# EPROGRESSIVE EIN

is often worth one dollar ... It is sent one SPIRITUALISM—Progress, the Universal Law of Nature;

Thought, the Solvent of Her Problems.—SPIRITUALISM

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### THE MAN OF TO-MORROW

One number of The Progressive Thinker

A Study in Spirit Return, by Charles Dawbarn.

it were the special gift of Divinity. elsewhere, or go out of business. And There has been supposed by the scienmost assuredly, that dog, after death, tist to have have been a period in plan-linds new conditions where it becomes et history when life was absent. Then unfettered by the demands of earth life. came a moment when protoplasm was So much we can accept as strictly logflashed as an arrow from the bow of a ical. The real difficulty is to determine Creator. How many misses before the the effect of the change called "death" living speck hit the bull's-eye has never upon form. been recorded. The exact spot so high-ly favored has been imagined by the change in form after death we have actheologian to have been a carefully pre-pared Garden of Eden. The scientist is content to believe that a tepid drop of the lion no longer seeks to capture and water was all that was necessary. So feed upon living prey, then both lion the exact womb from which life was and deer, as we have known them, have born into our little planet remains un ceased to exist. But we go a step furknown to the mortal.

peared and multiplied, starting the eternal process of devouring each other as opportunity offered. In other words, life was living upon life. The Creator, scientifically speaking, was then satis-fied and pronounced the operation a first prize success. He may be said to have then strolled off with his hands in his pockets, for the learned scientist can find no other evidence of his presence in the whole of the little planet's history. Eternal law, working through "survival of the fittest" accounts for all the rest, and explains the origin of spe-

The theologian denies this, but with equal irreverence teaches that the Creator followed up his primal surgery by a perpetual watchfulness, and repeated operations, lasting down to to-day. It was to the divinely inspired teacher as if the planet were being operated upon for appendicitis, at every moment of its history, without which the patient would subside into eternal nothingness. So our theological brother never tires of shouting "Glory to God," and trembles lest he be startled by the appearance of some new microbe, fresh from awake, and won't stand any nonsense.

tists or theologians, have, like other myths, been fathered by ignorance. The learned scientist of to-day may claim that the atom is itself composed of numberless "ions." It is a mere change of intelligence and energy, which eternal three are the co-equal and divine trinity. Their united action is the ever present life, manifested by attraction and repulsion-love and hate-with an eternal restlessness that constitutes their surroundings, as much as our what we call history. They always forms in earth life of to-day. manifest as "form." It is this form which the divinity student counts as divine intuition and plan; and necessarily all history is only the history of form. But form is the one important point upon which past, present and future not merely rest, but without which they be the problem before us demands a study of form, and the effect of one form upon another. It is out of this study we are hoping to learn why the man of old Nip. pur, or his present spirit successor, does not come and interpret his old hieroglyphics for students of to-day, like Prof. Hilprecht and his co-workers of the Pennsylvania University.

We have then as our starting point not only that form is perpetually pulling form to pieces by the process of life living upon life, but the further fact that every form takes shape according to its necessities. Thus while the timid deer has been saving its life and its species by swift flight it has evolved or- and necessity will continue to produce gans, sensitive to danger and capable of swift movement almost without apparent effort. Place it where it would have no carnivorous foes and abundant pasture and it would presently become a differently shaped animal. So much is the sing-song of infant science of to-day. Its form must accommodate itself to conditions or pass out of existence. The mother's organs of maternity will themselves be both placed and shaped so as to offer the least obstacle to swiftness of movement. Its wide nostril and ample lung tell the same tale. Its eye is a telescope, sweeping the horizon that the graceful form may flee the very shadow of a foe. A deer without these characteristics is no long-er a deer, and would need new classifi-cation by the naturalist.

But the form of its foe is also shaped ate grass and left deer alone would no longer be a lion. His every organ now shaped to the needs and present movements of an animal who destroys that he may himself live. So much is

in our schools. The migrogoope tells the same story of form subject to the same law regardless of size. Change the surroundings and appetites of any animal and you will presently change not only its form but its very species. Or, if you choose, leave the appetite and change only the surroundings, and your five-toed small horse will gradually become one-toed, and will evolve a Shelland pony at the one ex-treme, and the ponderous dray-horse at the other. Man imitates Nature, and compels changes of form in all animals he can control. But Nature calls that "artificial change" and wipes it all out if man crows warm or the control of th

if man grows weary and sleeps. The point we are making is that life on our planet and outside our planet must differ in form, because conditions will change. The microbe is as much T a product of present conditions as the man. He has not only his own special- Bi ized organs, but they are adapted to his mode of life. The tapeworm finds his nursery in the dog. Unshape your dog by new conditions which demand very

The presence of life on our planet has different food and exercise and the in-been spoken of with bated breath, as if fant tapeworm must find his pasture

ther when we remember that at every But its first appearance stands even | moment during earth life microscopic to the cold-blooded scientist as a sup- beings, with organized forms, make posed miracle, after which, he believes Natural Law took charge, and the nucleus of the coming philosopher was of the coming philosopher was study. That nucleus was just the virus of humanity, the microbe of life, with the with the learned of Nature starts new colonies by the roots of Nature starts new colonies by the roots of the content of Nature starts new colonies by the roots of the colonies within the forms by which the learned naturalist classifies life. They are also the roots of Nature starts new colonies by the which the divine surgeon vaccinated process called vaccination, which is simthe little planet. One day there was a ply removing certain forms from one very sore spot, at which microbes ap pasture to another. And these microscopic forms will necessarily be as much changed by new conditions as the larger forms known to us in daily life.

These are interesting facts, but of startling import if life after death is to be founded upon conditions which do not demand that life shall live upon life. We must remember that the microbe is as much an individual as the philosopher. He is born hungry, and grows by exercising his appetite upon other forms. We utterly fail, even with our most powerful microscope, to find space unoccupied by living forms. We know that we are to-day inhaling such forms with every breath, as well sorbing them with our food. And if microbe makes a dinner of microbe it involves a loss or destruction of form life as much as when man eats ox. We have now gained a practical start

cern that when any form is eaten and assimilated by another form, the form we know and classified disappears. Yet in the face of this fact, and although we have recognized that death always involves a destruction of form, we have been assuming, most illogically, that Cosmos, as proof that Deity is wide it leaves the human form, and possibly some other forms loved by man, totally Such beliefs, whether those of scien- unchanged. It is when we begin to picture form after death that we begin to myths, been fathered by ignorance. The learned scientist of to-day may claim that the atom is itself composed of numberless "ions." It is a mere change of name, for his ultimate is but a smaller nature compounded of cosmic substance. see, smell, hear, taste nor feel form, then I may be in the midst of a mighty of its existence. And all we can even guess about its possible forms is that they will be shaped by the conditions of

> That man dies out of his earth form we know as a fact, because our senses prove it to us. But at that point those senses have reached their limit, and cease to work. Let us clearly understand that a man cannot get outside his senses and remain a man. He may train them to elasticity, and say I see clairvoyantly, and hear clairaudiently. That is but mental athletics. Som sense by training, or accident, has be come a trifle more developed than the of it. general average. But he remains inside the limit of his senses all the same And a form outside that liftit has no existence for him. We discern that the process called "death," however produced, necessarily changes conditions for the individual, and if conditions be changed then form itself cannot remain the same. The steps of effort and ne cessity by which man has evolved his present form do not concern us in this study, save that we assume that effort adaptive changes of form for every in dividual and race. So we will now boldly assume our own freedom from the limits and necessities of mortal form. In other words, let the student imagine he has died out of his earth form. The question and problem before us is "what next?" To this we will seek an answer in following chapters.

(To be continued.)

A MOTHER LEFT ALONE.

You can measure all the sadness And the sorrows ever known, But there's naught that will compare

with A dear mother left alone. All her years of toil and worry, Ev'ry painful night and day, When the last one goes away.

Though old Death has kept his distance From her home through all the years

There's a pulling at her heart-strings As each loved one disappears. Though she knows there must be part

ings
As they all advance in age,
Her dear soul is never ready
For the final ending page.

She has pressed them to her bosom, And has nursed them each in turn, And as each moves out in selfhood There's an added painful yearn. She still feels those baby fingers And those lips and boneless gums. And her mother heart is broken

When that final parting comes, Though she gives her life to please

them, ey but seldom realize her heart gets sad and heavy th the torturing "good-byes"; he feels those baby fingers when they were all her own, er mother heart is paisied n at last she is alone.

DR. T. WILKINS.

#### A REMINISCENCE.

WHICH IS STARTLING IN ITS CHAR-ACTER.

Henry Ward Beecher Spoke as if Controlled by an Archangel.

"I see they are going to build a memo rial to Henry Ward Beecher," said my white-haired Southern friend, who, in spite of his soft voice and gravely gentle demeanor, had been a fire-eater in the old days. "It's time they did, and I shall send in my subscription." I looked up surprised—"I thought you fought for the other side during the

"So I did, and perhaps that's why I know he deserves a monument," said the Colonel, smiling. "I know he was the greatest orator who ever lived." "Demosthenes and Cicero ain't in it, suppose.

Not with him," the Colonel insisted. Let me tell you a story to prove it."
So I settled back in my arm chairthe Colonel's reminiscences were always a little vacation in my work-a-day

You know during the war I was sent to England to work up public sentiment for our side. Well, there were a number of us, and we worked up a good deal of sentiment, and so much that Abe Lincoln began to take notice of it, and after awhile he sent Beecher over to make some speeches against us.

"When Beecher landed in Liverpool the town was already billed for his first speech, and we were already there in force to see that he shouldn't make it. The night came and the hall was packed, largely with our sympathizers and with men whom we had scattered through the audience and hired to hoot and make cat-calls and utterly drown out the speaker's voice. It wasn't exactly generous, I admit, but you know those were desperate days.
"So when he entered it was pandemo-

nium let loose-you never heard such a racket. He had to come in at the rear and walk the whole length of the hall down the middle aisle through a howling mob of enemies. I can see him now as he braced himself, shook that mane of his, walked slowly to the front, and climbed that platform. He took off his overcoat deliberately and put it and his hat on a chair; he tested a reading desk that stood in the middle, found it loose and carried it out of his way. Then he turned, walked slowly to the front, faced the whirlwind a minute, and then said, in a voice that went through our yelling like a cannon ball through a cot-

"'Boys, this ain't fair!' "We forget to yell for a minute, stopped to draw breath against him. it, but always in vain. I know only that it appealed to the English love of fair play, to the old, historic British sense of justice. And I know that from that first moment every man of us forget why he was there—utterly forgot him-self and his country, and I know also that within ten minutes we were break ing the hush with cheers that took the roof off. Cheers, yes, sir, we who were there to silence him, who hated him and his cause! He held us there cheering for two hours, and not till it was all over and we had left that place of magic did we begin to come to ourselves, to realize what we had done. If you can all history such another miracle wrought by an orator, I'd like to know

"I tell you he was forever hurling thunderbolts that night—there were lightnings flashing from him. He was not like a man, but some supernatural power. Every soul there fell under the spell, even the reporters. The London papers all sent their best men with orders to take a verbatim report of the speech, and not one of them got beyond Boys. this ain't fair.' Times actually discharged its representative because of his failure.

"Afterwards Beecher made many speeches in England, and good onesyou can read them if you care to see how he, I think, saved the day for the North over there. But none of these was like that first speech which we tried to silence-I am sure nothing anywhere was ever like it.

"Ten or fifteen years later I met Beecher and told him so. He agreed with me that that night in Liverpool was the great moment of his life, said THOUGH POSSESSED BY A GOD, as though uttering, not his own words, but those of some ARCH-ANGELIC POWER. He regretted deeply that the one speech by which he would like to be remembered should have perished in the ut-

"But is not that usually the way with the finest things?" I asked. "Who can perpetuate a rapture—the orator's voice, the singer's song, the soul's su-preme desire? How can they last?"— Chicago American.

#### A Second Brain.

there will shortly be placed in the Field Museum, Chicago, the bones of one of the most peculiar of prehistoric beasts, the dinosaur brontosaurus, which was found in 1900 near Fruita, Colorado, by Mr. Menke, it is figured that the animal measured seventy-five feet in length, and like the stegosaurus it had a secondbrain, or an enormous enlargement of the spinal cord in the sacral region. is thought the sacral brain was needed to control the powerful hind legs and tail, these being so far from the small cranial brain. The suggestion of a second brain is of interest as demonstrating that nature does not limit, brain

# MEDIUMSHIP.

plain Thoughts on the Legitimate Scope of Its Exercise, by a Prominent Worker.

diums. And it certainly has contributed largely in that direction. Mediums and all others who have side lines are able to fill the platform for very small pay, as it in noway interferes with their business; and assists them in obtaining patronage. Lecturers who have messages for the world, who are especially adapted to the business, and who always leave their audiences more or less better educated than they found them are not able to come into competition with this class of talkers. It is on the same principle of selling adulterated goods. They can be sold much cheaper than genuine goods, and thus control the market. On this themselves. But the class who do overaccount the average spiritual lecturer deals so largely in platitudes that men and women of culture and thought are driven out of the field, and our platform has little to distinguish it from the average pulpit except occasional demonstrations of a continued existence after so-called death. I say "occasional" because much of the so-called descriptive work is of such a character that a lecturer of brains is required to demonstrate that what may be interpreted as 'mind-reading." "subconsciousness," etc., is really after all a manifestation of the higher or spiritual nature, and that class of intellect is excluded from the platform by the conditions of medi-

umship, if we may term it that. As a result, a large class of the more intellectual and spiritual of our former membership has been driven from us into the more liberal churches, which, though they have little to give, furnish at least a small bit more of mental and spiritual aliment than is furnished by the present-day occupants of the ros-

This is one charge made against me diumship of to-day, but let me say that mediums are not the onlike cause of the sparcity of ideas we have in our spiritual lectures. There is another trouble that our lecturers labored hard to overcome. That is the conditions of finance of the present time. Thirty years ago thousand times I have tried to reword | eral months ahead, and wherever you but it is a question whether we should | thentic statement met a Spiritualist, you found a man who under the name of Spiritualism assist public. taller than his church-going neighbors. Such is not the case now; not only this, spiritual information, consolation to but you would also find his libraries those who are mourning for the absence well stocked with books and several spiritualist papers in his house, on his the evidences of a continued existence, center-table, exposed to the gaze of all his neighbors. The want of finances in these prosperous times has changed all Conditions are different now. In those days according to a message from On this account, the industry which by adulteration is able to sell "cheap from it? Will it tell me which horse to goods," is enabled to drive an honest bet on; or what the price wheat will be competitor out of business, or force him to the adulteration of his goods. The cry made against mediumship in

materializing manifestations as frauds, not because all have been proven to be amounting to gullibility, the other is in- ducts in exchange for said wealth. credulity, amounting to unreasoning skepticism. I will not undertake to argue the possibility of physical manifes-I hereafter be called out on the subject. my belief without so much as bringing up actual occurrences in demonstra-

We are some like pendulums, when that we must also touch the opposite against it. And if a religious meeting wall. But the conditions necessary for may be used as an advertising medium this kind of phenomena render it more in which the advertiser may exploit his difficult to obtain genuine manifesta or her wares, then may it be used for tions, so that we have many fraudulent the purpose of furthering the medium mediums traveling the country. Some business. I am acquainted with several say-that ninety per cent are frauds and mediums who will not give sittings for declare that they have some doubts as business purposes—that is for the purto the other ten per cent. I doubt that pose of giving advice from the spirit there is so large a percentage, but I side of life, to people requiring or really confess that I am always suspicious of in need of such advice. I confess, I can every one who lays claim to such medi-umship, merely because I cannot help When I so to the spirit world if a umship, merely because I cannot help associating him or her with what appeared to the spirit world if a friend proposes to go into a business which from my larger view. I shall see which from my larger view. I sha umship, merely their own padlocks, every time and and one of the worst features of the place I should give a seance. lace I should give a scance. whole business is, that some are play-Second, we might imention the at-

tempt at eclat, by many mediums by Spiritualism once commenced to using high-sounding names, unmindful teach that we should all assist each that a great thought uttered by plain other instead of play against each othfarmer Brown, or even simple Simon, er, and when it gets back, and returns is just as good as if uttered by Socrates. from its backslidings, it will help to is just as good as if uttered by Socrates. It is backslidings, it will help to developed by use in other localities as needed.—Woman's Tribune.

Some very commonplace thoughts, and even very ordinary platitudes, find their chance and chleanery. Whenever mediumship is used to assist certain parties in loading their dice, it is prostituted, and that is what it is sometimes spirits who have never made a reputation does not understand it; but he who accepts of it in peace, will soon learn to comprehend it.—Anon.

Is just as good as if uttered by Socrates. from its backslidings, it will help to of salvation we do attain to in this chance and chleanery. Whenever mediumship is used to assist certain parties in loading their dice, it is prostituted, and that is what it is sometimes used for in these days.

It is my opinion that all those mediates the progressiant of freedom.—Channing.

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The ch

A great deal of complaint is made, pen to be temporarily located in my against the general trend of present-day peregrinations over the country, with mediumship. It is blamed with having what success, I shall leave to others much to do with driving lecturers out who have come in contact with my of the field, and reducing the platform work to state, and I am to a mere advertising agency for the several businesses of palmists, astrologists, fortune-tellers and business methat of course, I could have no success unless I had back of me one of the world's most celebrated physicians. Well, I am humiliatingly compelled to admit that I don't know, and also to tremblingly admit that I don't know whether I have any assistance from the spirit world, and I hope for the sake of my reputation I have, that whoever he is, he was just some common nobody without a reputation. Third, we all have a disposition to

overrate the importance of our mediumship. Well. I stated that too strong. for I have met many mediums who underrated themselves, as you meet with many other people who underrate rate themselves are always sure to crowd themselves to the front, and in doing so, push everybody else back.
This class of receive will come before This class of people will come before an audience all unconscious of their bad grammar and worse logic, and assert most ridiculous absurdities. To illustrate how ridiculous such people may talk, I heard one of them at a camp-meeting a few years ago break out in rhapsody as follows: "O, to be transmuted to the planet Mars! far from the real-lms of causation!" and the spellbound audience sat there with open mouths, and at the colse of the lecture, everywhere one might hear the exclamation, "Wasn't that g-r-and!" and the good medium was awarded an ordination paper at the close of the camp-meeting! What great spirit con-trolled, I forgot to ask her—so rapt was with the great Jecture, but I have no doubt it was a shade of one of those great lights of the past, for modern times has been unable to produce any such brilliant minds as those who lived in hoary antiquity. Well, I seem to be forgetting my sub-

ject. I want to find the true place in mediumship. As I said before, we have mediums, astrologers, fortune-tellers and palmists all operating under mediumship, and by virtue of which claiming a right to a representation on our rostrums. Many good Spiritualists are opposed to this class, not only as occuwas head and shoulders, intellectually, the business avocations of anyone. If mediumship was confined to giving it would be directly in line with our religion, there could be no objection to it. But it is not. Many people now-a-days think more of the Almighty Dollar than they do of those who President Grant, only five per cent of from their firesides, and the only value the people were in debt. Now ninety- they attach to Spiritualism is a cash five per cent of the people are in debt. value. "How much will it benefit me? What pecuniary benefit can I derive next harvest? or how I can obtain some other fellow's money without earning it?" Now, I do not object to a medi these days is occasioned from several um's pursuing any legitimate avocation, causes. First is the adulteration of as a business. I believe any means in mediumship, witnessed mostly in physi- our "catch-as-catch-can" system of docal manifestations and materializations, ing things is legitimate, even to selling There are a large number even of Spir- tohacco, beer and pork, though all peoitualists who denounce all physical and ple would be much better off without any of these worse than useless artifrauds, but because so many frauds only receiving money for nothing, but have been found among them. And yet worse than nothing; but we recognize another class has unbounded faith in the principle that a man has right to obany pretension, no matter how thin a tain his wealth any way he can within veneering may cover it. Here again the limits of law, whether he returns are two exeremes—one is credulity, value or adulterated and injurious pro-

I have known some mining mediums, who had with them spirits capable of looking in the earth and giving an idea tations and materializations, but should of the richness of the minerals within or contiguous, and I noticed that the I think I shall be competent to sustain most successful miners always went to them, and profited by their advice. One medium I am acquainted with never, that I have ever learned, made a single We are some like pendulums, when mistake. Her business was legitimate, we touch the wall on one side we feel 'As business nothing could be said

#### DR. FUNK.

The Progressive Thinker is the great

Educator of the Present Age... Induce your neighbor to subscribe for it.

He Expresses His Views on the Widow's Mite.

So much has been put into my mouth about that widow's mite which I did not say, that I am constrained to ask the press to permit me to set the matter somewhat right; then make a request; First-I am not a Spiritualist, nor, for that matter, am I an anti-Spiritualist. I simply don't know; nor is there any thing in the widow's mite test as far as

investigation has gone that to my mind settles conclusively this question.

Second—many of the details as published are not correct, hence it would be impossible for psychologists or other scientists who care to investigate this matter to come to a correct conclusion. The publication was premature, as the investigation was incomplete. A reporter got wind of the affair and rushed into print.

Third-The explanation of psychic phenomena has not yet more than reached its alphabetic period. The ter ritory covered by these phenomena is an exceedingly large one, of which so called "Spiritualism" is only one phase those of trance, clairvoyance, telepathy and secondary personality are other and very important ones. Mr. Gladstone did not overestimate the importance of careful investigation of these phenomena when he said that he deemed the work that the Society for Psychical Research was doing "is the most important work which is being done in the

world-by far the most important." While I believe that the psychic phenomena should be carefully investi gated, they can never be investigated effectively by the sensational methods which some of the press have used during the last few days. It is a matter that is very difficult to investigate. For some twenty-five years I have given time to its investigation, and do not by any means regard myself as a past master at the art. It is a kind of learning of which it is well to drink deep or taste not, at any rate, at the present stage of knowledge concerning it. Yet there is in some minds unnecessary alarm. An excellent clergyman said to me yesterday: "Is there not danger of uncovering a truth that may end in calamity?" It has been wittily said, God made the universe fireproof, and hence permits man the matchbox to play with. The only danger is in a partially understood truth. Truth fully understood is safe; t matches all around.

In view of the large number of letters that I am receiving-some from those who have lost dear ones by death, ask ing for "the names of reliable mediums -I earnestly request the press to ab our inspired lecturers foresaw the pres-ent conditions which demagogues de-pying a place on our rostrums, but they mite episode until the proofs have been nominate "good times," and tried to think the work they do is dragging carefully gathered and passed upon. avert them. At that time every lec Spiritualism down. On the contrary, I When this done, if the affair is then turer had his time all engaged for sev- do not think the work is disreputable, found to be worth while, a complete au-I. K. FUNK. New York.

A LITTLE THING.

My neighbor met me on the street, She dropped a word of greeting gay; Her look so bright, her tone so sweet, I stepped to music all that day.

The cares that tugged at heart and brain,
The work too heavy for my hand, The ceaseless underbeat of pain, The tasks I could not understand.

Grew lighter as I walked along With air and step at liberty, Freed by the sudden lilt of song That filled the world with cheer for

Yes, this was all. A woman wise, Her life enriched by many a year, Had faced me with her brave, true eyes, Passed on, and said, "Good morning,

dear.' -Margaret E. Sangster.

the other life to seekers after such evi dence, and none others, neither should we cast pearls before swine, or to give spiritual consolation to those who have lately been bereaved, should be retained on a salary as should lecturers. And that in no case should they prosti tute their heavenly gifts by parading them before the vulgar gaze of the curiosity seeker, or people too gross to have any conception of the fine spirituality of their work.

Neither can I object to astrology or palmistry as an avocation, nor should I think it impertinent to instruct the people on either of these sciences before a Spiritualist audience and in a Spiritualist meeting, but would it be appropriate to use a Spiritualist meeting as an advertisement of their business. more than they should use a Methodist meeting or the Masonic lodge for such purposes. This would not imply that they had no right to practice their profession where they had occasion teach their arts. We only deplore the practice of cutting out useful lessons which the public should hear, for the purpose of assisting some person in

their business.

I believe much of the odium that hangs upon Spiritualism has been caused by the practice of placing before an audience half-flodged mediums, uneducated, and thoroughly incapable of solving the mighty problems of the world, especially in spiritual science. People who are incapable of instructing the public, and people who can only enunciate a few platitudes, should take back seats when an expectant audience are in attendance to learn something. D. W. HULL.

Each one sees what he carries in his heart .- Gothe.

More and more I feel that every sort of salvation we do attain to in this life must be worked out by ourselves.— Lydia Maria Child. Progress, the growth of intelligence

end and boon of libery; and, without this, a people may have the name, but want the substance

### POETRY WINS \$100,000.

AMERICAN MARINE'S CLEVER VERSE MAKES HIM AN HEIR.

Don Cameron St. John, Who Served Three Years as a Private in China and the Philippines, Wins Favor of His Grandmother-Writes Poems Der picting Soldier Life in the Orient-Will Serve Out His Enlistment-Sample of His Literary Efforts.

Don Cameron St. John, a marine in' the United States navy, has won \$100. 000 by his poetry and patriotism. He has just inherited that sum from his grandmother, who was so delighted with his verses that she selected him from among eight grandchildren as hen

neir.
"Poet of the marines" his comrades call St. John, and in his own way he sought to be the Kipling of the navy. He has written many verses of naval life, more particularly of the marine corps, of which he has been a member since 1890.

Writes of Soldier Life. Among his narrations are descriped

tions of the march from Tien Tsin to Pekin. His other descriptive writings deal with spectacular events in the Ori-ent. His writings, poetry and prose, fill a large scrap book, which he keeps in his trunk at the barracks.

Though still a young man Private St. John fought both in China and the Philippines, where he spent the last three years. He arrived home only a short time ago. Previous to his collistment he was a traveling salesman for a house in Chicago. He spent two years at Adelbert College, outside of Cleveland, and now inherits \$100,000, with still one-half year of his enlistment term to serve in the Marine corps, "But," said the lucky private, "I'll not buy my discharge. I like to serve my

Sample of His Verses.

Here is a set of verses, "To My Clagar," written in the wilds of Basilon, in the Philippines: My good old friend,

In lazy way I've watched your varying Ghost rings sway. I've touched your lips

And smoothed the creases Of your dress. Half solemnly I've seen the fall Of each white ash,

And noted all.
The warmth of fire
That in you lies, I've valued with A lover's eyes. And doubt if Ceylon

Breezes be

More rich in spice Than you to me. Till now at last I lay you down, Scant in your dress Of faded brown, And sadly ponder As you burn For me within Your funeral urn;

But friendship's noblest Lot you've known-You gave your life To cheer my own. On the Philippine Mosquito.

Here is another in different vein. It is St. John's personal reminiscences of the mosquito as it exists in the Philip. pine jungle: I have heard the hissing Mauser

And the rapid firing gun; have lain down in the trenches

In the hot and burning sun. But the worst of all my troubles In these swampy eastern scenes Is the pesky big mosquito

In the bloomin' Philippines.

He comes to you with music Somewhat soothing, rather low; You will think he means no business, For he starts out rather slow,

But all at once you feel him; In your leg he gives a dig With a bayonet—and you're jumping Like a nigger on a jig. Then you'll hear him quiet retreating.

Like a Tagal that's been beat. He is grunting "Buenos Deos, Bill, I think you're too tough meat," And your gored leg is swelling.

And you're hollering in pain, But you think that darned mosquito Won't come back to you again.

All at once you hear the buzzing Of a million of his kind. He has come with his relations-All the hungry, poor and blind; He has marshaled all his forces, And he takes you by the flank, By the rear, and by the quarter,

Till you shriek and break your rank. And they jab you and they stab you Till your flesh is lumped and sore; And your mother, if she saw you, Wouldn't know you any more.

You surrender, minus honor, And you crawl beneath the screens, And you curse the day you landed In those cursed Philippines.

That is, in a great degree, true of all that they were like sheep, of which a flock is more easily driven than a single

one.-Whately.

Old age seizes upon an ill-spent youth, like firë upon a rotten house. It was rotten before and must have fallen of itself, so that it is only one ruin antici-

pating another.—South. Hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction.-Johnson. The jealous is possessed by a "fine

mad devil" and a dull spirit at once.-Lavater. Almost all my tragedies were sketched in my mind, either in the act of hearing

music, or a few hours after.—Alfieri.

He only is exempt from failures when the makes no efforts.—Whately,

# LIFE AND EXPERIENCES IN SPIRIT LAND

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

LETTER NUMBER FOUR-Continued.

The men and the women are not separated off one sex from the other, the mothers and grandmothers and greatgrandmothers remaining near earth to receive and care for the little children and babes, while the men go onward into wisdom and glory. O, no; not so. The men remain where the women are, for if they do not care so much for children, they do care for the women and the women care for the children. A man remains with his wife, if he loves her and they are the true ones that complete the harmonious marriageor the right halves that make the whole or complete oneness of the true marriage-and if they are not thus mated they soon find the right one and are united, and together, by natural law, they form a beautiful home. Earth is but a type of heaven. In this home the grandmother or great-grandmother receives the souls and spirits of the little babes and small children of her daughters and sons or her grand-daughters and grand-sons, and here she nurtures them until they are old enough to enter some kindergarten or school in the spiritual spheres, and, of course, this is often done by aunts and other near relatives, for there are really so many that the grandmothers would have a hard time unless aided by

What a pandemonium it would be if the spirits of men, women and children had no homes and became mixed up in promiscuous crowds, unsexed at that, or if the wise went so high up in the spheres that they became too good and great to care for earth and its inhabitants. If that were the case who would take the babies and little children? No, my friends. The great-grandmothers and grandmothers and grandfathers are so near to earth that they receive and care for this constant stream of humanity that is coming here at

Now as very small children must sense objects and things first, in order to gain any knowledge whatever, so we must have objects and things in the spirit world; and homes and houses must be furnished in order that men and women can have these places of rest wherein to comfort and compose themselves and receive these little ones, also to receive their near relatives. The homes of earth are types of heavenly homes, but our homes are not exactly like those of earth, no more than our bodies are exactly like our old earthly forms. Those dim-eyed old grandmothers have become so beautiful that earthly eyes would be blinded and dazzled to look upon them; but their beauty is that of heaven-angelic, ethereal -not a grey hair or wrinkle remains; not a mark of old age is upon them, and the older they are the more beautiful, for they are glorified by love and wisdom—the older they are the more ethereal and beautiful their homes.

I wish everyone who reads this letter would purchase "Mary Ann Carew: Wife, Mother, Spirit, Angel," for this beautiful spirit mother wrote the book entirely. It describes our homes and methods of educating the young, just as they are; tells you of marriage as it exists there-the real marriage and not the counterfeit. She has entered into all the small details, and as she has truthfully described them, it is not necessary that I should.

The husbands here seek their homes, as men of earth do, for rest, comfort, encouragement and strength; this they find in the female mind-the wife, the mother, and the little children. The male mind would become weary and worn if It did not rest and refresh itself within the female mind; and the female mind would become weak and dejected, with all the petty details that must be attended to, but for the strength it draws from the male mind; separated they become useless and run off at tangents; united they fill both the earthly and spiritual worlds with beauty and wisdom and human and angelic souls.

Unmarried priests are of no use here nor there, except to corrupt the earth and the heavens with their false teachings and their unnatural lives which are filled with unnatural practices leading down to despair and darkness and perversion of the truth and of the right. The highest heaven we know anything about here in the spheres is the most beautiful home and its surroundings where the God-and we know gether in oneness or true marriage. This is God and heaven so far as we know, and every man and woman on earth may expect to reach just such a heaven in time, and each perfectly united pair, male and female, is, or will be. God, or Gods; just as you please. Each little human waif will find a home, love, and heaven in one of these beautiful mansions. How well for the world that the poorest, meanest and vilest of them all have mothers who will never forget their children, and grandmothers who will receive them if they pass out of the mortal form before their mothers do.

The mothers and grandmothers are the saviors of the world and not Jesus of Nazareth. But for them the world would neither exist nor be saved. From what I have written one must see that we necessarily have nearly everything here that you do on earth, in its othereal and higher form; that we must necessarily have schools, institutions of learning, in all their various branches, for children and youths, men and women; that our homes must, necessarily, resolve into towns, villages, cities, scattered homes and rural; that the various tribes and nations of men must have theirs corresponding with their former habits and tastes; that nations congregate together, being attracted to their own, and love of theirs for their own kindred and homes. The mothers of each nation must take home the children of their children and grandchildren, and instead of promiscuity all things tend toward nations, circles, and families.

These things could not be unless there existed spiritual land, or an ethereal or spiritual world, and in this world there must be natural objects and various ones, else the soul would become weary-so weary that it would desire annihilation. How tiresome and monotonous if it were otherwise. One natural law leads directly to another-they are all chained together just like the human family. If there is ethereal land, there must be mountains, trees, grass, flowers, valleys, and water; all, of course, ethereal, and if all this, then there must be animals, insects, bird, and fish life to fill out the celestial program; and this is true. We have all these things in their ethereal or celestial condition, for if man has a soul and spirit, all life must have also, for these constitute life, and without them there is no life. If one thing of life drops its outer covering, all things must, for this is nature's law; and if man rises to his heavenly home, all life must also; and it does, even to the smallest blade of grass. Oh, the rapture I felt when I arrived here, to find this to be true. You cannot conceive of the joy and satisfaction it gives, especially to those who have never even dreamed that it could be so; and then how natural that it drunkards, and also many of their victims. Society has been

When woman and not man gives a religion to the world, it will be a more natural and satisfying one, but the best and truest religion of all, will be given to the world by those who are rightly married, those who are truly at oneness, the male and female elements equal; not by an imperfect unmarried male: not by an imperfect unmarried female; but by the perfect male and female joined in true wedlock. Here is where you may look for the natural and true religion. The male element must not dominate the female, for this is the spiritual, and the female must not dominate the male, for he is her shield and covering, her balance and her strength, and in him resides the germs of life. One thing is the true type of another, as within the material resides the spiritual and life covers itself with matter. Yours from the ethereal life, HARRIET BEECHER STOWE.

#### LETTER-NUMBER FIVE.

Man and woman must go hand in hand, or the world le pulled in the wrong direction; and the spiritual world must go hand in hand with the material world, otherwise the mate-

spiritual world is not very far beyond the earthly world in knowledge, or the understanding of natural laws; at least not that part of it which is in immediate rapport with the earthly world; so that whatever we comprehend here concerning natural and scientific laws, we hasten to give to some sensitive of earth; and thus of religion, and so of all things.

If men and women cannot be separated on earth, they cannot be separated here; consequently if a woman must have a home, either here or on earth, the man must share it with her as on earth, and together they must construct or build it. If she must care for little children, he must aid her, just as he does on earth.

Now I hope I have made it clear that we cannot exist here in the spirit world without homes, without schools, without temples of wisdom wherein to teach of natural laws and scientific truths; and when something of great importance is discovered, as soon as conditions will permit, it is given to the earthly world. Wireless telegraphy has been well understood here for a long period of time, but until spiritual beings could work with and impress Marconi with all the details concerning it, it could not be given to earth; and thus with nearly all the advanced knowledge of the earthly world. On the earth you talk a great deal about scientific men, but little or nothing is said about scientific women. Now it is quite different here, as it soon will be on earth. Just so long as woman is ignored in the scientific field, man will not arrive at the perfect solution of scientific problems.

Observe how it is now: Man thinks he has a scientific fact all right; immediately another man discovers some other fact that upsets the first one; and thus they go on; what is scientific today is unscientific to-morraw, 'As Lilian Whiting well says, there is nearly always a way of dissolving facts. A fact is supposed to be something that is scientifically true, but there is a higher, spiritual law, or solvent, that dissolves the fact.

Now I read this in the mind of the medium, or, rather, I was asked to give my opinion on the subject; and I say, Miss Lilian is right and so was Emerson. But you ask: "How are these things managed in the spirit world?" I will tell you. Men and women do not separate themselves here as on earth. When once a man and women are united in the true

marriage, there can be no separation; they are one, and work together in all things as one. Together they build their home. Together they rear the little buds of immortality that they receive from earth. Together they erect and manage schools-not one man and woman alone, but by joining with others like themselves; and the higher spirits erect temples of wisdom in the same way. A man does not go to a temple of wisdom without his wife, nor a woman without her hushand, they are one. Now this is what we call the higher law, or the law by which all false, so-called facts of earth are dissolved.

A man here cannot set up a male God, for he is at oneness with the female half of himself; and when he is at oneness, he cannot conceive of a male God. You see the higher law dissolves the male Jehovah. But there are thousands, aye, millions of spirits here in the spiritual world, who do not, as yet, perceive higher laws; and it requires quite a length of time before they can be taught to understand them; so that there are all grades of spiritual beings, from the lowest to the highest, just as there are people on earth.

I do not mingle much with the lower grades of spirits, consequently cannot tell you all about them; but they are for a long period of time very much like the people of earth; they do not yet understand the higher marriage law, consequently are more or less promiscuous in their attachments to each other-they also compel the female into subjection by their dominant will-power, for will-power can be exercised for evil as well as good. Among these are to be found the spiritual parasites of earth; these do not marry but say there is no marriage in the spirit world; they also incite many on earth toward free-love and promisculty: they love and attach themselves to men who drink and gamble; to those who drug themselves with morphine and chloral and other sedatives and stimulants; they hang around boys and young men that they may enjoy the fumes of tobacco; they incite these same youths and men to pollute innocence-defile it and tear it from its pedestal-they incite society to say to these young men: "Oh, it is expected that you will sow some wild oats, but our girls must be pure." for these evil spirits know that these same pure girls and women will surely be defiled by these same young men and the old ones, too. Now we are coming down to pandemonium. They incite nations to war, fighting for their country. These spirits seldom have homes for they do not believe in the Eternal True Marriage. They do not care for little children; they are too sensual and selfish, but they are more or less the cause of thousands being sent here who never ought to have come, and these the higher angels must care for, the lower ones will not, that is as a rule: of course there are exceptions.

When I become conscious of all these things, I feel like crying out: "Come up out of her, oh, my people!" What is the cause of all this misery, suffering, wrong-doing and evil? Where is the cause? Let us strike at it. Let us remove it, if possible, or aid in removing it. But no one will ever be able to reform the world without understanding the real cause of its wickedness and consequent misery.

Friends, I beg of you not to raise your hands in holy horror when I tell you some of the main causes: Untrue and false marriages are among the first and worst. The male dominating the female, is another as had. Society women with false ideas of home and the duties devolving upon them as mothers, another. Priests and ministers setting up a male idol and calling it God, and requiring the people to fall down and worship it, another. Teaching young men that they can do with impunity what would be horrible and disgusting for a woman to do: This is among the very worst.

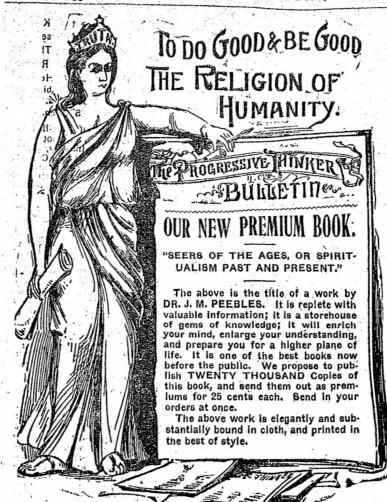
Go out into the streets of any large city and observe the vileness of its youths and men. A pipe or cigar in nearly every mouth, puffing vileness into the air together with the filth of their own personalities, for clean and pure persons, mostly women, to breathe, forced to breathe it, there is no way of escape. Look down upon the sidewalks at the vile pools of filth ejected from their nasty mouths, and ladies must walk upon the sidewalks, their is no other way, and their robes must be bedraggled and smirched by it.

Now listen to the talk of these men and youths, made up of vulgarity, profanity obscene jests, slurs against the fair fame of women, and boastings of their own villainies. Go into the liquor saloons and gambling dens and observe; and from these to other resorts where those who were once your innocent daughters are now the victims of these young men whom you taught that it was expected that they could and would sow some wild oats, and this is what the wild ots have grown. What a crop! Harvest it! It belongs to all who teach young men that they can sow some wild oats. Now go into your police courts, penitentlaries and nrisons. Look about you and weep-absconders, burglars, thieves, murderers, vagabonds, confidence men, swindlers; at fault in its teachings, and this is the result. The wrong which it has taught turns again and rends it asunder. Now when truth takes the place of error, all this will vanishwhen society teaches boys, youths, and men, that they are expected to be as pure and innocent as girls and women are expected to be-that one sex should be as pure and good and free from vile habits as the other—you will have better resuits. When young men and maidens are taught to marry right, and for no other reason than because they truly love each other, and are physically, mentally, and spiritually adapted to each other, then they will be happy, and their children rightly born, and born good and not evil, . When girls are taught that home, wifehood and motherhood, are of the utmost importance—here she is most needed and not in society-and she must teach her boys and girls that one must be just as good and pure and free from guile and bad habits as the other-then you will have better results and the wild oats will not bring forth such a plentiful harvest.

When a world of men could not prevail with all their orarial world would sink into degradation. Consequently the tory, yet bath woman's kindness overruled.—Shakspeare,

(To be continued.)

READ OUR NEW BULLETIN. 1903 LILIANWHITING'S BOOKS



#### THE CAPTAIN OF THE ROUT.

never have been any place on earth That I couldn't pick up some good;— Some useful lesson to help me on

To a nobler womanhood. For it works us weal to do others good, No matter how small the deed, Or word, and we know that like brings

As true as a planted seed. There's never a time, if we speak at all, That we cannot say something true-Something inspiring to wholesome

thought. More needed, maybe, than we knew. it may flash back in an instant speech From a half-awakened soul-A first thought-gem, as one little fish

May tell of a coming shoal. There's so much brightness scattered about. . 1-

In the minds of women and men, Which has not anyay to express itself And so must grow dim again. Go, dig in the soil of ignorance, Smothering human kind;

Disturb the dirtiwith the spade thought . a.
And the palsied souls unbind.

You will see them stretch, arise and Joy full of a freer life, And you can help them by guiding on Where thought is with action rife.

For nothing will help one, body and Boubac Like using one's latent powers!

We grow self-centered, and happiness,

And victory are ours. it isn't much good to go and sit. Where the others all talk to you. Express yourself, in your own best way. And gain an extended view. Take hold and think when the others

think, Sift well what they have to say, And dare to differ, and tell them why, If lions are in the way

The time is past when the women and Are putting their thinking out To jobbers; they do it themselves to

And lo! there's a scampering rout Of fat old Errors, and crippled Wrongs, And pet-poodle sins, tricked out, In arms! But nobody lays a hand On the cantain of the rout!

'And who is the captain?" Oh, Free

Thought,—
A giant young and trim; His head is like a Grecian god's, And he is strong of limb.

He is calling the undiscovered ones. From the debris of the Old. To dust themselves, and follow him
To the heights their eyes behold.

EMMA ROOD TUTTLE. Berlin Heights, Ohio.

#### LIFE.

Two little children at dawn of day, Laughing and romping in merry play, In the pleasant springtime weather The brooklet flows close by at their feet,

And the hirds in the hilltop, and butter cups sweet, Nod and glance as the waters meet,

And they sing and dance together. Oh, swift are the hours and gay are th flowers In childhood's sunshine blowing, And the skies are bright with a sap-

phire light.

And the hours in a whirl are going. A maid and a youth in the noonday sur Talk of the life for them begun

In the pleasant semmer weather. The lilies bend down low at their feet And the roses breathe out odors sweet And their lips full oft in true love mee And their lives flow on together. Oh, bright are the flowers in love's gold en bowers

When happy bearts are beating,
And soft are the skies where love
dreaming life And the weeks in a dream are fleeting.

A man and a woman at close of day, Wander along through the forest gray, In the golden autumn weather. -The leaves, are russling at their feet, And the branches above them in arche

meetn'r. slc And they wander along together. Oh, how quint thonways of our latter days go it

And the slores bend low with their

clouds of woe. And the months are serenely going, Two narrow graves in the moonbeam's

light,
Clad in soft robest of nurest white,
In the snowy wintry weather.
The river flows on dark at their feet,
And the snowflakes above them gontly

beat, and dream together. Oh, safe at last from the world's cold

blast, Side by side their forms are lying, Life here is done, Life there begun, And the years are swiftly flying.

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### ORTHODOX OPPOSITION.

Down With Spiritualism, by Fair Means or Foul.

To the Editor:-It has been some time since I have written anything for your columns, and I have no doubt many of your readers are wondering at my silence, for some of them told me before I left the United States that they should watch for news from me from time to time.

To my friends in America then would say, since coming to England have been so busy in other ways I have found but little time for writing; then I am entirely isolated at present from those having any sympathy with my work or my views respecting spiritual matters, that I find but little to write about which would interest Spiritual-I have kept a little in touch, however,

with the American Press Writers' Association, which I am glad to say is a live institution and growing rapidly. In this organization are many who write occasional letters to the press on Spiritual istic matters, and many of them also read The Progressive Thinker, To these and others, I wish to say orthodox opposition in this country at the present time needs their attention. Within the past few days a number of pamphlets have come into my hands (through the influence of an orthodox relative) which are all against Spiritualism The authoress is a Scotch woman, I believe; her address is Mrs. E. M. Hardie, 69 Duthie Terrace, Aberdeen, Scotland. The pamphlets are styled The Apostasy Series, are ten in number and they are being extensively circulated by ortho-dox people. I think it would be advisable for some of our Biblical scholars to get this series of pamphlets and fire a few shots at the enemy from the Spiritualistic fortresses. Here is a glorious hance for Moses Hull and our Editor.

at Large, Hudson Tuttle.

From Iowa or Ohio to Scotland is rather long-range firing, but our guns are built for long distances as well as short, so let us hear from them and make a loud report which shall be heard from end to end of the United Kingdom. Spiritualism is no longer called a

fraud, no attempt is made to deny the phenomena, but it is the philosophy which is now being attacked. "Demon teaching" is the latest title for our philosophy and our inspirational and trance speaker, "Demon teachers." This shows up the spirit of the orthodox authoress who is probably in the employ of the Roman Catholic church, although this is not advertised publicly,
The work of Andrew Jackson Davis

s denounced and "Nature's Divine Rev elations" is described as the text-book for the "Demon teachers" and we are told by this wonderful authoress that all Spiritualists endorse the doctrine of "Whatever Is, Is Right." She further goes on to say that "in all my searching have found nothing that brought me to the clear philosophy of Spiritualism like Dr. Child's book. "Whatever Is, Is

I wonder how many Spiritualists endorse Dr. Childs' views. I for one certainly do not. The trusts exist in but I do not believe they are alone war is a means of settling interight. Wal is a means of setting inter-lational disputes, but I do not believe in it. Drunkenness is prevalent in Eng-land and America, but who believes it is right? We might enlarge on this indefinitely, but of what avail is it? The attitude of the church toward

Spiritualism to-day is simply this: Down with it, by fair means or foul. Let Spiritualists show them they cannot trample us underfoot without making a desperate resistance. The Amer ican Press Writers' Association will attend to their part of the work. WILLIAM E. BONNEY.

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# OGGULT MYSTERIES.

# THE STRANGE STORY OF A DREAMER'S GREAT FORTUNE

Stratton will contest has been ended by present site of the great Independence compromise and thus closes the last mine there were some prospectors' chapter of the story of a strange for- cabins. tune. Winfield Scott Stratton said during his lifetime that \$50,000 was enough | these cabins, occupied by Frank Fergufor any man to live on. He had accum- son, now an alderman of Cripple Creek, is not palpable have become convinced ulated a fortune of many millions of a gaunt, ragged figure, white-haired and | that they have among them a miracle dollars. Yet he cut off his son, Irving feeble. It was Stratton. Harry Stratton, with a legacy of \$5\$,000. On that provision of the will hung the asked. romantic fight for a fortune. Young Stranon did not win, in fact, although and potatoes in the corner, and to help our miracle worker does is performed

tended it should go-to charity. ideas of what charity should be, yet it is

said here that he never gave a dollar shoes," said he. that did not do 100 cents worth of good. the poor will be built. It is to cost \$1,- feet on the snow. 000,000 and have an endowment of \$10,-000,000 and will be one of the greatest bunk too tight for me. You can have charities of the century.

But there is another disturbing featare looming up. Irying Harry Stratton fitted perfectly. Then he once more ence mine was "salted."

DERBILTS. "WHAT THE WORLD sleep. GAVE ME I SHALL GIVE BACK TO THE WORLD," WAS THE ELDER STRATTON'S THEORY, AND HIS PRACTICE.

### A Dreamer of Truthful Dreams.

The suit was the last act, the windup, the affairs of a dreamer whose dreams came true.

And in the background, behind the out for the south side of the hill. cloak of secrecy and legal finesse, were the forms of two mysterious women, was worth \$15,000,000. He picked up a with a dozen others, actually saw the who may yet fight for the fortune, as bit of rock on the hillside and examined the elder Stratton's wives.

romance from his boyhood to his death. of gold. That he succeeded near the close of his days in realizing all the dreams of his life is due to one of those remarkable recompenses which nature sometimes deals out to the visionary and imprac- named Independence in honor of the and it did, louder and louder. We heard tical.

gan in 1848, Winfield Stratton was in headed back for Colorado Springs, his his babyhood. He was the only son in home. His wife had secured a divorce a family of nine children, which was in for "failure to provide." The divorce itself a handicap in many ways. Born was doubtless a just one, as not one in Jeffersonville, Ind., he grew up in man in ten million can sit down and that town and was educated in the dream of finding money and then find public schools. At the age of 17, Strat- it. ton was apprenticed to a carpenter.

"That boy won't amount to much. reckon," said his employer; "he ain't He's got the gold fever."

he had a chance to gratify his tastes. dreams of the clear crystal skies, the he accused of deserting him? wine-like winds and the snowy minarets of the Rocky mountains. One day he anybody," he said. boarded an emigrant train for the was Sioux Falls. Another period of ried again. westward, to Omaha, to Lincoln, and son's education, and afterward the boy finally to Colorado Springs.

# His First View of the Rockies.

In speaking of his first view of the mountains, Stratton once said: against the skyline, spotless and fresh ton developed other properties, includfrom the hand of God, just as they had ing the Washington, Professor Lamb. stood since the cooling of the world. I Blanche Placer, Corrigan Chief, May knew that in the flery crucible of their Raymond, Smuggler No. 2. Wilson birth veins of gold and silver had fil- Creek Contact, Buckeye Sphinx, Wontered and flowed from summit to base, derland, and Wilson Creek Placer, on and I believed that I could find them. Not that I wanted the money particular- Nos. 1, 2 and 3, Lottie, John A. Logan, ly, but I liked the work."

woman's careful foresight, she opposed country, and the Independence was the it bitterly.

Nevertheless the craze grew upon him day by day, and finally he invested his money with some associate in the Yretaba mine, near Silverton, Colo., in Gold Crater Mining Company, of which the San Juan country. He went to that he owned two-thirds of the stock, and region on the backs of burros, but the he owned one-fifth of the stock in the mine proved a failure. Mrs. Stratton, Portland company, which at one time patient under the loss, said nothing. Several years followed, during which money as a carpenter during the win- terest in many other properties. But ter and spent it in the summer wander- through all his increasing prosperity

veins.

# Gold His Only Thought.

Gold, gold, gold, was the subject of and never forgot his friends. Mr. Fereach day of tramping and pondering this story of Stratton's gratitude: over the foothills his circumstances were becoming more straitened.

new to Mrs. Stratton she rather smiled in front of my house one day, and Stratupon it as a healthful sort of outing for ton jumped out, and, coming, to the her husband, which might some day door, asked: 'Is Frank around?' .'No.' make her a rich man's wife. But as replied my wife, he is in the hills some time went on and his absences grew place.' 'Well, here is something for more frequent and more extended, and vou; you understand, it is for you, Mrs. her own privations correspondingly Ferguson stood holding the envelope in harder to endure, she developed an her hand while the old man mounted aversion to gold-seeking.

enough for her, she said. It didn't yield pecunious, and bassled. Mrs. Stratton Stratton's, told him about the young from overwrought emotional stress. It said that it was the last call for her. man. The next time he went away he needn't return with any expectation of finding | Stratton for years, and he hasn't any

But Stratton donned his old ragged the young chap in the morning and overcoat, snouldered his pick and grub- keep an eye on him until he gets away,"
kit and again went forth. He trudged said the man.
into the neart of the mountains and for a month or more nothing was heard ton. The man told Stratton how the land still a little more under the urging can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for lazily at first, and then do a little more actual cost of the samples, postage, etc.

Colorado Springs, Colo.—The famous, from him. Twenty miles from the

One snowy day there came to one of "Got anything to eat in here?" he

Ferguson told him there were bacon by compromise he will be given \$350,- himself. The two men were acquainted, 000, most of which must go for attor- and after Stratton got thawed out a litney's fees. The rest of the mining mill- the he cooked himself a meal and talked ionaire's fortune will go where he in- over the prospects. Ferguson asked him where he was going. He replied Winfield Scott Stratton had strange that he wanted to go to Wilson creek. "But I wish to goodness I had some

Holding up his feet, Ferguson could By the compromise it is now made cer- see where the soles were worn through tain that the Myron Stratton home for and he had been walking with his bare

> "There's a pair of boots under the them, if you want," said Ferguson. Stratton tried on the boots and they

and the estate are now defendants in a went out into the snow and plodded \$6,000,000 demage suit brought by the away toward Battle Hill. A few months Venture corporation of London. This later on the evening of July 2, 1891, he corporation alleges that the Independ- camped out at the head of Wilson creek, not far from Battle hill, No more notable case than the case | On the following day he prospected his friends and to satisfy students of

closed this week has ever been tried in all over the north side of the hill with. the various forms of occultism who "The great doctrines of the Gospel know anything of. FOR WHICH THE SON PLAYED WAS | than ever he made his camp, and roll- | power. A FORTUNE WORTHY OF THE VAN- ing himself in his blankets went to

#### Dreamed and Found a Fortune.

In his sleep he had a dream that proved prophetic. He dreamed that the entire southern slope of Battle Hill was ment of his friends and his friends' covered with gold mines. When he awoke on the following morning he was so impressed with the dream that he hastily dressed and, after breakfast, set

Ten hours later Winfield Stratton it. It was heavy and quartz-like. He The life of Winfield Stratton was a made a blow-pipe test and found traces

Strange to say Stratton felt exultant. not for the sake of the gold, but for the triumph of his theories.

He staked out a claim which he ed that the key should strike louder day. He also staked out other claims When the gold rush for California be- in the immediate vicinity. Then he

### Returned to Illinois.

A son had been born and Mrs. Strattriffin' or anything of that kind, but he's ton had returned to Illinois with the always pickin' round rocks and things, child. So it was that the old whitehaired man sat on his doorstep brood-It was several years, however, before ing bitterly. He was deep? hurt. He knew that the separation was effectual When he was twenty years old he went and that there could be no reconcilia- trickery. to Eddysville, where he clerked in a tion. He had been told that his mine drugstore for six months. Mixing was worth millions of dollars. Should drugs was not to his taste. He had he share his fortune with those whom "Fifty thousand dollars is enough for

In this humor he sent his wife, years West, buying a ticket to a point as far afterward, a check for that amount, al-

as his money would take him. This though it was said that she had marwork and of saving, and he drifted, ever | He also interested himself in his

visited his father in the mining regions. but the bond between them was slight. The foundation of the Stratton wealth once laid, it began to roll up million by million. With the wealth which the In-"There they were, high and white dependence mine furnished Mr. Strat-

Battle Hill; the American Eagle, lodes Lucy, Brooklyn, and Wonder, on Bull Herein lay the keynote of his life, a Hill, and the Plymouth Rock group of passion for discovery. In Colorado five claims, on Globe Hill. The first Springs the real romance of Stratton be- year's output of the Independence mine. gan. He had \$300 in his pocket and in 1893, was \$60,000. When it and the was possessed of a good trade, but he adjoining Battle Hill properties-sixwanted \$3,000 to start prospecting with, teen in all—were sold to the Venture Before he could accumulate it he met corporation of London, in 1899, the mine a Miss Stewart, and after a brief court- was 900 feet deep, with four miles of ship was married. His wife was a most levels. It was said to be the most thorpractical woman, and when Stratton oughly developed and best equiped mine had saved up his \$3,000 and proposed in the world, as Mr. Stratton was the to go into the mining business, with a largest individual mine owner in this

#### largest individual mine. Dividends of \$12,000 a Month.

Mr. Stratton was president of the paid him dividends of \$12,000 a month. He finally sold out the Independence the dreamer of great dreams earned | mine for \$10,000,000, but retained his ining over the mountains in search of ore he never forgot his theory that "\$50,000 is enough for any man." This was the keynote of his later will. Stratton was extremely kind-hearted,

his thoughts day and night. And with guson, who gave him the boots, tells "After I had forgotten all about the boots and had gone up to Grassy to When the prospecting project was live, the Colorado stage coach stopped

the stage and drove off. When she The carpenter's trade was good opened the envelope there was \$3,000." In 1896 Harry Stratton, the son, a fortune, but it was safe and certain, called at the offices of the Independence the jarring of the walls. Then it began Finally there came a time of waiting mine, telling the superintendent that he to undulate, or so it seemed. The face and watching for Stratton that lasted was Stratton's son. The panagement longer than any of its predecessors, showed the young man some courtesies, and when Stratton returned, ragged, im- and, meeting an intimate friend of

> "You're getting taken in. I've known son. I'll go down to the Springs with

ENTERS A DENIAL.

the mine managers had done "the proper thing" by him.
"Proper thing," said Stratton. "Young man, you have been meddling with something that is not of your business.

boy had said he was his son, and how

"There," said the friend, "I told

"Oh, as to that," sald Stratton, "I

guess he is my son all right."-Chicago

YOUNG MAN'S MIRACLES.

MAKES A PIANO PLAY AT COM-

MAND BY MYSTERIOUS POWER.

Can Lift a Child With His Fingers by

Two Hairs-Trustworthy Witnesses

Bear Testimony to the Wonders--In-

St. Louis, Mo.-Doubting Thomases

of this city and state possessing all the

Missourians' desire to be "shown" what

worker who performs feats such as no

magician or prestidigitateur in the

whole range of East Indian thaumatur-

gy ever successfully attempted. What

through some mysterious power which

he says he does not himself understand

and cannot explain. He makes a piano

play at his command, causes a heavy

picture to swing two and fro upon a

wall at a word of command from him

and with his thumb and finger lifts a

little girl off the ground by two of the

These marvelous feats have been per-

formed this winter many times in the

presence of numerous trustworthy wit-

nesses. The performer is a young

Ohio man named Charles Adams. He is

barely 23 years old, a musician by pro-

fession, a teacher of the plano and a

composer of songs. His remarkable

gift at thaumaturgy, he says, is simply

the influence of mind over matter, so

far as his comprehension of it goes.

His apparently supernatural perform-

ances are the result of a wish to amuse

Skeptic Relates Experiences.

A spectator whose habit of mind is

unusually skeptical, gave the following

account of a private demonstration re-

cently given by Adams for the amuse-

"This young man, lately arrived from

Ohio, caused a heavy framed picture on

he stood, to sway back and forth, mere-

ly by commanding it to move, while I,

picture move at his command. He

struck a certain key on the piano and

stepped back fifteen feet from the in-

strument, commanding that key to

sound. Almost instantly a faint sound

came from the plano—the note that he

hau struck. The wonder worker insist-

the sound and we saw the key move.

and the piano, to ascertain if it were

possible for Adams or any other person

inspected the mechanism of the key-

board, particularly the key that sound-

ed, and found nothing suggestive of

ment of facts. What I saw I saw. What

I heard I heard. I know no more about

moved when he commanded it to move

and the piano played when he com-

the man's power was the swaying and

tempt it oftener than necessary, be-

Some Interesting Experiments.

"Adams turned his back on us and

"'Move!' said Adams, addressing the

"A streak of high light reflected from

the gasjet on the chandelier in the mid-

dle of the room ran from top to Juttom

of the picture on the left side. I saw

this quiver slightly, as it would from

in the picture moved outward. It was

"I heard a woman gasp as though

"'More! More! Move some more

exclaimed Adams, his fists clenched, his

eyes staring at the picture, his fiot

picture. 'I tell you, move! move!'

faced the picture. He extended his

cause, as he explained to me, the strain

manded it to play. That is all.

cealed for my discovery."

is no part of his gift.

publication as follows:

back row.

uncanny.

manding it to move.

netuous, compelling.

was a vocal shudder.

stamping the floor.

"Now, I am simply making a state-

longest hairs upon her head.

this thing occur again,"

them you had no son."

His Ability.

You get out of here now, and don't let Rev. Dr. Hinckley Says the Kind of Heresy Dr. Rainsford In Accused of Is Merely Progress in Religious Thought -He Declares Science Has Refuted the Bible-"It Is Too Late," He Says, "To Maintain the invidenrability of the Old Church Doctrines. They Have Been Hopelessly Shaken."

Defining the attitude of men like Dr. Rainsford as progressive and not heretical, Rev. Frederic A. Hinckley, pastor of the Spring Garden Unitarian Church, Philadelphia, Pa., said in an address delivered recently, that it is too late now to maintain the invulnerability of the old church doctrines, as many of them pertaining to the immaculate concepfluence of Mind Over Matter Secret of tion and the fall of man had been hopelessly shaken by the evolution of mod-

> "No one need be surprised," he said at the widespread conviction finding its way slowly into all denominations, at least in the form threatening suspicion, that Jesus had a human father; that there has been no fall of man, but a constant ascent of man; that each of us must work out his own salvation; that the great leadership of Jesus was not a monopoly, and that those children of the Infant who never came within His influence are not helpless in the struggle of life.

#### Shattering Old Beliefs.

"We have been hearing a good deal in Philadelphia for the last two weeks about heresy through the medium of the public press; the controversy now stirring one of our great denominations has become public property. It contains some elements of large import to the general and religious welfare which I esteem it a right and duty to consider.
"The occasion which called out this

statement is found in some utterances at Lenten services by a supposed heretical rector from New York. And the danger involved to the Christian faith is said to have been greatly increased because young folk were present and the audience was made up of men and wo-

questioned by the heretical speaker are the infallibility of the Old and New Testament as the word of God, the miraculous conception and birth of Christ, fall of man and the redemption by our Lord Jesus Christ, who made upon the cross a full, perfect and sufficient sacrifice for the sins of the world, who became thereby the propitiation for our sins; the one mediator between God and the wall, twenty feet away from where

#### Revision of Thought.

"To question these doctrines is declared to be heresy. Men have thought a great many things in the past which, wiser grown, they do not think now. "No one need be surprised at the growing and spreading conviction that certain portions of the Bible have been shown to be in error, and that as a whole it is not one infallible book, but a literature varied in kind and in quality.

"All this is what has come from living in a white light of modern science. "Immediately after each of these For a long time the human mind was manifestations I made a minute and not free to exercise its functions in the thorough examination of the picture realm of religion.

### Old Bellefs Won't Stand.

to have any mechanical connection with "It is too late now to maintain the inthe objects. I took down the picture, vulnerability of the old church docremoved it from the frame, separated trines. They have many of them, and its parts and found absolutely nothing certainly all of those included in this reto indicate that any trick or device had cent statement, been shaken hopelessly. been employed. I passed my hand unin proportion as thought has been free der and over the plano, between it and to deal with them. Adams, and opened the instrument and "That is why you and I in common

> with so many people have been accustomed to think that in all denominations people are far in advance of the creeds which have been handed down to them from the past.

"But here we have a deliberate reaffirmation of the Old Errors made by the nature of Adams' power to perform thinking men and the declaration that these extraordinary feats than you to question them is a heresy that must know. I only know this-the picture be driven from the church.

# Heresy is Progress.

"Those who oppose heresy assume "The process by which these feats | that what already is is complete and were performed I do not profess to un- perfect. They dislike instinctively the derstand. If they were the result of spirit of innovation, the spirit which is ing of the new societies he has organ- Death Defeated, or the Psychic Secret mechanism it was too artfully con- constantly making all things new.

"Now I want to say that heresy is the Adams' power has become known to first step in all progress. You cannot many people and he is constantly im- find in any realm of thought or of action portuned to exert it for the finding of any progress which does not begin on hidden treasure, the location of mines | the supposition that there is something and like matters. He says his gift | better than the established order.

could only be used in a telepathic sense. "The signers of the Declaration of In-If, for instance, a man had hidden treas- dependence were all heretics. ure from others, and the man was struck out from the old idea of things in brought before him he might be able to a way that startled mankind. Every force the secret from the man's mind, great advance, of which we have had He has been asked to foretell the out- so many in religious thought and praccome of horse races, but this, he says, | tice, marks the breaking out of a new heresy. Savonarola was a heretic. Mar-The most astounding manifestation of | tin Luther was a heretic.

"Heresy cannot be driven out. It so vibrating of the heavy picture hanging inspires men to be enlisted in some on a wall situated about twenty feet | honored movement that they will never from him. Mr. Adams does not at surrender."

on him, physically and mentally, is so great that its performance wrecks his of the master. That was the way with nervous system for several hours after. the picture. At first it was a shudder and a vibration. As Adams commanded the motion seemed to accelerate until the picture swung most unmistakably. A detailed account of his performnow out from the wall and back again, ances is given by a writer in a recent then from side to side. There was no doubt about it. There was no optical "He told those present to look steaddelusion in it. The streak of white factly at the picture and to so dispose light stood still and the picture moved their minds that every other subject or its glazed surface beneath it. thought be eliminated except a strong "'G-r-r-! Ah!' Adams made an un-

desire or command that the picture translatable noise in his throat and move. This thought should be pro- dropped into a chair, with his head in jected toward him. It is not easy to his hands. At that instant the picture obey an injunction of this sort if one is stopped stock still.

not in the habit of doing it. The mind "I went immediately to where the picbecomes rebellious and stubbornly ture was hanging and pulled it from the wanders either to the ridiculous or to | wall. Nothing there, I sounded the the contemptuous. I suppose we all wall. It was solid brick covered with tried to project our thoughts at him, plaster and wall paper. I then lifted nevertheless some of us wandered, for the picture down. Here, I thought, is I heard a contemptuous sniff from one the secrete woman and a giggle from a girl in the

"But when I got the picture to the floor I found that instead of its being on canvas it was painted on a tile or sheet of porcelain an inch thick. Down arms behind him, pulling them forward, the back was a thin piece of wood about as if drawing something from us. We live inches wide wedged into the frame glared at the picture, mentally com- to hold the porcelain plate firm. With the frame the picture weighed sixty pounds or more. I sounded it with my knuckles. It rang as true as a porce-Each command was more forceful, imlain bowl." ... Di ... 97/

> This wonder worker is of small stature. slight almost to the point of frailty, but with a remarkable head that seems to have enormous brain capacity.

# A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up w bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself. I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round

# SUGGESTIVE COMMENTS.

Stoddard Gray Seances-Improbable Report-Lot in Bad Business-Our Missionaries.

A cursory glance at The Progressive Thinker suggests a good deal. The General Survey is an encyclopedia of current events, and condensed wisdomand folly-gleaned from various sources. The report from, New York of the raid on the seances of Mrs. Stoddard Gray, I had read in secular papers. In such accounts we should make a liberal allowance for reporters' license (not to say lies), but there is enough loose work and ridiculous shoddy among professional mediums to give an air of probability to almost anything that may be reported. Much of the prejudice voiced in these reports is due to the bad faith, and absurd performances of many who profess to represent Spiritualism by startling phenomena. Whatever may be the merit or demerit of this particular case, the account is in keeping with many others that have occurred. For instance, I read that "There was an attendance of 150 persons who paid one dollar each for admission, with the understanding that face the stamp of improbability. It must have been a very large seance

room to admit 150 people. But the promise to show the faces of Lot and Mary Magdalene is simply ridiculous. Who would know them if they did apwere acquainted with those two notable shades of the remote past?

I have seen a face at Mary Andrews' seances at Moravia, in a good light, and close range, that I recognized, unmistakably. But it was not the face of Lot or Mary Magdalene. If it had been it would not have interested me, for I never knew them. THIS ONE PRETENSE IN THE

STODDARD GRAY SHOW IS

STRONG INDICATION OF SHAM. In Mary Andrews' seances, hundreds of people from all parts or the civilized world, saw and recognized, and frethat was impossible for the medium to

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All that brings true happiness. Old age life's winter season, Brings the close of earthly life.

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

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

Activity Among the Enemies of Spiritualism.

Far and near, the preachers have been exorcised to preach sermons against Spiritualism. For some years they have ignored it, keeping a dignified silence, that it might die. But it has not given up the ghost, and has become more and more active. Church-members have been led astray by the seducing voice of spirit friends, and something had to be done and quickly. Whether this new line of policy will meet with better success time will de

The rather mild admission of the Rev. Dr. Isaac K. Funk, has been a thorn in the flesh to his brother ministers. He is a prominent man, of great business qualities, and thoroughly or thodox, or supposed to be. He received through a medium, a communication said to be from Henry Ward Beecher. It was a remarkable test of identity. ing for the return of a coin, loaned seven years ago. Dr. Funk declared he had returned it, but the spirit insisted and told him he would find it in a certain safe, under some papers. On returning home, Dr. Funk searched and Beecher told him he would.

The learned doctor made a statement of the facts and for the unmistakable character of the manifestation, a mild sort of admission. Mild qualified as it even to most despicable defamation and falsehood was being resorted to by the clergy, little and great, it was a red rag, exciting gtheir anger.

The Rev. Dr. Haldeman is an illustration of the ministerial animus. In a recent sermon he attacked Dr. Funk, and he paused not for the usual amenities, which are supposed to characterize po-lite society. He did not polish his sentences. He wanted them sharp with an ger and bitter with denunciation. "No matter how godly the man, I say that any minister of the gospel, or Christian

man, who says he has seen and talked to another minister of the gospel through a Spiritualist, lies. Only evil spirits appear to men after death, and surely Mr. Beecher's would not be an evil one. It is daring hell fire to go to one of these seances.

There have been and are some awful-

ly bad ministers of the gospel, yet it is too uncharitable to believe that they all are as a class so wicked that they cannot under any circumstances commune with any but evil spirit. Dr. Haldeman did not mean to say "only evil spirits appear to men after death;" he evidently inteneded to say only the spirits of and the degradation of all that was evil men after death appear to living men, especially to ministers. The heels of his thoughts became tangled in his words! We have charity for his use of men, especially to ministers. The needs of his thoughts became tangled in his words! We have charity for his use of the English language, though he has no charity for his brethren. We do not think Dr. Funk lies. He may be mistaken but he is not a lier. Pay Minet taken, but he is not a liar. Rev. Minot J. Savage, Heber Newton, the saintly Pierpont, the fearless Theodore Parker, may have been in error as to their beliefs in the truthfulness of spiritual phenomena, but they could not "lie."

If any reliance can be placed in the Bible it most clearly and unanswerably says that it was the spirit of Samuel that appeared to Saul. These reverends who so glibly refer this spiritual mani-festation to the Devil or evil spirits, should more carefully read this passage.

Rev. Shannon, of Toledo, was another of the enemy who shouted from the pulpit-top last Sunday. The Fox sisters confessed that they were frauds; ters confessed that they well flatus, the "Seybert committee gave Spiritualism a black eye"; and Spiritualism was least of all isms which inflicted the present time. If it is such a nonentity, why such wrath and effort? It is excu able to take alarm at a lion, but when the lion is dead, it is useless to fire guns and shout alarms of danger. It looks as though the gospel ministers had taken courage from this belief that the lion is dead, and now come bravely to kick and cudgel its luckless body! The gospel ministers are the bravest of men —behind their pulpits, where they can fire their blunderbuss at any one they

# M Journey to Purgatory and Back.

OPENING COMMUNICATION BETWEEN THE EARTH traction. AND THE SPIRIT WORLD-DEPRIVED OF THEIR ME. DIUMISTIC POWER AND SENT BACK TO EARTH.

Three young men of Bradford, Pa., sat for spirit manifestations in the law office of the elder one, at half-past eight p. m., September 19, 1893. The two younger men knew little or nothing of the phenomena, the older one had had some experience but scarce enough to convince him of continued life after death. The trio seated themselves about a small table and placed their hands thereon. In a few minutes loud raps were heard and communications were received.

The names of the sitters are given in a book entitled 'Death; the Meaning and Results," published at Lily Dale in 1901, namely, John K. Wilson, E. M. Dallas and J. L. Kramer.

These sittings were continued at short intervals for several months. Mr. Wilson became a trance speaker controlled by Charles Sumner, and Mr. Dallas saw many spirits whose oral messages, heard only by himself, were repeated to Mr. Wilson and by him recorded.

ting, the author, Mr. Wilson, records a very strange experience, which I now abridge.

Last evening at thirty minutes past midnight I locked the door of my law office and prepared for bed in my sleepingroom adjoining. I had taken off my coat and vest, collar and necktie. As I sat down to remove my shoes I felt a draft of air. I went to the window and found it closed: I went to see if perchance the door was open, but it was locked. Returning to the sleeping room and again sitting down to remove my shoes, I was startled to see two men standing, one a little behind the other. They were of swarthy complexion and peculiarly dressed. Not thinking of spirits I supposed they were robbers. I had some money and a watch and expected every moment to hear the command, "hands up." I gazed at them a few moments and then said, "What business have you in these rooms and what do you want?" The fore-

most one replied: "You evidently take us to be men in the flesh, but we are spirits, and have been sent here by our superiors to conduct your spirit to a place designated."

Strange to say, I felt a sort of relief to find they were not robbers. I said again:

"Who are you, and what do your superiors want of me?" The reply was: "It matters not: we are commanded and must obey, and so must you."

I began to feel drowsy. One of them came and took hold it for a second, and then my body and spirit were reunited. of my hand. I tried to speak but could not. The spirit ordered me to lie on the bed. I had to obey. The other one looked like me, standing between the two spirits, and I also saw myself lying on the bed. I thought: "Is this death? And if so, is it final?"

them through the solid brick wall. One of the spirits took He looked care-worn and I said: the lead, and bade me follow, while the other followed me. We began to move and were soon going rapidly. Our course was southeast. I could see hill and valley, river and lake, city and country. Not a word was spoken. Finally our speed slackened and we slowly settled to a lower level.

CATHOLIC PURGATORY, THERE CONDEMNED FOR Ion and in peculiar attire. I seemed to be the center of at-

Then twelve strangers approached me. I looked to the right, and horror of horrors, there stood E. M. Dallas about twenty-five feet distant. I tried to speak to him but could not utter a sound. He looked as if he wanted to speak to us. me. Around him was a group of men.

light. Well, men and brethren, shall this light rest on the spirit?' earth planet in the nineteenth century?"

From a vast multitude of volces, in thunder tones the response came, "No!"

The speaker then said: "We must see that these men are been permitted to go too far; they now know too much."

Again I looked at Mr. Dallas. He seemed puzzled and alarmed. Then a discussion ensued as to the better way of disposing of us. Some suggested the retaining of our spirits in the spirit world. Others argued that this would cause great annoyance to our captors and inaugurate a war of On the 26th of November, two days after the fifteenth sit-spirit forces. Then a spirit whose opinion seemed to have weight, argued that the better way would be, to discover not speak. There were thousands in the amphitheatre gazwherein the power of the two captives lay, and when found, to destroy those powers, and conduct them back to earth. This plan was approved.

> I then heard them say that I possessed mediumistic powers that might be dangerous, but what the powers were I did not you looked at me as if you wanted to speak. I could hear hear them define.

Again I looked at Mr. Dallas and was surprised to see building a solid wall about him. Little by little it grew until his entire body was encased and hidden from my view.

I thought: "Can it be that they have concluded to hold his 'No doubt this is sufficient. He will not be able to harm body and is made comfortable, after which return here."

at my office in Roberts' Block, at Bradford. Entering my He tried to talk to me but I could not understand what he

my watch and was surprised to see that it was 11:30 a. m. the same spirits who had conducted me away. When I en. came up to me and both made passes over my body. I could I am an early riser, seldom sleeping after 8 a. m. I thought | tered my room I saw my body in the same position I had left not stir nor speak. In a few moments I saw myself, or what of Dallas and said to myself: "Can this experience be real? it. My spirit was drawn to the motionless body and finally and will I find his body cold in death?"

Putting on my vest, coat and overcoat, I started out to find Dallas, whose room was a short distance from my office. little while ago. I rose and hastened here to see what had Feeling at first weak I soon grew strong. I tried to ap. As I opened my door I met him. Grasping his hand I said: proach my body, but was unable. Then one of the spirits "Dallas, I am glad to meet you this morning." I was about said, "Follow us." I was powerless to resist. I followed to tell him my experience, but on second thought I refrained.

> "You do not look well. Has anything happened?" pen to you last night?"

I answered evasively: "No, not much; why do you ask?" He said: "John, I am afraid we will not be able to commu-In a moment I had entered a very large room with an oval nicate again with our spirit friends. I have had a very

were dressed like Egyptians. They came to my bed and fice at 3:30 p. m.

sald: "'We have been sent her for you and you must go with

"Then I was frightened. I tried to move but could not The men about me carefully scrutinized me, and one of stir. I tried to speak, but could not utter a word. I saw my strange place already described-tall, swarthy, with black them who seemed to be the leader, said: "So these are the spirit separate from my body and I saw my body lying on the hair, high forehead, receding chin and piercing black eyes. men who propose to bring to the planet earth this great bed. I thought, is this a final separation of body and Without getting the water Wilson stepped back to the bed.

"The strange spirits said: 'Come with us: we have no time to lose.' - I followed them. We passed through the outer wall of the room, and started at a high speed. I could see long stretches of heautiful fields, now a forest, now a village. prevented from accomplishing their purpose. They have now a city. Finally we settled down at a lower level, and mand that you absent yourself from here immediately." all at once I was ushered into the presence of many thousands of spirits. They seemed to be in commotion. After a few moments a tall man of swarthy complexion and piercing black eyes approached me, accompanied by others, and said: 'So, this is the spirit of whom we have heard so much?' My guides answered: 'This is the spirit.' The boss then said: 'You did well to bring them here.' I could hear, but could ing at me. I was riveted to the spot. I wondered if my spirit was to be retained or permitted to return. Soon I heard an order to bring your spirit there. I looked and was spirits. Dr. Shoemaker says: 'We have learned something amazed to see you standing a short distance from me, and them argue about your possibilities as a medium. They said: 'So, these are the individuals who have been selected that he was invisible below the knees. The men about him to establish intercommunication between the two worlds. were working at something; it seemed to me that they were They must be stopped; their work must go no further. The development of their powers must be arrested.' At the conclusion of sentences like this, loud shouts of approval responded. Some suggested our retention; others opposed the spirit and make its separation final?" Meanwhile the men plan, and it was finally determined that the best plan would appeared working upon my organism. Their leader said: be to build a wall of magnetic force about us which would prevent our spirit friends from approaching near us, and our cause again." Then he called the same spirits who had then conduct our spirits back to our bodies. So they began conducted me from my office and said to them: "Take this to build around me what looked like a solid wall. As it grow spirit from whence it came, see that it enters its mortal I tried to escape but could not move. I was rooted to the place. Finally I became literally walled in. Before the wall Immediately I seemed to be on the move, and realized that | had entirely closed over me I saw a face looking toward me was returning by the same route as I came, until I arrived that I am quite certain was your spirit friend Plum Mitchell. bedroom I saw my body lying just as I had left it. To it my said He came closer but was then forced to retreat. The spirit was drawn; I was at its side; my spirit hovered over opening at the top closed and I was a prisoner. Suddenly I lost consciousness and when I regained it I was being con-What awoke me from my slumber I know not. I looked at ducted back to Bradford over the route by which I came, by

entered it with the same ease it had left it. The strange spirits departed. I went to sleep and did not awake until a become of you. I am glad to see you are all right. But I am certain that what I saw last night was not a dream and that your spirit and mine were taken away from earth. I believe that many of those strange spirits are Egyptians, and that some are Jesuit priests. Some of them spoke our language. He looked at me a moment and said: "Did anything hap- I don't know how I got the idea, but I think the place where was last night and where I saw your spirit, is really the Catholic purgatory. Now, what do you think? You were certainly there."

Mr. Wilson replied that it was a wonderful experience but such things as they contemplated. celling. In the center arose a pyramid of seats occupied by strange experience. About 12 o'clock last night, or perhaps a did not at once tell him that he himself had had the same ex-

TWO SOULS, IN THE SAME NIGHT, CONVEYED TO THE, myriads of people, many of whom were of swarthy complex. little earlier, I undressed and got in bed in my room; before, perience, almost identical in detail. He deemed it better to I got to sleep I saw two men come into the room. I knew defer relating it until another meeting, which happened to be they must be spirits. I had never seen them before. They the next day when both Dallas and Kramer called at his of-

At this meeting Dallas began to feel very sick. Wilson assisted him to the bed. He lost consciousness. As Wilson turned to get some water he saw a strange man in the room. He recognized him as one he had previously met in the

The Egyptian was intent on Dallas. As he turned to look at Wilson he appeared to be angry. Wilson pointed to the door and said: "Sir, I know I have met you before in what I supposed was your abode. I now meet you in my own. You were master of your household. I am master of mine, and I de-

These words had the effect to expel the intruder from the place. Then Mr. Dallas began to revive and soon entirely

On November 27 at 8 p. m., the three men met again at the office and while discussing the experience of Saturday night and Sunday morning, raps were heard on the floor near the table. They seated themselves around the table. Soon Mr. Dallas remarked: "Well, well, this is strange. Here comes Dr. Shoemaker and Mr. Sumner, walking side by side with arms locked. Following them is a long procession of of what happened to you Saturday and Sunday last. Mr. Sumner will now speak through the organism of my friend

Presently Mr. Wilson was entranced and delivered a speech of one hour, a brief report of which is printed in the book. Among other things Sumner said that a certain class of designing spirits was violently opposed to spirit communications reaching mortals on the earth plane unless under the supervision and control of those selfish spirits. They had resolved to stop all manifestations through Dallas and Wilson, and to that end had conducted them on Saturday night to a place in the spirit world known as the "Catholic Purgatory." And no doubt the spirit that came vesterday intended again to take away the spirit of Mr. Dallas, to retain it indefinitely, and would have accomplished his purpose but for the psychic force of Mr. Wilson in repelling him. The rulers of Purgatory seem to have regretted their mistake in cleasing their two prisoners.

The mediumistic powers of Dallas were impaired, but were soon restored by a friendly spirit agency which succeeded in breaking through the wall in which he was enclosed. And Mr. Wilson's mediumship was likewise restored. Soon a telegraphic communication was established between the two worlds. At first it was by spirit rapping on the table, but by direction of the spirits a Gassner dry battery was set up, connected with a Morse telegraph instrument which, being connected with appliances in the spirit world, made the communications with mortals easier. The chief spirit operator was Dr. W. P. Shoemaker.

This novel method of receiving communications by celestial and terrestrial telegraphy combined was soon interrupted by the anti-progressive party in spirit life.

But I forbear to give details. Let the readers who want to know about the affairs of another life read the book. It contains nearly 600 pages, and, sad to say, ends with the frustration of all the plans devised by the party of progress in spirit life, and a confession that the time is not ripe for

Washington, D. C. WM. HENRY BURR.

return the compliment! These clerical gentlemen (excuse us, do. we take it back, for the plain clergymen) are doing the cause of Spiritualism a world of good by advertising, and their falsehoods and slanders.

Parkhurst and the Negro Question. Dr. Parkhurst is nothing unless sensational. When he undertook the moral dressed a la Eve, and then had them ar- world or the church. found the coin, just as the spirit of solves the vexed negro question. He church is, in his view, the christianity ing competent to be a law for themselves, they had masters that were a law to them. They ought to be thankful on the whole, that the institution existed, and such of them as are not drawn under any other system of governance would be better off if the institution still existed. It was slaverybut in its essence is only another name for subjection to mastery that is purely external mastery; and till a man can master himself, he is exceedingly unfor-

tunate not to have some, sort of a slave master over him." Have we gone backward fifty years "befo' the wah." and returned to preaching the "blessings of slavery"? Against the teachings of all great students of moral advancement, Dr. Parkhurst advocates that man can learn self-government by being governed as a slave. If this be true, then the more stringent the control the better for the advancement of the slave. The cotton planta-tion with its ceaseless grind, its whipping-post, lash and bloodhounds, is the paradise for those who cannot govern themselves. Sad day when the voice of the nation declared that the way to be strong was through the gates of free-That bondage meant weakness

fail, and hence according to Dr. Park-hurst, would be better off in slavery.

The Doctor has lived too late. Had he been on the stage in the good old days of slavery, what a paragon of an orator would he have been in the eyes of the slave-holding oligarchy! Now he is a trifle late for the negro, but he can be a sort of a feeler of the public pulse for the steel magnates, coal barons, and trust lords, who would inaugurate a slave-pen. And this under the pretense that control is good for any who cannot

control themselves. The only legitimate "compulsion" every individual has his just rights, and

choose, and there is no opportunity to selves and will not work or think as It Opens Up a Segment of Heaven on their would-be masters desire them to Earth.

The Resurrection of Hell.

Not many who commence reading Tolstoi's article under the striking title, "The Resurrection of Hell," will stop until they have finished it.

Tolstoi is a wonderful individuality purity crusade his ways were unlike He holds ideas in religion, morals, and any other minister. He entered the industrial and social life, that are peculdens of infamy and hired a couple of larly his own, and which are not in actheir inmates to dance before him, cord with the prevailing ideas of the

rested. Now equally sensational, he The christianity of the christian said in a recent sermon, "It was well of Christ reversed. Under the schemfor the negroes in the South that not be ling of the priesthood, acting under the influence and by the instigation of the Devil, the teachings of the Christ have been completely subverted, and a totally opposite system established, yet bearing the name and claiming the honor of being the system of Christ.

Under this priestly-devil regime, the church and society combine in the establishment of a system of spoils and greed, a system that tends to foster the principle of insatiate greed in human lives and hearts, instead of the system of love and altruistic thought and life

taught by Jesus. Graphically in his own way, does Tol-stol show how this substitution of devilism for true christianity was accom-plished, and how the so-called christian reception and practice of the false instead of the true.

"The Resurrection of Hell" is indeed scathing and merciless arraignment of the subverted church and the system of greed called society, as existing today. Whether we accept all his views or not, the notable author's presentation of the matter is worthy of study, and will excite thought in minds accustomed to dormant stagnancy or dreamy somnolence, accepting things of church and society as they are, without ques tion of right or wrong.

Somewhat Queer.

The position of scientific men, even those who profess to believe the manifestations genuine, is peculiar, to say the least. For instance Dr. Hodgson, when called on to express an opinion on of these instruments sound is projected the communication said to have been received by Rev. Dr. Funk, from Henry Ward Beecher. The ordinary mind has no difficulty of at once concluding that the test is remarkable and demonstrative of the spirit presence of the great divine. Not so Hodgson. He says that whether it came from a decarnate spirand unbearable than that of the old this it is impossible to eliminate the in-

fluence of living persons. If this be granted, then we are at sea, indeed! We believe in being careful in accepting evidence, and setting aside overnment can exercise, is to see that everything that can be explained by government can exercise, is to see that everything that can be explained by government can exercise, is to see that everything that can be explained by government can exercise, is to see that everything that can be explained by government can exercise, is to see that does not encroach on the rights of ried so far as to leave no firm ground The great struggle for liberty; the even this wonderful test was the result fabulous wealth and millions of lives of mundane mental influence, but if laid on the altar of freedom, according many such instances were adduced the to Dr. Parkhurst, was a failure, and bet- chances against such a cause would beand with him carry a goodly portion of credulity to the genuine phenomena by itative decision as to the day to be ob-the whites who fail to control them- prefering a pettifogging explanation. served, nor the proper mode of calculate

According to the Chicago American, Miller Reese Hutchinson, who was recently decorated by Queen Alexandra for his efforts in behalf of the deaf, invited some of his friends to his laboratory in New York, to watch experiments with his newest instrument for making it by a decretal, placing the crucifixion

Tests were made with six boys and four girls from the Institution for the Instruction of the Deaf and Dumb, who were enabled to hear the sounds of their own voices, piano music and conversation.

A girl born deaf dumb and blind clapped her hands when she heard her own voice say "mamma" and reached | crepancies and quarrels about the date out wistfully toward the piano when the musician stopped playing.

The most wonderful part of the invention is the transmitter. It is made of metal and hard rubber. It corresponds to a magnifying glass between an object and the eye. Sound enters into it and is marvelously magnified and projected against the auditory nerve. The transmitter is so delicate that sounds not perceptible to the naked ear are gathered by it and made audible. With this instrument an ordinary conversational tone to a healthy ear comes like the loudest shouting and a whisper in any part of a large hall is gathered in and heard distinctly at a great distance.

"I have worked ten years on this invention and have at last succeeded," said Mr. Hutchinson to the American representative. "The outlay of money was about \$50,000, but it is well worth the end. Consider how the afflictions of the deaf and dumb may be alleviated. The children from the New York Deaf and Dumb Institute who were brought to my laboratory had a heaven opened up to them during the test."

The invention consists primarily of transmitter, an ear piece and a small electric battery. It is less conspicuous than any other form of hearing instrument, no part of it appearing in sight except the ear piece, which may be covered with the hand.

The battery may be carried in the waistcoat pocket. The transmitter is worn under the folds of a dress and is no larger than a watch case. By means into the ear in a manner to stimulate the auditory nerve. The penetrating quality of the electric sound wave ap-parently disregards the mechanism of the outer ear and affects the inner ear

Origin of Easter.

Easter is an annual festival observed it, or by telepathy from a living person, by Christians in memory of the resurwhite slavery more merciless, soulless no one can determine. In a case like rection. Like the names of the days of the week, months stars and planets Easter is borrowed from the old Pagan mythology. Easter was the name of the Anglo-Saxon goddess of spring, to whom the fourth month in the year was dedicated. The early Christians had no such festival. Socrates (Eclesiasbeneath our feet. True we may think tical History) tells us that neither Christ nor his apostles enjoined the keeping of this or any other festival and that it was taken into the church in ter a portion at least of the negro race had remained in bondage! He has solved the vexed question, "What shall we do with the negro?" Rush him back into slavery where he can be controlled. Identical testing the controlled distinct testing the controlled into slavery where he can be controlled, distinct individuality, we betray our in- that by reason of there being no author-

ing it, discrepancies, controversies and dissensions arose which distracted the church, and became a source of mockery and ridicule to unbelievers. Some began the festival before the week, some after the week, some at the beginning, some at the middle, some at the end, thus creating a wonderful and laborious confusion. Pope Pius I, fixed on Friday, and the resurrection on the following Sunday. But the matter did not remain settled. It was a bone of contention at the Council of Nice.

A. D. 587, kept Easter on March 21, while in Italy April 18 was selected, and the churches in Egypt a week later. the year 455 there was eight days difference between the Roman and Alexan drine Easter. There were similar disin the Gallican church as late as the eighth century. The ancient British church had their own ideas about it also, and the Fathers and Latin missionaries had much bitter controversy among them as to the proper time. In 651 there was a double Easter; that is, while QueenEanfleda adopted the Ro walle QueenEanfleda adopted the Roman rule, and was keeping Palm Sunday, her husband, king of Northumbria, was celebrating the Easter festival. The Roman rule was finally established in England by Archbishop Theodore in England by Easter feet, the first Sunday after the 14th day is the first Sunday after the 14th day (not the full moon) of the calendar moon which happens on or next after March 21. This calendar moon, however, is not the moon of the heavens. nor the mean moon of the astronomers, but an imaginary moon created for ecclesiastical convenience in advance of

the real moon. The church of Russia and Greece, and the Oriental churches generally, still observe the unreformed calendar—their Easter falling sometimes before, and sometimes after that of the Western sometimes after that of the church.-Ency. Britannica

An Answered Prayer. Prayers were offered yesterday by a

score of devout members of the Ladies Aid Society of the Church of the Disciples of Englewood, that the continuous rain might be abated.—Chicago Examiner, April 16. Now here is a case where the God of

rain looked down into the pleading, upturned faces and brushed the clouds away. On the 16th of April the morning sun came up from the eastern horizon with such a bright, beaming face that all nature sang a loud hosanna to the king of day. Rain had been descending for many

days and all mankind were sick and tired of it, and no doubt had sent up many a prayer in the silence, but did not pray with the right kind of faith, perhaps, and a unanimous vote of thanks is due to the sweet and dauntless faith, as well as the sweet, upturned faces of this little band of devout Christian ladies, for the one day's cessation of the downpour.

Where is there a God who could be utterly heedless of such a prayer? Sure ly not the one who handles the machin ery of the American continent, and it is doubtful if any other god could.

"Healing, Causes" and Effects." By W. P. Phelon, M. D. Price 50 cents.

Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25

"Gleanings from the Rostrom." By a. B. French, Cloth, \$1. For sale 82

# Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and

### Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th. Let all Auxiliary Societies send delegates. Come yourself and interest your friends. GEO. B. WARNE, Pres't. I. S. S. A.

Ella Johnson Bloom, Sec'y.

PROGRAMME

Of the Illinois State Association Mass-Meeting, April 28, 29 and 30, 1903.

Tuesday Evening, 7:30-Call to Order, singing, select reading, music; address, "Lessons from a Missionary's Obesrvation Car," E. W. Sprague; mu-sic; "Greetings from the Golden Gate," Mrs. Anna L. Gillespie; music; psychometric and spirit readings, Mrs. May interest in the great work of Father Elmo, Mrs. Wm. Hilbert, Charles J. Pe-

terson and Will J. Erwood. Wednesday morning, 9:30-Conference 'Condition and Needs of Our Cause in Illinois," Mrs. H. L. Lichtig, Mrs. H. A. Cross, Mrs. Jeffries-Burland, Mrs. S. A. Brookins, J. Q. Adams, W. J. Elmo, James Freeman, Orrin Merritt, and vol- ican, and by every one who would be unteers; 10:45, Election of officers for

the State Association. Wednesday afternoon, 2:30-Music; selection; music; address, Will J. Erwood, secretary Wisconsin S. S. A.; mu sic; address, Mrs. Jeffries-Burland; music; messages, Mrs. Burland, Mrs. Ella Johnson Bloom and Mrs. E. W.

Wednesday evening, 7:30—Music; se-lection; music; address, "Spiritualism as Adapted to the Needs of Humanity," Oscar Edgerly; music; address, "Joan of Arc," Harry J. Moore; music; messages, Mrs. J. A. Murtha and Mrs. Eva McCoy.
Thursday morning, 9:30—Conference

"What Laymen Owe Mediums, What Mediums Owe Laymen, What Laymen and Mediums Owe the Spirit World. Opened by Wilbur Hammond, continued by mediums, and closed by volunteers. Thursday afternoon, 2-Address, "Our Hidden Powers," Dr. T. J. Betiero; music; address, "The Woman of Endor," Harry J. Moore; music; ordination ser-

vices, State Board; music; messages, vices, State Board; music; messages, Will J. Erwood and Mrs. J. A. Murtha.

Thursday evening, 7:30—Music; address, "Spiritualism, Its Work in the Past, Its Present Status, Its Probable Future," Mrs. Cora L. V. Richmond; music; address, "Glimpses of the Work music; address, "Glimpses of the Work M. Lockwood.

Thursday evening, 7:30—Music; address, "Spiritualism of Nature." By Prof. W. M. Lockwood. of the National Spiritualists Associa. For sale at this office. ...

tion," E. W. Sprague; music; messages, Mrs. E. W. Sprague, Mrs. J. A. Murtha and Mrs. Eva McCoy.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corrup-

tion that exists in that church, and its iniquitous methods and aims. It is a book of absorbing interest, and should be read by every patriotic Amerwell informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, \$2.25.

A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of

# The Mesurrection of Mell. By Leo Tolstoi.

It was at the time when Christ revealed his doctrine to men. It was so clear and he was so easy to follow, it freed men to such a degree from evil that it was impossible not to accept it, and nothing could arrest its propagation. Beelzebub, the father and chief of all the demons, had a presentiment of great trouble. He well understood that his power over humanity would end if Christ would not renounce his propaganda. He was troubled, but he did not lose courage and urged on the Pharisees and the scribes who remained faithful in injuring and torturing Christ with the utmost violence possible. At the same time he counseled the disclules of Christ to flee and forsake him. He hoped that the infamous condemnation, the outrages, the desertion of all the disciples, and finally his sufferings and execution would determine Christ to abjure his doctrine at the last moment. And this abjuration must destroy all the strength of his doc-

The donouement took place on the cross. And when Christ cried, "My God, my God, why hast thou foreaken me?" Beelzebub exulted.

But suddenly from the height of the cross fell these words: "Father, forgive them, for they know not what they do"; then Christ said, "It is finished!" and gave up his soul.

Beelzebub understood that all was lost for him. He wished to take the from his feet and escape, but he could not budge from his place. The irons weighed upon him and imprisoned him. He wished to rise by the aid of his wings, but he could not; and then he saw Christ in a luminous cloud arrested at the door of hell, while the criminals, from Adam to Judas, came out. He saw all the devils take their flight; he say the very walls of hell everywhere noiselessly crumble, He could endure no more, and with piercing imprecations he disappeared in the earth, which yawned beneath him.

One hundred, two hundred, three hundred years passed. Beelzebub did not count the years. Heavy shadows and the silence of death reigned about him. He remained fixed, immovable, and forced himself not to think of what was past, and in his powerlessness he hated the author of his ruin

But suddenly-he did not remember, he did not know how many hundreds of years had passed-he heard above him noises which resembled groans, cries, gnashing of teeth Beelzebub raised his head and listened. That hell could be resuscitated after Christ's victory he could not believe; still the groans, the crics, and the gnashing of teeth became more and more distinct.

Beelzebub raised himself, disengaged his feet (the irons, to his astonishment, fell of themselves), and, having lightly freed his wings, he made the hissing sound by which hitherto he had summoned his servants and subordinates. He had not time to draw a breath before from above his head a hole opened, a red fire blazed, and a crowd of demons, pushing each other, entered by this hole, the sovereigns of hell; then, like ravens about a carcass, seated themselves about Beelze

.. The demons were large and small, fat and lean, with long or short tails, with crooked or straight horns.

One of them, with a cape on his shoulders, entirely nude of a black luster, bearded face, toothless mouth, enormous pendent belly, crouched before Beelzebub, and now closing, now widely opening and rolling his eyes of fire, without ceasing to smile, he moved his long and slender tail in a regular

HOW THE TEACHINGS HAVE BEEN PERVERTED.

"What does all this noise mean?" asked Beelzebub, point

ing to the earth above him. "What is happening?" "Always the same thing. Nothing has changed," replied

the chining devil "But are there criminals?" queried Beelzebub.

"Many," answered the demon. "And what has become of the doctrine of him whom I do

not wish to name?" The devil with the cape smiled, and a discreet laugh was

"That doctrine cannot do anything against us," said one

"They do not believe it." said the devil with the cane.

"But this doctrine surely saves them from us, and he consecrated it by his death." said Beelzebub.

"I changed it," said the devil with cane, rapidly striking

the ground with his tail.

"Yes, so changed that men believe no longer in his doctrine, but in mine, which they call by his name."

"And how were you accepted?" demanded Beelzebub "That was done of itself. It sufficed for me to aid." "Briefly tell us the story."

The devil with the cape, bowing his head, was silent, Then, as if he reflected, related:

"When the terrible affair occurred, when hell had fallen and our lord and father had quit us," he commenced. "I left for the places where was propagated this same doctrine which had caused our fall. I wished to see how the men who professed it lived. And I saw that those who conformed to it were perfectly happy, and that we no longer had access to them. They did not bring each other in conflict they did not yield to the seductions of women, some did not marry, others did not renounce marriage, but had only one wife; they possessed no goods; everything was considered as belonging to each; they did not defend themselves against those who attacked them, and rendered good for evil. And

their life was so beautiful that other men were attracted to pointed horns, and a big tall immovable in the air them. Seeing this, I thought that all was lost, and I was on |

mained. It happened that among these men some believed were persuaded that one could eat everything. And I set myself to inspire both that this difference was most important, and that neither the one nor the other of the opposite sides ought to yield when the manner of serving God was at stake. And they believed me; the discussions became most heated. Both began to use invectives. Then I suggested to them in turn that they could prove the truth of their doctrine by miracles. It was evident that no miracle could prove that the doctrine was true, but they wished so much to be those whom they put to death were our slaves, that is, the right that they believed me, and I arranged miracles for them. That was not at all difficult. They believed all that ered, who were our true servants, they regarded as the holy responded to their desire of being alone in the truth. Some avowed that tongues of fire had descended upon them; others affirmed that they had seen the master himself after his death, and many other things. They invented what never took place, and in the name of him who had called us liars they lied as well as we without perceiving it. They said to each other: 'Your miracles are not the true miracles. Ours

#### WHY THE CHURCH CHANGED DOCTRINES.

fzed that we were saved."

ants were more intelligent than he.

are the true ones.' All went well, but I feared that the deceit

would become too evident, and then I imagined the church,

"What do you mean by the church?" severely questioned Beelzebub, for he did not wish to acknowledge that his serv-

"The church is, when men lie and see that they are not believed, call God in witness: 'God is my witness that what I say is true.' This is what is called the church, but with this peculiarity, that once the church is proclaimed they are persuaded that they can no longer be deceived, and consequently whatever folly they may utter they cannot be gainsaid. As to the constitution of the church, it is established thus: Men are persuaded themselves and make others believe that God their master, in order to prevent the law revealed by him to humanity from being falsely interpreted, elects privileged ones who alone-they or those to whom they transmit their power-can accurately interpret the doctrine. In this way the men who are called the church are believed to be in the truth not because they preach what is true, but because they are believed the only legitimate successors of the disciples, who themselves are the disciples of the master himself-that is, of God. From the moment that the men said they were the church and had established their doctrine upon this affirmation they could no longer disavow what they had said, however absurd their words might have

"But why did the church change its doctrine for our bene fit?" asked Beelzebub.

"For the simple reason," said the devil with the cape, that, being recognized as the only interpreters of the divine law, these men became the supreme arbiters of the fate of humanity, and thus obtained sovereign power over it. This power acquired, they naturally became arrogant, and thus proyoked hostility. Then, having no arms except violence. they commenced to torture, to kill, to burn those who did not acknowledge their power. By virtue of their situation they of the cruelties which they employed against adversaries. "And that is what they did."

NO LONGER TAUGHT TO FOLLOW GOLDEN RULE.

"He who suppressed hell," said Beelzebub, "taught men to live as the birds of the air, and enjoined them to give to him give away their possessions. How can you train to pillage men who have heard these words?'

single man to plunder them, letting him have absolute power -gle man we conduct him into a temple, place on him a special hat, make him sit on a high chair, put in his hand a small who has received the unction. Hence the plunder done by this personage, considered sacred, cannot be limited; and the sacred persons, and their aids, and the assistants of their aids, all tranquilly and without ceasing plunder the people in

"And then there are ordinarily established laws and institutions, such that without the unction the leisured minority can always with impunity plunder the majority that toils, so that in these latter times the plunder continues without uncchisement of the plundered impossible, and the pillage in the | plants and all the infinitely small animals. so-called republics continues the same way as in the monarchies. As our lord and father sees, the means we employ at bottom is the ancient process. What is new is simply that we have rendered it more general, more dissimilated, more solid, and more extensive in space and time."

#### TAUGHT TO KILL DESPITE COMMANDS.

"That is not bad, that," said Beelzezub. "And the assas sins? Who had charge of them?"

"I," feplied a devil, detaching himself from the ranks, of

the point of leaving when something happened, insignificant him who said, 'Do not irender evil for evil; love your ene not only the most useless but the most absurd stupidities. in itself, but which appeared to merit my attention, and I re-mies'? How, I repeat, can you make these men assassins?" "We do it first by the old process," replied the red devil men must not eat meat reserved for sacrifice, while others in a clamorous and deafening tone, "by provoking in mon covetousness, hate, vengeance, pride.

"The greastest number have come to us through the new teaching of the infallibility of the church, of the Christian marriage, and of Christian equality.

"The doctrine of the infallibility of the church probably gave us the greatest number. They massacred entire popu lations and put to death or burned people by the hundred and thousand. And what is really comical is that they thought slaves of the devils, and themselves who burned or butchworkers of God's will.

"At present the doctrine of marriage and of Christian equality give us most assassins. The doctrine of marriage gives us murders of husbands and wives by each other, and of children by their mothers. As for assassinations caused by the Christian doctrine of equality, this doctrine teaches that all men are equal before the law. Now, the plundered men think that that is not true; they see that this equality before the law consists in this, that it is easy for the plunand when they believed in the church I was tranquil. I realderers to continue to plunder, but that it is hard for those who are plundered to do the same. Then they revolt and attack their oppressors. Thus begins civil war, which sometimes gives us dozens or a thousand assassing at a single

ciples of him who acknowledged all men as sons of one father and commanded that they should love their enemies?" The red devil laughed, letting escape from his mouth a jet of fire and smoke, and joyously striking his back with his vision of labor.

"We proceed in the following way," he said, "We suggest world, Germany over all, France, England, Russia over all, and that they ought to dominate all. And as we suggest the same thing to each, they always seeing danger from their of ways and communications. neighbors, always prepare to defend themselves and feel hate for each other. And the more they prepare the more hate they feel for their neighbors, and the more their neigh- to improve in his own place they go from place to place, and that at present they are ceaselessly occupied in preparing more." and perpetuating assassination."

#### SCIENCE INCITED AGAINST RELIGION.

"That, that is ingenious," said Beelzebub, after a long silence. "But why have not the scholars, free from deceit, seen that the church has corrupted its doctrine and re-estab-

"But they cannot." said a demon in a mantle, his forehead bowed low, his limbs deprived of muscles, and his great ears

"Why?" demanded Beelzebub, displeased with the devil's

Without being moved by the interpolation of the Master of Hell, the devil of the mantle seated himself in oriental fashion, folding his shriveled legs beneath him, and commenced to speak in a low and regular voice. "They cannot do it because I continually turn their attention from that which they found it necessary to find a justification for their evil life and can learn and need to know and direct it to that they have no need for and never will know."

"And how do you do that?"

"I have done it and still do it in many different ways, according to the different epochs. At first I suggested that the most important things was to know the respective relations of the Trinity the origin of Christ, his nature, the eswho asks adding that in order to be saved it is necessary to sence of God, etc. These considerations so pre-occupied them that they no longer needed to know what their master had said upon life. Finally, when they became so embroiled "We inspire men with the idea that instead of ceasing to in these considerations that they no longer understood what pillage each other it is more to their advantage to permit a they were saying themselves, I suggested to some that the most important thing was to know what a man by the name over them. In order to affirm the right of pillage of this sin- of Aristotle, who had lived in Greece a thousand years before, had written; to others, that it was a stone with which they could make gold; to others, an elixir that would cure all rod, we anoint him with oil, and, in the name of the father diseases and render men immortal. And the most intelliand of his son, we proclaim sacred the person of this man | gent and wisest among them consecrated to this all their intellectual forces

"To those who were not interested in these topics I suggested that the most important thing was to know whether the sun circled around the earth or the earth around the sun. And when they learned that it was the earth that revolved and had calculated the number of millions of miles representing the distance between the earth and the sun they were happy, and then ceaselessly studied the stars until they learned that the number of the stars was infinite. Be tion. The existing laws and institutions render the enfran- sides, I suggested that they must know the origin of all the

"And when it became clear that they never could know, because the animals, like the stars, are infinite in number, they consecrate their intellectual forces to researches in all the phenomena of the material world, and the more useless knowledge they gained the more astonished they were that the universe remained unknown to them.

"And in order to strengthen them in error, I suggested something analagous to the doctrine of the church, that there exists a certain succession of knowledge which is called science, and that the affirmations of this science are as infallithe color of blood, with bristles starting from his mouth, ble as those of the church.

"But how can you change into assassins the disciples of bility that they naturally proclaim as incontestable truths

"And I suggested this respect, this servility before science, so that they would never comprehend the doctrino which must ruln us."

#### WORK OF THE OTHER DEMONS.

"That is extremely good, thank you," said Beelzebub, his figure illuminated with pleasure. "You have deserved compensations and I will reward you worthily."

"And you, you have forgotten us." clamored voices of the demons of different color, little, big, fat, thin,

"What have you done?" inquired Beelzebub.

"I-I am the devil of progress."

"I, of the division of labor." "I, of ways and communications."

"I, of printing."

"I, of art."

"I, of medicine." "I, of culture.".

"I, of education." "I, of the reform of manners."

"I, of brutality." "I, of philanthropy."

"I, of socialism."

"I, of the woman's movement," they cried all together, scrambling to approach Beelzebub.

"Speak separately and be brief," said Beelzebub. "You," addressing the devil of technical progress, "what do you do?"

"I suggest to men that they make things more quickly and better than the things they see. And men consume their lives with things that are useless to those who have them

made and inaccessible to those who make them." "Good. And you?" asked Beelzebub of the devil of the di-

"I suggest to men that machines make things more rapidly than men, so men must be transformed into machines, and to each people that they, the said people, are the best in the | the men who are thus transformed hate those who wrought

"That also is good. And you?" said Beelzebub to the devil

"I suggest to men that it is for their good to go as quickly as possible from place to place. So instead of each trying bors prepare the greater the neighbors' hate becomes. So are extremely proud when they have made fifty miles or

> Beelzebub gave his approbation. After this the devil of printing left the ranks. His business, he explained, was to communicate as rapidly as possible to the greatest possible number of people all the ignominies and insanities which have been done and written on the face of the earth.

> The devil of art explained that in the guise of consolation and the emulation of sublime sentiments he incited men to crime and presented it to them in an attractive form.

The devil of medicine explained that he had for his role to suggest to men that the most important thing is the care of their bodies. And since the cares of the body are infinite. they forget not only their own lives but those of others.

The devil of culture explained that he suggested to men that the enjoyment of all that busied these various devils was a kind of virtue, and that the man who professed it can be confented with himself and no longer seek to be better. The devil of education said that he demonstrated to men

that by living wickedly and not knowing in what a good life consists, they can teach children how to live uprightly. The devil of the correction of manners revealed that he taught men that by being vicious themselves they could cor-

ect the people given to vice. The devil of brutality reported that he made men believe that instead of trying to relieve the sufferings caused by an evil life by living better, they gained more by plunging them-

selves into forgetfulness by graveling with wines, opium, tobacco, morphine. The devil of philanthropy said he suggested that by rob-

bing in tons and giving to the robbed in pounds they are vir-The devil of socialism vaunted himself because in the

name of the sublimest regime of human life he provokes hostility of classes. The devil of feminism related that in view of one of the

grandest perfections of the regime of life he excites, besides nostility of classes, also hostility of sexes. "1-I am ease, I am fashion!" cried and clamored other

devils, rushing toward Beelzebub. "And do you perhaps think me old and silly, to the point of not understanding that from the moment the doctrine of life is false everything that could be injurious to us becomes ab-

"Enough, I thank you all." And, flapping his wings, he rose,

solutely useful to us?

The demons surrounded Beelzebub, making a chain! At one end was the devil with the cape, the inventor of the church: at the other the devil with the mantle, the inventor

And all the devils, laughing in shouts, bellowing, hissing, began to revolve and dance about Beelzebub as he wagged

And the chief of the demons, unfurling his wings, flapped them, dancing in the middle, kicking high his shaggy limbs. And above in hell they could hear cries, walls, groans and gnashing of teeth.-Chicago Tribune.

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# THE NEW DISPENSATION OF LIGHT.

An Amiversary Address, Delivered by Dr. J. O. M. Hewitt, in Chicago, March

Fifty-five years ago, in Hydesville, N. Y., a tiny rap was heard. Who, at that time, would have said that the worldthe wide, wide world, would revibrate through the influence of that rap that came so mysteriously to the Fox family?

We enter now by that tiny rap the latest temple court of vary, but the spirit itself is the unchanging God. We pass through epochs, ages; find ourselves in new conditions of society, among many peoples; but everywhere the spirit of religion is the same outreaching of soul for knowl-

edge beyond the shadowy veil of Time-a peering into the

vast unknown of future being; and at the same time an

awakening of consciousness to the aspects of a higher life of soul than the one ordinarily seen. We pass by the earlier cults, but in passing we note resem

I speak of this, for in our day of professed science we have vet at the same time, there is plainly perceptible a disposi-

tion to ignore all past experiences that the race obtained. Singular indeed, is it not that when men find pet theories extreme to another, in defense of a theory, rather than seek, as becometh wisdom, to know by phenomena, newly discov ered or rediscovered, as the case may be, the truth!

Yet I say that notwithstanding this tendency of conservanence already the fact of a new dispensation of Light Divine, yes, but none the less human, that is known beyond the narrow limits of a state, such as Palestine would be; beyond the

look the fact that in a certain sense the church of Christ was to all the claims of religious establishments. the conservator of the race idea of immortality; but at the blances. The face of the child of to-day is in many ways a same time I regret to say, this church has not been preserver repeat in features of the children of by-gone centuries; and of the original methods by which it was established; if it had the days of Jesus, all "these mighty works," all this constant. yet, as we look, a transformation comes that is so great in been, would we find to-day such decadence of faith as even its development that we wonder almost that we ever thought the church man admits?

the times of Jesus and his immediate followers, and some of appearance of evil," by keeping away from these "fraude" come to look at things from the standpoint of origins; and the epistles of the most noted of them, for us, so that by ref- who will, if given opportunity hypnotize them into believing erence to these records we can compare beginnings. We that Satan himself is an angel of light! need not therefore look for "a missing link" in the evolution of idea—it has been kept intact, as ancient Israel kept the the prince of devils"; only in modern language. threatoned, no matter upon what subject, they fly from one ark of the Covenant, the blooming rod of the priest; and the scroll of the laws, transferred to parchment from the slate-written ones of Sinal's mount; and because these were selves the evidences offered to the investigator in the seance

mortality preserved! It was this expectancy that led the old by against Jesus of Nazareth: "He is a wine-bibber; Fox girls, of Hydesville, to question the intelligence mani- friend of publicans and sinners!" Still I must say that not fested by the strange rappings that occurred—so strange, all who have taken the sacred name of Spiritualists before and yet so methodical, that they could but believe that there was intelligence!

tism in the race of mankind, there has grown into promi- Christ with keeping alive these ideas; and thus incidentally

preparing the way for the Now of Spiritualism! But here I must pause again. I cannot give the church of Christ credit for the rapid advance of Spiritualism, because Time's Religion. We may not say, however, that Religion is the Roman When Christianity was born; and in fifty-five from the first, the church has instinctively seemed to recognize the recognized from the first, the church has instinctively seemed to recognized from the first, the church has instinctively seemed to recognized from the first, the church has instinctively seemed to recognized from the first, the church has instinctively seemed to recognized from the first, the church has instinctively seemed to recognized from the first has a second from the of man, has forced conviction—compelled respect from not an enemy that must be throttled; or it would in its maturity

From the very first, the new cult of religion has been acly accumulating mass of phenomenal evidences, were-in No, it did not preserve—only in this: It kept the records of are warned by the established ministry to "avoid even the some places still are, declared to be "of the devil." People

It is the old word of: "He casteth out devils by Beelzebub

Personal character has been often assailed, as soon as 'twas known that individuals were investigating for themkent, there was an expectancy, so to speak, of personal im- rooms of our mediums; and we hear daily the echo of that

the world are saints. In our differentiation from the church and consequent separation, there has flocked to the new We must not overlook this fact in our arraignment of the standard a multitude who had made themselves outcasts; as church, for its delinquencies of the past, or for its persist-| when in the days of David it was said that there came to ence of antagonism toward us of the new cult. The world him "every one who was in distress, every one that was in believed in the resurrection of the soul, in a certain way; be debt, and every one who was discontented, and they gathered lieved in the "coming again of the Son of Man"; and by one themselves unto him, and he became a captain over them," way or another that sometimes the ghosts of men and wo and so in like manner Spiritualism has been the nominal men were permitted to "walk." So I credit the church of leader of many who care no more for its manifestations of power divine, than they previously cared for the dogmas, or the real moralities of the Christian church! But here I am astonished, as I think of what has been ac-

complished by the spirit world in fifty-five years, through limits of an Empire, even though it be as extensive as was of its support! Oh the contrary, I recognize the fact that the mediumship of Spiritualism. It seems indeed a miracle; if miracles were allowable in our concept of to-day's ideality. years, short as they are in the great circle of the eternal ages nize the new manifestation of spirit power and presence, as You know that the most learned doctors of the church have said, "Miracles must go," and so I said as I did, that if mironly the common people as 'twas said of Christianity's tri- of strength become the ruler in its place of the hearts and acles were allowable in the ideas of men; our progress—gain umphs of the first centuries of that form of religion's garb; consciences of men. We have seen already the same spirit in numbers and influence, this progress, this gain, this influ but from those who to-day are recognized authorities in al; of opposition-not to say hate, that characterized the atti- ence, must be counted miraculous. How can we account for most every branch of physical science; as well as of those tude of the Jewish church towards Christianity, it is because it? I answer that it is because we are impelled to ask for whom we term the literati-the great writers of our world. the great unchurched world has outgrown the narrow bigotry light and truth of God-and by this word "God" I mean the I pause a moment, lest in my flight of soul-vision I over- of creeds or has become indifferent through lack of evidence world of man, in spirit dress. I do not propose to "beat about the bush," in a vain attempt to so define "God," that the older sects of religion may not be disturbed about their cused of fraud—then, when fraud was disproved, like as in idols; and yet even idolatry has helped us all in the past by becoming a standard-bearer of morals. I am not denying these idolators of the world a religion-I told you at the beginning, that religion was one-only its dresses were different. As a recent writer in our dailies has written: "All religions were and are but cries of the finite towards the infinite; cries from the seen to the unseen; cries of the erring for virtue; cries of the selfish for love"; and no form of religion has altogether neglected these cries of the soul of man. But here I say again, that to me, as one of the new sect of religionists, called Spiritualists, I believe in God; not as an abstract principle of good, but on the other, hand, as a living

(Continued on seventh page.)

It was at the time when Christ revealed his doctrine to men. It was so clear and he was so easy to follow, it freed accept it, and nothing could arrest its propagation. Beelzobub, the father and chief of all the demons, had a presentiment of great trouble. He well understook that his power over humanity would end if Christ would not renounce his propaganda. He was troubled, but he did not lose courage and urged on the Pharisees and the scribes who remained faithful in injuring and torturing Christ with the utmost violence possible. At the same time he counseled the disciples of Christ to flee and forsake him. He hoped that the infamous condemnation, the outrages, the desertion of all the disciples and finally his sufferings and execution would determine Christ to abjure his doctrine at the last moment. And this abjuration must destroy all the strength of his doc-

. The donouement took place on the cross. And when Christ cried, "My God, my God, why hast thou forsaken me?"

But suddenly from the height of the cross fell these words: "Father, forgive them, for they know not what they do"; then Christ said, "It is finished!" and gave up his soul.

Beelzebub understood that all was lost for him. He wished to take the from his feet and escape, but he could not budge from his place. The irons weighed upon him and imprisoned him. He wished to rise by the aid of his wings, but he could not; and then he saw Christ in a luminous cloud arrested at the door of hell, while the criminals, from Adam to Judas, came out. He saw all the devils take their flight; Beelzebub, for he did not wish to acknowledge that his servhe saw the very walls of hell everywhere noiselessly crumble, ants were more intelligent than he. He could endure no more, and with piercing imprecations he disappeared in the earth, which yawned beneath him.

One hundred, two hundred, three hundred years passed. movable, and forced himself not to think of what was past, and in his powerlessness he hated the author of his ruin.

But suddenly-he did not remember, he did not know how many hundreds of years had passed-he heard above him noises which resembled grouns, cries, gnashing of teeth. Beelzebub raised his head and listened. That hell could be the groans, the crics, and the gnashing of teeth became more and more distinct.

Beelzebub raised himself, disengaged his feet (the irons, to his astonishment, fell of themselves), and, having lightly freed his wings, he made the hissing sound by which hitherto not time to draw a breath before from above his head a hole opened, a red fire blazed, and a crowd of demons, pushing each other, entered by this hole, the sovereigns of hell; then, like ravens about a carcass, seated themselves about Beelze-

The demons were large and small, fat and lean, with long or short tails, with crooked or straight horns,

One of them, with a cape on his shoulders, entirely nude, of a black luster, bearded face, toothless mouth, enormous pendent belly, crouched before Beelzebub, and now closing, now widely opening and rolling his eyes of fire, without ceasing to smile, he moved his long and slender tail in a regular

HOW THE TEACHINGS HAVE BEEN PERVERTED.

"What does all this noise mean?" asked Beelzebub, pointing to the earth above him. "What is happening?"

"Always the same thing. Nothing has changed," replied the shining devil.

"But are there criminals?" queried Beelzebub. "Many," answered the demon.

"And what has become of the doctrine of him whom I do not wish to name?"

"That doctrine cannot do anything against us," said one

"They do not believe it." said the devil with the cape. "But this doctrine surely saves them from us, and he con-

secrated it by his death." said Beelzebub.

"I changed it," said the devil with cape, rapidly striking the ground with his tail. "How changed?"

"Yes, so changed that men believe no longer in his doctrine, but in mine, which they call by his name."

"And how were you accepted?" demanded Beelzebub. "That was done of itself. It sufficed for me to aid."

"Briefly tell us the story."

The devil with the cape, bowing his head, was silent Then, as if he reflected, related:

"When the terrible affair occurred, when hell had fallen and our lord and father had quit us," he commenced, "I left for the places where was propagated this same doctrine which had caused our fall. I wished to see how the men who professed it lived. And I saw that those who conformed to it were perfectly happy, and that we no longer had access to them. They did not bring each other in conflict, they did not yield to the seductions of women, some did not

marry, others did not renounce marriage, but had only one

them. Seeing this, I thought that all was lost, and I was on | "But how can you change into assassins the disciples of men to such a degree from evil that it was impossible not to in itself, but which appeared to merit my attention, and I remained. It happened that among these men some believed men must not eat meat reserved for sacrifice, while others were persuaded that one could eat everything. And I set covetousness, hate, vengeance, pride. myself to inspire both that this difference was most important, and that neither the one nor the other of the opposite sides ought to yield when the manner of serving God was at stake. And they believed me: the discussions became most heated. Both began to use invectives. Then I suggested to gave us the greatest number. They massacred entire poputhem in turn that they could prove the truth of their doctrine by miracles. It was evident that no miracle could prove that the doctrine was true, but they wished so much to be right that they believed me, and I arranged miracles for them. That was not at all difficult. They believed all that ered, who were our true servants, they regarded as the holy responded to their desire of being alone in the truth. Some avowed that tongues of fire had descended upon them; others affirmed that they had seen the master himself after his they lied as well as we without perceiving it. They said to by the Christian doctrine of equality, this doctrine teaches

#### WHY THE CHURCH CHANGED DOCTRINES.

"What do you mean by the church?" severely questioned

ized that we were saved."

"The church is, when men lie and see that they are not believed, call God in witness: God is my witness that what I say is true.' This is what is called the church, but with this Beelzobub did not count the years. Heavy shadows and the peculiarity, that once the church is proclaimed they are per- big fail. silence of death reigned about him. He remained fixed, im- suaded that they can no longer be deceived, and consequently whatever folly they may utter they cannot be gainsaid. As to the constitution of the church, it is established thus: Men are persuaded themselves and make others believe that God their master, in order to prevent the law revealed by him to humanity from being falsely interpreted, elects privileged ones who alone—they or those to whom resuscitated after Christ's victory he could not believe; still they transmit their power—can accurately interpret the doctrine. In this way the men who are called the church are believed to be in the truth not because they preach what is true, but because they are believed the only legitimate successors of the disciples, who themselves are the disciples of the master himself-that is, of God. From the moment that he had summoned his servants and subordinates. He had the men said they were the church and had established their doctrine upon this affirmation they could no longer disavow what they had said, however absurd their words might have

"But why did the church change its doctrine for our benefit?" asked Beelzebub.

"For the simple reason," said the devil with the cape, that, being recognized as the only interpreters of the divine law, these men became the supreme arbiters of the fate of humanity, and thus obtained sovereign power over it. This power acquired, they naturally became arrogant, and thus provoked hostility. Then, having no arms except violence, they commenced to torture, to kill, to burn those who did not acknowledge their power. By virtue of their situation they of the cruelties which they employed against adversaries.

"And that is what they did." NO LONGER TAUGHT TO FOLLOW GOLDEN RULE.

"He who suppressed hell," said Beelzebub, "taught men to live as the birds of the air, and enjoined them to give to him who asks, adding that in order to be saved it is necessary to

men who have heard these words?" "We inspire men with the idea that instead of ceasing to pillage each other it is more to their advantage to permit a single man to plunder them, letting him have absolute power over them. In order to affirm the right of pillage of this single man we conduct him into a temple, place on him a special hat, make him sit on a high chair, put in his hand a small rod, we anoint him with oil, and, in the name of the father who has received the unction. Hence the plunder done by this personage, considered sacred, cannot be limited; and the sacred persons, and their aids, and the assistants of their aids, all tranquilly and without ceasing plunder the people in

"And then there are ordinarily established laws and institutions, such that without the unction the leisured minority can always with impunity plunder the majority that toils. so that in these latter times the plunder continues without unction. The existing laws and institutions render the enfranchisement of the plundered impossible, and the pillage in the so-called republics continues the same way as in the monarchies. As our lord and father sees, the means we employ at bottom is the aucient process. What is new is simply that we have rendered it more general, more dissimilated. more solid, and more extensive in space and time."

#### TAUGHT TO KILL DESPITE COMMANDS.

"That is not bad, that," said Beelzezub. "And the assaswife; they possessed no goods; everything was considered as sins? Who had charge of them?"

belonging to each; they did not defend themselves against | ""I," feplied a devil, detaching himself from the ranks, of those who attacked them, and rendered good for evil. And the color of blood, with bristles starting from his mouth,

the point of leaving when something happened, insignificant him who said, 'Do not frender evil for evil; love your enemies'? How, I repeat, can you make these men assassins?" "We do it first by the old process," replied the red devil

in a clamorous and deafening tone, "by provoking in men "The greastest number have come to us through the new teaching of the infallibility of the church, of the Christian

marriage, and of Christian equality. "The doctrine of the infallibility of the church probably lations and put to death or burned people by the hundred and thousand. And what is really comical is that they thought those whom they put to death were our slaves, that is, the slaves of the devils, and themselves who burned or butch-

workers of God's will. "At present the doctrine of marriage and of Christian equality give us most assassins.' The doctrine of marriage death, and many other things. They invented what never gives us murders of husbands and wives by each other, and took place, and in the name of him who had called us liars of children by their mothers. As for assassinations caused each other; 'Your miracles are not the true miracles. Ours that all men are equal before the law. Now. the plundered are the true ones.' All went well, but I feared that the deceit men think that that is not true; they see that this equality would become too evident, and then I imagined the church, before the law consists in this, that it is easy for the plunand when they believed in the church I was tranguil. I real-derers to continue to plunder, but that it is hard for those who are plundered to do the same. Then they revolt and attack their oppressors. Thus begins civil war, which some times gives us dozens or a thousand assassins at a single

> "But the assassins due to war, how do you train the dis ciples of him who acknowledged all men as sons of one father and commanded that they should love their enemies?" The red devil laughed, letting escape from his mouth a jet

of fire and smoke, and joyously striking his back with his

"We proceed in the following way," he said, "We suggest to each people that they, the said people, are the best in the world, Germany over all, France, England, Russia over all, and that they ought to dominate all. And as we suggest the same thing to each, they always seeing danger from their of ways and communications. neighbors, always prepare to defend themselves and feel hate for each other. And the more they prepare the more hate they feel for their neighbors, and the more their neighthat at present they are ceaselessly occupied in preparing and perpetuating assassination."

#### SCIENCE INCITED AGAINST RELIGION.

"That, that is ingenious," said Beelzebub, after a long si lence. "But why have not the scholars, free from deceit, seen that the church has corrupted its doctrine and re-established it?"

"But they cannot," said a demon in a mantle, his forehead bowed low, his limbs deprived of muscles, and his great ears

"Why?" demanded Beelzebub, displeased with the devil's tone of assurance.

Without being moved by the interpolation of the Master of Hell, the devil of the mantle seated himself in oriental fashion, folding his shriveled legs beneath him, and commenced to speak in a low and regular voice. "They cannot do it because I continually turn their attention from that which they found it necessary to find a justification for their evil life and can learn and need to know and direct it to that they have no that by living wickedly and not knowing in what a good life need for and never will know."

"And how do you do that?" "I have done it and still do it in many different ways, according to the different spochs. At first I suggested that the most important things was to know the respective relations of the Trinity the origin of Christ, his nature, the essence of God, etc. These considerations so pre-occupied give away their possessions. How can you train to pillage them that they no longer needed to know what their master had said upon life. Finally, when they became so embroiled bacco, morphine. in these considerations that they no longer understood what most important thing was to know what a man by the name of Aristotle, who had lived in Greece a thousand years before, had written; to others, that it was a stone with which they could make gold; to others, an elixir that would cure all diseases and render men immortal. And the most intelliand of his son, we proclaim sacred the person of this man | gent and wisest among them consecrated to this all their in tellectual forces.

"To those who were not interested in these topics I suggested that the most important thing was to know whether the sun circled around the earth or the earth around the sun. And when they learned that it was the earth that revolved and had calculated the number of millions of miles representing the distance between the earth and the sun they were happy, and then ceaselessly studied the stars until they learned that the number of the stars was infinite. Besides: I suggested that they must know the origin of all the plants and all the infinitely small animals.

"And when it became clear that they never could know because the animals, like the stars, are infinite in number, they consecrate their intellectual forces to researches in all the phenomena of the material world, and the more useless knowledge they gained the more astonished they were that the universe remained unknown to them.

"And in order to strengthen them in error, I suggested something analagous to the doctrine of the church, that there exists a certain succession of knowledge which is called science? and that the affirmations of this science are as infallible as those of the church.

"Hence the men of science are so assured of their infallibilliy that they naturally proclaim as incontestable truths not only the most useless but the most absurd stupidities.

"And I suggested this respect, this servility before science, so that they would never comprehend the doctrine which must ruin us."

#### WORK OF THE OTHER DEMONS.

"That is extremely good, thank you," said Beelzebub, his figure illuminated with pleasure. "You have deserved compensations and I will reward you worthily."

"And you, you have forgotten us," clamored voices of the demons of different color, little, big, fat, thin, "What have you done?" inquired Beelzebub.

"I-I am the devil of progress."

"I. of the division of labor." "I, of ways and communications."

"I, of printing." "I, of art."

"I, of medicine."

"I, of culture." "I, of education."

"I, of the reform of manners." "I, of brutality.".

"I, of philanthropy."

"I, of socialism."

"I, of the woman's movement," they cried all together, scrambling to approach Beelzebub.

"Speak separately and be brief," said Beelzebub. "You." addressing the devil of technical progress, "what do you do?" "I suggest to men that they make things more quickly and better than the things they see. And men consume their lives with things that are useless to those who have them

made and inaccessible to those who make them." "Good. And you?" asked Beelzebub of the devil of the division of labor.

"I suggest to men that machines make things more rapidly than men, so men must be transformed into machines, and the men who are thus transformed hate those who wrought the transformation."

"That also is good. And you?" said Beelzebub to the devil

"I suggest to men that it is for their good to go as quickly as possible from place to place. So instead of each trying to improve in his own place they go from place to place, and bors prepare the greater the neighbors' hate becomes. So are extremely proud when they have made fifty miles or

> Beelzebub gave his approbation. After this the devil of printing left the ranks. His business, he explained, was to communicate as rapidly as possible to the greatest possible number of neople all the ignominies and insanities which have been done and written on the face of the earth.

The devil of art explained that in the guise of consolation and the emulation of sublime sentiments he incited men to crime and presented it to them in an attractive form.

.The devil of medicine explained that he had for his role to suggest to men that the most important thing is the care of their bodies. And since the cares of the body are infinite, they forget not only their own lives but those of others. The devil of culture explained that he suggested to men

that the enjoyment of all that busied these various devils was a kind of virtue, and that the man who professed it can be contented with himself and no longer seek to be better, The devil of education said that he demonstrated to men

consists, they can teach children how to live uprightly. The devil of the correction of manners revealed that he

taught men that by being vicious themselves they could correct the people given to vice. The devil of brutality reported that he made men believe

evil life by living better, they gained more by plunging them. selves into forgetfulness by graveling with wines, opium, to.

they were saying themselves, I suggested to some that the bing in tons and giving to the robbed in pounds they are vir-The devil of socialism vaunted himself because in the

> name of the sublimest regime of human life he provokes hos-The devil of feminism related that in view of one of the

> grandest perfections of the regime of life he excites, besides nostility of classes, also hostility of sexes. "1-I am ease, I am fashion!" cried and clamored other levils, rushing toward Beelzebub.

> "And do you perhaps think me old and silly, to the point of not understanding that from the moment the doctrine of life is false everything that could be injurious to us becomes absolutely useful to us?

"Enough, I thank you all." And, flapping his wings, he rose.

The demons surrounded Beelzebub, making a chain! At

one end was the devil with the cape, the inventor of the church; at the other the devil with the mantle, the inventor of science. The two extended their hands and closed the

And all the devils, laughing in shouts, bellowing, hissing, began to revolve and dance about Beelzebub as he wagged

And the chief of the demons, unfurling his wings, flapped them, dancing in the middle, kicking high his shaggy limbs. And above in hell they could hear cries, walls, groans and gnashing of teeth.-Chicago Tribune.

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# NEW DISPENSATION OF LIGHT. An Anniversary Address, Delivered by Dr. J. O. M. Hewitt, in Chicago, March

Fifty-five years ago, in Hydesville, N. Y., a tiny rap was Yet I say that notwithstanding this tendency of conservaheard. Who, at that time, would have said that the world- tism in the race of mankind, there has grown into promithe wide, wide world, would revibrate through the influence nence already the fact of a new dispensation of Light Divine,

'And yet it has! vary, but the spirit itself is the unchanging God.

We pass through epochs, ages; find ourselves in new conditions of society, among many peoples; but everywhere the umphs of the first centuries of that form of religion's garb; spirit of religion is the same outreaching of soul for knowl- but from those who to-day are recognized authorities in aledge beyond the shadowy veil of Time-a peering into the vast unknown of future being; and at the same time an whom we term the literati-the great writers of our world. awakening of consciousness to the aspects of a higher life of soul than the one ordinarily seen.

We pass by the earlier cults, but in passing we note resemrepeat in features of the children of by-gone centuries; and its development that we wonder almost that we ever thought

I speak of this, for in our day of professed science we have tion to ignore all past experiences that the race obtained.

extreme to another, in defense of a theory, rather than seek, pred or rediscovered, as the case may be, the truth!

of that rap that came so mysteriously to the Fox family? yes, but none the less human, that is known beyond the narrow limits of a state, such as Palestine would be; beyond the We enter now by that they rap the latest temple court of limits of an Empire, even though it be as extensive as was new, for 'tis not. The form of religion's enrobement may years, short as they are in the great circle of the eternal ages | nize the new manifestation of spirit power and presence, as of man, has forced conviction—compelled respect from not only the common people as 'twas said of Christianity's trimost every branch of physical science; as well as of those

I pause a moment, lest in my flight of soul-vision I overlook the fact that in a certain sense the church of Christ was the conservator of the race idea of immortality; but at the blances. The face of the child of to-day is in many ways a same time I regret to say, this church has not been preserver of the original methods by which it was established; if it had vet. as we look, a transformation comes that is so great in been, would we find to-day such decadence of faith as even ly accumulating mass of phenomenal evidences, were—in the church man admits?

No, it did not preserve-only in this: It kept the records of the times of Jesus and his immediate followers, and some of come to look at things from the standpoint of origins; and the epistles of the most noted of them, for us, so that by refyet at the same time, there is plainly perceptible a disposi- erence to these records we can compare beginnings. We need not therefore look for "a missing link" in the evolution Singular indeed, is it not that when men find pet theories of idea—it has been kept intact, as ancient Israel kept the threatened, no matter upon what subject, they fly from one ark of the Covenant, the blooming rod of the priest; and the scroll of the laws, transferred to parchment from the as becometh wisdom, to know by phenomena, newly discove slate-written ones of Sinal's mount; and because these were selves the evidences offered to the investigator in the seance kept, there was an expectancy, so to speak, of personal im- rooms of our mediums; and we hear daily the scho of that

Fox girls, of Hydesville, to question the intelligence manifested by the strange rappings that occurred—so strange, and yet so methodical, that they could but believe that there was intelligence!

church, for its delinquencies of the past, or for its persist-| when in the days of David it was said that there came to ence of antagonism toward us of the new cult. The world him "every one who was in distress, every one that was in believed in the resurrection of the soul, in a certain way; be debt, and every one who was discontented, and they gathered lieved in the "coming again of the Son of Man"; and by one themselves unto him, and he became a captain over them," way or another that sometimes the ghosts of men and wo and so in like manner Spiritualism has been the nominal men were permitted to "walk." So I credit the church of leader of many who care no more for its manifestations of Christ with keeping ally these ideas; and thus incidentally power divine, than they previously cared for the dogmas, or

preparing the way for the Now of Spiritualism! But here I must nause again. I cannot give the church of Christ credit for the rapid advance of Spiritualism, because of its support! On the contrary, I recognize the fact that an enemy that must be throttled; or it would in its maturity of strength become the ruler in its place of the hearts and of opposition-not to say hate, that characterized the attitude of the Jewish church towards Christianity, it is because

to all the claims of religious establishments. From the very first, the new cult of religion has been acthe days of Jesus, all "these mighty works," all this constantappearance of evil," by keeping away from these "frauds" who will, if given opportunity hypnotize them into believing that Satau himself is an angel of light!

It is the old word of: "He casteth out devils by Boolzebul the prince of devils"; only in modern language.

Personal character has been often assailed, as soon as 'twas known that individuals were investigating for them-

friend of publicans and sinners!" Still I must say that not all who have taken the sacred name of Spiritualists before the world are saints. In our differentiation from the church and consequent separation, there has flocked to the new We must not overlook this fact in our arraignment of the standard a multitude who had made themselves outcasts; as the real moralities of the Christian church!

But here I am astonished, as I think of what has been ao complished by the spirit world in fifty-five years, through the mediumship of Spiritualism. It seems indeed a miracle; Time's Religion. We may not say, however, that Religion is the Roman when Christianity was born; and in fifty-five from the first, the shurch has instinctively seemed to recog- if miracles were allowable in our concept of to-day's ideality. You know that the most learned doctors of the church have said, "Miracles must go," and so I said as I did, that if miracles were allowable in the ideas of men; our progress-gain consciences of men. We have seen already the same spirit in numbers and influence, this progress, this gain, this influence, must be counted miraculous. How can we account for it? I answer that it is because we are impelled to ask for the great unchurched world has outgrown the narrow bigotry light and truth of God-and by this word "God" I mean the of creeds or has become addifferent through lack of evidence world of man, in spirit dress. I do not propose to "beat about the bush," in a vain attempt to so define "God," that the older sects of religion may not be disturbed about their cused of fraud—then, when fraud was disproved, like as in idols; and yet even idolatry has helped us all in the past by becoming a standard-bearer of morals. I am not denving these idolators of the world a religion-I told you at the besome places still are, declared to be "of the devil." People ginning, that religion was one-only its dresses were differare warned by the established ministry to "avoid even the ent. As a recent writer in our dailles has written; "All religions were and are but cries of the finite towards the inflnite: cries from the seen to the unseen: cries of the erring

> stract principle of good, but on the other hand, as a living (Continued on seventh page.)

> ion has altogether neglected these cries of the soul of man.

But here I say again, that to me, as one of the new sect of religionists, called Spiritualists, I believe in God; not as an ab-

# .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Bach contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be- URDAY AFTERNOONS. lieving that the cause of truth can be 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 one of the best mediums in the country, to do so. That must account for the has been secured for the meetings this non-appearance of YOUR article.

to impress upon the minds of our corre- music will be the best." spondents that The Progressive Thinker is set up on a Linotype machine that tation for the state associations as folmust make speed equal to about four lows: Each auxiliary of the separate compositors. That means rapid work, state associations is allowed one deleand it is essential that all copy, to in- gate to the annual convention of the sure insertion in the paper, all other re- N. S. A. This gives a direct represenquirements being favorable, should be tation of each local society and will written plainly with ink on white give the organized states a more satispaper, or with a typewriter, and only on factory allegiance to the N. S. A., and one side of the paper.

adjusted to the space we have to occu- ance to the direct auxiliary of the N. S. py, and in order to do that they will A. This removes every objection to generally have to be abridged more or membership in a state association, and less; otherwise many items would be should hasten every state to organize. crowded out. Sometimes a thirty-line We hope to see a large delitem is cut down to ten lines, and ten egation from the West, at the lines to two lines, as occasion may re- October convention in Washington.

this page must be accompanied by the the west will take sufficient interest, we full name and address of the write. It will secure the annual convention in will not do to say that Secretary or Cor- our territory equally with the east. respondent writes so and so, without The following is from the Chicago giving the full name and address of the Record-Herald, a special from Monwriter. The items of those who do not mouth, Ill .: "Mrs. Marshall Mink, who comply with this request will be cast with her husband was hypnotized into the waste basket.

if we have not space to use them. Progressive Thinker, were written about purported to teach hypnotism in a twenwith events referred to in them.

meetings in Ottumwa, Iowa, Sunday, endeavoring to wield the will power April 12; Grinnell, 13, 14 and 15. They over the other for several days. The are engaged as follows: Des Moines, 16 husband lost control over the wife and to 21; Algona, 22 to 24; Northwood, 26 both were brought here. Physicians to 30: Address them en route, or at 600 could do nothing. A local hypnotist Pennsylvania avenue S. E., Washington, partially succeeded in restoring Mrs.

can-says: "We think there was not a developed into the most violent mania. better Easter sermon delivered in Roch- The woman imagined she had been ester than fell from the lips of Mrs. Mc- melted, turned into stone, and born Farlin, at Spiritualists' church, Sunday again. Yesterday evening her entire morning. It was historically interest-1 system seemed to collapse. She then ing and logically beautiful. The dis- sank into a comatose state and did not course was worthy of an audience of rally." one thousand hearers."

sician's peculiar experience, the Ori- Thinker is always filled with good ental story, which was published in The things from able pens. I often see a Progressive Thinker a few weeks ago, signature over which are such lovely is now printed in a neatly illustrated spiritual sentiments that my heart reedition, and will be mailed free to any joices with glad tidings of great joy." one who sends his name and address ona postal card to the author, Rev. A.

Geo. F. Perkins writes from 1120 Seventeenth street, Sacramento, Cal.: "I would like to thank the kind friends inquiring for the welfare of Mrs. Perkins. and say to them that as soon as possible I will reply to all who desire readings or friendly answers. I have just he could count the fingers of his hand a learned doctor of divinty in New York moved in a small cottage where we will have a little yard to ourselves, and I hope Mrs. Perkins may recover some of the energy lost during the winter. She is very feeble and requires my moved the apparatus and Dr. Caze was entire time and attention."

A Scott Bledsoe writes from Pueblo. Col.: "I have been in Colorado for three weeks, in the hope of regaining my health. I feel improved. There is much interest manifested here in our cause. but no united effort."

Mrs. Catherine McFarlin will close her engagement with the Rochester (Ind.) Spiritual Church on April 27. From there she will atend the Spiritualists' convention in Chicago, and will start for her home in Lady Smith, Wis., above animalism and making it fit for May 1, from Milwaukee, where she will immortality. Priestcraft, greed, comspend a few days after the convention, mercialism and lust have reversed the at the home of J. D. Waits, 166 Juneau | teachings of Jesus and gone back to the avenue. Any societies along her route old Jewish law which he came to dehome may make engagements with her stroy. The real Christian is spiritualto stop off and deliver a lecture or two not carnal-he loves righteousness and must have been an 'eye opener' to by corresponding with her. Address hates iniquity." her at Rochester, Ind., until April 27; after that date at Milwaukee until May 2. She is also awaiting engagements do not believe that any whispers come for camp work for the coming season.

of Henry Ward Beecher was scheduled the hereafter. Gulfs of fathomless mys- them that we think they would be wise in the newspapers to speak through the tery conceal the beyond of death. We to visit the Englewood meetings during trance mediumship of Mrs. N. J. Willis, know nothing more of the details of the the next two months, and so profit by at the First Spiritual Temple yesterday other world than do we know of the the work of these two remarkable psyafternoon, so a Herald reporter went conditions of the far-away planets or chics, Mr. Edgerly and Mrs. Murtha.' around to see if the noted divine might stars."-Rev. John Reid Shannon. Mr. not add a little first-hand evidence to Shannon is distinguished for one thing the stories of his communications to Dr. | -he is supremely ignorant. Funk regarding the famous unreturned widow's mite. In his discourse, how- "I take the liberty to inform you of the | the breath of spring that kindles in the ever, any reference to widows or their grand work done by Mrs. A. E. Kibby soul a sense of new life. I am the guest mites were scrupulously avoided."

C. T. Schneider writes from Washing- Spiritualists in membership. Under man in Buffalo. She tells me that her other side of life. May the angel world ton, Pa., General Delivery: "If Mrs. her work we have increased in member-Barton who built up the Williamsport ship and have been able to refit and First Spiritual Society, will write to this alter our meeting-room, so it is as cozy address, she can, if she so desires, enter as any church in the city. Her spirit- I hear that Mr. Chase's society has colthe field here, as I am called into Ohio | ual lectures and tests are without a lapsed or suspended; but this does not | Society for the past three months has where no work for the cause of Spirit- flaw, and are bringing converts to the affect the church at the corner of Jersey | had C. Theo: Schneider, the inspiration-

"The ceremonies attending the laying of the corner-stone of the Spiritualistic | worth avenue, at 8 o'clock p. m., Sun-Temple at San Diego were impressive day, April 19, lecture by Mrs. Cocho- I think, on fairly good terms with Fate, those present. Mr. Schneider speaks and appropriate. A large concourse of nour; tests and messages by Mrs. Gehpeople of every shade of religious belief ring. April 26, at 8 p. m., lecture by assembled to witness the exercises and | Prof. Peterson, of Minneapolis, Minn.; to hear the addresses, the principal tests by Mrs. Gehring. May 3, 8 p. m., speaker being Col. J. L. Dryden. The Rev. Harry J. Moore, the well-known laying of the corner-stone was under speaker, will lecture. He will also lec- Calkins. The typo left out the Calkins, the direction of Mrs. Lillie A. M. Thie- ture every Sunday evening during the and Betsy Curtis has not existed in fifty Beecher, gives the following: "I remembaud, assisted by Mrs. C. A. Bock. month of May, followed by tests by Mrs. The box deposited in the corner con- Gehring and other good mediums. Adtained a number of publications of the mission 10 cents. Spiritualistic faith, and copies of the local newspapers. The new temple will railroad mail clerk on the Chicago, Mil- speakers who have occupied the plat- forward and said: 'Dear friends, before be erected on Seventh street, just in wankee and St. Paul road, who runs be- form have been well received, one espe- proceeding with the full form manifesrear of the B street school house."

correspond with the secretaries of the which may revolutionize the railroad is coming to the front in rapid strides, be bound and gagged and afterward redifferent camps relative to platform business and make wrecks impossible. and is destined at no future date to be- leased by his spirit friends. Will somework. I am a test medium and psy- Mr. Heine says that as the result of a come one of the leading lights on the one assist me in binding him?' Well, I chometrist. Best of references. Ad- dream which he had one night he start- spiritual rostrum. Last evening the was up like a flash and stumbled dress me at 1311 Second avenue, Evans- ed on a scheme which will show the ex- hall was filled to overflowing; the plat- through the half-darkened room to the

"Spiritualists are now getting ready for well as at the division headquarters. ening and the attendance at the temple ably assist Mrs. Gebring in giving mes | which she so ably demonstrates Sunday | head between the curtains and said;

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. " Otherwise they may be cast into the waste basket.

year, and it is the intention to have the WRITE PLAINLY .- We would like best talent that can be secured, and the

The N. S. A. changed their represenincrease the delegation. No local socie-ITEMS.—Bear in mind that items for clety of the state association will feel the General Survey will in all cases be disfranchised; nor be of minor import-And we must secure the 1904 conven-Take due notice, that all items for tion for some middle-west locality. If

through reading Professor Harraden's Keep copies of your poems sent to books of hypnotism died at Watertown this office, for they will not be returned asylum April 6. The victims, who were under 30 years of age, lived on a farm The messages given through Carlyle and had two children. Recently they Petersilea and now appearing in The saw the advertisement of a man who two years ago, hence are in harmony ty-lesson mail course. The Minks sent \$5 and received the necessary books. In the first regular lesson both became G. W. Kates and wife held interesting partially under hypnotic influence, each Mink to her normal state. Later she The Rochester (Ind.) Daily Republi- became worse. At the asylum the case

Mrs. Bushnell-Donnelly writes from "The Mysterious Meeting," or a phy- San Francisco, Cal.: The Progressive Dr. Caze asserts that Professor Peter Stiens of Paris, who claims to have dis-Lundeberg, 129 Powell avenue, Chicago, covered a method of imparting vision independent of the eyes, took him (Caze) into a dark room to test the invetion. First Stiens bandaged his eyes so he could see nothing. Then he ad- has had its sway, and is dying out. justed some sort of apparatus around the temples and instantly Dr. Caze saw dimly surrounding objects. By and by and fell into open disrepute. But now held up before him and tell the number | thinks he has discovered something in of chairs in the room. Just as Dr. Caze | it, and tells the newspapers how he has was feeling that he was about to see clearly Professor Stiens suddenly rein total darkness again. Professor ism is dying out. It is exciting more Stiens has a theory that a man does not see with the eye, but with the brain and that if an image can be transmitted to the brain without the help of the eyes a blind man can see as well as anyone else. The professor's apparatus is said to transmit light in the same way the telephone transmit sound.

H. E. Pomeroy writes: "Service and sacrifice constitute Christianity, and they are the only principles capable of ennobling and elevating human nature

"We do not believe that any echoes come to us from the unseen world. We to us from the invisible realms. Cur-The Boston Herald says: "The spirit | tains of impenetrable darkness shut out | the Spiritualists of Chicago, and say to

in our city in building up the society of of Mrs. Dr. Matteson-the busiest woualism has been done. I await an an- front. We have had her with us three months this year and are trying to ar-The Los Angeles (Cal.) Times says: range with her for the month of May." Meetings at Ericson Hall, 6155 Went- he has a large following. The Y. P. S. with palms and flowers. Mr. Francis

Leonard Heine, of Milwaukee, a tween Milwaukee and the copper coun- cially, Hon. J. R. Gilroy, a prominent tions of those who have gone before, the James A. McElroy writes: "I wish to try, claims to have invented a system lawyer. Though young in the work he clever young medium, Mr. Smith, will act location of all trains at all times at form was beautifully decorated with lounge on which the medium lay The Record, of Elwood, Ind., says: the central offices of the company, as flowers, it being Easter Sunday. We stretched. The members were singing

day were so great that all could not be Meetings will begin at 8 o'clock. Mrs. Increases each service. Lizzle Harlow, pages the fest of the month.

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns

A subscriber writes: "Prof. W. M. Lockwood's lectures at Allegheny; Pa. are creating great interest."

of The Progressive Thinker are for

sale at this office. Bear this in mind.

Mrs. Dr. Edwards writes from 367 Taylor street, Portland, Oregon: "After four delightful months in California. I am now homeward bound. I arrived in Portland, April 1, and attended the meeting of the Spiritualist society Sunday evening. It is very prosperous -hall crowded. I listened to a very impressive discourse by Mr. Charles Goode. While in Sacramento I had the pleasure of attending a meeting held by that earnest, self-sacrificing worker, George Perkins. Mr. Smith is presi dent of the society. They give their services without money. Everything is free for the good of the cause. I wish this society could be more prosperous from a financial, standpoint, but the dear good people of California seem to think that eastern people ought to be glad to be allowed to live in this cli-

mate. Spiritualism is flourishing there, but there are too many mediums who give readings, circle, etc from 10 cents up. Surely the laborer is worthy of his hire, and no man or woman can be selfsupporting and self-respecting unless their work brings fair recompense. I expect to remain in Portland about two months; from there I go to Seattle." The Springfield (Mass.) Republican

says: "The officers of the New England Spiritualists' Camp-meeting Associa- sylvania, and seriously wounded and tion held their annual business meeting | maimed 30 people in one church during at the Mansion house. The association | the time of Lenten service. What a has received from Allston T. Whiting of mental monstrosity, Infinite Intelli-Utica, N. Y., the only survivor of the original syndicate owning the property at Lake Pleasant, a letter which confirms the title of the association and enables it to make assessments legally and to deal with contumacious lot own-No proposition has been received from the street railway company in regard to running amusements next season, and there was some discussion as to charging an admission fee to the ground of 10 cents. When the plan was tried several years aggo the association came out \$800 ahead at the end of the season. If the street railway company runs amusements next summer there will be no admission charged. The 'camp-meeting will open August 2 and continue to August 31. The Schubert quartet will furnish music, and the hotel will be in charge of Philip Yeaton. Judge A. H. Dailey will open the camp-

Wm. C. Hicks writes from Benton Harbor, Mich., that he is open to engagements in the lecture field as an inspirational speaker. Mr. Hicks is regarded as an eminent lawyer.

meeting with an address.'

Mrs. Amanda Coffman writes: .. served the Spiritualist Society of Lan- uing until 2:30, when P. C. Mills, presising, Mich., on Easter Sunday, and al- dent of our state association, occupied though the rain fell in torrents there the rostrum for a limited time, and was a good attendance. In the evening the house was filled to the doors, and at my home, 419 Crescent avenue, ent was ably represented, these exer-Grand Rapids, Mich., and will answer cises continuing until 4:30 p. m., when calls for funerals at a reasonable distance from home."

The News of Hutchinson, Kansas, credulously or listening with wonder to the stories that Dr. Isaac K. Funk tells of his excursions into the realm of Spiritualism. At intervals a new sensationalism is required. Occultism Spiritualism was a fad thirty or forty years ago; then it became discredited. had a talk with his old friend, Henry Ward Beecher." The News has been sadly misinformed if it thinks Spiritual- with her soul readings throughout the interest to-day than ever before.

Mrs. G. Hamilton Brooks writes from Englewood, Ill.: "On Sunday, April 5, Oscar A. Edgerly began a two months' engagement with the Englewood Spiritual Union. On that date his guides gave an instructive and eloquent lecture. Mrs. J. A. Murtha, of president of two of the leading mining Baltimore, Md., working in conjunction with Mr. Edgerly, followed the lecture with many wonderful and convincing communications. On Easter Sunday April 12, the hall and rostrum were beautifully and appropriately decorated. Mr. Edgerly's guides gave a lecture on At 8:30 Mrs. M. Bartel, of Cripple Easter, from a Spiritualistic standpoint. that dealt interestingly with the real origin of the day. We think the lecture many-in the large audience present. Mrs. Murtha's mediumistic work was eminently satisfactory on this occasion as it is in fact at all times. We would respectfully solicit the attendance of

Lyman C. Howe writes: "I expect to speak at East Aurora Friday evening, all present, including Mr. A. Pearson April 24. The Buffalonians are stirring, and Mr. Frank Swoboda, two of the G. K. Holeman writes from Salem O.: | and the feeling in the air is a little like patients-those who come for examination, and usually take medicine-average about 50 per day the year through. and the spirit world. The 'Old Maids' funeral at Lewiston, the typo omitted vet been received." the last name. I wrote it Betsy Curtis | Dr. Funk, who had the interesting exyears-since her girlhood days."

after Bunday."

Always give your full name and address which sending in items and communications for publication, otherwise they will find their way to the waste

"From the effects of vaccination 35 of the boys at the Royal sewer pipe works are unable to attend to their duties. Many are sick and are unable to use their arms, which shows that the treatment was effective,"-New Phila delphia (Olio) Democrat and Times. C. H. Mathews writes: "Yes, indeed, it was, no doubt, very effective! This villainous outrage of injecting poisonous matter gathered from dead horses and dead cows, and calling it healthy vaccine matter, perpetrated upon 35 innocent 'boys,' under a tyrannical law of the state is nothing short of a damnable outrage. That is the way plain people regard the matter, the opinion of many learned doctors to the contrary notwithstanding. The question naturally arises. do we live in a free country? Where are we at, anyway?"

A resident of Allegheny, Pa., writes: "We had a dreadful storm here in the afternoon of Easter Sunday. In some places it was very severe. The orthodox Almighty God, to whom so many ogle their eyes and pray, struck five houses with lightning, in one of which was a Presbyterian minister and his family. He spoiled the end of the home, but saved the pagan idiot inside to belch a few more prayers. He also struck a Catholic church, doing it much damage. Not satisfied with this, he struck a woman on her way home from church, also an engineer of the city's insane hospital. All of these providences on an Easter day! A year ago on Easter day he sent a storm which blew down or unroofed or damaged 32 churches and meeting-houses in the state of Penngence is, as he is worshiped!"

J. Peacock writes from Rockford, Ill.: Mr. Fraser, of 3103 Prairie avenue. Chicago, is here, holding circles and giving lectures. Bishop Brooks of Boston, controlled the medium last Sunday evening, and gave a very good lecture. This Sunday evening Henry Ward Beecher will talk through the medium, and in which we expect a very fine lecture. Mr. Fraser's tests are very good and we expect to help him all we can while at Rockford. I think what Rockford-needs is a good medium who will ganize a society.

Spiritualism, March 29, at Pythian hall. Our society, never being in a more flourishing condition than it is at the present, was largely attended. The morning exercises commencing at 10:30 o'clock, were presided over by our very worthy President Little, followed by other speakers of the day until the noon hour drew near to adjourn. The children's lyceum opened at 1 p. m., continvery ably set forth the philosophy of Spiritualism. Following Mr. Mills many circles were formed throughout our spacious hall and those wishing communication from friends on the other side says: "The country is either smiling in- of life were tendered by the many mediums present. A call was made from the banquet room where the tables had been spread very bountifully with the good things of this life by the ladies of the society, that could not fail to please the most fastidious until all were satisfled for their temporal wants for the time being. At 7:30 p. m. the entertainment opened with musical and literary exercises from the children of the lyceum and adults as well, followed by a very able discourse from our very eloquent and gifted speaker and co-worker, Esther Thomas Bosley, finishing up large audience."

A. Scott Bledsoe writes from Pueblo, Col.: "On Wednesday night, April 1, 1903, at 317 West Seventh street, Pueblo. Col., occurred something which I have never seen before nor even heard of, that is, a wedding and a materializing seance combined. J. W. Tanner, companies of this district, and Mrs. Minnie Richardson, both of Pueblo, were the contracting parties. About thirty friends of the family, mostly Spiritualists, assembled in the parlors about eight o'clock. When the music began. Creek, Colo., a fine medium and an excellent lady, opened the seance. A goodly number of the friends of both parties materialized, lending their aid and giving their approval to what was to come. About 9:30 spirit. William Richardson, former husband of the bride-to-be, came out and announced that the time had arrived for the ceremony. As had been previously arranged I was to pronounce the ceremony, which was done, while just back of me and facing the company stood Spirit William Richardson and Spirit annie Tanner, former wife of the groom. These spirits and others came and gave their benediction, and most respected citizens of Pueblo, will. testify to what I have said. It is a glorious thing to know there is no death continue to bless all humanity and lead

us in the right way." Mrs. Lucy S. Carroll writes from Washington, Pa.: "The First Spiritual and Prospect streets, nor imply any de- al speaker and test medium. He has cay of interest in the cause. Mr. Mat- done a grand work. At the Easter serthews still holds meetings, and I hear vices the temple was finely decorated I., which represents the young folks, is, and Mrs.-M. E. Lawrence addressed with power and force. He will leave entertainment last evening (April 14) here and go out and build up the cause was fairly attended. In my notice of the in places, where Spiritualism has not

ber one seance I attended. The lights J. Mullen writes: "The interest in were all turned down and we were our meetings is still unabated. Each awaiting expectantly whatever might audience is a representative one. The happen, when the announcer stepped were to have a congregational minister | Consider the Lilies of the Field, How their annual encampment at the Ches- Harry J. Moore will conduct meetings speak but were disappointed on account They Grow, too, when I pulled some terfield camp grounds. Among the im- during the five Sundays of May at Eric- of previous engagements. However, Dr. | red, white and blue thread from my provements talked for this year is a son Hall, 6155 Wentworth avenue. He | Cross spoke briefly and to the point and | pocket and started to sew the medium's new hotel. Last year the crowds each will lecture each Sunday evening. was well received. The musical pro- clothes together. The singing stopped gramme was well rendered and the and I thought I heard the assistant say, accommodated, and it is the intention Gehring will follow each lecture with work of Mrs. Maggle Waite was good. And you told me he was a perfect gento build a hotel with ample room to ac- tests and messages. Mrs. McCoy, of She certainly has endeared herself to tleman. They shoved him into the commodate all desiring accommoda- Marshalltown, lowa, will give messages | tue hearts of hundrads of investigators | cabinet, but there was nothing doing. tions. The Spiritualists are now awak- the first Sunday, May 3, and will prob. in Chicago through her mediumship, and pretty seen the announcer stuck his

Mr. Smith groutly regrets that the spir-

its are not working to night, the conditions are unfavorable." "Unfavorable." because the medium could not overcome the test conditions.

Roy L. Alien, secretary, writes from Los Angeles, Cal.: "This will introduce myself as secretary of the Truth Seekers' Spiritual Society of this city for the new term, beginning Sunday, April 6, 1903. The new officers for the term are as follows: President, E. W. Allen; vice-president, Mrs. Lettle M. Allen; secretary, Roy L. Allen; treasurer, Wm. Dailey. Directors, N. F. Vose, H. Armstrong, R. G. Doyle, Mrs. L. Sanford, Mrs. B. M. Dailey. Ushers, D. Lyons and Mrs. L. Morrison. Librarian. N. F. Vose. The society has just purchased a piece of property on West First street, near Hill street, and intends in the very near future to have a building erected that will be a credit to any organization. This society has ordained more mediums than any other organization in Southern California. The city council here passed an ordinance which took effect April 1, 1903, taxing each medium a license of \$15 per month to give readings, and also \$15 per month for each meeting held, where an admission fee is charged. This ordinance is of course unconstitutional, and must be broken. Stens are being taken to test it now."

cuba should send missionaries to Rhode Island. A dispatch from 'Havana says that "The Cuban legislature has just passed a vote refusing to make Good Friday a public holiday." And yet the school board of the city of Roger Williams has just voted to make Good Friday a public holiday! Surely the Pope is right when he calls the United States "the most Catholic" (papal) country. "Triumphs of Man."-All who wish to

obtain a copy of this popular poem will have to order it immediately, for but few remain unsold. Send 25 cents to By Fred T. Hodgson, Dr. Dean Clarke, 7 Winthrop street, Roxbury, Mass., for a copy, which is 12 cents, and five copies of other poems, which have been heretofore noticed. Four of these, "The Old Soldier's Funeral," "Song for the A. P. A.," "Evolution of the God-Idea," and "Heaven and Hell Reconstructed." can be had for 10 cents. Send orders at once, for they, too, will soon be gone.

Mr. John Morgan, of Atlantic, Iowa, was in the city last week, and exhibited some fine specimens of automatic draw-

Robert Doring writes from Troy, N. Y.: "The First Society of Progressive keep the work going, one who can or- Spiritualists celebrated the 55th anniversary of Modern Spiritualism with left in MS. to a few of his private pu-A. V. Ross writes from Seattle, two sessions, afternoon and evening, at pils in occultism, and like Volume I. is Wash .: "Seattle Spiritual Association which we freely distributed The Pro- (a valuable addition and) a library on held its 55th anniversary of Modern gressive Thinkers which were eagerly occult subjects. Spiritual astrology is sought. The hall was filled at both sessions; in the evening a programme had mans, the Magic Wand, Symbolism, To Advance Humane Education been prepared, consisting of solos, violin, plano and vocal; plano duet, remarks by our venerable president, Elisa Waters, whose investigations extend back over a period of 55 years; also remarks by Vice-president Robert Doring, which were instructive. In conclusion of the evening session, Frank P. Edgerton, our speaker and medium, under the control of his guide, gave us a beautiful lecture on the good Spiritualism has done, as well as the good it is doing at the present. In all, the day a great interest manifested. I will be others took the floor, and our home tal- was one long to be remembered in Troy."

C. H. Mathews writes from New Philadelphia. Ohio: "I like the tone of an article in your issue of April 18, (No. 699) signed Lucinda B. Chandler. It contains ideas of vital importance to Spiritualists, and to all lovers of free institutions in the United States. There is a conflict of ideas now in progress on this continent and an attempt will be made to establish a religious hierarchy under the dominion of the Catholic church-and to effect in the 20th century what they were foiled in when the government was established 127 years ago. The alarm has been sounded many times; but "Eternal vigilance is the price of liberty!" Having grown with the nation for three-fourths of a century, I feel disinclined to see the ship of state wrecked in 'holy wars,' such as have disgraced the history of the world time immemorial. Such newspapers as The People's of Chicago, The Progressive Thinker, and the press everywhere should be invoked to sound the alarm, and save the country from impending ruin. We should not close our eyes to the inevitable."

Mrs. B. S. Buchanan, of Springfield. Mo., writes that Dr. Knowles, of Grand Rapids, Mich., has been serving the society there very successfully, with lectures and messages. He will probably attend the meeting in Chicago held by the State Association.

Charles H. Pratt writes: "I have read the article by C. W. Stewart in The Progressive Thinker of late date. Mrs. Josie Folsom is a wonderful medium, and I wish to add my testimony as to her remarkable powers. In the spring or early summer of 1901, I was stopping with the Folsoms at their home in Zoo Park, Springfield, Mo. I wrote a letter to her guide, Kit Carson in my roomno one present. I sealed and locked it in my trunk. On taking her seat near me the next morning she said: 'Carson is standing close to you.' Then she said 'Do you know a man by the name of Warren Hudgins? I have visited his wife, as you requested, and she is no better.' She then commenced reading my letter that I had locked in my trunk. I had written four questions: the third one was, 'Why don't your medium, Josie Folsom, give me the reading she promised?' She read my letter correctly, the first and second questions. As to the third one she said the letter was an F; possibly it was meant for a T. 1 then went to my room and opened my sealed letter and found the third question. I had the 'T' an 'F.' I did not know this."

# LOVE'S UNFOLDING.

He kissed my hand and the tender touch Seemed to devote to kindly deeds; Seemed to reserve for others' needs. When his lips had glorifled it much, And it seemed to soften and grow more fair

When his touch had softly lingered He kissed my brow and the soft caress, With its token of trust and friendship

fraught; Cast'a veil of purity 'round-each thought That held its sway in my mind's recess, And the lingering lips that touched my hair Seemed to leave a gleam of glory

there.

He kissed my lips, and the warm, sweet Waked the slumbering love in my waiting heart; Waked joy and life by its magic art. As I trembled beneath its tender zeal. And my throbbing heart ne'er knew

more bliss Than thrilled my heart at the loving -C. Violet Malotte-Wilson.

"Mentless Dishes." Very useful. Price 10 cents. That How to Cook Meals Without Meet, By Missberg Towns, Micel-

DEATH and the AF 1 Div. THE and the AFTER LIFE An instructive and interesting work for all to read. Price 60 cents.

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A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

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Apollonius of Tuana Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

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DEATH ITS MEANING and Results. By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illus-

A MASTERLY WORK. Continuity of Life a Cosmic Truth

By Prof. W. M. Lockwood. A masterly presentation of an important sublect. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious selfhood after laying aside the physical body. A book of rare value. With several 25 cents. fine illustrations. Cloth, \$1.00.

An Infamous A pamphlet of 32 pages, compiled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villatnous plot to over thraw our free government. Price, 15 cents.

ROMANISM Is a pamphled of 80 pages, in reply to Prof. David Swing EXPOSED Priest Cashman and Dr. With row, and is principally in defense of Protestant ism. A concise little pamphlet. Price 15 cents.



Spiritualist

PRIOES:-Badge Pin, \$1.50: Lapel Button, \$1.60 Sunflower Brooch, \$4.00; Maltese Charm, \$5.00; Maltese Pendant, \$5.00. This jewelry needs no other recommend than to say it is the SUNFLOWER BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emblems are for sale at this office.

### BODY AND SOUL. BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, \$1. For sale at this

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Words and Music. For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; \$1.50 per dozen. For sale at this office.

After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price,

A. Few Words About the Devil And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

### Lectures by the Swamt Vivekacanda, on Raja Yoga; or Conquering the Internal Nature, and other sub-

locts; also, Patanjall's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms.
Revised and enlarged, 12mo., Cloth, \$1,50. Raja Yoga
is an ancient system of Indian Philosophy, and one of
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NOTE,-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be depand hence there is unavoldable delay. place, and all are treated with equal

anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has

Mrs. H. A. Stockey: Q. Is it true his belief in the genuineness of spiritual

A. The question is suggested and the answer made imperative by a statement made by a correspondent of the St. Louis Globe Democrat, which begins: "Sir William Crookes no longer stands for spirits and an open door to the un-seen. He frankly confesses that the chase in that direction has led him only to a brick wall."

The writer of the above may have re ceived information not purely imagin-ary, or may not. The article itself has been widely copied and its results have been felt.

We were sure the story of Flammarion, the French astronomer who had just published a book containing a nar-rative of his experiences and experi-ments in Spiritualism had become disgusted with the deception and had denounced it, had given rise to this. That was a wicked falsehood, set in circulation by churchmen, to damage the cause, and this in regard to Sir William Crookes, who had become better known to Spiritualists as their champion, than for his great scientific attainments, was another form of the same decep-tion, purposely put forth. I liked Sir William Crookes' character too well to have a shadow of doubt as to his posi-When president of the British Association when there was no need of his referring to the subject, and well know ing that his audience wished him to let it alone, he said: "To ignore the subject would be an act of cowardice, an act of by Olympiads. This system was recowardice I feel no temptation to com- tained in the east until 440 A. D. mit. I have nothing to retract." [Referring to his conclusions from investi-gations.] Yet the report had been made and I had no positive evidence that it was not true. I therefore wrote to him, stating the report. He replied as fol-

Hudson Tuttle:quiry of the 11th inst., I beg leave to and it was fixed arbitrarily. say that there is no truth in the report you mention. I remain, truly yours, WILLIAM CROOKES,

If it was not expecting a miracle, we would look for the editors who have published the falsehood with such relish, and stunning headlines, to write a to the truth. To me, one cannot be a line or two of "retraction." But this is tributor. Together with the story of of the road that leads to the beautiful Flammarion's claimed acknowledgment land be found elsewhere? The Bible of deception, it will be repeated in the suits all classes and races of people; press and in sermons, as though never doubted. It will become one of the stock lies, which are repeated by the enemies of the cause. When any man, especially noted for his mental endowments, investigates Spiritualism, he becomes its advocate, and once an advo-cate he remains such until death. There is no instance of "retraction."

N. P. Nelson: Histories of Christianity have been written by Christians, who have been blinded by their belief, and hence have only given whatever is favorable to that religious system, or by pronounced skeptics who have erred in the other direction. A just, impartial, and true history of Christianity is yet to be written. Perhaps the old and standard history by Milman, is the best, and for the period of time covered the chanters devoted to chapters devoted to the subject in unseen land. We are minded of the Gibbon's Decline and Fall of the Roman mysterious leadings of the prophets of Empire are invaluable. These chapters are published separately, by Peter Eckler, New York City.

"Ravenna" has been reading Dr. Hudson's "Law of Psychic Phenomena," and is unsettled whether to believe it is an explanation, or whether Spiritualism is true. The "sub-conscious self" purely assumptive, and every fact it is brought forward to explain, is far better accounted for by the spiritual explanation. This has been discussed at length in preceding numbers of this

O. Please explain the civil service. What are the qualifications to pass ex-

A. The civil service act of Jan. 16, 1883, provides three commissioners, a chief examiner, and a secretary appointed by the president. The office force is about 150. Examinations are open on equal terms to all citizens of the United States, to the positions made subject to the civil service law, about 100,000 in all. This law prohibits under heavy penalty assssment for political purposes, discrimination against those the service because of politics or rethat all things are good.

Several hundred kinds of exam.

MADAME ROBERTS.

are rated on the elements of age, character, experience, etc.

In educational examinations, the applicant must pass in spelling, arithmetic, letter-writing and copying. These are divided into three grades of profificiency. Then there is examination in special direction, for special work. Thus mail clerks are tested on the rapldity with which they can read addresses, and knowledge of railway lines. For a large majority a good school edu-cation is required, with special qualifications for certain lines of work. The competition is so strong that it is necessary to pass at a high grade in order to secure a position when there is a vacancy. For the convenience of applicants, the Commission publishes a manual of examinations, in which are set forth the subjects each examination includes, with specimen questions. It is sent on application to the Commission,

Joseph Challand: Q. What have you to say of the three-fold being of man-body, soul and spirit?

Washington, D. C.

A. This division grew out of the berecated. Correspondents often weary lief in the power of the mystic three, with waiting for the appearance of and that all things were composed of their questions and write letters of in- three parts or elements. The "soul" quiry. The supply of matter is always has been a most ambiguous term, and several weeks ahead of the space given, used indiscriminately to mean the body, the spirit or the whole man. Every one has to walt his time and treating the subject, we have always place and all are treated with equal avoided the use of the word, because it is misleading, and carrying with it old NOTICE.-No attention will be given and preconceived ideas does not give

a clear expression.

The philosophy of spirit teaches that man has a physical body, and a spiritual, to which the spiritual nature belongs. At death the spiritual body is become excessively large, especially letters of inquiry requesting private and severed from the physical, and carries into the next life that spiritual nature which is its manifestation. Hence to be in unison with this view, we must say that man is a dual being, body and spirit. If soul is used to designate the spiritual body, it must be given an en tirely new meaning. Such a three-fold division is not called for by the facts as we understand them.

> A. Z., Bay Ridge, Florida: Q. (1) Under what pope or emperor, and in what year was the present chronology established? (2) How many olympiads did the

Greeks count of the year one of the Christian era? (3) In what year according to Ro-man count was the year one of the Christian era?

A. (1) At the time of Julius Caesar, the imperfect system of counting the years had given rise to great confusion and the astronomical and the civil year reckoned from the equinox differed by nearly three months. With the assistance of astronomers the beginning of the year was changer from March 1 to January 1, and proper addition of a day every four years prevented the constant variation accumulating. But the Julian year was made too long by 11 minutes and 13.95 seconds, and by the 16th century it amounted to 14 days. Pope Gregory XIII, in 1582, restored the calendar of the Council of Nice in 325.
The Julian is "old style," followed by the Greek church and Russia. The Gregorian is "new style," followed by all other Christian countries. There was in the 16th century ten days differ-

ence. At present there is twelve.
(2) The Greeks began counting by olympiads, a period of four years from the victory of Coroebus, won in the games. The year "1" of the Christian era would correspond to the 776th year

(3) The Romans counted time from the foundation of the Imperial City, and the year "1" corresponds to 753 of their calendar Not until 1280 of Roman chronology, and 527 of our era, was the counting of time from the birth of Christ began. And it may be remarked that at that time it was absolutely impossi-My Dear Sir: In reply to your in ble to ascertain the date of the birth,

By Winding Ways.

Coming close to the heart of all the winding way people have of coming successful student of the occult and so far from their honesty, that they will ignore the Bible; and why should one refuse an explanatory item by a conwish to? Can a better chart, or map were it not so it would have been laid on the shelf long years ago. In every-thing there must be a leader, and we all have (though unconsciously per haps) some one in our mind whom we wish to be like, or pattern after in some things; and if we wish liberty thought ourselves, we must accord the same to others.

What a motley crowd there is of us anyway, all bound for the same destination. Of a truth some of this crowd believe when the life has left the body, that ends it all. We, who have awakened to the unmeasured fullness of the life beyond, begin at once to arouse ourselves to a more thorough probing of the unseen: and we search diligently the many winding ways that to us seem to be the best suited for our advancement along the path that leads to the old, and how the voice of God spoke to them in those days warning and advis-

ing the people.
...Why! oh, students of the higher life must we find fault with the Bible, and the believers therein? I wonder where we would get our fundamental rules of printed. Of a truth it may not be all inspired, and I for one do not think it is. but there is surely enough of it sent down to earth by inspiration to make a perfect brotherhood of men, could it be rightly understood.

I have no fault to find with any religion, truly they all have the divine power in them. Were it not so, they would soon be naught. What pleases me, and what I can understand, to make my life better and more fruitful, might with my neighbor do the opposite; so as before I must say, all paths are good that lead to the Infinite..

Let us work and toll in the belief that pest suits us, and in the one we can best understand, and bless all winding ways that lead us home to the blessed land of truth and justice, and where waits all our loved ones in houses not made with earthly hands, eternal in the spiritual world. Yours, with the faith

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THE NEW DISPENSATION OF LIGHT.

(Continued from fifth page.) personality of mankind; known to us personally only by the

manifestations of Spiritualism! Without these, O world, your God is indeed what Spencer wrote: "The Unknown and the Unknowable!" Vainly may you seek for God in the skies, or look for God in some form,

celestial where no one can approach and live! Ah, but is this true; that no one can see God and live# The old idea of the "ineffable presence"? Let me tell you something about this "ineffable presence"; about the unpronounceable name of the ancient mysteries of religion; They were attempts to instruct the people in righteousness, for righteousness' own sake, and in order to do this, I opine, they would drop names, families; would let go of all person. alities known to the worshiper, and so fasten the idea of sell judgment in regard to all communications from the world of spirit of men, whether these words out of earth's silences were indeed righteous words of life for us; or whether to follow their directions would be life-long mistakes on our part!

I will not attempt to discuss this point further at this time, but would leave the thought with you for your consideration -only remember that no religion of the past ever was a success that did not begin to be a religion under similar conditions to those of fifty-five years ago, at Hydesville, N. Y.; and yet we say emphatically, that beyond and above all these phenomenal experiences of earth, I find most of "God" in the Silence—the aloneness of my own heart's reveries!

We may not underestimate phenomena in our search after the truths of immortality, the facts of spirit communion: but these are but means to an end-to use common speech. They have no mean place in the economy of God; they are indispensable to man, else they would never be manifested! You of to-day, as truly as the world of yesterday, need the phenomena of the seance-room; you need to have medium; ship; and yet, O, I pray, may these be consecrated ones, rather than mercenary ones. But consecrated, or mercenary, there will be mediums-those to whom the world may go, and find proofs inconfestible, of personal immortality of being; and of the ability of the spirit world to communicate with us who are to-day "in the body pent."

I contend for the various forms or manifestations of the spirit world of God in our seance-rooms, that they are necessary to our advancement-necessary to us in the way of instruction in many ways; and more, I ask for them careful and candid investigation. I pity that man, that woman, who does not dare to investigate, lest he or she be "cast out of the synagogue"-out of the churchly society; but if I pity such what shall I say of these too indifferent to all claims of religion, all claims of personal interest even, to investigate?

I take care to say in the interests of humanity, that if phenomena, the phenomena of mediumship were not needed today by the race, we should not have them! The spirit world is not mistaken in this-neither is it "a newly discovered power" on the part of the spirit world!

We find by investigation in the histories of our race, that with every uplift of man's ideal of personal righteousness, with man's ideal of what is right in and of itself, there have come to pass manifestations of spirit presence and power, and about these phenomenal manifestations has been gathered the material for the new church; the new civilization! Another thing, too, you will please notice: In the past, as soon as the new church or civilization was established, these phenomenal exhibitions have ceased! Consequently my reason tells me that they are needed at the present time; and the medium is needed. See to it, O world, that ye despise not the medium, or his, or her work. God is not mocked, with impunity; as ye sow, so shall ye reap; if ye sow to the flesh, the material only, ye will reap corruption; and O, what corruption do we see in our politics, in our trades, our present civilization! And it may be traced in every instance, Iz firmly believe, to the world's loss of faith in the church in itse integrity of belief, in its practice of the things that made it a? power in the earth. On the other hand, O world, if ye sow to

And yet, with all our sowing, all our reaping, I sense stillour own responsibility, in the world of man, in regard to all things that are, whether of good or of evil. We may not shift our responsibility upon the spirit world; we may not throw it upon other shoulders!

the spirit, as now 'tis manifested in seance and from plat:

form, ye will reap the soul's certainty of immortality; the

soul's assurance of the continuation of loving care for you

beyond the shadowy veil of the flesh, that ye have called

The new order has come to stay. The world of man can not put aside the new thought. The Spiritualism that was despised because of its feeble first rap, is bound to hold sway ere long over the destinies of the world at large.

It already has permeated the churches, with its new thought of God and man, as One in purpose and design of life, and the creeds are honeycombed also with the new ideas of the rostrum and the press, that have come to us from the snirit side of life: and vet we are but just begun! "Fifty-five years"-an infant age is born. A thousand years of sentient life this age must see and feel, ere another age will come to earth! O, what will the harvest be in one thousand years!

> I turn mine eyes towards the light, And lo, to me, the earth transformed; Gone are the shades of previous night: The rising sun, the heights hath stormed!

But when I sneak of what shall he the harvest of a thousand years of Spiritualism, I am constrained to be careful in my estimates of good to man.

We so differ one from another in all things of the spirit, that one may not say that any revelation of life beyond us is to be received as the one picture of truth. Turn back a thousand years, and see-number if we can, the sects of Christendom; and yet are we of the new cult any more likely to agree as to what is true Spiritualism, than the churches of to-day are agreed as to what is true Christianity?.

There is only this, that we can-we may forecast a kind of generality of results, leaving details out of the question; only this and nothing more!

Indeed, I very much doubt if we agree upon any "Apostles' creedism on the part of the churches frightens us; and knowing that to no two of us has the spirit world revealed itself alike, though we are each convinced of immortality and personal presence; we will not say as quickly as did Christians, one of the leading members of the assembly, the governor, in that we will agree to agree upon the details of creed; so in in order to accomplish the defeat of the bill was forced to send forecasting events resultant upon the advent of Spiritualism, he in the weakest, poorest, and most disgraceful excuse under I will only say that we may be sure that none will predict the gdise of a veto that any executive ever sent back to an 'the dark ages" of Christian history.

We find ourselves, in Spiritualism, "at-one-with-God" as no ters, is that the governor's action on the bill under all the other age has done. Others, of other ages, have been perhaps conscious of the fact of the divine and human unity; | | This is the element which controls a majority of our legisnotably Jesus, the holy one of Christian reverence; or the mintufes and woman suffrage has this to contend with in addi-Sakya Muni of the Orient; Siddartha, called the Buddha or Inton to the prejudice which is always found to exist against Enlightened One; but there was an aristocracy in this; not wever new order of things. all men-all women-were thought to be of the divinely hu , Itigloes seem that the better class of men ought to be man parentage, only a few were the real children of God!

But in this at one ment of ours, there is democracy, rather would not debauch every sense of justice and the expressed than aristocracy; we have been made to know that none of kwillfor the people. us are of "the bar sinister"-we all are "sons and daughters of God"; sons and daughters of the infinite host of the spirit world, that man has ignorantly worshiped as God, from times immemorial:

So to-day I prophesy that the human race, in its new birth of spirituality will come gradually into a closer relationship, or Brotherhood or Race—to use a common expressionthough honestly, I do not see why we should say "Brother. hood" instead of "Sisterhood"; in fact, why should we say anything but relationship of human interests? "A closer relationship of interests," to me, covers all that we mean by "Brotherhood," "Sisterhood," for who but knows to-day that interests, not family blood, are the great bond that closest

But what are "interests"? Do I mean financial, commercial, "caste" interests? Most certainly I do not; and yet all teaches like up other.-Carlyia

these may be involved, for we know how things do become

involved in this human life of ours.
The body is ours to care for, to protect, to cherish, as surely as that the intellect is cared for; or the spiritual nature of us; and hence we are interested in the proper devel opment of all these material, these "timely things" of our present station or environment.

But somehow there is in us all a feeling that our humanity dir manhood-womanhood-is by far greater than all these other things that surround our life, or enter into our lives of the soul.

But what gives value to this that we call our manhood, our womanhood? I answer, it is that fact which Spiritualism alone demonstrates, as well as affirms, viz., the immortality of man.

Through the parted veils of death it presents to us the vision of man, divested of all these time-accretions of material or physical rank; and possessed only of the power of attraction of spirit or motion of fellowship as a means of ac-Complishment of purpose or will. We call this attractive force human sympathy-we have no better name. It is unselfish love protecting as well as enjoying companionship, such as unites us even now in such fellowships as constitute the highest social types; and yet as I look beyond there comes to my sight a heaven not yet attained here below.

I see in angelic behavior such superior comprehension of what are the real needs of others; and such eager haste to relieve, as shames me with my own tardiness; for who, I ask, does not know of much more than he or she even attempts to relieve of human distresses-distresses, too, that, unrelieved, presently develop crime?

Human sympathy, my friends, believe me in this, is heav en's first law of eternal life, and human love forms the link twixt earth and heaven (using the old words of the "before and after" of Death.)

So as I look at it, our age of Spiritualism, with its personal revelations of true humanity, will place upon our statutebooks many affirmations of rights that are now denied or ignored; and will blot out many enactments construed into such misconception of rights, that they hinder, rather than help, the race morality! Spiritualism will probe earth's problems of society, until is laid bare to our sight the cause, the evil cause, of our distresses; and by the light of reason "thrice illumed" from above, the evil cause will be removed, instead of attempting cure by removing the criminals, socalled, that the cause of wrong has forced into crime.

In the olden time of the mysteries, those who had been admitted to the inner sanctuary of their rites of worship were termed illuminati—sons of light—beholders of the ineffable. They had seen what words could not fully tell. We who are Spiritualists indeed-are we not the illuminati of to-day: We have looked upon and handled the ineffable manifestations of spirit life; we have been "the beholders"-our ears have heard the speech of heaven, and by this, are we not an ointed-set apart as teachers of mankind?

Yet I do not say that all are teachers-no, there is need with us all for more light. We at present are hardly more than witnesses, testifying that man is not separated from God, from the world of spirits, that man may by mediums, for himself find out personal immortality and continuance of human love and sympathy beyond the grave!

Jesus said: "I come to hear witness to the truth"-this very, truth, by the way, that Spiritualism stands for, viz., the rapport of two worlds, the unity of God and man, the immortality of personality! We, like him, are witnesses.

One more thought of what this means to us, and then close; not but that for another hour I might hold before your intelligence great truths revealed by the spirit world to us of earth; but as Spiritualists to-day, we must not be content with words only; we must demonstrate the life that we pro-

Consequently, the lecture gives place to the manifesta tion, the speaker to the medium; or rather, we are workers together in the advance of the new gospel!

"But what is the "one word more?" I answer: It is just this which I have spoken!

Spiritualism must recognize the medium's place and work in the new economy of God. The past, did-and then did not; the past substitutes tradition or history for the manifestation, and as this was done, we mark "the beginning of the end" of its life.

Let us not be guilty of the same fault: let us cherish umship, and at the same time the ministry of the word divine that is by inspiration given.

The two should go hand in hand. The word and the demonstration. Then Spiritualism will flourish-then the light of immortality will spread, and gradually, too, we will witness the effect of these demonstrations and presentations of truth, in a changed condition of society, so that Right may be, so that Wrong may cease, so that Fellowship may be uni-

The Defeat of Woman Suffrage In Arizona.

Those who oppose woman suffrage are rejoicing over its defeat in Arizona where it passed both houses of the legislature by an almost unanimous vote but failed to become a law through the veto of Governor Brodie.

But when we consider the causes that led to the veto, and the fact that both houses of the legislature and the best element among the people were in favor of the bill, it may be set down as a triumph for woman suffrage, even though the wemen will be deprived of their vote through the disgraceful act of one man in authority.

Governor Brodie gave as his reason for vetoing the bill that it was unconstitutional, but everyone knows that this is not the true reason as the supreme court of Arizona had unanimously declared that such a law would be constitu-

The Tucson (Ariz.) Star, in a long article points to the real power behind the throne when it says:

"The saloon and gambling element were the strongest class that urged the disapproval of the bill. It is a matter of fact that in several of the towns that the petitions which went to the governor were carried around by saloon keepers and gamblers and that the gamblers in Prescott, Phoenix and Tucson were betting that the governor would veto the bill. To-night the saloons of Phoenix are the center of rejoicing yon account of the stand Governor Brodie has taken on the Creed" in 300 years or 600. The record of the evil results of suffrage bill, claiming that they are on top and that the governor is with them. As a prominent citizen said to-night, Thegamblers and saloons win, the women lose!'

"The suffrage bill was assassinated and in the words of Arizona legislature. The feeling in Phoenix in many quarcircumstances is, to say the least, discreditable to him."

faroused to see to it that men were put in authority who

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable, and no man is useless while he has a friend.-Stevenson.

Brevity and conciseness are the parents of conviction The leaden bullet is more fatal that when multiplied into Children have moral measles sometimes. Only let them

alone, and they will-get well of themselves. There is a wise herb in the gardens, and it is called thyme. - Mitchell. He who does not make his family comfortable will himself never be happy at home, and he who is not happy at home

will never be happy anywhere.- Hershel. Experience does take dreadfully high school wages, but he History of the

# 6#RISTIAN RELIGION to the Year 200,

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"Rending the Vail" is pronounced by and various kingred questions. All member of congress for four sessions, fully discussed. an editor of a leading daily, and a pro-

"The principal contributors to incidental and mostly personal messages or dissertations on scientific, philsages or dissertations on scientific, pairosophic, religious, theologic and occult
topics—from world-building, the origin
of life, or religions, of scientific discovery, and the laws of cosmos or nature—
in fact the entire field of human
thought. The limitation seemed to be
ten and spoken by full-form personalithe and in printed as given. One re-

trations-44 of them portraits. These were drawn by a form standing out in were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of that his work has been admirably done the cabinet and the finished picture—not only faithfully and efficiently, but with excellent taste. There are no dogments handed to one of the circle and filed with excellent taste. There are no dogments have been returned to the correction.

even the non-Spiritualist reader is that states that "a form purporting to be" the topics treated by Prof. Denton, So-and-So, "appeared and delivered the Thomas Paine and Prof. Faraday, are following"—stating whether it was oral in kind, in thought and style with those or in writing. to which their active lives in this world "In reading the book, and I have read were devoted-in literary character as it all, this modest, self-retiring, literal different here as in their works extant rendering of these extraordinary hap-

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only that of the spectators to ask ques- ties and is printed as given. One re-"In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty illus-words a minute were written by actual timing by the watch.

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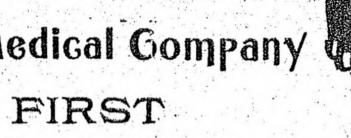
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ease and patients, as to which are used.

and how impossible it is to make them

grieve for a spirit far away when. if

year of the Spiritual Bra with rejoicing.

Monday the bazaar continued and at

was sung by seventeen of the young

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# FROM THE SPIRIT LAND. C. E. WATKINS

COMMUNICATION FROM EX-PRESI-DENT WILLIAM M'KINLEY.

Miss Ella F. Porter, Medium, 206 Len- is a regular chartered institution, hav ox Road, Brooklyn, N. Y. ing the right to prepare and sell proprietary medicine; to establish and con-

To Judge A. Munson: -

My True. Good Friend of the Past: - sick, anywhere in the United States. It gives me great pleasure to be able to send you this message from spirit land, ready for patients about April 15. through the sensitive organism of this Terms for board and treatment will be newly developed medium, whom many made known on application to E. T. of the higher spirits find a pure, respon- Gove, 66 Highland avenue, Newtonsive channel through which to voice ville, Mass. their thoughts to earth friends. Some months ago I came here and enjoyed the pleasure of writing the two communications just sent to you. Now once more do I come for the express purpose all kinds of baths, as the case may deof writing a spirit letter. There are many progressed spirits waiting for a chance to come through this channel. Henry Ward Beecher came here tonight to ask permission to hold a private scance very soon as he has something very special to give the world. Jay Gould has just controlled success- case himself; he will devote five days fully, and has written a beautiful spirit in the week to giving personal treatmessage to his daughter, Helen M. ments. All letters of inquiry should

My good friend of the past, I would nue., Newtonville, Mass. that I could picture to you vividly my present home and work in the spirit land, and the unalloyed happiness I now enjoy in the blessed privilege of being spirit to reach their mortal loved ones: united with many loved ones gone before. My dear, scinted mother was one realize their nearness, and how oft they Her unspeakable joy, her loving devo- they but knew it, that same, dear spirit of the first to greet my new-born spirit. tion to me, and the charm of her pres- is close by their side loving them as of ence, with the united love of many old. other angel loved ones, has rendered my life in this spirit land one of remarkable happiness.

What a blessing and comfort, beyond bright ray of joy from the spirit land, others. Plenty of good music. mere words to describe, is the free, un- and believe me, your true, grateful broken joy and bliss of this grand pro. friend of the past, and your present gressive life in the spirit spheres-free spirit friend in the cause of Truth. from physical pain, free from the earthly environments that hamper and retard one's progress, free to express the The Anniversary at Galveston, Texas. filled with new aims and desires, with | celebration of the fifty-fifth anniversary | ices. higher ideals, and the glad realization of the advent of Modern Spiritualism, of the God-like possibilities of our na- and we now enter into the fifty-sixth

Oh! my friend, my joy is too deep for We began our celebration on March 28, words, that I have been allowed this with a reception and opening of the privilege to enter upon this broader, Temple Fund Bazaar. And may I imgrander, more perfect and satisfying prove this opportunity of extending life of the spirit. When your time shall hearty thanks to the many friends over come to throw off the mortal form, the the United States who so very kindly Thirty-first street, America Hall. Megarment of flesh, which is now the contributed to this Bazaar; the articles diums' conference at 3 p. m. Lecture, earthly home of your spirit, and enter were helpful and the kindly thoughts followed by tests and messages, at 8 these realms above, I your true friend which prompted their sending were p. m. J. Q. Adams, President. of the past, William McKinley, will be most forcibly felt for good in our midst. one of the first to welcome your birth to this higher life, and it will be my farce, "Uncle Adoniram." Sunday regular Sunday services for the season. | Fall women, students of history, etc. | Paper, 75 cents. Cloth, gilt, \$1.50. For regular Sunday services for the season. | Fall at this office. great pleasure and privilege to intro- morning the lyceum held their anniverduce you to many noble souls who will sary service and at night the closing of | notice at Hall 309 Masonic Temple, corthe anniversary series of lectures was unite in joyous welcome.

Never can I forget you, nor your delivered, "The Purpose of Spiritualmany kind favors of the past. Not only ism," and the ceremony of "Naming the | ton, superintendent. Discourse by Mrs. | chic science. Demonstrator of the modo I feel a greater and truer friendship, Baby" was performed. The ceremony Richmond at 11 a. m. but the memory of the past, brightened is simple but unique and impressive. by your kindness, will always shine with The candidate on this occasion was Lil- dents of Nature hold services at Price 25 cents. For sale at this office. an added lustre to the depths of my true lian Caroline Marie, baby daughter of | Nathan's Hall, 1565 Milwaukee avenue, friendship; and some day I may be able Mr. and Mrs. Englehardt. to open the way to your spirit, and give you a desired, earnest wish of your night a one act operetta. "Peppery Pa,"

If it is a possible thing, can you folks. reach my wife, and give her my spirit letters? I hope I am not asking too ice was held. Rev. Nellie S. Baade of nue, every Sunday. Conference at 3 p. Spiritualists. The volume is tastily great a favor.

I am trying hard now to reach my serving the Truth Seekers Society of Isa Cleveland. kindred on earth, trying to find some Spiritualists in Dallas assisted. This way or means to open their spiritual was my first opportunity of meeting my G. C. Love in Masonic Temple, State eyes, and urge them to accept this beau- sister co-worker, although I have known street, hall 613, on 6th floor, Sunday tiful truth, this comforting fact of spirit her by reputation for some time, and I evening, April 5, and thereafter, at return. I regret deeply that I know so wish to contain for some time, and I evening, Music in aborder of Mrs. return. I regret deeply that I knew so wish to say that we shall exert our- 7:45 o'clock. Music in charge of Mrs. little of it myself before I left the form: selves to add hearty congeniality to the but my eyes are at last opened, and I invigorating climate which has atam now wide-awake to the spiritual sig- tracted Mrs. Baade, and we hope that nificance of this grand truth; and one of her stay in the Lone Star State will be my most pleasant duties here will be to a permanent thing. Mr. R. H. Kneedisseminate all I can this glorious truth shaw, of Houston, also participated in and to scatter broadcast the seed to fall the services; Mr. Kneeshaw has been upon good ground for the advancement in Texas before and we hope that his of this beautiful philosophy of Spiritual- services in Houston will bring the 80ciety at that place into activity.

I rejoice with you, my good friend, The celebration closed Wednesday that your spiritual eyes are fully opened, | night with spirit messages by the vis and that you are now enjoying the de-liting mediums; over three hundred lights and comfort of this grand truth. people were in attendance, many stand-Hence thus freely do I write you. ing through the entire service. The Though my life-work for the nation was music during the celebration was furso suddenly cut off on the earth-plane, I nished by the regular choir and reregret not my sudden departure, for flected credit upon each member; on here in this glorious land of arisen spir- the anniversary night when "The Angel Its I have far better, grander chances Buglers," and "Our Own Loved Ones, than ever before, of continuing my life. written for the anniversary and pub work, by fulfilling my mission to hullished in The Progressive Lyceum,

were sung Mr. J. J. Blood, who com-Judge Munson, words are inadequate posed the music, presided at the organ. to describe to you the glories of this spirit land. When I have the joy ist church, and we have the bell algranted me of welcoming to my spirit though we do not use it regularly, but home, my dear, sorrowing wife, who is on the night of the anniversary we bestill mourning for me, heartbroken over gan ringing the hours at six in the evenmy loss—when I can once more enfold ing and continued until midnight. Picher in my arms, then my heaven will be tures of the Fox sisters and the cottage complete! I will ask no more, for then in which they lived were made very atmy cup of joy will be full to the brim. | tractive during the celebration, with Oh! if she could only know and real- electric decorations; they were surize this beautiful truth that I can come rounded with small electric lights. to her often in spirit, that I do often May our friends everywhere feel comseek her as she sits in lonely silence, ing from the Oleander City by the Sea grieving over my loss, surely then, if a wave of good will as gentle as the Murtha, of Baltimore, Md. Every she could only understand, her aching murmuring tide of the Gulf and as heart would feel a relief and her exist-strong as its mighty waves. once on earth, the few short remaining hays she will yet live, would be soothed and comforted by this knowledge of my spirit presence. But how hard it is sometimes for a for health. Price 25 cents,

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line ?

Mary Coburn Abbott, wife of Mr. E. R. Abbott, Jr., passed to spirit life, at Belleview, Fla., on the 6th of April. Mrs, Abbott was one whom to know was to love. Gracious and sweetly affectionate, she won all hearts. She will live in our memory as a fair, sweet flower. On Sunday, April 12, friends, to the number of fifty or more, gathered in the pavilion to commemorate the event of our dear friend's transition. Several persons were strongly impressed by the spiritual presence of our friend, and Mrs. Witters voiced a brief message from her, the sentiment of which was, "Do not mourn for me, but let your thought go out to my dear husband in his hour of sorrow." KATE R. STILES.

Lake Helen, Fla.

Passed to the higher life, Mrs. Soloma Warner, beloved wife of Arthur Warner, after a brief illness, at her home near Lawton, Mich., at the age of 57 years. She lived the life of a true Spiritualist. She leaves her husband, six children, an aged mother, five brothers and a sister to mourn her physical absence. Mrs. Amanda Coffman of Grand Rapids, offi-

Passed to spirit life, at his home, near Evansville, Ind., April 13, 1903, It is the careful and wise investor John George Elikofer, at the ripe old age of 81 years. The departed was a crease that amasses the fortune. Money Spiritualist for many years, and was born in Germany. Transition was caused by a sad accident, through which our brother suffered severely until the angels released him. May he live in joy until we meet again.

FRANK L. SCHMITT.

From the home of her daughter in Alliance, Ohio, Mrs. Sarah G. Haines, aged 89 years, was born into the invisible or more spiritual world. She and her husband, J. Ridgeway Haines, who preceded her several years, were pioneer Spiritualists and active abolitionists and temperance reformers, and most worthy and respected citizens. They filled their place in life, and their allotted time, and their memory is benediction. Mrs. Clara Watson, of Jamestown, N. Y., conducted the fuduct sanitariums for the cure of the neral ceremonies.

SARAH STONE ROCKHILL. Alliance, Ohio.

# SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, 80 that inquirers may not be mislead. We want new notices of all meetings being tal treatments, Massage, and Magnetic; | held here in public halls at the present

> Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire,

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Buildbe sent to E. T. Gove, 66 Highland ave- ing. 161 W. Madison street. Lecture. spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove ave-Well, my dear old friend, I must draw | nue. Conference and messages at 3 p. to a close my spirit letter, hoping it m. Lecture by Dr. J. O. M. Hewitt at may prove a pleasant surprise and a 8 p. m. Messages by H. F. Coates and

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakglad exuberance of the joyous spirit, To the Editor: -We had a glorious ers. Tests and good music at all serv- duty, the supreme charity of the world,

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritual Science Church, 77

The Church of the Soul, Mrs. Cora L. The meetings will be held until further

macher, pastor.

Detroit, Mich., who is most acceptably m. Lecture at 8 p. m. Conducted by printed and bound. Price \$1.

Spiritual services will be held by Rev.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake: Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, be-office. tween Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 H 55th street, where all communications should be addressed.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Every Tuesday, at 8 p. m., meetings

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Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

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Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister:-I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

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