ion knows by the spirit and moral-emo- mailed hand of the persecutor was sented to that legislature every year for hand as one of the most humble in the tions. Science analyzes: religion feels lifted the reaction was great and the di- thirty years, and has not yet been A. B. Stevenson: Q. (1) Why do ranks. and moves to execute duty and appeals vision into a greater number of sects granted. In Canada, however, for many men commit crimes, like those of the And just here comes, to my mind a very pessimistic view of the earth's in. to the highest sentiments, sweetest the result. As long as, mankind think years, women taxpayers have enjoyed wife-strangler, Knapp, and confess emotions, tenderest sympathies, and and the evidences are abundant that this privilege, and not the taxpayers habitants as presented in Brother M. them? Can future events be predicted? M. Mangasarian's lecture of the Abys. inspires its true disciples with love for the thought force of the more at the only, but also widows and spinsters not (2) What of the Battle Creek food mal Monster. Ignorance among the humanity, regard for truth, and earnest present time is stronger, and of a higher owning property, but merely paying Catholics and Mussulmans of the Ori. desires for knowledge of all righteous- type than ever before in human history, rent have the right to vote for alder-

HAMILTON DE GRAW. and to the extent that they have ad- life.

EXPOSED Priest Cashman and Dr. With row, and is principally in defense of Protestant lam. A concise little pamphlet. Price 15 cents.

tions, and from thence has originated John W. Ring and His Lyceum Paper.

The farther life advances, the more I am glad to see a general movement perfectly developed become the facul- to revive and extend the children's proties, and at the same time more liberty gressive lyceum; and this under the of thought is recognized as the right of auspices of the N.S.A. A weekly pathose persons who deny that Spiritual- the individual; that being the rivulet per devoted to the children-and we are which when flowing on and uniting with children, of varying degrees of developothers becomes the mighty stream ment-and to the lyceum interests, which in its onward course fertilizes hails from Galveston, Texas; and is edagainst it on the old definitions and un- and makes fruitful the efforts of life. | ited and published by John W. Ring, Co-operative efforts, whether in their National Superintendent of Lyceum their reasoning and arguments on that political, social or religious phases, evi- work. It is only three months old; but 9yrs tem of which numbers were the founda- line are sound and true; and we are dence the fact that the hation or race shows a vigor and grace that augur generally agreed on that point. It is which is making those efforts is a pro- well for its future. The first copy I not religion if that must be based on the gressive one, and the more perfectly have seen since the great eclipse was they can unite on the essentials proves removed from my eyes, is the anniversary number, and contains a sketch of The effort that is being made to bring the Fox Family and a diagnosis (!) of

no principle of lexicography. We have into a closer union the evangelical Prot- Spiritualism, with a brief analysis of THE TO-MORROW OF DEATH, 16&17 nificance. Seven has entered largely a right under the law of language to estant churches will be successful only the relations between ancient, sporadic, 18&up into chronology, mythology and history. use a word outside its dictionary mean- in so far as they recognize that omnipo- manifestations and the natural order Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: There is a true and respectable idea in Spirit.

ing surpass any system of ethics known "a thus saith the Lord," the first step cial organ of the lyceums of the United on earth.- If we include the important towards a more perfect co-operation States and Canada. One of the most features love of truth, devotion to the must be taken by the abolition of lamentable defects in Modern Spiritualright, expression of spiritual senti- creeds, and that at first will be a disin- ism is the lack of interest in the young, revived, and strange to say, has zealous ments, it is the most perfect of all re- tegrating process, which is necessary to and deficiency of organized methods prepare conditions so that the many va- and united effort to educate the chil-

istence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents. riations of individual thought can har- dren and cultivate an interest in and monize for the higher the development taste for the inspiring truths and beau-Discovery of a Lost Trail of the individual life the stronger will tiful lessons which the lyceum is debe the idividuality which is made man-signed to inculcate. The veterans are ifest, and at the same time more perfect | fast passing away, and if the children will be the concord that exists between be neglected, who will take their

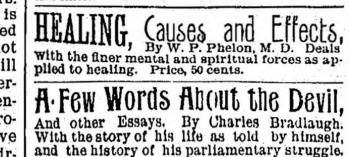
those individual variations, because places they recognize the necessity of compliance with that law which says, "in es. in caring for the children as the Spiritsentials unity, in non-essentials liberty, ualists. The power of the Roman Cathin all things charity." We see it plainly ilustrated in the ef- watchful guardianship of the young. forts of the nations to develop more per- This source of strength and growth

fectly the cause of constitutional gov- Spiritualists have stupidly ignored ernment. It requiring a higher type of and neglected, and children of Spiritualmoral and intellectual development to ist parents afiliate with the churches, understand what the obligations of the and spurn the faith of their fathers.

individual are to that system, when Now that a new lyceum movement is tions. It cannot be placed on a par compared with what are the require- fairly inaugurated, with an organ suited and equal to them, to get the benefits ments of one who has only evolved to to the needs of the work, may we not of the civil law. This would put Spirit- a conception of absolutism. To assert hope that Spiritualists of America will plied to healing. Price, 50 cents. ualism in a false attitude and sink it to that all of mankind are in this glorious rise from their long sleep of indiffer-

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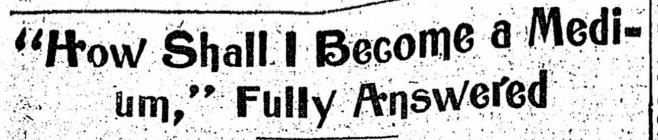
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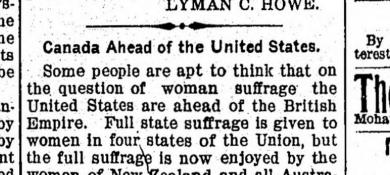
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HYPNOTISM MOVEMENT

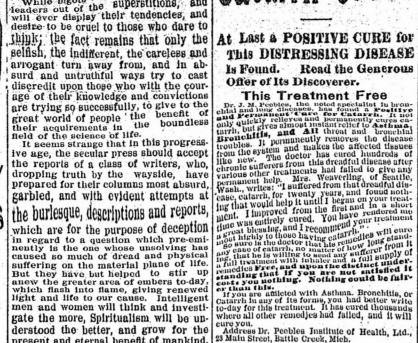
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3

Intelligent Hearers and Investigators. Looking over the events of last week in the caves and jungles which abound as connected with the mass-meeting of in the hilly regions. Hypnotism in In-Spiritualists, and other broad-minded dia has several branches, the same as People under the auspices of the New it has in Europe and America. Think-York State Spiritualist Association, ing, concentration of the mind, passes, and bringing to mind the full houses, as special points of time as in astrology, I observed them each evening, the repeating prayers aloud or in silence, bright, intelligent faces, and evident in- sacred words, sprinkling of water, terest in all the proceedings, we are aware of the fact that ministers, lawyers, doctors and men of business from dia. This is a most important part, great work in hypnotism as a science. every occupation in the maiterial world, whose intelligence overtops or has outwhose intelligence overtops of this of y grown bigotry, prejudice, and every form of narrowism were there; people, who being mentally free from these old affletions, and who naturally delight in locarding more of netural law learning more and more of natural law (God's law) in regard to all things of notic healing. this material world and life, and espe-



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by which an enemy is obstructed, his the science of mind and minds as it is mind overpowered, his speech and his known and used by many people of the earth. Hypnotism is a force that can faws paralyzed; lovers are made to dis-like one another; a person made to leave his dwelling place; by which the be used to make this earth beautiful by the works of mankind, or it can be used

to do evil to mankind. Hypnotism is of such vast importance, I have made it a chief study in my life. Hypnotism is of operation by thousands of miles, a pertwo classes, one operated by mortals, son is operated upon for good or evil acthe other by spirits. All persons can be, in fact, are, hypcording to the wish of the operator. It

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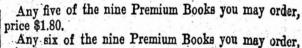
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man weal. She leaves one sister, E. N. vited to attend. Band of Harmony, auxiliary to the Balcom, many nephews and nieces, and Band of Harmony, auxiliary the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the friends throughout the states who were endeared to her by her ministrations in healing both the spiritual and physical maladies with which they were afflicted. MRS. E. N. BALCOM. Alameda, Cal. month, beginning afternoons at 3:30. The ladies bring refreshments. Sup-per served at 6:15. Evening session be-

gins at a quarter to eight o'clock. Passed to spirit life, Mar 17, 1903, Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmord. Name poems

Christopher N. Demorest, aged 67 years. He had been a Spiritualist for nearly fifty years, and untiring in his efforts to promote the cause.

P. L. DEMING. Terre Haute, Ind:

Passed to higher life, Mrs. Lizzie Clay Locke, March 11, 1903. The fu-neral was at her residence, 95 North College Avenue, Grand Rapids, Mich. ARZELIA C. CLAY. Grand Rapids, Mich.

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