Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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PROMINENT CHICAGO CLERGYMEN GIVE THEIR VIEWS ON DEATH, HEAVEN AND PUNISHMENT.



FTER death, what? Does the soul to time; beyond death only his wrath is life. Thus it is not uccessary to believe ante-chamber to the worlds beyond the and yet believe that he is tormenting ness, I think, of this diminution of power grave, where the departed spirits await and will forever torment those who are to be and to do. That will bring mental disguised. It is therefore a world of made by Jesus to the dying thief— This the day of judgment? Or does the soul near and dear to fathers and mothers on pain and sorrow and remorse. enter at death upon a dreamless sleep earth. I am not advocating prayers for the essence of the separation of the soul that only ends upon the resurrection the dead, but I do not see why prayers from God, because he is ever working morn? Having attained the condition for the dead should not avail as much for the good of his creatures, and when that is to last throughout eternity, what as prayers for the living. will be the occupations, if any, of the should think of our dead, not as in their must be in a state of misery. soul and what will constitute the bliss graves, not as dead, but as consciously that mankind, since the beginning of the living in the world of spirits, not as far world, has believed will be the lot of the away, but as often near, walking by our righteous? And on the other hand, what side, sharing in our sorrows and joys, will be the nature of the punishment to helping us in life's journey and work, and

The Sunday Tribune prepared three beautiful gates. questions covering this subject which harps for the righteous.

The questions on which the ministers were asked to give their views were: ately after death?

2. What constitutes the joys of heaven? What constitutes the punishment of

Some of the ministers replied in writing, others preferred to express their opinions in interviews. Here are the

DR. H. W. THOMAS.

H. W. THOMAS of the People's Church: "We may reasonably suppose that going out of the body makes no change in the soul. Self-consciousness is not affected; memory, rea- entity; it is simply a term we use to in- and divisions, and where each one will They are forms of their own hatred, avason, love are the same, And we must dicate the separation of the soul from be in the place best fitted for him, as suppose the real being has the form it the body. The soul remains conscious, based upon his opportunities and acts in burn with lusts that cannot be gratified; had on earth—a spiritual body and what corresponds to sight, hearing, and diately upon the life for which it is speech in this world. There is no reason to believe the body will ever that new world or state of things as it terly unknown and which, the Bible their career, because they have chosen are no walls to shut up the freed spirit are no wall are n Death is resurrection, rising, standing its earthly conditions. Of course what changes may take place in the condi up in the new life. The early Christhat new life is we do not know, but the tions of being in this state. They may tians lived in a vivid realization of the soul is fitted or correlated to it as in this improve. They may deteriorate. We life to come; through the dark and world. middle ages the faith, remained. The "The answer to the second question, terribly weaken and vitiate it. After world beyond was just as real to Dante 'What will constitute the joys of heaven?' the final judgment all will be assigned as the world that is. The church prayed naturally varies with the temperament, to heaven or hell, but there are just as for the dead as well as for the living, the culture, and the surroundings of the many gradations there as elsewhere in It was the abuse of masses for the dead one making the reply to that question. God's universe. All will not be equally that led to the revolt of the sixteenth My idea of the joys of heaven is that of happy, nor all equally miserable. A percentury, and finally to the denial that service, the harmonious exercise of all feet God will act toward each one with prayer could avail for the dead on the the powers of being; no needless friction, perfect fairness—a fairness self-evident ground that the benefits of the atone- no undue prominence of one faculty over to every soul. ment were limited to this life. Hence another. That service, I think, will con-Protestants will pray for the dying, but sist in the acquisition of knowledge and of heaven or the punishments of hell when they cease to breathe would think in the using of that knowledge for the will be. I could not understand them It not only useless but wrong to pray for good of others. All that makes the now, and God will arrange that all right. The soul brings in its own verdict, and be determined by the character of the not contend forever; neither will be rethe soul. The result is that a great gulf in usic of heaven. I have no fear. I have no fear. I have my own theory acts accordingly, but that the final sen-experience of each sinful soul. And as tain his anger to eternity." (Ps. ciii., 9.) has come between the living and the dead. This is an injury both to faith and feeling. It is wrong both to faith and second, be active service in the cause of good, intermediate state; that the righteous and hell are symbolical of harmony with expressions to make abstract conceptance. There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' There is no local heaven and no local and this is denominated 'Paradise.' The ment, in an abridgement of the world. I think the soul exists in an actness. But this we can say: Heaven hell. These phrases are but figurative souls of the world. I think the soul exists in an actness. But this we can say: Heaven hell. There is no local heaven and no local and this is denominated 'Paradise.' The ment is a local heaven and no local and the local heaven and no local and this is denominated 'Paradise.' The ment is a local heaven and no local and this is denominated 'Paradise.' The ment is a local heaven and no local heaven and no local and this is denominated 'Paradise.' The ment i

the leading ministers of the city. Most character, is the determinative factor of of them have answered at length. It happiness or misery. Souls going from may be interesting to compare the an-our world who have lived only for sense swers with the ideas of men who lived gratification enter the outer world poor a hundred years ago as recorded in and unhappy. Our age of mercy revolts books. Not one has been found in the at the cruelties inflicted upon a dumb city to express the belief in literal hell world and rises up against the fact that fire for the wicked or literal crowns and a thoughtless, erring girl in a school of reform should be chained for a night or a day upon a hard mat upon the floor. 1. What becomes of the soul immedi- charge upon God the crucity of endless better is forever cut off?

"What are the joys of heaven? The harmony of the soul with the world order. It is this life with its struggles past: this life with all that is dear carried over into the world beyond.'

BISHOP SAMUEL FALLOWS.

ISHOP SAMUEL FALLOWS, of human being goes immediately after hapf the Reformed Episcopal Church: death to the place of departed spirits, the "In the first place, death is not an which like this world has various grades, their them."

who are alive and to those who have to use knowledge. It consists in the the bliss of surroundings freed from sin are in a condition of perfect content. God or of antagonism to him. So that tious concrete to childish minds. Our await the resurrection of the body and died. It causes a great blank or sense shriveling instead of the enlarging of and evil, the happiness of being in the ment, and that the punishment life here fashions our life here fa

enter at once upon its permanent poured out upon lost souls. It is hard there will be physical pain inflicted much for the good of his creatures, and when levery one has the very best chance We they are out of harmony with him they to improve that can be offered him; but

CLINTON LOCKE, D. D. T is not at all easy in a few sentences to answer the questions the Tribune waiting to meet and welcome us at the state, very much has been left by revelation very vague, for the simple reason "Everywhere is heaven to the good; that it could not possibly be understood have been propounded to a number of everywhere is hell to the bad. Quality, by us, who are living in entirely different conditions. The writers of the Bible when describing heaven or hell use such words as trumpets, a city of nearl, white robes, palms, worms gnawing, unquenchable fire, etc., but these can only be figurative words and used only because there were no other words, human language having its limitations. They ap-Do preachers realize what it means to the glory of heaven or the wretchedness of hell are bound up in such earthly ideal of happiness or misery is very apt to be sits ideal of future happiness or misery. Holy scripture as interpreted by the Catholic priests, which I as an Episcopal clergyman am sworn to hold. teaches the following things: The personality (whatever that may be) of each cannot have our free will though we may

I do not know explicitly what the joys of separation between the two worlds. In other words, it is the want presence of Christ, greater knowledge, dition of discontent.

It limits the love of God for many souls of life in the fullness of the meaning of greater freedom of the soul, nobler com-

ities, the misery of separation from God;

CLINTON LOCKE, Dean of the Diocese of Chicago.

THE REV. WILLARD SCOTT.

UNDERSTAND that the future life will be in a real sense, the continuation of this in which we shall carry forward to fuller lengths what we have here begun. I do not understand that its form and place are distinctly revealed, or that they are important. What is important is, that it is vitally connected with the present life, and will be good or evil, happy or miserable, for us according as we live now. The gospel of Jesus Christ laye great employed. gospel of Jesus Christ lays great emphasis on the present. Of that it is constantly speaking, while the future life it considers chiefly as a resultant of this. There we reap what we sow here. Death is not a magician who does surprising or inconsistent things. It changes the scene and, in some respects, the form of life, but not its characters. The main things remain as they were. Our destiny is fixed here; only more fully realized there; so that of the two lives, as we commonly speak of them, though they are really but one, this is the more important, for it determines what the other shall be. He who loves the more though it be but a poor, there will be differences of enjoyment there will be difference and more and more perfectly forever; while he who loves darkness rather than light now shall not see light hereafter. This seems to me to be revealed both in the constitutions of nature and of man and in the word of God, and to be reasonable. It gives a dignity and meaning to the life we now live, and a satisfying interpretation of both death and the life WILLARD SCOTT. Pastor South Congregational Church.

THE REV. L. P. MERCER.

AN rises immediately after death in his spiritual body, sensibly conscious in the spiritual world and leads thereafter in that world a perfectly normal human life in continuance of the life begun in this world. The spiritual world of which he thus becomes con-scious is simply the soul of this world, in it and corresponding with it as the spirit; that is, the man in his spiritual body is in his natural body.

The conditions of that world constitute future state, or is there a sort of to keep alive a great loving faith in God ad extra. There will be the conscious-ternal life of the man shines through his form, speech, and acts, and cannot be That is judgment. The man becomes what he inmostly and supremely loves and associates himself with his like.

the fact is that he chooses, and will choose, in accordance with the ruling love and disposition he had confirmed within himself by his life in this world. When the well-disposed are separated has proposed. In regard to the future from the evil they are instructed and trained so as to secure the fullest possible development of their life and then received into heaven.

Ordinarily judgment takes place pro gressively from man's first entrance into the world of spirits which is intermediate between heaven and hell. The last judgment spoken of in the scriptures takes place in that intermediate world and is the same in character as the individual judgments which usually follow immediately upon entrance into that peal to the imagination, and are in that heaven, as the abode in the spiritual way helpful, but we cannot think that world of the orderly and happy spirits heaven, as the abode in the spiritual of just men made perfect is what it is torture; to say that millions of souls may things. The mind of man can only im- That life consists in a central and sugrow worse forever; that after a few agine, it cannot dogmatize regarding preme love to the Lord: in mutual love years of earth the possibility of growing the details of the future world. The his among brethren, in order and harmony the details of the future world. The his- among brethren, in order and harmony tory of every nation shows that its earthly among the faculties of the mind under these two loves; and lastly in the correspondence of the world without them to

As to what constitutes the punishment of hell, I would say their very life of dis-order and its inherent and necessary limitations. The wicked spirits are unhappy because they are at enmity with Lord, in conflict with the law of The spirit has its own body: was adapted at birth to this world and to says, is God's profoundest secret. Great a wrong inheritance and consume with desires that cannot be gratified.

Hell fire is selfishness aflame. more it is gratified the more it burns with a raging unappeasable desire.

L. P. MERCER Pastor New Church Hall (Swedenborgian).

THE REV. W. M. LAWRENCE. death the soul becomes self-conscious, deemed and perfected humanity. They is all spiritual pain, the remorse for believe that it seeks the company of come from the hands of a loving God for ignorance and wickedness. The joy is its own character; that is to say, just the betterment of his wayward and dis- eternal because goodness is everlasting; exactly as the verdict is brought in obedient children. Their nature is to the pain is temporal because "God will acts accordingly, but that the final sen- experience of each sinful soul. And as tain his anger to eternity." (Ps. ciii., 9.) enter at once into a state of blessedness.

"As to what constitutes the joys of that we call hell will be twofold: 1. A said a rabbi of old. It is therefore a

lieve both conditions to be spiritual; material conditions, as regards the righteous and wicked, are both unphilosophical and unscriptural. As regards the finality of our condition when we leave earth, I believe that there is nothing, however we may hope to the contract the contract of the co contrary, in scripture or philosophy, that teaches otherwise. It seems to me death fixes character, and that heaven is the development of one kind of character, and that hell is the development of another. Or, in other words, heaven is where righteousness will characterize every act in spirit and in deed, while in hell the soul will go on sinning, and so long as it goes on sinning, punishment will follow.

"The doctrine of the restoration of the wicked is unquestionably one that every one would desire to have true, but there is nothing in philosophy to suggest it, and so little in the scriptures to intimate it that it is unwise to build who have sinned without light will certainly not be called upon to endure the same experience as those who have

sinned against light.
"Underneath all this question is the

and an answer does not require me to and intellectual freedom. so little, I venture to respond.

that after death the soul continues in a state of conscious existence. The para- we see operating in the world that is state of conscious existence. The para- about us now. I see the drunkard suf-1. The New Testament seems to teach a great change. For these the real in- state of conscious existence. The parable spoken by Jesus concerning the rich man and the beggar, and the declaration day shalt thou be with me in paradise"-

seem to support this view. 2. Sin, sickness, separation, énmities. death, the things which bring sorrow to souls here and now, will be unknown in neaven. We may reasonably hope, also, the highest faculties of the soul and yet in my own faith that God reigns, nounced. The church has never given that we shall there find exercise for all know the true happiness which comes from the conscious growth of knowl-

edge, graciousness and love. 3. Shame, self-contempt, a realization of loss, the scourgings of conscience, these, I believe, will make up the unhappiness of the wicked. Believing that no one ever becomes "quite wicked enough to enjoy wickedness," I do not sin. The material images under which find it necessary to believe in literal fire and brimstone in order to be convinced minds of some may make them unreal to that sin brings punishment.

L. A. CRANDALL, Pastor Memorial Baptist Church.

THE REV. L. J. DINSMORE.

HE soul immediately after death enters upon its conscious existence make superficial scoff entirely out of in the immortal life. It parts from place. Thomas C. Hall, in the immortal life. It parts from the material body to assume a spiritual body, more perfectly fitted to its needs, after the similitude of this mortal form, but etherealized and sublimated to the last degree, so that while it may be recognized and does become a fit expression of the true life of the soul, it is in no sense material, and inherits none of the appetites, diseases, passions, and frailties of our earthly frame. With such an organism the soul may be anywhere it pleases in the vast immensities. There is no such a thing as a great centheir own life, and thus with each other. tral, splendid capital city of the universe, where God resides in any special sense. rice, cunning, and licentiousness; they A material heaven, abounding in the riches and treasures of gold and jewels, from any space, or to turn aside from any line of progress, to deny any errand of holy love.

The happiness of heaven consists in working out the tasks of love in an immortal life. "To know God, and to enjoy him forever," is the highest happiness of the holiest souls in all conditions of

spiritual life and growth. 3. The punishments of hell being dis-HE Rey. W. M. Lawrence, pastor ciplinary and remedial in their characof the Second Baptist Church: "I ter, calculated to redeem and restore, ness that comes from wisdom; the con-

of the sinful in the state or condition "This life is the vestibule to the next,"

panionship. I think the punishments of heaven, I do not know. I think it is the realization of an alien state from God principle of the Talmud that "the pious eternal developing, unrestrained by limand good that comes to the soul when it of all the nations of the earth will instations, of a righteous character; and awakes to the realities of the eternal herit future bliss;" that all clean hands ities, the misery of separation from God; the absence of good in itself an awful punishment. I no more believe in material fire in hell than I believe in trumpets and gold seats in heaven. These, I repeat, are figures, and I find it impossible from the text of scripture to understand the full meaning of the words "everlasting death," and similar phrases. I have always from my childhood held to the doctrine of "eternal lope."

CLINTON LOCKE, Dean of the Diocese of Chicago.

I tations, of a righteous character; and awakes to the realities of the eternal waves to the realities of the eternal awakes to the realities of the eternal hands waves to the realities of the eternal hands. I sawakes to the realities of the eternal hands waves to the possible in two things: Absolute satisfaction in the society of Christ and the redeemed, and abolute happiness in the unhindered development and growth of a righteous character; and two things: Absolute satisfaction in the society of Christ and the redeemed, and abolute happiness in the unhindered development and growth of a righteous character; and two lings: Absolute satisfaction in the society of Christ and the redeemed, and abolute happiness in the unhindered development and growth of a righteous be the essence of all the punishment of worked upon the innocent through harm worked upon the innocent through and pure hearts, whether they are low or more. So the ternal glow or worked upon the innocent through harm worke of the evil that is in our hearts. I be- to right as far as possible the wrong that

it has done to others.

L. J. DINSMORE,

Pastor Church of Our Father (Universalist).

THE REV. THOMAS C. HALL.

HAT becomes of the individual immediately after death, I cannot say. The only source to which I should look for any light upon that subject would be a divine revelation, and I do not find anything that I can regard as directly touching in the Bible upon this subject. I do not share in the belief of some in a middle state, nor do I think that the Roman doctrine of purgatory answers the requirements of either reason or revelation, but so far as I have any judgment, I think it not unlikely that there will be progressive sanctification and glorification, educative in kind, and, possibly, unlimited in extent. I have sometimes thought that time and space were conditions simply of our present finite existence, and that immediately after death, the soul being released from the conditions of finite then begins either its reward or its punexistence, knows no interval of either time or space, and hence passes at once that the soul that dies burdened with into the presence of that judgment-seat grievous sin is condemned to an eternity of whose reality both reasonable analogy of pain. The soul that dies free from and revelation assure us.

"Underneath all this question is the justice and the love of God. It is the last subject on earth to lead any one to dogmatize. One thing is absolutely and dreary in the extreme. The child reason the purishment still due to the of any or the that the number of those, if there are any, who will come under the reason to generate the property of the content of the purishment still due to the of any the punishment still due to the of any the punishment still due to the of any the punishment still due to the of the save all the punishment still due to the of any the punishment still due to the of any the punishment still due to the of the save all the punishment still due to the of the save all the punishment still due to the of the save of sin, although this sin may have been forgiven through the sacrament of penance, but not enthely atoned for the penance, but not enthely atoned to the joys of heaven is that we do not know what will constitute them. We know they wisdom, that draws a veil between us must be greater than anything the world. and future joys, holding out only to us can give. The craving of the human the prospect of complete righteousness, soul is unsatisfied with anything earthly.

reality to us at present are those that love, and to serve God.

these processes are made real to the others: but it must be again borne in mind that we are seeing as in a glass darkly, and that there is enough of the awful reality of pain and penalty, as witnessed in the streets of Chicago, or hiding itself in the skeleton forms of seemingly wealthy and happy homes, to

Pastor Fourth Presbyterian Church.

RABBI E. G. HIRSCH. N reply to your questions as to the fuon all questions of eschatology. My a heavenly mind is heaven and an evil philosophical belief is that this life is mind is hell, and if we had entrance to not all. But how the other life is or any place abounding in delights and what its conditions are, I cannot even lovely things howsoever to the most dition of future things. The theology of heavenly happy; neither if a creature the synagogue in the Middle Ages bor- of a celestial spirit were thrust into any Persians, and was not altogether unin- fer. He who gives himself to making duenced by the doctrines of Christianity. heaven around him here does well, and Judaism has not dogmatized about im- he cannot but succeed in some measure; mortality. Its emphasis lies on this life, and it is strenuous that whatever may come hereafter, a life well lived here is the best preparation. E. G. HIRSCH.

Rabbi Sinai Temple.

RABBI JOSEPH STOLZ: FTER death the soul continues to be. There is no histus. Future joy is all spiritual joy; the happibelieve that immediately after have their part in the evolution of a re- sciousness of righteousness. Future pain

RCHBISHOP FEEHAN, of the Roman Catholic Diocese of Chicago, "I have not the time to go into the

subject at length. Every Catholic child knows that we believe in three states in the next world: Heaven for the right-eous, hell for the wicked, and purgatory for those who have sinned, but not deep ly enough to deserve eternal punish ment. The righteous go straight to heaven after death and those who die in mortal sin go direct to hell, while those who have been guilty only of venial offenses go to purgatory—we do not know for how long, until they are purified and fit for the Kingdom of Heaven, I do not care to say anything more on the subject. Go to Chancellor Muldoon at Holy Name Cathedral. No doubt he will be pleased to go more into details."

CHANCELLOR P. J. MULDOON.

HANCELLOR P. J. MULDOON of HANCELLOR P. J. MULDOON of Holy Name Cathedral: "Immedi-ately after death the soul appears before Jesus Christ and is judged; and ishment. The Catholic Church teaches all stain of sin passes immediately to the beatific vision. The soul that may die 2. In regard to the joys of heaven, I can only picture it in the faulty imagery of our earthly life. Supposing you were still somewhat disfigured by venial sin; to expatiate to a little child upon the spunished by detention in the purify-

THE REV. L. A. CRANDALL.

INCE your request is for an expression of opinion concerning the condition of the soul beyond death, and intellectual freedom.

and nuture joys, noming out only to as the prospect of complete righteousness, endless felicity, and the heightening of every legitimate earthly joy in the raptures of an untrammeled moral, spiritual and intellectual freedom.

soul is unsatisfied with anything earthly and always asks for something more. Surely, whatever the incidental pleasing turns of an untrammeled moral, spiritual and intellectual freedom. matize about that of which I know ittle, I venture to respond.

3. And in the same sense the only will be a created being finding the end punishments of hell that can have any for which it was created—to know, to

the consciousness that he has brought that is, the knowledge that for all eterns it upon himself. I realize ill health, to ity the lost soul shall never see the God which we have ourselves directly con- who created it and will never be at ease tributed, brings with it a legitimate re- because, being separated from God by proach. I see the community suffering the just judgment of God, it will never for communal sins, and I realize that attain the end for which it was createdthough punishment comes only in part, namely: to enjoy God. On the question and sometimes seems drearily lagging, of literal fire the church has never proand that absolute justice is bringing out a dogmatic decision on the punishment of evil good, I cannot but believe that of hell. But it makes little difference the pains of hell are simply the what the pains of hell shall be when the heightening and deepening of the soul realizes that they shall be eternal processes, familiar to us here, by which and commensurate with the wrath of an Jod seeks to stamp with retribution infinite being whose glory has been breaches of his commandments, and to taken from him, whose son has been separate between the sinner and his spurned, whose gifts and graces have been cast aside.

THE REV, J. V. BLAKE,

HAVE no information from without as to any such places as heaven and hell, and equally I have no conception of them within me. But of heaven and hell as conditions of mind I have a clear knowledge, both within me by my own experience, and from without by my frequent witnessing of very lovely virtues and beautiful deeds on the one hand and on the other hand exceeding ugly evils and diabolical actions. And these things are so great and mighty in either direction, good or bad, that it is enough ture condition of the soul, I beg leave knowledge of heaven and hell to know to say I profess the deepest ignorance these things. It seems very plain that imagine. The Old Testament, it its tes- heavenly degree, and perfectness, and imony is to be taken into consideration, abundance, still if we got in there withhas very slight indications as to the con- out a heavenly mind we should not be rowed largely its teachings in regard to place of abominations, could he be utthe conditions of the hereafter from the terly miserable whatever he might suf-

but he who is busy with plans, and schemes, and prayers, and outcries, to get himself a heavenly place hereafter, is likely to fill the place where he is now with a fiery selfishness, and all' manner of base perversions and sorry

J. N. BLAKE, Minister Third Unitarian Church.

P. S. HENSON, D. D.

R. P. S. HENSON of the First Baptist Church: "I believe there is existence at once; that the soul is not unconscious be-

tween the time of death and the resurrection of the body. The scripture teaches that the souls of the righteous

[CONTINUED ON PAGE 8,]



days of his jesting. To Helloise, as she

laid his hands across his breast, he was

a martyr to her selfishness. Instantly

her attention was called to Bruno, who

There were two graves made on the

"Helloise, where did you get the flowers? Is it not winter?" This was the first rational sentence he

had uttered since the fatal night. All

those weary days she had watched and

heard herself upbraided without being

rewarded by a single rational thought.

Now reason had returned; he was him-

self again, and her joy was unspeakable.

thought you would enjoy them."

winter?"

"They came from the forest, and I

"Indeed I do; but tell me what has

Christmas, and somebody attempted to

this a dream? What has become of the

She explained as much as she thought

must sleep. He obeyed like a weary

child, and she sat for hours with breath-

less anxiety awaiting his awakening.

She was agreeably surprised by a change

rapidly improved and in a few days was

able to walk, and soon took lengthy

rambles. In one of these, attended by

Helloise, they seated themselves on a

shady bank overlooking the river. It

was lovely May and the song-birds filled

it—so long ago I have quite forgotten?

"I have not heard you sing-when was

"Do not return to the past," she said,

"Perhaps when these wilds become

the abode of a civilized people, tradi-

tions will gather around the birds of

day started to bring you a letter, and in

attack our village. I turned and sped They found it was love.

the air with melody.

rivaled strains.".

such delightful memories."

the nightingale is to Europe.

of him?

for the better, and from that time he

CHAPTER XXX-Continued.

Christmas in the Wilderness.

When morning came, Louis awoke, but his mind wandered and he talked incoherently of the past. As Helloise lay panting as in mortal pain. He made at holding his hand, he spoke of her as an effort to rise, stretched up his head,

Guessed in the Beginning. dead. He revealed the secrets of his gave a mournful wail, and sank back heart: his devotion to her; his sacrifices dead. for her sake, and called her cruel to have died without a sign that she recip- bluff overlooking the Huron. In one, rocated even his friendship. Now she with reverent hands the mortal body of was dead and could not answer. She John was placed, and in the other the was too selfish while living, and unable noble dog. Tears were shed for both, to do so now, because dead.

How his words burned into her soul! devotion for others, and no hero, con-How they criminated her! How silently, patiently, unselfishly he had borne her unthinking selfishness! To her his incoherent sentences had profound meaning and bore a revelation. She com- Louis. Fever burned in his veins, and prehended every isolated word and ex- he was calling for water; clamation, and listened breathless, to every whisper. They revealed herself to rushes from the rock by the castle herself, and how weak and foolish she Why do you not bring it? I am dying had been. The words of Lady Margery of thirst! See it drip from the rocks, came forcibly to her mind. She had set up her own will for that of Providence and trees swayed by the cool winds!

and wrecked herself and friends by her ignorance.

Oh, the river, the delightful river! I must go there and quench the fire which is consuming me. Then he strove to arise, and she had to hold him from rushing away. recovers I will tell him how I misunderstood myself, the will of Providence. and the source of happiness. I will tell him that all these long years he has had her moistened hand on his temples. It my undivided and undying love; that he was early spring when Augusta perhas been present in every thought, suaded her to go out and take the air sleeping and waking, and during the while she watched instead. Reluctantly long year of imprisonment, the hope of again meeting him sustained and com-

Augusta came softly to her side and whispered: "Poor John is suffering from blow he now confesses to have received, and desires to see you.'

"Is he, too, a victim to my folly?" halfmoaned Helloise, as she arose and went dering in a wide circle returned reinto the adjoining room, where her faith- freshed. Louis was sleeping when she ful follower lay on some furs, pale and entered, but the consciousness of her his rough face, making its coarse features beautiful, as he said:
"Dear lady, I thank you for coming.

I shall trouble you only for a brief time. The blow was too much for me, and I feel my hour has come."

"Dear John, you must not speak thus," she said, her eves filling with tears. You have taught us not to fear death. What is it but the passage to another Regaining self-possession she replied: country, a bright and glorious country where those we love have gone or are going; and you, it is you who told me that this misshapen body will be no happened to me. I remember last night, more a burden and a scorn of the spirit, Christmas, and somebody attempted to to which a perfect garment, meet for its celestial glory shall be given."

"Yes, John, your words are true." "Then why should I fear what must come to all, and for their immortal benefit? True, I would like again to see the old castle and the flowing Elbe. but-perhaps as a spirit I shall see the scenes of earth as well as those of heaven. Do you think God will allow me to remain near you as a guard, that I have ever been?"

The good God will allow his angels to do what is for their happiness. But you must not indulge in these despondent thoughts. You will get better, well and strong. We cannot spare you."
"No, no," he said, "it is useless to de-

ceive yourself. I am only a poor fool All I am beside, you have made me." "And now you repay me by giving your life for mine! Oh, you must not, you shall not do that. You must live that I may repay you."

"I have been repaid every hour. I have lived more in a day in my new life than in years of my darkness. Nay, you owe me no debt. I owe you every thing. This only, dear lady, promise me: will you go to the old home? This is no place for you. To think I leave you here suffering such hardships adds the severest pangs to death."

"I will return, and Louis with me." His eyes brightened. "It is a little matter, the dog! Did Bruno escape?" At the mention of his name the animal who had unobserved followed his master and lain down by his couch, attempted to rise, but finding himself un-

"He is here," said Helloise.
"Like me, he had hard usage." "Oh, was he, too, hurt?" asked she,

sadly.
"They would have carried you away "They would have carried you away kind words he sobbed violently. They the noble Bruno, sacrificed to save my had it not been for him, and none of us waited until he had somewhat regained poor life, and how near you came of the fought more bravely. Poor dog. Poor composure, but they were conscious of a same fate! Do not reprove me; do not fool! We are of some little use in our great and overshadowing evil. places. You will remember and care for Bruno?"

'Can you ask?" "I ought not to-May I take your down the river by telling them that our

The snow—is falling."

His eyes closed, his breath came short mitted. Martesq was not there, but and fast. He opened them and cast on Cubby led the gang. They came and you had made all the sacrifices." her a look of unspeakable affection and seized men, women and children. They "Aye, true, if I said it in gratitude. A strange light came to killed them all in the house of worship True, and now what ought to be my re them, as though seeing through and and the storehouse and their burned the ward?" far beyond earth's horizon. Slowly and buildings and the village. I had that She r

with difficulty he said: from the hawk-will you-give-it to me that a band of whites had gone to it was asked: Was it religion or love? of the Bee, a female society, founded

found the people prisoners. I should have surrendered myself, but as they you. were white men, I thought they would not harm us. Instead I again started with the letter, to meet the next day an Indian from the tribe to the north who told me all the mission people were killed. Again I went back, this time as fast as my feet would carry me. The whites had done their bloody work and gone. The village was in ashes, the storehouse and the council house, where All arose with congratulations, the people had been confined, were Dencke being first with warmest excharred remains of all our people. Dear Ataska and our month-old babe, they had murdered. I saw them, for they were only half-consumed. Qh, God,

To the listeners the news came like a blow. The fair castle they had built was in rules; destroyed, not by the savages, but by a people of their own race, pretending to be Christians, and yet showing a depth of barbarity the savages had not reached. Reason, so recently restored in the mind of Louis, wavered. Helloise, forgetting all else, came to the rescue:
"We have performed our duty and

* The Massacre of the Moravian Incommitted by civilized and Christian memory returning over the years to the men.

CHAPTER XXXI.

Guessed in the Beginning.

A circle of friends gathered around Bige when he came to the house, deeply sympathizing with him, as they listened to his terrible story. Words are weak in the presence of a great sorrow, and soothing balm. When he had partaken for both sacrificed themselves in their of the food which he so much needed, and had gained strength by rest, he retending before an onlooking world, could peated the account, and it was even more horrible than at first. More than With redoubled self-accusation and grief, Helloise sought the couch of one hundred peaceable men, women and children were taken out of their houses, two at a time, and deliberately butchered by men professing themselves "Give me a cup from the spring which Christians. It made the story more dreadful to learn that these poor savages had remained true to the new religion as the apostles of old, and passed their last night together in prayer, and exhortation to meet death bravely. Not since the times of the persecution of the early church had such heroism and devotion. such unshaken faith in the face of threatening circumstances, been dis-

from rushing away.
Day after day, and week after week, she sat by his side, bathed his hot hands "Oh, my wife and babe!" cried Bige, why were yoù torn from me? Why was and soothed him to slumber by laying I suffered to live while you were destroved?"

After a time he aroused himself and said: "Your pardon, I forgot the letter I was spared to bring you. It came to she consented, and after breathing the the Fort, and some of our hunters were soft air from the south, fresh with the there and brought it home." odor of bloom and leaf, she felt a re-

"It is from our mother!" exclaimed newed life, and a joy in living. She came to a sheltered spot where wild Louis, as he glanced at the worn and flowers covered the ground. She made year on the way, bringing words of affeca bouquet of purple hepaticas, springtion from the dear mother, who kept beauties, and anemonies, and after wanwatch and ward at home.

When he had read the letter, he asked Helloise to take a walk with ence is absolutely required, for grave political complications threaten the very existence of our estate. Since the destruction of the mission, I have lost hope and courage. When we came, scarcely a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast the proper instructions a few minutes before each lecture, we can have a computent leader, and with a good book of the right sentiment, a book white man's floot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's floot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wilderness. Now, ploneers are rapidly a white man's foot had trodden this vast wild the proper instructions a few minutes before each lecture, we can have a competent leader, and with a good book of the right sentiment, a book white man will limbs formed arches more grand and courage. The proper instructions a few minutes before each lecture, we can have a competent expectation of the planests. The will will she wild the wild had the wild and courage. The controlling it knew more than them wild wild the wild had the wild had the wild and courage. The controlling it knew more than them wild wild the wild had to contain the wild wild be an an audit of the right sentiment, a book that all can afford—say a work that will be all can afford—say a work that will all can afford —say a work that will all can afford —say a work that Indian will disappear.

"You are too gloomy," she answered carry you off. Was it a dream, or is treacherous, and have not respected the rights of the Indians."

"There is the difficulty; they cannot, land, and the occupation of the land means extinction to the Indians. They might be saved, converted, civilized, were there time; there is not time. They die before they are given the opportunity. My thoughts are not now with the Indians. I must go home. How can I go, after the massacre, and leave you?

She laid her hand on his arm, and in a low voice said: "Do you remember, at the old home, asking me to love you?" "Remember, aye, and the reply, that we should devote our lives to a noble purpose, and I have attempted to obey."
"When you were sick your mind wan-

fearing if he became thus perplexed it might do him harm. "There is the thrush with his sweet notes, shall I sing dered, and you talked more rational than my conduct has been. You said I was cruel, and selfish, and before high heaven you spoke the truth." "It will be a pleasant theme, for he has that? You ought not to treasure the

the most musical voice of all these warravings of delirium." "None are equal to our nightingale, "Aye, but I have been unspeakably selfish, and cruel to you all." which never wearies or falters in its un-

"No. Nor are they associated with that, but you have misunderstood."

"How shall I understand?" "Why have you been cruel? Because you allowed your mind to be narrowed to a single issue. Human life is manysong, and the thrush be to them what sided and broad as the universe, and you have taken only one, and thought While she was speaking, they saw a all others were forbidden."

man approaching. As he came near "I know, I know!" she replied with low whine.

"He is here," said Helloise.

man approaching. As he came near through the recognized their old friend Bige. difficulty, repressing her feelings. "I he staggered as he came into their know, and you have no need of words presence, and fell on the grass by their which, soft as is your accent, sting me feet. His countenance was haggard with remorse. Out there the forest with intense grief and fear, and at their waves over the grave of dear John, and "It is all gone!" he cried, steadying ing conviction what is past cannot be his voice with great effort, "all gone! regained, and, disappointed, hope itself

Martesq and Cubby excited the settlers dies." "You say in the flames of fever I raved 'If ought not to—May I take your down the river by tening them that our hand—It is growing dark—and—cold. people were guilty of the outrages and upbraided you; what else did I say?"

Tourders they had themselves com"You said," hesitatingly replied Helloise, "that you loved me, and for this "Aye, true, if I said it in raving.

She placed her hand in his. He clasped her to his bosom and kissed "If the dove flies to you for safety the afternoon met an Indian who told her for the first time. In the beginning

me home, arriving at midnight, and "Now you will return with me," he said, delighted; "this rude life is not for

> When they entered the house, their happiness was remarked, and Gertrude said: "Your letter must have contained welcome news to have brought the sunshine on the dark clouds around us.' "Welcome news, indeed, and as we

have no secrets, I will tell you. I must return to Bertheldorf, and Helloise will also go as my wife."

burned, and in the embers were the pressions, though unable to conceal the severe effort it cost him. "We desire you to perform the cere

mony before we depart," said Louis. Dencke* was about to reply, "impos-"If we are to have one marriage," said Flammarion, "let us have two. Ger-

trude and I desire the same ceremony."

"Why not have three?" asked Guy.

"Guy," said Augusta, blushing deeply, "It was a promise I made before I knew of this event. Now I may never find him; he may be dead, or I die in the search. Let us seize this opportunity,

We should hush our own grief in the tario, and follow the St. Lawrence to presence of your irreparable loss."

Montreal. Flammarion had made the Montreal. Flammarion had made the voyage and knew well how to retrace it. From Montreal they could take pass-

> The disappointed man replied: "I have no desire to return. I want you to who understands his or her business—go and enjoy the full measure of the one who is a good reader of music and love you have nobly won. As for me, has had experience in handling a con-I have no ties binding me to the past gregation. Then adopt some cheap and All are broken, and I prefer remaining in this field of labor."

> Louis clasped his hand and said: "I know your heart, and may God bless song service a few minutes before each

you in your devotion." They supposed Bige would be anxious to accompany them. "No," he said firmly, "I hate the white race and their the lips of silence are oftener the more civilization. My life henceforth will be cast with the savage, whom I have found better than those who style themselves civilized. I will remain with the people whom Ataska loved. They shall henceforth be my people.

Webehaso and Segasoin, not wishing to remain among a remote tribe, decided to return with their trusted friends. It was a bright Sunday morning in

June when the people were assembled in the council house. Dencke extemporized a sermon which expressed the leep feelings of his heart, and sought to impress upon his untutored hearers see if each camp cannot secure the serv the sanctity of the relation of husband and wife.

forward, and the ceremony was per-formed by the preacher. He was pale, do this, their meetings will go with a vim his lips were tightly compressed; other- and be bang-up with the times. wise he was self-possessed, and he greeted the newly-married with impartial and fervent congratulations. Lady friends, I've seen and tried the choir Margery was overflowing with delight. business and it's a dismal failure. Unwould go with Augusta and visit her

always said that it would make a match, and a match it had made. soiled envelope. It had been almost a provisioned, and with the morning's look on the part of the choir-leader will sun all were ready to depart. Helloise be treated with a cyclone of unpleasant said: "We have yet to pay one last trib- feelings and gossip. Of course, there is ute to those who came with us, but can- occasionally a solo voice that is compenot return. I wish to leave flowers on tent to sing a well-directed song, and their graves." They all joined her in this our congregational singing can, at times, ful follower lay on some furs, pale and entered, but the consciousness of her hands toward her, and when she took on the bouquet, he looked up into her hands toward her, and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet, he looked up into her hands toward her. and when she took on the bouquet he looked up into her hands toward her. The bouquet her looked up into her hands toward her. The bouquet has looked up into her hands toward her. The bouquet has looked up into her hands toward her. The bouquet has looked up into her hands to h hands toward her, and when she took on the bouquet, he looked up into her them in hers, a serene smile overspread face and said:

"My mother writes me that my presture the snow disappeared, had whole depend on the congression absolutely required, for grave even before the snow disappeared, had whole depend on the congression absolutely required, for grave resurrected flowers—the wind flowers.

towns, and with the wolf and deer, the the canoes, leaving the sacred mounds to fade into the turf of flowers, as the memory of the purest love fades into the cheerfully; "the whites have been reaches of the years stretching into the past.

Dencke and Bige remained at Pehis weak state would bear, and placing for the whites want and must have the land about it, and the tribe had become lowing: "Such favorable conditions for hard on his forehead told him he for the whites want and must have the land about it, and the tribe had become incoming tide, with which they would not, or rather could not, blend. The government made a treaty with them. government made a treaty with them, whereby they exiled themselves and were removed to the far West. Dencke corded. Not a trace remains of their labors. They gave their lives to the task of civilizing a race, and scarcely imaginarily transplanted to the surface race melt before the ruthless tide of a or success in existing under those con-

superior. A few names left to river, lake and mountain; flint arrows and stone axes; thin, white streaks of bone in the soil turned by the plow, are all that remains "What," he asked quickly, "did I say vanished. A few in after years returned of the red man and his labor. He has to take one sad look at the old huntinggrounds of their fathers, agitating the fears of the pioneers, but then disapeared as mysteriously as they came, "No, no, I will not allow you to say and never returned. A remnant of a mighty race lingers in the West, saturated with the abominations of the civilization which presses them to the wall. and waiting with stoical indifference the influence of whatever conditions may

inevitable coming fate. Christianity went into the wilderness with musket on shoulder, leading rum not the atmosphere to suit the wants of and unnamable disease, and lo! while it the animal. From the same standpoint preached repentance, the savage dis- all other agents that produce different appeared forever.

* Dencke, the Moravian missionary at Milan. or Pequotting, is described in the chronicles of pioneer days as a remarkable man. He was a scholar, and had a large library, which must have been transported with great difficulty, for at that time scarcely a book had been printed in America. (THE END.)

in 1816.

females.

The Iron Crown of Lombardy was founded in 1805, and was re-established

The Order of the Lioness was estab-To THE EDITOR-Please inform your readlished in Naples in 1399. It was for Japan has four or five orders of nobility, membership to which is eagerly coveted. . Among the old French orders is that

SPIRITUAL MUSIC.

As Presented by Prof. P. O. Hudson.

TO THE EDITOR:-I have had in my mind for several days to write an article upon the subject of music from a Spiritualistic standpoint, for spiritual uses at meetings in halls, camp-meetings, and in fact, on all occasions.

There seems to be a dearth in musical matters pertaining to our beautiful phil-

osophy. Not that we are not a musicloving people. On the contrary, the most and best music-loving people on earth sible," but checked himself and said: and appreciate the finest and purest sen-"If you desire, it I will surely obey." timents ever inculcated in any song or poem; but there seems to be a want of the way of manifesting the musical element in order to obtain the best results. Having had an experience of over twenty years in teaching and conducting all kinds of musical gatherings, I have come to the conclusion that congrega

tional singing, to a great extent, is the proper thing, and let me explain why. In the first place, by congregational for that only are responsible. The reality may not be as appalling. Come, dear brother," she said to Bige, "go with us, "You are famished and worn. monized; we have placed ourselves in condition by which we come in touch receptive to the teachings of the higher

Well, I hear some one say: "Yes, this is quite true; but how can it be done?" dians, at Gnadenhutten, will forever remain as the most foul and atrocious deed committed by civilized and Christian Dencke?" asked Louis.

Simplest thing in the world. There are among the Spiritualists in every society some fine voices and fine instrumentalists. Just have a competent director good spiritual song-book, and with the assistance of an organist and perhaps some other instruments, have a little meeting, and I tell you wonderful results can be obtained. I will guarantee that if the above directions are fulfilled we need not be harping on the old orthodox 'chestnuts" as the only resort to tide us on and over a spiritual meeting.

Have you ever seen a well-organized society which has not an organized musical department? We can all learn the lesson from the churches. What would be the average church society of to-day without their well-drilled and organized Sabbath-school singing, as well as the congregational singing? The beautiful designs of their services would

be entirely lost.

Let us look well to this subject before the next camping season commences, and ices of a good, thorough musical director who is able to conduct good congrega-After he had concluded, the three tional singing, with new songs and couples to be united in marriage came music; in short, be "up-to-date." I tell

Now that Helloise was married, she less you have a paid choir who are under obligation or contract to fill their several sister before going to Europe. She had positions, it doesn't go. Too much jealousy; too much favoritism. As the average choir-singer is so terribly sen-The canoes had been secured and sitive, the slightest unintended over-

Organized Life on the Planets One of the chief arguments with which

orthodox science (for there is an orthodoxy in science as well as in religion) disposes of the above matter, is the fola remnant, having perished before the the development of higher animal life. other planets could not be inhabited.' It will be seen by this that the conand Bige, with a few followers, went to ditions existing on Earth are used as a Canada and were lost among the Indian standard to decide the life-sustaining Solf-Contradictions of the Bible. tribes whose names even are not re- powers of older, larger, and perhaps more advanced planets. The beings which this globe has brought forth are made an indentation. They saw that of some other world, and on their failure

ditions, the inhabitableness of that world is decided. According to such reasonings, all other planets, with their conditions and inhabitants, would have to be modeled after the Earth in order to sustain life. Surely this would be little better than a return

to the pre-Galilean days of a geocentric universe. Of course, earthly life can only exist under earthly conditions. A being fitted to breathe air containing oxygen could not exist in an atmosphere of different composition. But it must be remembered

that living matter is formed under the exist at that time and place. The animal is made to live in such an atmosphere conditions—such as great heat or cold do their share towards rendering animated life fit to live and thrive under them. No matter under what conditions animated life is produced, it will be so organized as to harmonize with these conditions. This fact can be observed on our own globe, where a vast number of animals exist under a great variety of minor conditions. But there is not one, from the smallest animalcule to man

ers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T.A. Slocum, M. C., 183 Pearl St., New York.

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parilla for your Spring Medicine do ought to take it, especially nursing not buy any substitute. Be sure to get mothers." Mrs.S.Ashworth, Eaton,O.

friends remark how well I am looking. If you decide to take Hood's Sarsa- I think all nervous, run down people

HOOD'S Sarsaparilla

that is not admirably fitted to live and thrive under its own particular sur-

roundings or conditions. Just so with the larger, more general conditions which may be assumed to exist on different planets. While the conditions on no two worlds are probably alike, yet the animals and men-if we may call them such-living on each planet will be just as admirably suited to live where they do as the inhabitants of Earth are fitted to live on Earth.

Taking into consideration the greatly different conditions that have already existed on this earth—the carboniferous and the glacial period, for instanceeach of which sustained its own grade of organized life, it will be seen that no matter what conditions exist on a planet, it will bring forth aud sustain life to meet and suit these conditions.

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XT.

I will soon bring this series of papers to a close. But, if I may encroach on the patience of my readers a few minutes longer, there are still matters of great moment to be laid before them, in reference both to the great subject and to Edward Gibbon's relation to it.

A few more words about the Apocalypse will, I think, open up an entirely new vista in the matter of literary soience to those who follow me with attention. Thoughtful men will be prepared. to admit that, if we are to make a new start on biblical criticism, it may be well to begin with the last book of the Bible, instead of the first. They will say that no man was, or could be, present at "the creation" of the universe, or write anything but fiction about such an event. But any Zadkiel or old Moore may take upon him to forecast the future, and represent his dream as fact. If the last writer in the series is a confessed dreamer, and can be discovered, we may find the clue to the whole system of dreams and a whole faction of literary

I can show this to be so, if I may be permitted, for brevity's sake, to state my results of study in a positive manner. The Apocalypse is alleged to have been given to one John, and by him to have been written down and despatched to seven churches in Asia Minor. Further, the isle Patmos is named as the scene of the revelations. Now, either these are true statements, or they are literary fictions and pious frauds. I say unhesitatingly that they are the latter. They are part of a system of misrepresentation, the design of which was to turn our faces to the East, and to set our feet traveling thither-to Svria. to Asia Minor, to Mesopotamia, etc.; to make us turn our backs upon our native lands, where Christianity was really invented and the Christian letters were

Do I startle my readers? I wish to startle them, after all the evidence I have had of the profound dogmatic sleep, and I had almost said snoring, that is going on around me. The truth will never be long offensive to good minds; and, therefore, I tell my Agnostic friends that in taking the New Testament geography for granted, they labor under a superstition, from which I have had great trouble to emancipate my own

Take, for example, Patmos. Who is it that tell of the fuller legend of the apostle John, relegated thither by Domitian, as some of them say? Is it your "Irenæus," your "Eusebius," your "Jerome"—in other words, those masked represent that this luckless people, and otherwise disguised monks whose in the daw of more conspired, were, fraudulent system of literature our Gib-bon did not understand, and who have church."

In the days of yore, in a computacy in this city in 1870.

The summer of church." set up their ideal "John, apostle and evangelist," as ninth on the list of their illustrious Catholic writers? He is purely into a fearful tragedy and a crime with of travels entitled "A Memphian's Trip On his return he published a narrative into a fearful tragedy and a crime with of travels entitled "A Memphian's Trip Ontraged by the interference of the Donard Covennment with a law whether into a fearful tragedy and a crime with a law whether into a fearful tragedy and a cri they took Patmos out of Strabo and Pliny, or inserted Patmos in those books, is a matter of minor importance.

Again, twice in this Apocalypse the Euphrates is named; and we are given to understand that this is the river called in the Hebrew (Genesis ii., 14) Prath. Pardon me, it is a falsehood. Will you bring your dictionaries of the Bible to confute me? Those dictionaries are based on the dictionary of Dom Augustine Calmet, the French Benedictine, which, in turn, is based on traditions of his literary fraternity. Those traditions, according to the best computation I can make, are not more than four hundred years old, and they are false.

Babylon is named in the Apocalypse and again you are transported in thought that this is Babel of the Hebrew Bible: and once again this is the suggestion of falsehood. Whatever Babel etymologically means, it is not a place-name, but a symbolic name like Jerusalem. The one is sharply contrasted with the other, as a name of hate with a name of love. The persecutors of Jewish people are signified by "Babel" and "Edom," and a great variety of other stigmatic names for Rome and Romans in some very general sense of the word. What Rome and Romans? I am forced, by the whole pressure of the evidence, to conclude that the Hebrew poets are denouncing, with a rage and vindictiveness unparalleled, the very men whose conspiracy against their people was the beginning of the Holy Romish Church, and who then completed their villainy by seizing and garbling the Jewish books in the way I am now describing.

They first turn the Hebrew Babel into Babylon on the Euphrates; and then, as this does not wholly suit their meaning, they talk of a "mystic Babylon," which they interpret as Pagan Rome.

Take, again, the Hebrew word, 'Y'rushalem." There is no particle of 'Y'rushalem." There is no particle of is, whether in space or time, a pos-proof that the Hebrew poets used the teriori or a priori: otherwise we shall be by the church, notably eternal punishword in other than a poetical sense. But the monks turn it into Hierosolyma, cr Hierousalem; that is fraud the first. fraud the second. Lastly, it is pretended that this place, which the Arabs call El Qods, or "the Holy," from their own tradition, was the seat of the Jewish

And then, once more, they must need introduce a mystic Jerusalem, as they

of our Western religious system. All this has its bearing on the question of those Assyrian tablets so much discussed in these columns. When I had on the Moslem system.

But who, with any pretensions to critcal habits, would place these tablets, discovered and deciphered but a few years ago, on a level with books so long jealously preserved in the hands of the clergy of the mosque and the synagogue? There must have been gross carelessness or gross credulity on the part of those who accepted these tablets without the severest scruting into their origin and their age.

these works of art, the one all-sufficient his loved ones, he gave a smile of recogobjection to them is, in my opinion, that nition and closed his eyes in eternal from the public funds for educational Mesopotamia is not, and never was, the sleep. He had been unconscious for region where the origin of the Jewish or days and had not spoken. His children Catholic schools from all payments or the Christian Church could be properly were all with him, except his youngest contributions in support of any other investigated. We have been sent thither son, Eugene, who is absent at school, but, schools. In a word, the order of the on fool's errands and wild-goose chases: will return to-day. nor will these foolish errands cease until mind of the intelligent world that Juda-

Since the Christian literature is wholly obtainable evidence, that the Hebrew In 1837 he was transferred to the Ala-schools were abolished by the acts of books were really written in the heart bama conference, where he remained as 1800, and the legislature was sustained of Europe, in all probability with sellong as the laws of the Methodist Church' cresy, for fear of the persecutors: for would permit. In 1842 and 1843 he was pass such acts. The question then turns fear of what Deutsch calls the "bloody an agent for the American Bible Society upon the right of the Dominion Governcensorship of Esau-Rome."

own priests; we will not suffer this true story to appear. We will convert the bloody Babel-Edom-Rome, of whose persecutions they complain, into a Pagan Rome, who, as we shall pretend, persecuted the early Christians. We shall

into a fearful tragedy and a crime without parallel. "Give me back my literature, ungarbled, uncorrupted!" cried a

Jewish friend who was tried for blas
Jewish friend who was tried for blas
Jewish friend who was tried for blas
In 1842 he married first, in DeSoto

by the Privy Council, and insulted by

College of St. Mary Magdalen. The heritance, left his father in his twenty-official statement un very name might have suggested the re-first year with \$7.50 in his pocket, worked "Manitoba's Answer:" flection: "This is a foundation of the men eight months for nothing to learn how to Mesopotamia. Dom Calmet and his of the New Testament: what relation is to work; then began on low wages, the legislature. We are asked to restore predecessors would have you believe there between those books and this build- which increased to \$70 per month. ing?" He compared it to a Benedictine When he had accumulated \$1,500, previous to 1800. Let Outline 1800 to 1800. Abbey, to St. Germain des Pres, Paris; which he did before entering the minishe noted the Benedictine folios on the shelves. There he was on the true scent, had he but known it! But he was detailed the leased some ground, put up four then leased some ground, put up four the lease the leased some ground the ceived by that system of fraudulent lit- business houses on it, and then bought erature which I have exposed, and, not-it. Subsequently he sold this property population by no means the most worthy. withstanding his great painstaking and and invested the proceeds in Arkansas evident love of truth, lost himself in the lands. He bought seventeen acres in

fallacies of my much-esteemed country- dence on Union and Wellington streets man, and in tracing them to his un- was built by him, and is considered a that historical lore is at present a phis.
pseudo-science. It is not based on a true He became a Mason in 1837, at Leighmust ascend from mouth to source. So degree at Nashville in 1839, and became in history you must begin with the near, a Knight Templar at Memphis in 1876. the sensible, the known fact, and ad- He was grand chaplain of the State of vance from that to the remote explana- Tennessee in 1841, and was chaplain of tions. "We have not wings, we cannot the Memphis chapter for many years.

deceived again and again.

They fix it as a place in Syria: that is have written such a work, and I do not taking the position that primitive Chrisfor a moment doubt that whenever I can tianity and Christian Spiritualism are secure an attentive audience, capable of identical. He was the author of several a long effort of consecutive thought on books upon the subject, "Clock Struck similar conclusions with my own.

(TO BE CONTINUED.)

learned pilgrimages are made to the rates many incidents and spiritual oc. phis annual conference: holy place where shines the "Mosque of currences in the experiences of the Fox

The state of the s

SAMUEL WATSON

The End of an Eventful Life.

In His Extreme Old Age He Again Unites With the Church.

QUIET CLIMAX OF A BUSY LIFE-EDI-TOR, PREACHER, AUTHOR, BENEFAC-TOR TO MANKIND IN MANY WAYS-A GENEROUS GIVER-DIED JANUARY 20, 1895.

TO THE EDITOR:-Your kind note once discovered that the Mohammedans came to hand. I wish I felt competent had written a finer bible—a finer system to write not only an obituary but a short of religious fiction—than that in our history of Brother Samuel Watson's life hands, I saw that, supposing those tablets work in the cause of spreading the to be of some antiqity, it was with the truths of Spiritualism. Few had the Moslem tradition they should, in the first experience of phenomena that he had. instance, be compared; and the question I enclose the following, written by his should be set at rest whether the He- wife, who has clung to the church, and brews have or have not based themselves when the old brother became weak mentally he asked to reunite with the For a year or two he hardly recognized a friend, having had a guardian appointed over him for two or more years. JERRY ROBINSON.

Lookout Mountain, Tenn.

Rev. Samuel Watson, D. D., died yesson, Eugene, who is absent at school, but

Samuel Watson was born in Maryland, t has been, once for all, settled in the August 10, 1813. He received a strict ism and Christianism are both of them became a member of the Methodist reject the order by a large majority, which I wrote in December last modern, both of them Western in origin. Episcopal church. Inclined by disposi-, and if the government seeks to enforce that notice I named the New York tion and sense of duty to the ministry, it, it may result in a revolution. pased upon the Jewish, it is of extreme he was, in 1836, at the age of 23 years, mportance to show, by the light of all received into the Tennessee conference. for North Mississippi and West Tennes- ment to impose upon a province a law Suppose this to have been so, then see after which he was returned to Mem-, to which a large majority of its people

people that they contained a terrible Memphis Christian Advocate, the church vitness and denunciation against them- organ; also by his election to the genselves; suppose that it was too late to eral conference in 1857. This highest they have passed deliberately and with think of destroying the books; what tribunal of the church elected him for full knowledge of their own conditions course would the Inquisition take? Would it not be exactly the course which I have proved to have been was continued until 1866. During his quiry and without adequate considerations with the recommendation of the church elected him for full knowledge of their own conditions four years longer to the editorship of destroyed by a body to whom those conditions are unknown, acting without in quiry and without adequate consideration. taken, which indirectly they confess to have taken, which indirectly they confess to have taken? They would say: "We sunk ten or twelve thousand dollars, and composed, as it is, largely of men who cannot destroy the Jewish people, nor their books. We will therefore turn by its increased circulation paid off all But in doing so it will be entering upon their books against them: we will mis-its indebtedness and current expenses. translate them; we will insert a false While thus serving the church he acgeography and topography in them; cepted the presidency of the State Fe- be establishing a bad precedent, the to be printed without alteration or omisyo will disguise, deface, and mutilate male College, near this city. This was, effects of which may be, suffered by oththem beyond recognition. We will in-vent an imaginary Jewish history, and history, in 1859 and 1860, the number of put it down to the pen of one of their pupils being 220.

In 1865 he was again elected delegate to the general conference, which met in the manner in which it has been served, New Orleans in 1866. He served four years as presiding elder of the Memphis district.

In 1868, the bishops, at their annual meeting, appointed him editor of the Christian Index, which was confirmed

phemy in a city on the continent some years ago. I echo, with all my heart, the appeal. It seems to me that we are neither in a civilized nor a safe conmarriage Dr. Watson had eleven chilprobably be followed by dissolution of neither in a civilized nor a safe con-marriage Dr. Watson had eleven chil-probably be followed by dissolution of dition so long as we do not attempt to dren, all of whom, except one daughter, Parliament and an appeal to the people purge ourselves from all complicity in have died. His wife died in 1866. His for the indorsement of its action. those literary crimes which were per-petrated by the men who long ago made Ellen Perkins, his present wife. By this out saying. If., then, the Dominion themselves masters of our system of ed- union five children were born, three Government persists in enforcing its or-

For myself, in pointing out the honest very considerable advance. His resiwitting acceptance of a great illusion in marvel of good taste. He also owned letters. I have at the same time shown considerable other property in Mem-

principle: it has no sound method. In ton, Ala.: took the chapter degree at nvestigating an unknown river you Decatur the same year: took the council

soar" through the tract of past time. The latter part of 1872 he withdrew We must "begin at the beginning," and from the Methodist church, from an first ascertain what the true beginning honest conviction that he was not in harment and general resurrection of the What is now needed is a work on the body. He has been an able advocate "Elements of Historical Science." I and exponent of Christian Spiritualism,

all the States of the Union. There was nothing more admirable

Dr. Watson was generosity itself. "As of our dear ones, as I was greeted by in Boston.

give to others," was often expressed to me; and when I arrived home from paid by Dr. Watson.

are Mrs. Allena Fuller, of Augusta, and threw it over our heads and hers Ark.; Miss Maie Watson, Arthur and also. While under this shawl she kissed and one great-graudchild."

The funeral will take place Tuesday

A SPECK OF WAR.

It is Prominent in Manitoba.

terday afternoon at 5 o'clock at his home has demanded of the Legislature of Now, whatever be the true story of his life had been lived. Surrounded by statutes which were repealed in 1890; to guage. share proportionately in grants made purposes; and to exempt such Roman schools. In a word, the order of the Dominion Government is substantially for the restoration of the separate school system in Manitoba. The Legislature

The people of Manitoba seem to have by the Privy Council as to its right to here may be one obvious reason why the phis and vicinity, where for thirty-three are opposed. The Toronto Globe, in discussing the situation, takes the part

"They deserve better treatment at our hands than to have the laws which tion. Parliament may pass the law, But in doing so it will be entering upon a course fraught with difficulty, if not ers besides the people of Manitoba."

It is evident that the majority in Mani-

not only of the order itself, but also of

cation.

Sons and two daughters.

Why did not Gibbon see those things?

Dr. Watson was in independent cir
The opposition of Premier Greenway Because he himself was a victim of that cumstances, and was indebted to no one and the government, in regard to the system of education. Recall his resentful for it, but a kind Providence and his own measure, is clearly outlined. The newsmemories of Oxford. He entered the exertions. He began life without in- paper organ of the government has this official statement under the heading

"The remedial order has been read in tawa rest assured that the restoration religious aristocracy an element of its and 553 being situated at the apex of realize in a measure the ideals of the will create much interest in the mind of As a civilized people, attempting to maze purposely constructed for the bewilderment of the honest inquirer.

The myself in resisting out the suburbs of Memphis, improved the anineteenth century, Manitobans will not our high-degree members, who will at nineteenth century, Manitobans will not once perceive its deep significance.

The myself in resisting out the honest inquirer.

The myself in resistance is a silently submit to the preposterous demand that they should turn back the! wheels of progress three hundred years. They will stubbornly refuse to supplant modern civilization by medievalism.

"This whole question is not a quarrel between Manitoba and the Dominion: it creeds; it is a struggle as to whether the ideals of the nineteenth century or ideals of the dark ages shall prevail.

own affairs. If it had the power, it would coerce every State in the Union. JUS TICE.

NOT ALL FRAUDS.

Foreign Language Spoken at a Seance at Marshalltown, lowa.

TO THE EDITOR:-I have been an

by him. As a minister he never accept- the seance I described to my wife what ed a salary. He was independent and the I had seen and heard. The next matemoney he received as salary was given rializing seance given by Mr. Winans, back in church improvements or in help- my wife and I both attended. It was ing young ministers to get an education. very satisfactory and convincing to us In the conferences, when there was a both. I was called to take a seat near deficiency in any appropriation, he un-the cabinet, and while there my spirit hesitatingly made it good. One year mother appeared, whom I recognized at the missionary collection fell \$700 short once, and she called for my wife to come of the assessment and the amount was up. My wife came and sat on my right paid by Dr. Watson. up. My wife came and sat on my right knee. My spirit mother stood at my left The children surviving Dr. Watson side, and took a large lace veil or shawl Eugene. There are three grandchildren | us both several times, and was so happy to meet us there and give us words of cheer and comfort, and told us about our morning at 10 o'clock, at the Central other dear ones who had passed over. Methodist Episcopal church, and will be All of our conversation was in our own conducted by the pastor, Rev. C. F. native language—just as on the previous Evans, D. D., assisted by other pastors night. You may imagine that we were happily surprised, and only regretted that we could not keep her longer. We had others come to us and likewise con-

verse with us in our own language. My wife and I were strangers in the circle, and no one knew what nationality we were; we were the only ones in the room of that nationality besides our little daughter, about six years old, To THE EDITOR:-The Chicago Trib- and she was asleep. Mr. Winans cannot une sets forth that there is a speck of speak our language, and no other mortal war far up in the Northwest, and a re- in that room could at that time, except ligious war at that-most bitter of all my wife and I and our little daughter, struggles. The Dominion Government and those spirits who conversed with us.

This conversation was in a low tone, on Union street. He had reached the Manitoba that it shall restore to the some of it in a loud whisper; and after ipe old age of 81 years, 5 months and minority the right to build. equip and wards I announced to the circle that we The end came peacefully, as maintain Roman Catholic schools under had been conversing in our own lan-

FOR LOVE ONLY.

Articles Contributed for New York Recorder.

I am the recipient of sundry letters August 10, 1616. He received a strict system in Manitoba. The Legislature inquiring about the Spiritual depart-religious education, and at an early age of the latter province, it is stated, will ment of the New York Recorder, of that notice I named the New York Sunday Recorder as the paper with which Henry J. Newton had arranged for two the law upon their side. Separate columns each week for the presentation of Spiritualism by its friends, yet letters of inquiry ask the name of the paper to which I referred!

Others want the address; others have articles which they would offer, and want to know what they pay for contributions.

For the benefit of all inquirers, be it obscure. Suppose, again, that the books were discovered by the Inquisition, and it became known to the conspirators against the very existence of the Jewish aga may do. Henry J. Newton, 128 West 43d street, New York, is the responsible agent who has secured this opportunity for Spiritualism to be presented to the general public in one of the most popular and widely-circulated papers of the metropolis, as it has never been before. If the publishers pay for an article, it belongs to them; and they may print all or part, or none of it, as they see fit. If they please to pay for manuscript and burn it, that is their business; but in this deal of Mr. Newton's there is no with peril to the Confederation. It will option. What Mr. Newton approves, is sion of any part.

Some forty or more writers are enlisted, representing some of the ablest toba is in deadly earnest. It complains contributors in modern literature, and any one having valuable matter well the manner in which it has been served, it having been issued and published all York Sunday Recorder, can send it diover Eastern Canada before it was delivered to the Manitoba Government, The Manitoba Free Press rightly protests: "Sir Mackenzie Bowell-has passed the consciousness of having added somethe remedial order and sent it through thing to the knowledge and enlighten-Christian Index, which was combined the remedial order and sent it through by the general conference, which met the provincial government to the Legin this city in 1870.

The summer of 1873 he spent in Europe with Cook's educational party.

Europe with Cook's educational party.

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The summer of 1873 he spent in Europe with Cook's educational party.

Summer of 1873 he spent in Europe with Cook's educational party.



Massachusetts State Temple

Order of the Magi.

553 BOYLSTON ST., Boston, Mass. TO THE EDITOR:-We are happy to announce our final success in the establishment of our beloved order in the locality and element most adapted to the promulgation of its principles; that is, Copley Square, of the Back Bay district

Copley Square, as all other squares in Boston, is, in reality, a triangle, Boylston street forming the perpendicular. the triangle. This fact, together with the number of the building occupied. Boston, notwithstanding its crooked

streets, is a splendid city; in architecture it cannot be surpassed; as we look from our Temple window, on the opposite side of the street, and also at the apex of the triangle, we see, loomis not even a quarrel between races and ing up, the grand and elegant edifice of Trinity Church, where the Rev. Bishop Brooks presided as pastor for so many years. The new Old South Church is Thus the Roman Octopus will not all an important feature in the formation of low the Manitobans to control their this triangle, being situated at the junction of the perpendicular and the base, while the base itself is bounded by Spiritualists, what do you think of this? the beautiful and massive marble structure known as the City Library. Huntington Avenue constitutes the hypothenuse, and upon this side the entire frontage is occupied by the noted Boston Art Museum. This entire portion of the city is occupied by educational buildings of every name and description, the elegance of which would require columns to describe.

The people, too, seem highly evolved honest investigator for a number of and many are the countenances which years, but never had an opportunity to are radiant with the light of mysticism. tradition, was the seat of the Jewish theoracy, and of the ministry of the lounder of the Christian Church.

tradition, was the seat of the Jewish theoracy, and of the ministry of the agreement with me on the question of and his last book, "Religion of Spirits see any demonstrations until a little we find them highly intellectual as method, and will be led to the same or unalism," and has lectured in nearly over a year ago. I heard of the method, well. We seldom meet with one who is dium, C. E. Winans, being in Marshall- not, in a degree, conversant with the town, Iowa, so I went to see him, and science, particularly with that of astrol-Introduce a mystic Jerusalem, as they have a mystic Babylon, a new and a holy Jerusalem, which descends from heaven, is we read in three places in the Apoctlyse. I am forced to believe that all this literary caprice and trickery was quite conscious and designed on the part of the writers. They have deliberately seen tus astray, and mystified us in our search for truth. And if henceforth learned nilgrimages are made to the large of the work of the modern Spiritual movement. She nare many incidents and soiritual or the modern Spiritual conference:

There was nothing more admirable town, lowa, so I went to see him, and had a private reading, which was still beautiful town, lowa, so I went to see him, and had a private reading, which was still had a private reading, which was the had a priva convinced of the truth of the presence T., a grand work may be accomplished

Omar," and to the ruins of cities on family. Price, cloth, \$1.50, postpaid. | the Lord hath prospered me, so I will and fully recognized those who appeared | The interest manifested in our work

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here, in consideration of the late financial crisis, and also the time of opening the same, has far exceeded our expectations, and we feel that without doubt the Boston people will welcome without reserve the establishment of a comprehensible and scientific religion. one which unfolds the higher possibilities of our natures, and, at the same time, is backed by the unerring process of mathematics. VERONA M. DOANE.

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ability, and not always psemble a dream. I desire to find nothing in it trivial or extravagant; and I desire to find nothing in it trivial or extravagant; and I desire above all, that under the appearances of fable, there may appear some latent truth, obvious to the discerning eye, though it escape the observation of the vulgar."—Voltaire.

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I also shows that all the manifestations throughout the Old and New Testament were under the same conditions that medium require to-day: and that the country of Christ to the manifestations throughout the Old and New Testament were under the same conditions that medium require to-day: and that the country of Christ to the manifestations throughout the Old and New Testament were under the same conditions that medium require to-day: and that the country of Christ to the manifestations throughout the Old and New Testament were under the same conditions that medium require to-day: and that the country of Christ to the conditions the conditions that medium and the time of the Majexty and the Mediums, and the Me

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SATURDAY, APRIL 6, 1895

Hearsay Versus Living Evidence.

We are told in The Acts, when Paul was on his way to Damascus on a persecuting expedition against the Christhese the soil, without returning any of the coning densities, has life been possible, and sympathy of the reasoning faculty in tians, on nearing the city a light from heaven fell on him, and he heard in time exhaust it; but agriculturalists voice inquiring, "Why persecutest thou me?" that he arose and was led to thou me?" that he arose and was led to the days blind. The stituents entering into vegetation, will life-forms produced. These requires the propositions open the way for the question of the origin of life-forms. We use the term "life-forms" advisedly, for no intellect has yet been able to grasp the of mathematics, its premises reach interpretation. The stituents entering into vegetation, will life-forms produced. These locations open the way for the question of the origin of life-forms. We use the miraculous to support its conclusions. But with all the consistency of logic and the demonstrative methods of mathematics, its premises reach interpretation. the city, remaining three days blind. knowledge, have learned by observation nature of life itself. We are necessarily The whole description indicates a case of sunstroke. Because of this event, instead of continuing to "breath threatenstead of continuing to be supplied, then confined to the manifestation of life through form. One thing the newer thought has helped the human mind to continuing to be supplied, then confined to the manifestation of life through form. One thing the newer through the soil to rest. The thought has helped the human mind to continuing the soil to rest. ings and slaughter," Paul was suddenly changed to an active partisan in the inchanged to an acti terest of what he had previously violently lies upon the Bible for wisdom is taught among thinkers. opposed. This is claimed to have oc- that bees once used the dead and decaycurred more than eighteen hundred ing carcass of a lion for a hive, and that life-forms were impossible, and there years ago. When or by whom the action with the with the additional results and there was a time on the planet when life-forms were impossible, and there was a time when form-life made its additional results. count was first written no one knows, or can find out. Of the integrity of the author we have no knowledge. The times would be punished for lying, but advent occurred. All life beginnings, story came to him, probably, as a tradition: through how many persons it is not told us. Those with Paul, says the God, and we are bound to believe it still has two absolute conditions present. The one is darkness, the other tempore. narrative, saw no man, hence the whole statement, other than the coup de soleil, rests on the representation of the party injured.

in mortal life, and have been apprised of pirit and themselves.

True, the halo of eighteen centuries corded.

veracious, living witnesses, the actors as in school libraries. themselves, telling of things they saw and heard, would be many times superior to hearsay, perhaps a hundred known to have been vile and untrustworthy.

There seems a haze around the adventures of Paul. He may have imagined he saw "the Lord," as is claimed, and heard a voice; for hallucinations are was sent to him with a command to die. common to those thus shocked; but these During the second Ptolemy, Arkaman, condition. They are not prostrated, nor order. Instead of obeying, the king blinded by a light from heaven; on the slaughtered the entire priesthood; after which, we are told, there was a long pecontrary, they see with their own eyes, riod of peace, the disturbing element occurrences with their own tongues, to suggest the application of the amended dence to the many-times hearsay story of Paul, which is quite as marvelous?

A Desirable Publication.

The proposition of Dr. P. S. George, Lincoln, Neb., to compile and publish a book detailing an account of the religiously insane of 1895, is commendable, and must meet with general approbaas complete as possible, to fully inform the world of the mental wrecks made in the supposed interest of the church. While the damnable teachings of an

priestly guile. the public printer, will probably be ready when Congress convenes again. This may be drawn upon for valuable facts, to corroborate outside statements for the current year; for the delusion is as old as Christianity itself.

ter the address of Dr. George, and sup-lical pictures, based on Bible texts, tend the sun in operation, the force of the ply him with all such facts as they find to induce uncontrollable levity. It is a currents is positive and to the earth— in the public press, or which come under book for the freethinker who wishes to absorbed, so to speak, by it. In the their personal observation. The great rest from busy cares, and drive away night-time, when the lines of these curvalue of such a work will be its completeness. An envelope properly ad-181; cloth \$1.50. For sale at this office. are negative—or the earth gives off the in 1808.

dressed can be made the receptacle of such clippings, and if no writing is added save the name and address of the sender on the envelope, a one-cent postage stamp will carry it to its destination. Address the envelope now.

Belief Not of the Will.

Said Sir Thomas More, in his Utopia, three and a half centuries ago: "I am fully persuaded it is not in

man's power to believe what he list."

Go to the jury room, where a dozen men are collected to render a verdict on important issues. They are honest, conscientious men, who have been selected with greatest care from the peo- PUBLISHED BY SPECIAL PERMISSION. ple, men of character and probity which the tongue of slander cannot assail. They are under oath to render an honest of the planet, a correspondent asks the verdict. They have alike heard the question as to life: "Then, how did it evidence, the arguments of counsel, the come?" While the new concept doesn't instructions of the Judge. But note answer the question, yet it does one their variant opinions, as revealed in thing the old did not. It gives a hy-

More was the oldest jurist of his day days of Tesla's experiments in sending on the King's Bench of England. It was telegraphic messages to any part of the his special duty to know of these conflicting views of persons whose opinions were based on the same facts. He knew it was impossible for a man to believe as he wished, contrary to evidence, or in the absence of evidence. But the conflicting hearsay evidence only. Is ways in rotary method from the outched conflicting hearsay evidence only. Is ways in rotary method from the outched conflicting hearsay evidence only. Is world without wires, on the fact that the special duty to know of the earth itself is a magnet, will rememble planet—or rather form-life on the planet—or rather f his special duty to know of these con- world without wires, on the fact that

Silly Logic.

Y., objects to our position that na-hence the magnetic pole. The fact that are demands no Sabbath, by saying: ture demands no Sabbath, by saying: "The Old Testament enjoins the is but the fact of its aligning itself with Sabbath law even upon the soil, directing the land shall lie fallow at regular intervals; and everybody knows the soil becomes exhausted by constant crop-bearing."

Sabbath law even upon the soil, directing this current that flows out at the pole. We simply recite this as corroborative of Tesla's theory.

The earth formed and maintained thus, becomes simply a chemical laboratory, the power being this current with the pole.

should know that annual drains upon travel through space and from its differther and mother with the delicious vert. When was that time? No answer

Some Sense.

See the story of Samson and Delilah, of and our earth itself are but chemical relacts by them only known to the alleged Ruth and Boaz, of Esther and Ahasuerus, and the love songs of Solomon.

does not lend enchantment to the rev- libraries are largely works of fiction. world matter in solution. Planetary elation; nor is there an accumulation of Persons responsible for their selection force, then—orbital, axial, atmospheric, deserve the severest censure for cater- gravity and life phenomena-is but the incidents, such as are common to all ing to a diseased literary appetite. As narrations or ally made, and passed on clergymen are usually placed on library tion, and the forces imparted to the through many persons before it is re- committees to select its literature, this may account for the "wishy-washy" It would be supposed the evidence of character of the books found in public restricted because a molecule is two or

Wrong Should Not Be Eternal.

It is said it is a poor rule that will times repeated by strangers, and by a not work both ways. There was an an-life would be destroyed and are by exclass of persons many of whom are cient application of this rule, which at posure to light. So the inductions of this distance of many thousands of years science have led to a dark age of the seems commendable. The kings of planet, and the old cosmogonists have Meroe, a large island in the Upper Nile, were elected by a college of priests. When these priests thought the king had reigned long enough, a messenger modern witnesses are in their normal the reigning king, received the deathly hear with their own ears, and tell of the having been removed. We would not persons who have known them for many rule of Arkaman to the priests of these years. Shall we reject their accounts times, because of their unjust meddling because they are out of the ordinary and interference in affairs of government, and in trying to convert our recourse of events, and yet give full cre- public into a hierarchy, but the day may come when the people will rise in their might and put an end to priestly usurpations. Wrong may be tolerated

Inciting Revolution.

Wonder if the Italian government will always permit the reigning Pope to announce from the public rostrum, as was have been at this normal temperature, tion. By all means let the book be made done in Rome a few days ago, that the and that period was necessarily one of papal position remains unchanged, not- darkness: "Chaos and Old Night." withstanding the revolution; and that 'We shall continue unremittingly to claim the legitimate recognition of the endless hell shall continue, so long will apostolic ministry, and rights of the tling in the negative, can only be relied the earnest believer be a victim to Holy See." The "rights of the Holy See," on as to what science regards as organic as claimed by his holiness, are domination in civil affairs, to the exclusion of Full statistics from every insane asy- all other authority. The public assumplum, and the incurable found in county tion of such a claim, in a despotic govpoor houses and private homes, should ernment, is an incitement to revolution, be gathered and classified. Census re- quasi-treason, and would not be tolerated ports, taken in 1890, now in the hands of influence of church and clergy, which for a moment were it not for the powerful always sustain the Pope in his maddest utterances.

"Old Testament Stories Comically Illustrated." Church people are cau-It is hoped all our readers will regis- tioned not to open this book, as its com- the daytime, with full hattery power of

A QUESTION ANSWERED BY COL. R. T. VAN HORN.

After reading what has been said of

the old idea as to creation and the life their first ballot. They may agree in pothesis amenable to logic and scientific the end; but each must surrender some-what his own convictions. Processes of thinking. Those who have read in the last few

conflicting hearsay evidence only. Is ways in rotary method from the out-there not some mistake about it? ward to the center, holds the globe together, and permeates every atom of Meeting itself, so to speak, at the A clergyman writing from Watkins, resistance, and passes out at the pole-

"Everybody," including our critic, tory, the power being this current, and just in degree as it has been fed in its

ture. The seed of the vegetable must be buried in the earth, and must have a The Presbyterian Sunday-school Mis- certain heat in the soil, or it cannot sion, in annual conference at Detroit, as germinate. The germ of animal formlife must have the same conditions. we waite, severely criticises the Board Moisture also furnishes another indis-All about us are persons of well-known integrity. Their word is never called in question. Their judgment is unchalled in all of Publication for the worthless literature they are giving the people. Said provided in all or words as to the evolution of life-conditions, as to the evolution of life-conditions.

> feature-for as now known all form-life sults. Or, in other words, creation is a It is a melancholy fact that our public up to the theory of space as being simply chemical process. It is this fact that led whole by the transferred power of the original substance. Molecular action is more atoms combined-and a planet is but a gigantic molecule.

Light is a force-as a sudden coming into it from darkness tells the eves Hence the sensitive primary forms of strangely overlooked the first statement of their own theory-"and darkness was upon the face of the deep." But the records of geology tell us that the temperature of the globe at the time of its than now, and must have been to have produced them. As now, life in the form is maintained by chemical conditions at a given temperature, and to originate it the planet itself must have een a chemical laboratory of like con-

ditions. What are they? Take human life-forms. The normal temperature of the body is ninety-eight degrees Fahrenheit. Keep the body by chill at ninety-four or by a fever at 104 to 105 and the life ceases. It must, then, have originated in a planetary condition similar to the bodily condition in which it still exists. And this chemical heat is maintained by the foods we for a time, but it should not become take into the body. Now, we know that these foods cannot be grown and matured without a climatic heat of this power, and so it is from all directions we are forced to the conclusion that at the time of the advent of form-life the planet was and for a long period must

> The theory of spontaneous generation, which the exhaustive experiments of Tyndall and Haeckel are quoted as setform, and because they shut out altogether from the experiment the source of all life-the atmosphere. But while creative form-life is by planetary law confined to procreation, yet suggestive phenomena are still available. The planet is not at the generative tempera-ture and dark conditions, but the conditions are approximated in some respects-and one we will refer to, for it is common to all observers—the green scum seen on the surface of still water.

> First, then, the vortex-or magnetic currents-are positive and negative. In

THEN, HOW DID IT COME? force it received in the light. These conditions, with warm temperature, be-

things can and do happen now, why not when the planet as a whole was in that favorable condition? And that it must have been seen to be sometimed and sands of the desert have merbegan as an incandescent globe and cooled by radiation and by rain precipitation-all of which are yet present. It is hardly necessary, in view of these | gods.

cease. And as this degree of heat is absolute for food production, we get in that way the heat and chemical requisites for earth's axis, it follows the law of least resistance, and passes out at the pole—
The fact that

the procreation of formula whole physical body. So, after all, the whole essential condition is a planetary one, essential condition is a planetary one, of the second condition is a planetary one, essential condition is a planetary one. and we are literally children of the planet-the earth being our mother absolutely.

We hope this hypothesis has been made plain enough so that in any future reference to these things it will not be necessary to go back and explain the basic premises upon which the newer cosmogony rests. There is one thing in its favor, it appeals from the beginning cepted method of arriving at a truth.

And then it suggests another hypothesis, that in some form or other has been the one common factor in the human mentality-another life than this. The There was a time on the planet when first lesson planetary life teaches is that ts force its laws, its organizating power, its potencies are all unseen-that the unseen rules the seen in all things. The planet, then, is an effect itself, not its own cause. This ought to satisfy the so-called religious aspiration and quiet the nerves of superstition. The planet. lowever, is the cause or source of all that we see, feel, or otherwise sense objectively, and is therefore the only study practically open to us. Nor need builds a world is equal to its own condi-

> power. That there is direct connection ative and created. This makes what we may call a secondary form of the elements previous to their becoming visible. This is a chemical necessity. This almost a century of missionary labor, makes an unseen form not only antecedent to but the controlling power in the seen form-because it is to be its instrument for contact with material ex-

power through the law of crystallization. There is a difference in the concept of | dent in its solidarity. a spirit intelligence and a spirit form. But the intelligence cannot make itself and dispassionately showed, in all that manifest to an intelligence in form save goes to make a sublimely spiritual life, by itself taking on form. Hence as Christianity has yet to be taught by long as the planet exists this unseen these despised "heathen people." form, within its radius of force, must only manifestation of bigotry and intolexist. As the elements of the planet are eternal, the principles necessarily give what we call immortality to the ossil life-forms was as a whole greater spirit form—which makes it as enduring as long as the planetary relations of elements exist. This is a scientific necessity but it may go even farther than this as a philosophic induction. For this spirit-form having once taken on the eternal principles of its atomic composition, and entered on organized life, has within itself the power of sustenance from the elements in space. The law of equilibrium is within its own control, and has all the conditions for an eternal existence within itself. And even should the planet return to its original conditions the spirit form would persist. In this direction the secret of man created in the image of God and eternal as an individuality may be found and brought into the harmony which the imagined-wisdom in man so imperatively demands before reason is satisfied. It may, too, answer with quieting influence those questions that have come up so persistently in the form of resurrection, transmigration and reincarnation. It may, too, satisfy the mind of faith, and give him an intelligible idea of what Paul meant by there being a natural body and also a spiritual body. Science, knowledge, reason seems to be better, after all, than mere "belief." Is this not a higher conception of the ways of Creative nower?

An Eye to Business.

In the council of Eliberis, in A. D. 305, according to annals, a person who was absent from the church three consecutive Sundays, was reputed a renegade, and was treated as such. Those good old days will be restored when God gets into the Constitution. Churchthat event.

The Order of the Palm and Alligator, an African title, was granted to Gov.

And the Things Ascribed As Viewed by Dr. Harper.

In olden time it was a custom of nations to watch the progress of neighbor-The Question Comprehave set up decomposition. Now, take this decomposed substance and put it under a powerful glass and you will see trees, vines, forests and grasses. Yet there was no seed there Now let a rior god from its inventor and recently delivered in Oak Park, by Dr. Harper, it is stated: "The Bible is have set up decomposition. Now, take and industry, credit was given to the world, of the race, and of the individing wars were waged to wrest the supedies and grasses. Yet there was no seed there Now let a rior god from its inventor and recently delivered in Oak Park, by Dr. Harper, it is stated: "The Bible is have recently delivered in Oak Park, by Dr. Harper, it is exact." The Bible is have recently delivered in Oak Park, by Dr. Harper, it is exact. "The Bible is have recently delivered in Oak Park, in prosperity and greatness, instead of ascribing the result to superior genius and industry, credit was given to the god they worshiped. The most desolating wars were waged to wrest the supedies and industry, or redit was given to the god they worshiped. The most desolating wars were waged to wrest the supedies and industry, or redit was given to the god they worshiped. The most desolating wars were waged to wrest the supedies and industry, or redit was given to the god they worshiped. The most desolating wars were waged to wrest the supedies and industry, or redit was given to the god they worshiped. The most desolating wars were waged to wrest the supedies and industry, or redit was given to the god they worshiped. The most desolating wars were waged to wrest the supedies and put it is proved to the powerful glass and you will see the proved the pro ing nations, and if one excelled the other there was no seed there. Now, let a rior god from its inventor and possessor, wind spring up, a boy throw a stone in to the end that the captor should enjoy icize that which may be merely the it, or a frog jump in, and this green the national and material prosperity synopsis of an address or a sermon; but scum floats to the shore and attaches which attended the rival nation. The have been so once is as certain as that it cifully covered to prevent the encroachments of Time, and preserve to later history of what a semi-barbarous race ing House was inaugurated for the ben

facts, to speculate as to the end of the tention, Instead of being limited to ri-religious worship. But such history is not the word of God. God cannot reveal val nations, the contestants for them history; it cannot be the subject of rev- It will be a good investment for every have become integral parts of the same elation. Man makes history, and consecountries, and the war is a sort of internecine one, each determined on victory quently all historical accounts contained at the expense of the other. But for at the expense of the other. But for the secular arm which labors to keep be treated and considered by man. aloof from such entangling controversies, there is no question desolating wars more weight or importance to be at of Death, and Life in the Spirit-World would still be waged, blood would be shed, and as many cities whelmed in tories of Josephus, Herodotus or any when accompanied by a yearly subscripflame and ruin as are now found scatother so-called profane writers on the tered all over Oriental countries. These reflections followed the read-

ing of the press dispatches from Winnepeg, describing the bitter religious war now raging in Manitoba between Catholics and Protestants, copied below:

"Manitoba and the Canadian Northvest has reached a crisis in its history, aud the storm which has been hovering | Major Stewart Mulvey, grand master of tend to believe it.

the Orangemen, said: 'It cost Canada When Copernicus announced the heli88,000,000 to subdue the half-breeds on ocentric theory of the universe, demon
D. D. Glass, a most excellent medium.

statistics is not favorable to the influ- Rocks;" the biblical account of the creaence of Christianity in India, and the tion was relegated to its natural place we even go out of it to understand im- question arises: Would it not be better as but a mortality. The wisdom and power that to use the vast amount of money employed in sending missionaries to for- and superstitions of the early Jews. eign countries, to bringing Buddhist teachers to this?

Buddhists. Accordingly, as a matter of any man who will study Knott and Glyd- 59 pages, and is replete with interest to between the two is as certain as cre- fact, European Christians furnish comparatively the greatest amount of criminals and Buddhists the fewest."

since Adoniram Judson gave his life in "It alone gives a true conception of writers and lecturers in the ranks of mistaken devotion, and untold millions God." And what a God it is, to be sure; Spiritualists, is a sufficient guarantee since Adoniram Judson gave his life in contributed by misdirected zeal. We revengeful, vindictive, changeable, re-that the book is one of real interest and perience. And this unseen form must hear wonderful accounts of the conof necessity be held in form from its version of the Hindu, and yet pracconnection with the magnetic life of the | tically, except in a political way, the planet—which is the form producing vast empire of India is Buddhistic, and Christianity has not made more than a

As the representatives of the great The one may exist without the other. Religious Congress at Chicago calmly erance manifested at that grand assembly was by the ministers of the Christian

Good Words for a Worker.

J. W. DENNIS-Dear Sir and Brother:-At a meeting of trustees and other officers of the National Spiritual and Religious Camp Association, the follow- my, all jumbled up in a mess and swaling resolution was introduced by the lowed without compunction. And the secretary and unanimously adopted by trouble is that the children do not out-

WHEREAS, J. W. Dennis, by his presence, genial ways, and ready pen, added so much to the success of the camp-meeting of the National Spiritual and Religious Camp Association held on Maple Dell Park, in July and August of A. D. 1894, therefore,

RESOLVED: That we, as officers of said Association, do hereby extend to said J. W. Dennis our high appreciation of his labors, and would extend to him a cordial invitation to be present at our camp during the session of A. D. 1895, and act as chairman of conference meetings, and to act as correspondent for the various papers.

M. C. DANFORTH, Pres. Attest: W. N. WHITE, Sec'y. Mantua Station, O., March 1, 1895.

The Encyclopædia of Biblical Spiritualism. Those who personally notified Moses Hull that they would take a copy of his

Encyclopædia, should send direct to him for it at 29 Chicago Terrace, Chicago,

The rapidity with which croup develops calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this young children.

Anniversary Reports.

THE BIBLE

He Is Criticised by a Master Mind.

To THE EDITOR:-In a report of a sermon recently delivered in Oak Park,

It is, perhaps, not exactly fair to crit-

THE BIBLE IS HISTORY

Yes, history, poetry and dreams; the not the word of God, and as such are to There is no more value and there is no tached to them than there is to the his- is furnished to any one for fifty cents same subject.

of things: the origin of the world, of the Encyclopædia for 50 cents. race and of the individual," and not one of them true-fables, children's stories from beginning to end.

NO SEMBLANCE OF TRUTH.

Catholics are fighting for their parochial demonstrate to any thinking mind the to them. schools with grim determination, while fact that the biblical account of the the Protestant majority, with equal rescreation has not the semblance of truth paedia of Death, and Life in the Spirit-oluteness, declares that the parochial about it; no such thing ever occurred world is published for the exclusive schools recently abolished by act of the or could occur. No student of nature, benefit of our subscribers. No one else Manitoba legislature shall never be re- no person with even a limited conceptanhave it unless they pay \$1.50 for it. established. The excitement is intense, tion of the majesty, grandeur and im-In the churches preachers confined their mensity of the Universe, believes it. No remarks to the impending struggle, the one who has studied the mechanism of rotestant preachers urging Protest, the heaven, with its countless millions of "I was delighted beyond measure to ants to stand firm against the order, the worlds and suns floating in the realms receive a copy of your Encyclopedia of Catholic clergy appealing to their flocks of infinite space, believes it; and none Death, and Life in the Spirit-world. It to never give up the fight. The Orange-but the petrified minds which never rise appears to be a remarkable volume, and men are taking a hand in the struggle. above the mire of modern theology, pre-one that will open the eyes of the world

the banks of Saskatchewan in 1885. strated by Galileo with the telescope; How many millions will it take to make when Sir Isaac Newton established the slaves of the people of Manitoba by sub- law of universal gravitation; when Kepjecting them to the Catholic hier-ler discovered the laws of the movements of the heavenly bodies; when Laplace stated his nebular hypothesis; Where Shall Missionaries Be Sent? when Sir Charles Lyell published his first principles of geology and Hugh

PRODUCT OF THE IGNORANCE ORIGIN OF THE RACE.

Now as to the origin of the race. The lenged, and can be fully trusted in all business affairs. Observing and intelligent, they give the assurance that they have received messages from friends have received messages from friends long since classed as dead; they have even seen their forms, such as they wore seen their forms, such as they wore and mortal life, and have been apprised of the condition of the planet itself when form-life astronomer. But we may understand our own by the study of the planet.

The latest statistics of India show story is of precisely a similar character our own by the study of the planet.

Let us see if we can get the idea of its appearance upon it.

We have not the room for the discussion of this conclusion along chemical interpretation. But me may understand our own by the study of the planet.

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We have not the room for the discussion of the counties of the "The latest statistics of India show story is of precisely a similar character don's "Types of Mankind," Pickering's 'Race of Men." Hackel's "History of Creation," and kindred works, will find Here in a nutshell is the result of facts enough scientifically established the work is edited, and who is wellgin for man.

vest the human mind of all such gross conceptions as this.

The most deplorable thing about this whole matter is that Dr. Harper and the church of which he is a minister and a member are engaged in the busi- any book ever published. ness of impressing upon the minds of the these

FABLES AND SUPERSTITIONS.

They are told that these things are the words of the Lord, and are truths which they must believe; that the Bible is the word of God and must be implicitly credited: history, morals, fable, fiction, superstition, delusion, slavery, polygagrow it. They cannot shake off the teachings of the early years, and hence grow up into the thinkless men and women who surround us on every side. GEO. A. SHUFELDT.

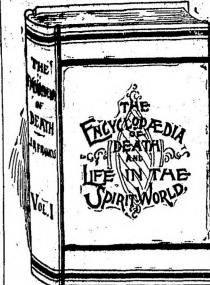
Second Prize Essay,

The result of the first contest will soon be announced by the judge. The subject for the second prize essay is: "What Good Has Spiritualism Done?" The udge for this contest will be Mr. M. B. heets, Grand Ledge, Mich.; he is the father of the well-known speaker, Abbie E. Sheets. The contest will close by the first of May; and the prize is, "The Spirit-World," by Dr. Eugene Crowell. Young or middle-aged people who have not made a practice of writing for the papers are eligible contestants. Ten pages of manuscript will be a plenty. Inclose postage for the return of the manuscript.

The subject for the third contest will be, "The ideal Medium;" the judge and great official record of her life-work will the prize will be announced later.

Who will offer a prize?
HENRY E. MARTIN. Dimondale, Mich.

"The Influence of the Zodiac Upon Hugood old days will be restored when God gets into the Constitution. Churchmen are doing all they can to hurry up has saved hundreds of lives and should dates the principles of the Zodiac in a be in every home where there are manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which



THE PROGRESSIVE THINKER Publishages, which were destroyed in raids for did in the early stages of its national efft of our subscribers. Books will congods. These gods are still the bone of con- ines; rapine and robbery; sacrifices and at about the same price of the Encyclopædia, enabling our subscribers to keep abreast of the times at a nominal cost. Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopædia

A subscriber can extend his subscrip-It gives the three great beginnings tion one year at any time, and get the

The Encyclopædia contains 400 pages: it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1,50. It has been pubover the country so long is likely to break forth in fury before long. The Sciences of geology and astronomy, to Thinker, and is almost an actual gift demonstrate for the subscribers.

Remember, please, that The Encyclo-

A. W. Moore, a noted journalist, says:

D. D. Glass, a most excellent medium, says: "Vol. I. of The Encyclopedia of Death, and Life in the Spirit-world, has been received. I deem it one of the most wonderful books I have ever had the privilege of reading.'

Joseph Beals, so prominently known in connection with the Lake Pleasant The following remarkable showing of Miller wrote "The Testimony of the Camp-meeting, says: "I have read The Encyclopedia of Death, and Life in the Spirit-world, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

THE LIFE WORK

Of Mrs. Cora L. V. Richmond.

TO THE EDITOR:-The Life-Work of Cora L. V. Richmond, by H. D. Barrett, ust published, is a handsome volume the Spiritualist, and contains in a condensed form much valuable information.

The name of H. D. Barrett, by whom to upset even the dream of such an ori- known to the spiritual public, as one of the most talented and accomplished pentant, unmerciful and cruel-an ex- merit, which must certainly be reaggerated Jew of the most barbarous garded by all intelligent readers, and type! It will be a blessing to the human especially by lovers of sacred literature, race when the good God, the real Su- as one of great interest and value. It is preme Ruler of the universe, shall di- a revelation and a history of surpassing merit, and of noble work done. It is a grand contribution and valuable addition to spiritual literature.

It will do more to spiritualize America or "convert the heathen" at home, than

The object of this new publication is little, growing children of our people to give to the world a correct and comprehensive record of the essential features of the 44 years' ministry and phenomenal career of America's most distinguished spiritual evangel,

CORA L. V. RICHMOND.

Figuratively, the book may be compared to a beautiful oasis in the fossilized desert of old theology, with green and luxurious verdure and with streams innumerable of sparkling living waters, running fresh and pure, that all who thirst for the spiritual waters of truth may drink and be made glad.

The sparkling gems of spiritual thought and enlightenment it contains make it a remarkable and noteworthy book. It champions well the escentials of progress, the extension of mental freedom, and the application of justice to all. We doubt if any other woman on earth to-day can duplicate the record of Mrs. Richmond in her marvelous success and almost universal popularity; and right here we will remark that if ever there was divine intention in honoring and exalting woman, in this age as in former ages-crowning her with light divine, and gift of inspiration to help bring in a new spiritual era,—that woman was Cora L. V. Richmond.

As an evangel, and from the time she was a youthful prodigy, she has worked faithfully, and has always worked for the advancement and benefit of humanity, ever exposing popular delusions, and sham reforms, as this

Now, dear reader, don't you think you ought to have this book? Don't you think you would like to learn of its sparkling gems of truth and wisdom? Don't you think it should command universal patronage? And don't you think as a Progressive Spiritualist you would like to have it for your children to help them, as a beacon of light, to dispel the darkness of theological superstition that everywhere besets them in Christendom? It will be a lamp to their feet and a

Hungary has several orders, the leading one being that of the Dragon, founded in 1439.

light to their path. DR. R. GREER.

LOVE ANALYZED IN THE CRUCIBLE OF REASON.

LOVE! LOVE!!

It Is Critically and Comprehensively Examined.

Religious Gush and Theophobia Over "Love."

TO THE EDITOR:-For many years there has been an outpouring of pious sentiment, by ecclesiastics and laymen, over that egoistic impulse of organic life called love. Prelates have been riding this "love" idea like a hobbyhorse, to extremes.

that the dominant refrain of this same class of Christolators ran in an opposite direction, and to the same extreme. It was then not love, but the opposite. It was the "wrath of God." "The eternal anger and everlasting vengeance of the Almighty upon the perverse and wicked human race.

It was only forty or fifty years ago

Now there is a great change. Why is

LOVE PHOBIA.

Charles Schroder, in the Arena for March, 1892, seems to have been smitten with this "love" phobia. And Mr. Henry Drummond, in a little book, has personified the same mania. He asserts, with Washington Monument. It's too bad!

LOVE CRITICALLY ANALYZED. "Love is the greatest thing in the

world." How does he know? He does this paper. not stop to prove it. He only dogmatizes upon it.

greatest thing in the world. She is as origin in the lower order of the animal likely to be correct as he; and perhaps world. more rational. There is promise in a boy. Love is often blind, without promise, portent or equity. It is the most selfish, uncompromising, egoistic ele-ment of man. Love is spoken of by these Christolators as if it were a unit, sumtotal, an all-in-all, a quantum sufficit, a universal panacea for the woes of man. This question will bear dissection and

The scriptures report of the so-called Jesus, that he said: "A new commandment I give unto you, that ye love one

This is spoken of by ecclesiastics as a new and great discovery. A rational view shows it is dictatorial and fal-

1. No wise teacher ever commands. What scientist ever delivered a new is the part of the despot and the barbaric dictator. But religious serfdom thinks

LOVE YOUR ENEMIES.

No wise man would command | Then she gathered up unwise Jesus is reported to have said, in for and fed till health returned. like mandatory way, "Love your ene-

We cannot love our enemies; it is admirable, and despise what is despisa- without love. ble. These are innate sentiments of the human organism. They arise and act in response to qualities which stir and invite their action. None but a novice from religion. It. perhaps, never will or dolt would expect to coerce them. To be. Superstition had its origin in early command to "love your enemies," or man, and the mentality of the higher anything that is unlovable, is the com- animals. George Romanes shows that and misfortunes of common life, but mon and impossible stuff which divinity the dog is superstitious. And as the when laziness and vagrant vagabondage is made of, if anybody knows what dog worships man as a God, who shall are urged and commanded as a rule of divinity is.

MATERNAL LOVE

tween the sexes, as between man and and to build up a generous personality. wife, is essentially specific, personal and selfish as selfhood knows how to be. It dogma in the admits of no partition, section, or compromise. Its boundaries are exclusively egoistic and narrow. It is never dis- and says, "no age or country can prointerested.

family and the home. It never broadens from a religious, ethical, moral or phil- Greek work when he was a Hebrew, unoutside of it. Justice, equity, altruism osophical standpoint." Altruism does. Justice does. They are self-denying and reach out. They seek occupation with the afflicted and take the part of the oppressed. They constitute the genius of reform.

Phillips did not love the SMELL OF NECROES

any more than did their masters, but the sentiment of altruism and sense of justice. in these reformers were so lively as to push them into exalted work and schemes ical. Is it not the height of the illogical to abate the slave's sufferings and break and unphilosophical to compare the his fetters. Without these strong sen- state of man and his clothing, which he timents of altruism and equity, love must secure and prepare (because it is would have done nothing; it would not not produced spontaneously), with the have gone a rod from the door of its colors of "the lilies," and the grass of shrine, nor uttered an audible protest. the fields, and which do grow for him Love is not instinct with this kind of spontaneously? duty. Its impulses are domestic, not alien and militant. But it is militant in sophical, and poor reasoning, or rather, self-defense and in revenge. This

GUSHING LOVE MANIA was brought to a point and standstill in

Whereat a mature Mongol student asked her if she loved the Chinese.

She answered "yes." He says: "Do you love me?"

"Yes." "Then will you 'mally' (marry) me? was the next question.

to it. It challenged and taxed her assumed love for this Asiatic, proved its as being false. Let us see. fallacy, and showed the lunacy and meaninglessness of that religious word love.

LOVE WELL-NICH BLIND.

Love, the so-called "greatest thing in the world," is well-nigh blind, shortsighted, passionate, often savage as a brute and vengeful as a demon. It as often fails in conquest as it succeeds. Note the frequency of a young man many"; that one-half of all animal life, thought at the same time would be a murdering his beloved when he fails to in the struggle for existence, die of greater force, at least proportioned to murdering his beloved when he lails to win the adored girl. Note, also, those win the adored girl. Note, also, those dueer cases, one, the Alice Mitchell-treda Ward incident of Memphis, Tennessee, Not finding her love returned or encouraged, Miss Mitchell cut the throat of the object of her passion, Miss Word Likewice and a few weeks the love of the passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the throat of the object of her passion, Miss are not 'fed." And the passion are not 'fed. The notion the necessary are not 'fed. The notion the necessary are not 'fed. The notio later, Dr. E. T. Breedlove, of Baltimore, truth, or a false statement. It proves Illinois, to join with us in making it our sixth averment, that the so-called a tidal wave, not of selfishness, evil, and curate knowledge in the line of the should attempt to thus acquire accurate knowledge in the line of the should attempt to thus acquire accurate knowledge in the line of the should attempt to thus acquire accurate knowledge in the line of the should attempt to thus acquire accurate knowledge in the line of the should attempt to thus acquire accurate knowledge in the line of the should attempt to thus acquire accurate knowledge in the line of the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to thus acquire accurate knowledge in the should attempt to the should at it? The texts are the same as they have St. Louis, finding their lines in life inspired record is false. were fated to diverge and separate them—the Doctor laid down his life at them—the Doctor laid down his life at problem on this hungry question about the shrine of love, by putting a bullet the heavenly Father's doings, and see mon consent, or in some other authormy theories. through his head.

These instances of the "greatest thing in the world" led to murder, the greatest

exhaustive iteration, that 'love is the greatest thing in the world." He does not even except Niagara Falls, nor the Norther the darkest fact on the face of nature is spend the first thirty minutes in single am promulgating heathenish ideas above so-called enigmas, which takes parasitism. Nothing escapes. No organism large enough to be seen by the national and talking about the theme; in fact which a Christian does not comprehend, and talking about the theme; in fact which a Christian does not comprehend, and talking about the theme; in fact of the limbo of insanity, and grainm large enough to be seen by the national and talking about the theme; in fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the thorage of nature is spend the first thirty minutes in single and talking about the theme; in fact of the limbo of insanity, and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the thorage of nature is spend the first thirty minutes in single and talking about the theme; in fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the fact of the limbo of insanity and grainm large enough to be seen by the national and talking about the thought and talking about the thought and talking about the fact of the large o reduces them each to a rational equataking Eve from the rib of Adam— bad, shockingly bad. A female buries would make a side issue too long for her jaws in the gills of a fish and hangs

Drummond in thinking her boy is the the faculties of man, altruism has its with no compensating good to the vicgreatest thing in the world. She is as origin in the lower order of the animal tim or no enjoyment to the parasite. To

tion, and might easily be classed with it. | troduce the same into our own minds."

ALTRUISM IS INSTINCT

and from self-asserting ego, and points in what are meant for religious reflecto the welfare of others. Of many instances of its characteristic manifesta-hand," which provides for the welfare tion, I will here notice but one. A relative of the writer, Mrs. R., of this city, was in possesion of a young Newfound-"beneficence" which superintends the land dog. It was intelligent and affec- preservation of parasites which he detionate, and became a companionable scribes as devouring the body of a Mexdogs, this one had no love for cats, and the sides and roof of the mouth, renderit gave way to a temper of persecution ing them torn and ragged as if a cuttoward the feline race. It would chase ting punch or saw teeth had been driven every cat that came near, though it through them; and you look directly never caught one. Pussy was always into his open throat. And the poor man, too nimble for the clumsy motions of whose life is a continuous torture, whose truth-the result of his investigations- the dog "Cleo"-Cleopatra the long of body is the prey of loathsome guests, is as a command? Such language is an it. Long after the dog was fully masson hedged in by the "beneficence" of tured, she came across a kitten that had the progress of knowledge. To command been badly injured and disabled by a horted to lift his voice in gratitude and the progress of knowledge. broken leg. Cleo took the poor thing thanksgiving! It is so "ordered and conhome. At meal-time, when food was set out, Cleo was observed to pick out bits of meat, lay them aside, while she her
of meat, lay the m self ate the bread, gravy and potatoes. less! another to love. Love does not follow marched off to the stable. This singular No one can resolve to movement attracted attention, and the ing of the "sermon on the Mount" is imlove at will. Love is spontaneous. It is dog was watched and followed. It was moral. not begotten of force or flat. It is not observed the meat was taken directly to made to order. The same mythical and the invalid kitten, which was thus cared ye shall eat, or what ye shall drink, or

Here was no love for cats, to start with, but that sentiment of regard for all economy, prudence and wisdom, is there and for nersonal suffering was uttered not once incidentally but three they crossed in the twilight gray and when they onen their mouths disclose others, and for personal suffering, was uttered, not once incidentally, but three needless to try, and foolishness to command it. We love what is lovable, we of an innocent fellow-being. Thus is the indolent tramp and the voucher of hate what is hateful, we admire what is displayed altruism, or regard for others, the improvident sponge on society, and

SUPERSTITION IN RELIGION.

Superstition has never been eliminated say dogs are not religious?

These "love" advocates may answer and say divinity is of or from God. But who is God? Where did he hail from? than love. Love is instinctive, and without reason. The others are later, and parts of ethics. They are inis perhaps the strongest and truest fac-ulty of the living organism. Love be-elevate the possessor, help him to grow,

SERMON ON THE MOUNT,

duce anything which is even approxi- ment, Jesus used the Greek adjective

THE DAILY BREAD,

1. Is it not irrational to teach people to pray for their daily bread, when com-mon sense and habits of industry proscriptural injunction directs us to earn of religion. See Judge Wait's book, our bread by the sweat of the brow? Therefore it is irrational.

ILLOGICAL,

2. To be illogical is to be unphilosoph-

Quibble as you may, this is unphilono reasoning at all. It is unphilosoph-

TAUTOLOGICAL.

the incident of a lady teacher in a Chinese Sunday-school. She made it appear before the scholars that her love for the benighted Chinese led her to devote three times the sermon enjoins to "take" in the subject is believed with masterly like intensely interesting. Price \$2.

It is intensely interesting. Price \$2.

Way or the other, according to results. In the meantime I am thinking of offer-benefited Chinese led her to devote three times the sermon enjoins to "take be read by every one. Price \$2, post—believed with masterly like intensely interesting. Price \$2.

Way or the other, according to results. In the meantime I am thinking of offer-benefit to any who be read by every one. Price \$2, post—believed with masterly like intensely interesting. Price \$2.

Way or the other, according to results. In the meantime I am thinking of offer-benefit to any who be read by every one. Price \$2, post—believed with masterly like intensely interesting. Price \$2.

Way or the other, according to results. In the meantime I am thinking of offer-benefit to any who be read by every one. Price \$2, post—believed with masterly like intensely interesting. Price \$2. berself to their welfare and American. no thought for to-morrow."

This is tautology, whatever divinity or virtue there may be in it. IRRELEVANT.

4. It is irrelevant to compare the economy of human life with that of animal and plant life, and ask man to become a beast or bird by imitating their mode of life. Being unlike, there can be no rational comparison between them. The attempt is therefore irrelevant, and not comparable.

ABSURD.

feedeth them.

What are the facts?

feeds other animals.

Let us note the bearing of the "love"

what "providence" there is in them.

PARASITISM. Says Professor Gunning: "Perhaps eves of men is free from infestation. On there every moment of her life, sucking A further analysis of the "love" prob-lem is seen when contrasted with altrugreatest thing in the world. Many a mother equals the temerity of Mr. Drummond in thinking her box is the ligion are alien factors. Like the moral sense in the life which she is sucking from the fish! Such moral disorder is simply appalling. We stand aghast before the pages in hangs there sucking from his mate the life which she is sucking from the fish! interpret such moral contortion and dis-It is a feeling akin to maternal affectorder from the old point of view is to in-Consider the last attempt. Van Beneden, after describing the frightful sufferings with self-denial; it turns from selfhood inflicted by Lucilia homnivora, indulges publications and

7. My last position is that the teach-"Take no thought for to-morrow what

wherewithal shall ye be clothed." This injunction, so at variance with

the senseless excuse for the beggar. No wonder the mythical Jesus "had not where to lay his head," if he acted as he preached. He did not deserve any.

VACRANTS

It is bad enough to excuse the mistakes So we'll all stand some day by the water the causes of earthquakes. action in civilized society, all honest and decent people should stand out with a bold and vehement protest.

The immorality of this precept is too glaring and apparent for serious debate. To the better shore of the Spirit-land Without industry, prudence and forethought morality would perish. To all Christolators who are so weak as to lend credence to this dangerous precept and Mr. Schroder seems to see this "love" this major immorality, it is the final answer on the face of the vulgar tramp.

Aside from the "love" theophobia, Mr. Schroder makes a curious remark where he says: "In speaking of punishlettered, and knew not a word of Greek,

partly garbled. Hegesippus, Eusebius and Ulphillas could here a tale unfold.

These and other facts go to show the "The First Two Hundred Years of Christianity." Also "Researches in Oriental History," by G. W. Brown, M. D. Both of these books go to the bed-rock of the subject we refer to. A. S. Hudson, M. D.

scalp will cause grayness of the hair and sons. Mr. and Mrs. Warren were heartly and readers that I will answer no critic baldness. Escape both by the use of in accord in the spiritual belief. R. that reliable specific, Hall's Hair Re-

Matilda Joslyn Gage. A royal volume, of Atlantis. He regards the description of more than common intrinsic value. Of it given by Plato as veritable history. The subject is treated with masterly It is intensely interesting. Price \$2. The subject is treated with masterly It is intensely interesting. Price \$2.

THOUGHT FORCE,

And How to Utilize It.

1 write you to-day in regard to the resent movement to inaugurate a system of concerted thought-work among our people, especially in our own State, to Mr. Getsinger Defends His Posiextend, we hope, to other States in due time, and finally to all lands wherever organized spiritual societies exist.

We believe and teach that thought 5. It is absurd to ask God, or our is something, an entity that can be proputative heavenly father, "not to lead jected by the will, and, properly directed, us into temptation," as if it was one of can be made to reach and influence the deific tricks of the divine economy other minds; in short, we believe in position to be a competent critic. of life, that could be avoided by the and teach thought transference; and asking. It is absurd to think of such a not only do Spiritualists believe and has just been called" to my article. This was a question with a meaning thing. thing thing thing thing thing thing thing thing.

The challenged and taxed her 6.1 charged this "grand" document its truth has accumulated so rapidly within the last few years that it is now within the last few years that it is now to the pen in a tangent without first "Behold the fowls of the air, they sow generally accepted by men of independnot, neither do they reap, nor gather ent thought throughout the civilized into barns, yet your heavenly Father world.

ing that same thought upon the re-Now, it is a frightful truth, ascer- ceptive mind, it needs no argument to not a book wherein details can be elucitained and announced by naturalists and prove that ten, twenty, fifty, a hundred dated upon scientists, that "morsels are few, mouths or a thousand minds projecting the same Ward. Likewise, and a few weeks anybody, feeds them, becomes an un-societies everywhere, but especially in tive on that subject, would be a failure destruction, but of love, peace and good music or science. I thus classify my will. And this is our order of proced-critic as being one who is out of his ized manner. We meet on the last Sunday of each month at 7:30 p. m., Chicago time, having previously adopted of ages have constructed it, not as Co-We have our own solution of the above so-called enigmas, which takes parasitism. Nothing escapes. No ortion. But to explain our theory—like this side of nature things are bad, utterly taking Eve from the rib of Adam—bad, shockingly bad. A female buries ing the thought embodied in the theme, by bowing our heads, closing our eyes, and entering into the deep and solemn silence.

month to THE PROGRESSIVE THINKER, based the theory of "other suns." month to The Progressive Thinker, and other spiritual papers that manifest I refute, hence I refute the present stat- And Also by Hudson Tuttle, Berlin us of the Copernican system.

In behalf of the "Grand Army of Thought Workers," I earnestly ask the co-operation of all spiritual societies, operating laws. To show the ignorance publications and individuals, every- of my critic on points in physics: He M. W. PACKARD. where.

Bloomington, Ill.

Passed to Spirit-Life.

Benj. N. Tozer, Baldwin, Iowa, passed opening of our bodies, should we there quietly away to the Spirit-world on ascend. Also, as we go down into the tionate, and became a companionable scribes as devouring the body of a Mex-Tuesday morning, March 5th, 1895, aged bowels of earth, the pressure increases member of the household. Like most ican, destroying first his glottis, then 174 years and 11 months, after a very pro-rata. I have been in both places protracted illness from suppurative in- and know. The "experiment of the flammation of the kidney. Mrs. Tozer balance" does not explain atmospheric was an old settler and highly esteemed pressure. If Mr. Henry does not believe by all for her many kindly traits. Two that the weight of matter increases, as children only, Charles Tozier and Mrs. molecules multiply above him, then let Della Willard, remain to mourn the loss someone put a few bags of sand upon his of a loving mother. Mrs. Tozer, in re- body and this may impress him with the ligious matters, was a strong believer in fact. modern Spiritualism. Her last moments The pressure of atmospheres is as were spent in communion with the spirits great toward earth's surface on one side followed by a large concourse of loving least cause.

other side: The gleams of their snowy robes I see,

But their voices are lost in the dashcold.

mortal view. Beyond the river, the deep, dark river,

me and you. For none return from those quiet shores. Perhaps my critic can tell me where

And shall watch for the gleam of his that I said "the rays of the sun never

flapping sail, And shall hear the boat as it gains the did not say the "light" or luminosity. strand

boatman hoar, Where we know the loved ones have around the sun that causes the polar gone before. C. M. L.

Melissa A. Jamieson was born in Al- on both hemispheres. About the formabion, Mich., the 8th of May, 1838, reaching the age of 56 years, 10 months and 2 further light. The reason these do not days, departing this life March 10th, blend with the ether of space is because 1895, at her home, three miles west of it took billions of ages to evolve them to Mosca, Colo. In 1856 she was married their present state: thus it proceeds Love belongs to the individual, the mately as grand, whether considered aimily and the home. It never broadens from a religious, ethical, moral or phil- Greek work when he was a Hebrew, unmerely believe in a future life-she was gravity, when slowly poured into a vessel are broad social factors which belong to the social compact at large. They relate to the multiple as well as to the individual. They are compounded and dividual. They are compounded and dividual opposition of the social compact at large. They relate to the multiple as well as to the individual. They are compounded and dividual opposition and analysis. dividual. They are compounded and of outreaching, instead of being solitary Careful study discloses the "sermon on a Jew, if he spoke anything, spoke the a spiritual realm, where kindred minds molecules alone, tip the glass bottom up outreaching, instead of being solitary outreaching, instead of being solitary and isolated. They do not stand merely as a counterpart. Love does not leave as a counterpart. Love does not leave sophical, tautological, irrelevant, abcolossal imposture, partly forged and that gave her unbounded comfort. She whom he mentions have not replied to often said there are hells enough on me, is because a wise man first thorearth. She believed all will be finally oughly understands a proposition before happy, and all rewarded according to he criticises it, while-well, others fly to the good they do on earth and hereafter. the pen in a tangent before even read-William Lloyd Garrison and Wendell vide it in advance, and when another mammoth fraud of the Christian scheme In no sense was she a believer in ortholing an article thoroughly. The "voice" dox theology. She was too kind, too from Boston can rest assured that I loving to believe that.

Loren O. Warren, an old and respected resident of Rochester, N. Y., departed this life March 20th, 1895. Mr. Warren lectures a week here for three weeks, had for many years been a believer in and have no time to reply to every Tom, the spiritual philosophy, and was a lib- Dick and Harry who is rationally (?) ineral contributor to advance the truth of tuitive; consequently I give notice to the Improper and deficient care of the his belief. He leaves a widow and four editor of THE PROGRESSIVE THINKER

"Woman, Church and State." By Ignatius Donnelly Sums up all inbeen too long in the field now to pay formation relative to the lost continent attention to every primary thinker—am

tion and wise suggestions. Price 25c.

A REPLY

To the Criticism of M. M. Henry.

tion.

In answer to the criticisms of M. M.

Henry, I would say, first, that that gentleman is not sufficiently versed in my Second, he states that his "attention Showing that he, like many others, flies

reasoning on the propositions set forth. Third, he misapprehends my position eedeth them."

If a single thought sent forth by a single will is a force that can reach and affect another mind, by impressible of the air he also and affect another mind, by impressible of the air he also and affect another mind, by impressible of the air he also and affect another mind, by impressible of the air he also and affect another mind, by impressible of the air he also and affect another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, by impressible of the air he also are another mind, and are also are another mind. and entirely misunderstands my deducwould not permit. A weekly paper is

Fourth, the gentleman may be a good physical medium, and I hope he is, but

as a scientist-Rational intuition is that phase of intuition which is assisted by the proper brain faculties and surfaces corresponding to the work in which an individual is engaged. Consequently, a flying machine inventor, who is rationally intui-

I maintain that I contradict the Copernican system as the brilliant minds

I am not contradicting the facts of the present system, their mathematics, nor their data, but am correcting positions, not distances. I am refuting the idea We have held only one meeting. We that the brilliant jewels imbedded in nold the next one on the evening of the nature's crown are suns of other solar 31st, anniversary day, when our theme systems, but that they are worlds. Perwill be "Prayer: What is it? Shall we haps Mr. Henry can tell us how the first pray without ceasing?" Until other armass became heated, and how the original nebula became red-hot fog. I tried each month will be sent early in the it and failed. Upon this assumption is

The earth is a microcosm of the macrocosm and developes under the same denies that from the surface of earth to the center the pressure increases as we descend under the surface, when it is a Light and Color. "Principles of Light and Color." ("Principles of Well-known fact that the atmospheric cloth, 25 cents; Leather, 35 cents. pressure at an elevation of 10,000 feet is Mrs. Eunice Tozer, beloved wife of so little that blood bursts from every

In regard to the vibrations of Earth's atmospheres, caused by sunspots and the substance of the sunspots and the substance of Over the river they have beckoned to stellar vibrations, producing storms, which Mr. Henry ridicules, I will ask: Does he know what a vibration is? Then in sarcasm he asked why such phenomeron "does not blow those up who have their mouths open at the time." when they open their mouths, disclose And the pale mist hides them from a cavity where brains ought to be, and when these open their mouths the surplus force is dissipated in that vacuum, Our children are waiting, father, for have no such cavity keep their mouths

shut.

If he will read my article he will find reach the earth nor any other planet." I By rays is meant the lines of light; by And shall pass from sight with this luminosity is meant the diffusion of light. If he will read my article he will read that it is the translation of the Earth lenses to move into and out of focus alternately; hence the same season is not

know the old theories so well that I have pronounced an edict of condemnation upon them because of their "decayed

who does not show scientific knowledge sufficient to prove his competency, or "Atlantis: The Antediluvian World." whose criticisms have weight. I have

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Sarsaparilla

AT THE WORLD'S FAIR.



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public meeting here last Sunday even- short of marvelous.

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of Spiritualists here (only a handful) and of moderate means. We do not hardly feel able to buy books, and if you will kindly publish in your paper that if there are any societies that have books that they are through with, if they will send them to us, we will return them at our own expense when through with

A correspondent writes from St. Joseph, Mo.: "The arrival of Dr. James, a teaching medium, has marked a new era of spiritual development here. He where she may be addressed." is accompanied by a strong band of intelligences, highly educated in the laws Lamont, a noted medium and lecturer, of the Spirit-world. Their plan is to of Seattle, Wash., has been lecturing and giving tests, holding circles, etc., at spiritual school which has been estimated by him here at 607 North tablished by him here at 607 North tabl Ninth street, the large and hospitable cess. She has held meetings and cirhome of John O. and Nettie Stephens. Black Diamond, Franklin, Gilman, Tabest handle his instrument. The results if lorence. She is a great worker, and a fine very successful. The Sunday morning circles and evening lectures, under the auspices of the St. Joseph Psychical the auspices of the St. Joseph Psychical will last for some time. Her address to the surface of the surface and bands were shown that will last for some time. Her address to the surface of the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the auspices of the St. Joseph Psychical will last for some time. Her address to the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the auspices of the St. Joseph Psychical will last for some time. Her address to the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the auspices of the St. Joseph Psychical will last for some time. Her address to the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the auspices of the St. Joseph Psychical will last for some time. Her address to the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium. In Port the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium at the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed a fine and honest medium at the surface at Geneva, N. Y., by Dr. A. W. Padgham, of Allegan, has just closed at the surface at Geneva, N. Y. by Dr. A. W. Padgham, of Allegan, has just closed at the surface at Geneva, N. Y. by Dr. A. W. best handle its instrument. The results

Myra F. Paine, as a foundation of prin-beyond the border, and giving us com-ciples for our society. The same was forting words from our loved ones. Her read and voted upon, sociatim, and ac-psychometric readings far surpass any cepted by the members present. Mrs. we ever heard; her tests prove to us Paine then gave a short talk, which was clearly the continuity of life and that highly appreciated, followed by music, there is no death—tis but transition. after which the meeting adjourned."

cussion about the National Spiritualists' Brother J. W. Dennis writes that he Association. He thinks there is alto- now has over three months' engagements gether too much "kicking" going on at camp work, in Ohio alone. among Spiritualists, and that if Spirit- C. J. Meyer writes: "Mrs. M. Theresa ualists and mediums would forego the Allen has been with the First Society of pleasure of kicking each other and join Progressive Spiritualists of Omaha, hands in harmonious effort and mutual Neb., through February, and will conhelpfulness, they would make Spiritual- tinue with us until April 1st. During ism a grand success. Though they kick her stay with us her lectures and poems ever so hard, and use a patent kicker to dadd vim and solidity to the operation, they can't kick Spiritualism out, but they can hurt the cause very materially. As lives here, and giving us knowledge of for the N. S. A., even though it may the life hereafter. She talks in a smooth, have been of premature birth, it is of unhesitating manner, and handles the honest parentage, and is fast growing most difficult subjects in a way that does into a grand thing and will do a grand; the heart of a Spiritualist good. Usually work if it is not hit too many stunning slips of paper are passed around through blows on its head before it gets its the audience, and anyone who wishes

located at No. 710 Prairie st., Milwau once, but they are taken up one by one kee, Wis., where he will remain until and explained in a lucid and entertainthe opening of Clinton Camp-meeting. All correspondence should be addressed accordingly. The close of the meeting, are good, and accordingly. My which Dr. Bitters has resigned on ac-

merous, and have a very nice hall in the to engage Mrs. Allen." grandest States in the Union for Spirit- highly pleased with the work done by relatives there.

Buffalo, N. Y., the four Sundays of May.

J. Madison Allen left Hot Springs,
Ark., on the 15th inst., after sever weeks
headquarters at the residence of Mr. W.

Processory I labor and is now under the four sunday of the contents from the pulpic, instead of the contents from the conten of successful labor, and is now under Ruby, the magnetic healer who is doing Root block, second floor. Speaker, Mrs. The Forty-seventh Anniversary of engagement at Springfield, Mo. On ac- much to advance the cause of Spiritual- Jennie Hagan-Jackson, Grand Rapids, modern Spiritualism will be celebrated count of the small-pox quarantine he was ism in its higher sense. A new congre- Mich. count of the small-pox quarantine he was sism in its higher sense. A new congreobliged to forego his engagements at stately been formed, comprisgation has lately been formed, comprisThis Probability and Tourist Springfield, Mo., March 31st, in G. A.
Frederick Cushman, the trance leeR. hall, St. Louis street, at 2p. m., and Little Rock, Arkadelphia, and Texas ing the better and more intellectual turer and test medium, formerly of New G. A. R. hall, Commercial street, at 7:30 points for the present. Address till after class of Spiritualists and truth-seekers; York, and recently from Minneapolis, p. m. J. Madison Allen will deliver two the anniversary, in care of Mr. Shim-it meets every Sunday afternoon in Mr. is now located in our city at No. 46, addresses, and will be followed by other mons, South Street House, Springfield, Ruby's commodious double parlors, No. South Ada street, at which address he ers in speeches, recitations, music, es-Mo.

Mo.

Mo.

Mos. Jennie Moore writes from San

Mrs. Jennie Moore writes from San

Kapp will go to Pekin, Ill., to meet pro-- high terms of his excellence as a lect
Francisco, Cal.: "After a pleasant trip

Francisco, Cal.: "After a pleasa health has begun to improve so that I her way to the hearts of all who meet seem to have done good work wherever lege of reading."

work, and for eight years has been a liege of reading."

work, and for eight years has been a liege of reading."

The Repository, of Canton, Mich., flesh or animal foods. He has made a

sometimes independently. They would Every Spiritualist ought to own a copy talk in German, Spanish, etc., to those for future reference. The price is very who could understand, and in many low, and the author has issued one book ways giving tests suiting the require- in paper cover and one bound in cloth." ments of each. Mrs. Powell has gained F. W. Osborne writes from Bridgemany friends here. Her modest and water, Mass.: "I do not know as I desire retiring disposition should induce her an arm of many miles length, but if I friends all the more to help present her had one, I should greatly desire to to the public with her wonderful and stretch it out and shake hands with convincing proofs of the advanced life. Will C. Hodge, for stirring up the Spir-

Prof. D. C. Seymour writes: "Mrs. S. J. of 'Spiritualism.'" coma, Snohomish, Everett. Victoria,

Stephens, the hypnotist, who so successfully planted Spiritualism in St. Joseph

Converts are found every day.

Mrs. S. F. DeWolf has returned to the Jamestown, N. Y.; W. R. Colby, Columand some fourteen full forms appeared;
bus, Ohio; Mrs. A. H. Luther, Crown children as well as tall men and where conby his labors the past winter, has re-ments at 247 Ogden avenue. She has Point, Ind., and H.D. Barrett, president presented themselves; a daughter con-

on the 26th of January, 1895, for a social the president called it to order, and the worker in the cause of truth, Marguerite comber, of Anderson, Ind., has been the audience. She did not make a single ingrefutation of the Bible story of the Deluge. Price appointed to fill the place of secretary, mistake. She is bright and sparkling is cents.

July Bury

Although she is a great sufferer physi-I. P. Blood writes concerning the dis- cally, spiritually she is a giant."

can write a subject for discourse. Some-Will C. Hodge is now permanently times several are laid on her desk at ing manner. The tests, which follow at

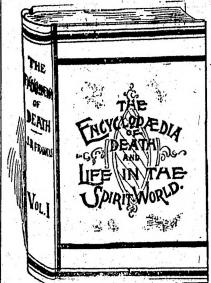
She goes from here to Emporia, Kansas, itualists, for their sheep-like credulity over everything carried on in the name

the auspices of the St. Joseph Psychical will last for some time. Her address is 1895, continuing until August 12, handed out, and hands were shown converts are found every day. B. A. C. Stephens, the hypnotist, who so succession. We will last for some time. Her address is 1895, continuing until August 12, handed out, and hands were shown converts are found every day. B. A. C. Speakers engaged are: Prof. W. M. while the medium was in plain sight; valled to extend her time two weeks. Lockwood. Chicago: E. W. Sprague, musical instruments were manipulated, more. Mrs. Padgham made many friends turned to Kansas to labor in new fields. lately done some excellent work at of the National Spiritualist Association. He especially desires to be remembered Grand Rapids, Mich., and Rockford, Ill. Platform test mediums: E. W. Sprague, who was present thanked the medium. med to Kansas to Labou in new fields. He especially desires to be remembered by all the angel world."

He especially desires to be remembered by all the angel world."

Le G. Kent speaks favorably of the work of Dr. O. Knowles at South Riley, and first seed of a good medium for spiritual work of Dr. O. Knowles at South Riley, and gives excellent tests. He goes to Jackson from South Riley, to fill an on-gagement. His home address to good medium for spiritual important at Winney, the seed of a good medium for spiritual important at Winney, the seed of a good medium for spiritual important at Winney, the seed of a good medium for spiritual work of Dr. O. Knowles at South Riley, and gives excellent tests. He goes to Jackson from South Riley, to fill an on-gagement. His home address to good medium for spiritual spiritual society is in a healthy and flourity in the spiritual spiri jects of interest to its members. We of discrete the beautiful senting of interest to its members. We owe her many thanks for starting our seemed to me like delicately tinted society on a firmer business basis than pearls strung upon threads of gold. I ground. The president, Dr. J. W. Mrs. Ladd Finnican followed the prothat which we organized on. Our social days love to read his letters. It seems to modations are here for all, there being Spiritualism.' His inspiring words at large dining and sleeping halls on the tracted the attention of the thoughtful ground. The president, Dr. J. W. Mrs. Ladd Finnican followed the prothat which we organized on. Our social days love to read his letters. It seems to modations are here for all, there being Spiritualism.' His inspiring words at large dining and sleeping halls on the tracted the attention of the thoughtful ground. The president, and executive board, are fessor with some fine tests. She read ety, known as the First Progressive to me, if Spiritualism means anything, busily engaged in beautifying the articles that were placed on the altar Spiritual Society of Baldwinsville, it should mean the l'atherhood of God grounds and preparing for the coming before her, without touching them.

N. Y., met at my house, 33 North street, and the Brotherhood of Man. meeting, which promises to be the most She stood at least five feet from them Spiritualism.



Any one who sends us four trial subscribers can have the Encyclopædia of Death, and Life in the Spirit-World sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopædia. Your library will not be complete without it.

w engage Mrs. Allen."

A. B. Coonley, D. D., writes: "I am at present lecturing for the most of the mo

in their appointments to lecture, and Texas promises to be one of the best and ing to the weather, those present were tion, Pa., attending to some very sick

by at least 40,000. We go to press early
Monday morning, and items must reach
us as early as Friday or Saturday in
order to have immediate insertion.

Lyman C. Howe is engaged to speak
for the First Society of Spiritualists of
Buffalo, N. Y., the four Sundays of May.

Mrs. Josephine Rapp, trumpet and test medium, of Cincinnati, O. Clearly distinct independent spirit voices are man.

The Lonis Spiritualists of Cal."

The Lonis Spiritualists Cantage with the work done by relatives there.

W. H. Caleff writes: "I have received the controls, I will be open for engage-with the controls, I will be open for engage-with the Encyclopædia of Death, and Life in the Spirit-World. I am greatly pleased with the work done by relatives there.

W. H. Caleff writes: "I have received the controls, I will be open for engage-with the controls, I will be open for engage-with the controls, I will be open for engage-with the Encyclopædia of Death, and Life in the Spirit-World. I am greatly pleased with the work done by relatives there.

W. H. Caleff writes: "I have received the controls, I will be open for engage-with the controls, I will be open for engage-with the controls, I will be open for engage-with the Encyclopædia of Death, and Life in the Controls, I will be open for engage-with the con

over the mountains, I am at home in San fessional engagements. She is a lady of urer, and his reliability as a trance-test in the Spirit-world. I think it one of Francisco, settled in a cozy home. My refinement, of quiet manners, and wins medium. Mr. Cushman and his guides the best books I have ever had the prive work, and for eight years has been a

will meet with equal success in Chicago. says: "Sunday afternoon, in the assembly special study of the magnetic law of maing. Mrs. Maggie Waite was the medium and she did well. She gave about Harmony, under the management of three very pleasant weeks in New York City conditional meeting of the Carton of the City Hall, was held the first terial substances, including the occult, congregational meeting of the Carton or inner meaning of astronomy. Mr. thirty tests, all full names, and all were Mrs. F. A. Logan, still continues to be City, speaking for the Ethical Spiritualistic Association, and about one Ormsby will present his subject from recognized. There were eighteen other very interesting. Foresters' hall, 20 Society, I have come to speak the two hundred people were present. The body the standpoint of life principles, instead priritual meetings besides several circles. She gave
Mrs. Elsio Reynolds is here. She gave
Mrs. Elsio Reynolds is here. She gave
The book of color, to listen to speak the two numered people were present. The book the standpoint of the standpoint of the standpoint of the chemical composition
Mrs. Elsio Reynolds is here. She gave
The book of the chemical composition this city, and is meeting with very good or analysis of foods. Frances L. Dusena seance. So you see Spiritualism is the various speakers and mediums. Mass. The Progressive Thinker is success. There are a number of well-berry, editor of Chicago Woman's News alive here. Still I think times are not Last Sunday, Eddie Parker, form-taken here and is liked. Haverhill and known people who have identified themquite as good here as they were last winter. I desire to thank the many friends for their kindness to me on leaving Chicago; also for the present of the gold berry spoon they so kindly presented me."

Last Sunday, Eddie Parker, form-taken here and is liked. Haverhill and selves with the society. The services of the selves with the society. The services of the selves with the society. The services of the solves of the solves with the society. The services of the solves with the society. Th wonderfully biessed in having for their from dark mythology into the light of in Bradford away back in 1810. So it is would be ignorant of what he was saywonderfully biessed in having for their from dark mythology into the light of speaker during March Mr. Oscar A. Edgerly. As a speaker he is second to none in dealing with the fundamental principles of Spiritualism. Graphic, logical and forcible in his talk, to hear the men comployed for the men comployed for the spiritual philosophy. Being specially quite interesting for me. I go from ing: that he would talk from inspiration. He began his discourse by claiming that ments. Correspond with her as to time stantly engaged up to the middle of June. The support of the spiritual philosophy. Being specially quite interesting for me. I go from ing: that he would talk from inspiration. He began his discourse by claiming that with the Government to build locks at startly engaged up to the middle of June. The support of the spiritual philosophy. Being specially quite interesting for me. I go from ing: that he would talk from inspiration. He began his discourse by claiming that the subject of 'Immortality' was one of principles of Spiritualism. Graphic, the spiritual philosophy. Being specially quite interesting for me. I go from ing: that he would talk from inspiration. He began his discourse by claiming that the subject of 'Immortality' was one of of 'Immortal him once means a determination with under his management. Good, generous Stoll, were with us on Sunday. Mr. inspired ever since the creation, and at 163 Du Page street, Elgin, Ill. the audience to hear him again.

Mrs. J. L. Hirsch writes of the good work done by Mrs. S. C. Scovell, at Elgin, III. Spiritualism is gaining a standing among business men and thinkers. The meetings are now held on Sundays:

The state of the calibration of the degral structing a work which afforded them and legislated them and 'Mrs. Mary Powell has been giving B. Hagan-Jackson's book, entitled 'Our ing the early Christian Era. 'I have trumpet and psychometric readings in this city for some time, with great please allow me to say that it is a grand ligion. Men may say, said he, 'that it read, and every place I go I find it. 1 Mrs. Edith Otterson, secretary, writes this city for some time, with great please allow me to say that it is a grand ligion. Men may say, said he, that it read, and every place I go I find it. I success. Her trumpet seances have piece of work containing eighty portraits is a sin to investigate the phenomena of hear the Encyclopædia of Death spoken been remarkably fine. We heard spirit or likenesses of our most noted and of moderate means. We do not friends sing in unison with us, and faithful workers in the good cause. the starry heavens? Is it a sin to enjoy say, 'May God and the good angels the benefits of scientific research and speed the good work.' I addressed a G. M. of the Order of the Magi, Chicago. revelation? The signs of the times, he said, were pointing toward greater liberty, as shown by the fact that ministers are becoming so liberal that they have been asked by their orthodox members to step down and out, and are forming independent churches. Spiritualism churches. Spiritualism of the evangelistic labors of Mrs. Dr. William independent churches. Spiritualism of the evangelistic labors of Mrs. Dr. William independent churches. Spiritualism of the evangelistic labors of Mrs. Dr. William independent churches. Spiritualism of the evangelistic labors of Mrs. Dr. William independent churches. Spiritualism occult with other articles from various newspapers, relating to the great work. It contains all the old Temple lectures issued in 1892, and three others on the Huan socut, which are alone worth the price of the book. This woncerful book is unique as an Evangelist of Science and ruth. Price \$1.25, postpaid, to any address. For sale of this office. ter than the present life. There can be ing. I wish every Society of Spiritualno subject that needs more investigation ists in the land could have her to labor than that of continued life. He quoted with them a month or two. She gives authoritative passages in the Bible and good tests, and is a healer as well as R. C. S. writes: "Mrs. M. L. Gillette, in science to substantiate his declara- speaker. I am still open for calls to lec-

> J. W. Westerfield writes: "The Indi- J. H. Burr writes of a materializing ana Association of Spiritualists will seance at Geneva, N. Y., by Dr. A. W. women

on the 26th of January, 1895, for a social light" writes from Ida, Mich: "We largely attended and successful in the and picked out and gave the readings and business meeting. After dinner, had with us, the 24th instant the grand history of the association. F. J. Ma- to the owners as they were seated among

on the platform, holding her audience and keeping it in the best of humor. It has been decided by a vote of the society to hold anniversary exercises, on Sunday, April 7. That will give the believers in Spiritualism a double chance to attend anniversary exercises from San Francisco, Alameda and Berkeley, this year."

Mrs. O. M. Ambler writes: "The bold and fearless stand you take in combating the errors of theology and the Jew-ish Scriptures, with its man-made, revengeful God, meets with my approbation every time. Long may THE PRO-GRESSIVE THINKER wave on the hill top of spiritual truth till the damnable doctrines of the 'Holy' book' with its atonement and 'bosh' is swept from the The Record of Canton, Mich., says:

"W. A. Mansfield, of Cleveland, the noted slate-writing medium, has been the guest of E. R. Kidd for a few days. During his stay in the city he has held two most successful seances. At these meetings spirit hands would materialize, musical instruments were played upon, messages were written to friends upon slates and tablets, while the sitters would hold the tablets. There were twenty-seven ladies and gentlemen present, and twenty-four of that number each received a written message. Those not receiving messages were called to Harry H. Peebles writes: "The Spirhonest opinion is that any society in count of professional duties. Further the cabinet and say that they shook
itualists of Ft. Worth, Texas, are nuto engage Mars. Aller " passed to the spirit life. Mr. Mansfield's hands were held by a lady and gentle-Board of Trade building. We have two meetings, on Sunday afternoon and evening, which are attended quite largely. The Spiritualists of Texas are contemplating building a temple, and will try and hold their first convention with seem pleased with the talks are contemplating by the service of the contemplating by the service of the contemplating by the contemplating can be expressed in a dozen lines; but this coming fall. We haven't been left given by the controls. On last Monday the stages of death is worth all the book was perfectly natural. These seances this coming fall. We haven't been left given by the controls. On last Monday the stages of death is worth all the book was perfectly natural. These seances to be staged to the stages of death is worth all the book was perfectly natural. These seances in the cold for want of good mediums evening I gave a musical and test circle cost. Opiates have done more hard took place in the light and everyone in the cold for want of good mediums. present claimed to be satisfied that the in our city, and have had the lecturers. although the attendance was small ow- Mrs. Mattie E. Hull is at Rankin Sta- manifestations were real, and not of the medium. All sizes of hands were presented to view. Several very prominent business men called upon Mr. Mansfield for an exhibition of independent slatewriting. They brought their own slates and received communications ostensibly from spirit friends."

Frank E. Ormsby, editor of Planets and People, who is to address the Vegetarian Club, Tuesday, April 2d, at the Great Northern, Parlor No. 38, is a man who has most earnestly and patiently investigated the laws of diet. He handles this subject in a manner which is novel even to vegetarians. For the last twenty-five years he has given much attention to this particular line of thought, and the conclusions which he has reached are the result of his perseven years devoted himself to reform Curious Revelations from the Life

Mrs. S. C. Scovell, test medium and

writing medium of Cleveland, Mr. W. A. greeting to all the Chicago societies.

while here. She is a fluent speaker and handles her subjects with marked ability. She has not long been on the rostrum, but her talent will surely win

Mrs. Cora L. V. Richmond went to

Washington this week to attend a meeting of the National Association. Send in at once your reports of the Forty-seventh Anniversary of Modern

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D. E. Birdsall writes: "Mrs. Nellie Padgham, of Allegan, has just closed a successful series of meetings at Hastings, Mich., lasting four weeks. She was first engaged for two weeks, but was prevailed to extend her time two weeks postpaid for \$1.50. For sale at this office.

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Address him at Berlin Heights, Ohio.

D. Lanning, Hutchins: Q. (1) For some three years he has unexpectedly, when on cars, steamboats or in the streets, seen spirit forms attending per-

(2) By taking a strip of paper between the thumb and finger of my lefthand and making a quick pass over the paper with my right, then letting go of the paper, it will fall on my fingers. Now if I exert my mental force I can have the paper come to my thumb, as long as I hold my mind there. I have seen a great many try this, but so far I have never seen one that could do the same. My hands are dry, or I could not. What is the explanation?

A. (1) Our correspondent has more than ordinary clairvoyant power, and by cultivation would increase his sensitiveness to almost any extent he desired. A person may receive clairvoyant visions without being conscious of being in other than the normal state. The spirit vision, as it were, for a moment sees through a rift in the clouds of sense, which closes so quickly that it is left in doubt as to what it saw, or the manner of seeing.
(2) This is a pretty experiment which

I carefully tried after the manner stated, with a slip of paper cut from the edge of my questioner's letter, and I found it performed in my hand as he says it does in his.

Thinking that perhaps his magnetism might have something to do with this result, I took a slip of light manilla and it behaved even better. It clung to my fingers and was drawn to my thumb, but I found my will had nothing to do with this result. Of course if I willed would have copied therefrom. As they erally done very deliberately, and Home and then presented my thumb, the paper was attracted, and it was attracted if I priestly scribe, who, having been taunted the sent of the chair and held up his was attracted, and it was attracted if I priestly scribe, who, having been taunted the sent of the chair and held up his did not will, until the electric tension with the fact that while all other noted hands in view of all of us. On such an was exhausted. The explanation is that the paper becomes electrified and then behaves like all light electrified bodies. For success the hands must be dry, and the colder the atmosphere the better.

in a certain town in Iowa, I started from interpretation. The interpolating writer the hotel to the bank, where I wished to was too absorbed in the one idea of maksee the president. Just before reaching ing Christ equal in miraculous birth to of light. I tried several experiments on the bank I saw the president, with whom I was well acquainted, approach from across the street and step within. I entered a moment after, and to my inquiry the cashier said I must be mistaken as the president was in poor health and didn't come in so early.

The president was afflicted with creeping paralysis and lived only a short time. Now, my query is: Can a disembodied spirit personate a living man? If not, what did I see?

A. There are two methods of accounting for such appearances; the materialistic, which decries them as hallucinations, and the spiritual, which refers them to a spiritual source. In the wide range will be no interruption.

of this class of phenomena, both expla
(2) Conditions are favorable where at the seances was movements of flowers and light objects. Sometimes those nations are required, for that there are there is harmony and an earnest desire. and light objects. Sometimes those

An old impression may be revived by vividness that the mind will interpret feetly entranced. it as objective—that is, from an object then present, while in fact it is only the memory of an object. And furthermore a suggestion may come so vividly as to

receive the same interpretation. We do not weaken, rather strengthen the theory of spirit-interference by this admission, for the facts to be explained, while dependent on the receptivity of the mind, are essentially different.

The Psychic Research Society in its studies has collected a storehouse of material under the title of Phantasms of the Living, paralleled by the experience of Mr. Mosier, and such is the cumulative evidence that it is impossible to reject the statement that under certain conditions the spirit, while in the earthly body, may project itself to indefinite distances and be perceived by a sensitive.

Volumes might readily be filled with such facts, and one or more have come under the direct cognizance of almost

Applying these considerations, it is not necessary to call in the aid of spirits. The president, confined to his chair, by long habit used to going to the bank at a certain hour, would have his thoughts intensely turned that way, and would go there in spirit, and be perceived by a receptive mind.

The connection of such "phantasms of the living" with premonitions of death, has grown out the of fact that such projections of the spirit indicate the approaching severance from the body, or at least a loosening of uniting bonds. Thus although the appearance of the president did not necessarily indicate that he was dead, it might be truthfully received as a premonition that he would soon depart this life. Such an interpretation calls for no miraculous interference, but is in the direct line of psychic laws.

C. K. Sartwell: Q. It is stated by St. Matthew that Christ was born in the days of Herod, and then follows the gan counting to see if there was a house flight into Egypt and massacre of the innocents. Josephus, in his very complete life of Herod, says that when he died his forty people were included in the list as son began to reign, and at the end of outlined by our Spirit friends. Our ten years was deposed by Cæsar Augustus, who sent Cyrenius to govern that part of Judea. According to St. Luke, Joseph and Mary went up with the rest

noticed by all save one person?

Matthew's account and then turn to intellectual, and make a success of the Luke and read how Joseph and Mary movement. To the best of my belief born, and circumcised publicly, and settled speaker. then they went to Jerusalem and thence home. They were full of wonder as to the child, but Herod was not thought of D. D. Home' The massacre would have been impossible at that time, and it is five hundred years before allusion is made to it in the

they could, but not all. The fact is that almost all the distinguished men of the ancient world were "dangerous children." Chrishna, the Hindu Savior, was born, the tyrant, Kausa, sought to kill him large piece of red-hot charcoal, put it in but a heavenly voice revealed this to his foster father, who fled with him across streets, seen spirit forms account to some whom he has met. These he is able to describe accurately. What is all the infants in the neighboring places. The second was written and the flames licked round his all the infants in the neighboring places. No sign of burning could be the river Jumna. Kausa, to be sure of A similar tale was told of Cyrus, the

Great, and of Abraham.
The mother of Zoroaster was warned by dreams of danger to her savior child. The King of Argus, when told by the oracle that his virgin daughter Danea would have a son who would destroy him, confined her in a tower that no man could approach her, but the god Jupiter visited her there and Perseus was born. Æsculapius was exposed on

cared for by shepherds.

The same story with variations is told gupta, Jason, Bacchus, and many others. It is the story old as time repeated over and over. The reigning king is informed that a child is born who will, when man grown, overturn his throne, and at once proceeds, to be sure of defeating the prophecy, to slaughter all infants.

To pursue the story farther into the solar myth of the darkness devouring gliding movement and remain about six the days, children of the light, a version inches off the ground for several seconds, of the story of Little Red Ridinghood, so when he slowly descended. On this oc-

to the narrative of Matthew. As that inches off the ground, and I passed my narrative has the marks of being the hands under his feet, round him, and first written, being Aramaic and after- over his head when he was in the air. wards translated into Greek, had the slaughter of the innocents been men- chair on which he was sitting at the tioned at first, the other evangelists table rose off the ground. This was genmen had been recognized from the first occasion I have got down and seen and as supernatural, Christ had, a common felt that all four legswere off the ground it appear that of the dangerous children, he was the equal of any.

The mistake in time pointed out by P. C. Mosier: Q. Last August, while this correspondent is an evidence of this Chrishna to guard against the historical blunder as to time.

F. I. S.: Q. (1) What can one do to assist a spirit in gaining control?
(2) What is meant by saying that the

'conditions are not favorable?" Is it the presence of opposing persons? (3) What would be the result of disturbing a person in a trance?

probable? well-arranged circle, or if this is not curtains were drawn back, and there sible in a room by one's self where there small print.

Will be no interruption.

Small print.

One of the most common occurrences

(3) No serious effect would result from tected.

(4) Reincarnation is opposed to science, and is neither "probable" nor possible.

W. H. Bach at Aberdeen, South Dakota.

Since the publication of the notice that I had been engaged by the Spirit ment you on some of the strong articles ualists of Aberdeen for one year, I have that have lately appeared in your paper, deen for the next year and hold regular of Spiritualists. services for Spiritualists. According to tance, so that my work here will not be interfered with. As I am a regularly ordained Spiritualist minister, I can be called upon for any purpose for which clergymen of any denomination, are required. My terms will be as reasonable as possible and will be given on applica-tion. I will attend funerals if desired.

Our work here is progressing finely. We have a number of mediums who are getting a good development, and circles are of nightly occurrence. When it is remembered that five years ago there was but one lone Spiritualist in this city, and to-day we have fifteen mediums who are getting phenomena of a more or less striking nature, it will be possible to realize the change of sentiment.

My controls announced last week that they would give a series of parlor lectures on "Mediumship," beginning with the theories of Magnetism, and carrying it through to the logical end, higher mediumship; they wished us to invite those whose knowledge of Spiritualism was such that they would not have to thresh over old straw too much. We bethat would hold them comfortably, and when examined it was found that about meetings appear to be growing in interest, and there are many who take a decided interest in trying to do something towards building up the cause they hold

came to Bethlehem, when the child was this is the smallest town which has a

W. H. BACH.

D. D. Home's Fire and Other Tests.

I several times saw the fire test, both so-called Christian art. The writers of at my own and at other houses. On one the gospel narratives and priestly scribes occasion he called me to him when he counted largely on the credulity of man- went to the fire and told me to watch kind, and destroyed all the evidences carefully. He certainly put his hand in the grate and handled the red-hot coals in a manner which would have been impossible for me to have imitated without When being severely burnt. I once saw him go to a bright wood fire, and, taking a the hollow of one hand, and covering it with the other hand, blow into the exseen then or afterwards on his hands.

When he was not in a trance we frequently had movements of objects in different parts of the room, with visible ands carrying flowers about and playng the accordion. On one occasion I was asked by Home to look at the accordion as it was playing in semi-dark-ness beneath the table. I saw a delicatetooking female hand holding it by the handle, and the keys at the lower end the Mount of Myrtles, but was found and rising and falling as if fingers were playing on them, although I could not see them. So life-like was the hand of Hercules, Œdipus, Iamos, Chandra- that at first I said it was my sister-inlaw's, but was assured by all present that both her hands were on the table, a fact which I then verified for myself.

The best cases of Home's levitation I witnessed were in my own house. On one occasion be went to a clear part of the room, and after standing quietly for a minute, told us he was rising. I saw night of time, it resolves itself into the him slowly rise up with a continuous pleasing to childish fancy.

Sometime, probably centuries after its On another occasion I was invited to first rough writing, this story was added come to him, when he rose eighteen

On several occasions Home and the birth, interpolated the story, and made at the same time, Home's feet being on the chair. Less frequently the levitating power extended to those sitting next to him. Once my wife was thus raised off the ground in her chair.

Home always had a great objection to darkness, and we generally had plenty lighting the room. Once I illuminated it with Geissler vacuum tubes electrically excited, but the result was not satisfactory: the flickering of the light distracted one's attention. Another time I lighted the room with an alcohol flame colored yellow with soda. This gave everyone a ghastly look, but the phenomena that took place were very strong, and I was told it was a good light for (4) Is not reincarnation possible, if not the purpose. One of the best seances I ever had was when the full moon was A. (1) The best method is sitting in a shining into the room. The blinds and practical, sitting at stated times, if pos- was light enough to enable one to read

hallucinations cannot be disputed, and there is harmony and an earnest desire. and light objects. Sometimes those hallucinations cannot be disputed, and that there are manifestations which utterly baffle such explanations is determined by the controlled and the prosper controlled. After that I would be if hand carrying things about, but frequently no visible support was to be decreased an analysis of the prosper controlled at a Methodist prayer-meeting. The hands felt warm and life disturbing a person in a trance, though like, and, if retained, would appear to some suggestive circumstance, with such it is often difficult to arouse the per- melt away in one's grasp. They were never dragged away.—From an article by W. CROOKES.

STRONG ARTICLES.

Letter from Prof. A. B. Severance.

received several letters asking if I on Spiritualism; some that have been would be at liberty to make engagements with others within reasonable distributions on the methods of Spiritualists, which I think need to be aired tances. I wish to say for the benefit of fully in the press and on the rostrum. the Spiritualists of South Dakota and For instance, C. C. Murry's, and in the Western Minnesota, that with the pro- last number, one by Jus Tice, and esviso "if we get a crop" (which every pecially one by Brother Hodge. I en-Dakotan attaches as a part of a contract dorse every word of it, and I am glad he now), I am expected to remain in Aber- had the courage to show the faulty side

It seems very strange to me that there my arrangements with the society, I can are not more Spiritualists interested in go out to towns within a reasonable dis- the philosophy of Spiritualism. The great majority are still in the phenomenal phases, and, consequently, do not learn anything; they are just about did not draw me out of the church; it where they were ten, fifteen or twenty

years ago. If the Spiritualists understood the philosophy of Spiritualism, and lived it, there would not be any need of such criticisms as Brother Hodge's. The phenomena is just as necessary as it ever was, and will be in the future, the same as the letters of the alphabet are necessary for a higher education, but f we always study our a b c's, we never will learn to read, and never get this higher education. So with spirit phenomena; it only teaches us a life beyond the grave—that's all. That is all we have learned by the phenomena, and only as we study the philosophy of Spiritualism and live it in our daily lives can we ever make any progress in this life or the life to come. Milwaukee, Wis.

Masses for the Dead.

TO THE EDITOR:-I see in the Au-Kalamazoo, Mich., the account of the publishing of the will of Casper Shultes, in the Detroit probate court. He bequeathed \$2,500 for masses for the repose of the souls of his parents, himself and his relatives, and the souls in purgatory. Isn't it grand-for the priests? to be taxed, and while there Christ was dear. Last evening we had an audience How often do we hear of mediums being born. Now, the question is how Christ of about 100, notwithstanding the fact arrested and heavily fined, and, perhaps, all the mean things Herod ever did, says not a word about this massacre. Can it be possible that such a horrid and wicked slaughter could pass unnoticed by all save one person?

A. Those who profess to find no control of the site of the standard of the standard of the standard of the standard of the same of the standard of the stand

MEDIUM EMERSON.

Wherever He Goes.

MADE A LADY WEEP-METHODISM VS. next. SPIRITUALISM-LIFE OF A MEDIUM

-WHITE-ROBED FIGURES. One of the most interesting Spiritualstic meetings ever held in Watertown, N. Y., occurred at the temple on Davis street, February 25th, conducted by Edgar W. Emerson, the celebrated medium. The building was packed and the A Fine Psychometric Test. aisles were filled with chairs to accommodate the crowd. Mr. Emerson delivered a fearless and

with many prominent people who have ers about it.
gone to "spirit-life." He described a I was one of those who were fortunsister of one lady present so closely that the woman sobbed aloud, and as he continued to describe the manner in which my value went with the vessel, however.

mother. My sister was a Baptist, how-down. ever, and I attended the Sabbath-schoo! There was much more said which other societies in my New England home. day after the disaster occurred. and I look back upon those days with A friend said of her, not long ago: and I look back upon those days with mingled joy and sorrow. On the 18th day of March, 1878, I passed into a strange condition. For several months I was out had predicted." of health, and at the time of my control was resting from my labors. It was a prayer-meeting. At this meeting I the whipping-post and the incinerating started a song, and then arose and gave process would have been resorted to. my testimouy. I asked those who needed prayers to signify it, and forty arose. The meeting was a good one, and though that moment I fell into a stupor, and thankful mind in the service of truth. morning this friend of mine sat at the so clearly as through her. organ playing. I sat quiet and a state of happiness came over me. I was controlled by a spirit who said they had been working over me for months, encontrolled at a Methodist prayer-meet ciety has been in existence a number of ing. I saw a number of white-robed years, and is doing good work. They

people who had been dead for years. March in 78. I had made arrangements by Mrs. Moore, of Seattle, Wash., formto go to a seminary and begin my studies erly of this city. I am informed she is for the ministry. On that 19th the spirit doing good work told me that I should speak to from 1,000 The First Spir to 10,000 people in pavilions and temples. The spirit prophesied that I would marry people and preach to every one. I thought it was a lie. Inside of ten years nearly all of these prophecies have land, Oregon. We, as far as I can learn, been fulfilled. After I had been a medium seven months I was not satisfied. I lng to an orthodox church. We now fought against it eleven months before I gave in and became a medium. Then the medium Baxter came to town, and at a Spiritualistic meeting he said publicly that I was to become a medium. And then it became noised about that I was having "spells." I thought I could have "spells" and he a Methodist just the same. When I attended prayer-meeting people looked at me. I felt that I was in the hands of the devil. Spiritualism! old friends didn't know me. Then I bethe denominations treated me in this manner. My most intimate friends deserted me. A lady came to me and said:

"I understand they are going to church-maul you." I said: "What's that?" She told me and I became nervous, and she said they were going to have me up and examine me for being immoral. Friends, in the two years that I have attended Methodist camp-meetings I saw more immorality than in the fifteen years that

have attended Spiritualistic meetings. Let me say this: If there is anything am proud of, it is because I am a Spiritualist, and I am thankful that I am out of the old rut of hope and trust and to that point where I can give a reason for what the Bible says.

Some people say I visit graveyards Some people say I visit graveyards retary, Alden street, between Fourth nights and get my information. God and Fifth, Portland, Oregon. pity my poor soul if I should visit a rustinian, a Catholic paper published at graveyard with the snow as deep as it is be a prominent feature of the campto-night. And if I did, does it tell on meeting, and those wishing to assist us the tombstone whether he was white- with donations of aprons, tidies, laces, or headed, black-headed or red-headed? Whether he died of the croup of the measles or the mumps? I censure you. to my address, and they will be thank they will be the fully received.

The Lincoln Grove camp begins the control of the croup of the croup of the control of the croup of the crown of the croup of the

Three years ago the 17th of next Sundays. This camp is on the Cowlitz month my mother went to spirit-life. river, in the State of Washington, L.P.

scorn. If you don't want to be a Spirit-ualist, don't investigate, for if you do you will certainly become as big a crank as Inst. P. T. Los Angeles Cal. I am. God bless the cranks, for they He Does Efficient Work turn the wheels of progress. May the new light be opened to you, however that you may get the sunshine of this life as well as the glories and joys of the

This was Mr. Emerson's last meeting NOT PLEASANT-HIS FIRST CONTROL in this city, and next Sunday his place will be filled by Mrs. A. M. Gladding, of Doylestown, Pennsylvania.

THE ALPENA.

TO THE EDITOR:—I had such a wonextensive address on his "Journey from derful sitting with Carrie M. Smith, the Methodism to Spiritualism," and this lecturer and public test medium (who, was followed by a seauce. The medium while here, gave us so many wonderful went under control and communicated tests), that I would like to tell your read-

the deceased died the lady wept bitterly. All of the next day I was one of the many Among the communications received who watched on the beach near Holland were those from Mrs. Minnie Hunting- for every token which would tell us ton, late wife of Dr. Fred B. Huntington, aught of our friends.
and her young son; Mrs. Charles A. I managed to secure a small piece of Tubbs, late wife of Public Works Com-

missioner Tubbs, and Miss Grace Stey- preserved, and thinking it would be a ens, late daughter of Dr. A. B. Stevens. good time to test the psychometric power This does not necessarily imply that of her controls, I wrapped it up well in these people are Spiritualists, as Mr. a newspaper, and took it to her, but told Emerson receives communications from her nothing of what was in the package. all, regardless of sect or creeu. And medium interpreted one spirit as "Old package, and her controls entrancing her, said:

Col. Decker," and the name was readily her, said:

"I see it foundering; a mast goes witches; another all, regardless of sect or creed. The Mrs. Smith put her hand inside the In his discourse Mr. Emerson said:

overboard; the vesse! pitches; another Upon such an occasion as this, speak-mast goes over. I hear the screams of ing of my own experience, I do not do it the women. Oh, the awful agony of it CHAPTER XIII. Camp Meeting Work—Cassadaga— Lake Pleasant—Onset Bay—Lake Brady—Lookout Mountain, etc. Mountain, etc.

Chapter XIV. Literary Work—Hesperla—Volumes of Discourses and Lectures—Psychopathy; Soul Teachings—Poems—Other Literary Work.

Chapter XV. Literary Work (continued)—Lecture on Gyroscope, 1858—"The Shadow of a Great Rock in a Weary Land," 1837—Poems—Choice Selections in Prose and Verse—Work of William Richmond. with pleasure. There are always bitter all! There is some fire. I see Alpena, thoughts connected with experiences of and the name of ------ Stiles, and also the past. The life of a medium or public | Edith Stiles, and I see the wealth around worker is not a pleasant one. It means the mother's waist: I see a gold watch martyrdom. We being possessed of this and the name of Walter Chase, I see the power are more in touch with the rest of name of Dan," (from Grand Rapids.) and CHAPTER XVI. Letters from Personal Friends; from Orpha E. Tousey; from Lady Cathuess, and others—Appreciation of the Work from Those Best Qualified to Judge-Frederick F. Cook-Wendell C. Warner-Drs. Emmett and Helen Dinsmore. mankind and suffer more. I never argue gave a description of him, which we on religion or politics, but every man readily recognized as he was a friend of has a right to declare his belief. I was ours; and then she described the dark reared at the knee of an Episcopalian conditions of other friends who went

in that church until I was twelve. Then will not mention on account of space, Price \$2, Postpaid. For Sale at rejoined the Methodist church, and at but she spoke of many things which no thirteen I experienced religion. On my human being could have told except by fourteenth birthday I joined the church. occult power, and among others she de-I was a member of the Y. M. C. A. and scribed the very dress which I wore the

"We are so often reminded of her by some event coming to pass just as she

Had such tests as she has given here by the score, been sent through any medium in colonial days, the ducking-stool, the whipping-post and the incinerating process would have been resorted to.

As a woman, she is always generous to her sister mediums, always with kindly words of praise for all who lead project, the such process and with kindly, helpful with each such growth for each human being. The domains from which companions, husbands and wives be selected. Sunday. I had attended church and also dium in colonial days, the ducking-stool,

kindly words of praise for all who lead poor in health I was feeling good in spirit. The next morning, the 18th of March, I asked a certain man why he was not at the prayer-meeting instead of thoughts for the transgressor: always with reference to domestic, social and business successions. at a Spiritualistic meeting. He asked seeking to teach that mediumship is cash work is the result of profound research, and in that I just sensed it, I made sport of that it is just what the angels teach us:

him, and then his mother came in. At A gift to be used with willing heart and Bound in Special Cloth. - Price, \$1.60. during that sleep I talked. The next I have never heard psychic law taught

JUSTITIA. Muskegon, Mich.

Oregon News.

To THE EDITOR:—Portland has now Skeleton Keys to Sacerdotal figures in a room, with benches also of hold their meetings in G. A. R. hall on white. And these people were leaping very the benches and shouting "Halle-Prior, a good test medium and speaker, ujahs." I mingled with them. I saw was on the rostrum for this society for several weeks and gave good satisfac-But to go back to that 19th day of tion. Their platform is now occupied

> The First Spiritual Church meets on Second and Jefferson streets. Their temple is a church edifice, and is owned by the First Congregational Church. Score one for the Spiritualists of Porthave a membership of eighty-four. Ben. M. Barney reads sealed letters, and gives tests that prove him to be a wonderful instrument for the work of the Spirit-world.

> Last Sunday there were six additions to the church, and twelve the Sunday before. We have taken out incorporation papers, and all are doing what they can to build up this church.

During this week, with the exceptions of Monday and Saturday evenings, this was the people. They became cool; my church has services. Mrs. A. R. Smith. a noble little woman, and a good medigan to stay away, and no one came to see why I did not come. Members of all Mrs. Carman, a medium who is doing a good work in the cause, gave us a short talk on Spiritualism. Large audiences greet us on each evening, and people who would never go inside a Spiritual hall are to be found in the church. I am now entering into active work in

behalf of the camp-meeting. The New Era camp begins on the 3d day of July, lasting over three Sundays, under the auspices of the First Spiritual Religious Association of Clackamas county, Ore. Rev. Moses Hull and wife were with us last year, and they were grand, good workers in the cause, and their friends in this part of the world are legion.

Anyone coming this way as a lecturer, and wishing an engagement for this camp, should address W. E. Jones, sec-

The ladies' bazaar of fancy work will other fancy work, either useful or orna-

last Saturday in July, lasting over three could be born in the days of King that the Baptists had a "big gun" at that the Bapti And if the flight to Egypt and massacre of the children did occur, is it not strange that no other one than Matthew mentions it; Mark, Luke and John are silent, and even Josephus, who tells of the city treats as with as collected and fined for disher the doctor had been been and if the flight to Egypt and massa, week ago we had upwards of 200 in attendance. When it is understood that honestly taking money for masses, and said she was gone, and I talked with and leaves nothing undone that is for a valuable consideration toot his her. It was a time of sorrow. During the comfort of those coming to the comfort of the time of burial I was, under partial said the was gone, and I talked with and leaves nothing undone that is for a valuable consideration toot his her by the time of burial I was, under partial the comfort of the time. While I stood but by putting self aside I trust I shall all the said the was gone, and I talked with and leaves nothing undone that is for a valuable consideration toot his her by the time of burial I was, under partial the comfort of the time. While I stood but by putting self aside I trust I shall all the still form and took the lifelies be she to please the people. I am pres-

COMPILED AND EDITED BY

HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in

1857, in 1876, and in 1894.

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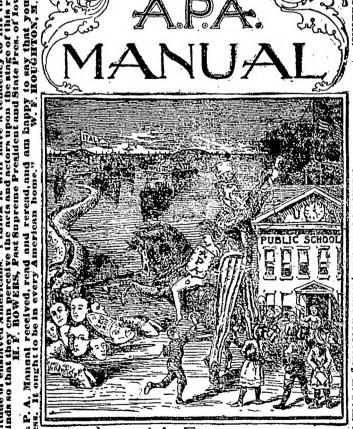
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OBSESSION AND OBSESSING INFLUENCES.

If Not Spirit Influence What veloped forces of Spirit-life as ever the throw those conditions with which she

had with a patient: I was called to visit | brought to a successful fruition our higha lady of seventy-eight years of age, est aspirations, who had been pronounced by three medical doctors, one of them a chemist, to say, believe that on the spirit's leaving not know, really, what ails them or how swaddling clothes, were hoary with age, be in the third stages of Bright's disease the body, it goes to some summer-land to get relief. urine to an acid test I discovered albu- For the sake of those afflicted with obmen to be present in considerable quan- sessing influences, I wish this were a has been mixed up in all kinds of distities. I asked this lady if she had lost fact, that some spirits did remove themease that flesh is hely top but this will a relative with Bright's disease of the selves far from earth. But people want suffice for the present to show the power kidneys (as I saw by her side an elderly) the truth, and why delude them with evil forces have overmortals. I prefer gentleman who seemed to be suffering such nonsensical stuff as that uttered to call them evil, for evil is the oppowith a kidney affection)? She replied through one of our best mediums by site of good, and these forces are evil that she had lost her husband four years what was purported to be Abraham until they have developed a power for pression from that moment was, that off all our evil propensities on entering the masses, spiritually or mentally, but this lady's sickness was owing to conditions taken upon herself from her deceased husband's spirit. She had none common sense. of this trouble previous to her husband's transition, and a combination of undeveloped forces were seeking to take her spirit out of the body through holding the spirit of her deceased husband near her, that she might the more effectually feel his conditions, and at the same time they could use his spirit as a battery from which to draw this same condition and throw upon her.

EVIL SPIRITS.

I treated this old lady, and on returning home the spirit of an old gentleman controlled my wife and she took upon her organization the conditions and symptoms of a person who had passed out with Bright's disease. I proceeded to treat my wife's body while this spirit was controlling, in the same way and manner that I could treat any patient able to get away from his wife since entering there, on account of the weakhelping him. He said he had suffered entering Spirit-life. by being held so close to mortal life about as much as he did while in the mortal body. He said he was condoned. in a measure, by these spirits, telling him to stay by his wife, and he would feel better after a while; but he had not grown any better. He thought his wife was sick just as he was, but did not realize till now that his condition had anything to do with it, but he could now see very plainly that it did.

After I had thrown off, by the magnetic passes, the conditions of the disease entailed upon this spirit by his mortal body, and he had left the medium, three

UNDEVELOPED SPIRITS came and controlled her, one after the

other, who had been instrumental in holding this spirit to his wife, and at the same time using him as a battery from which they drew, to throw all the more potently upon her the conditions with which the husband passed to Spiritlife. With a great deal of bravado, these spirits told him they had held this man since his decease, and were seeking to produce a disease in the body of this lady that they might take her to Spiritlife through this means.

PUNISHING HERETICS.

which the human race could be kept. prevailed upon her mother to put it on. before man can be saved from sin.

and the more strife and discord they In a few hours she had symptoms of "There are always two sides to every and the more strife and discord they In a few hours she had symptoms of could stir up, the greater would be the

If this lady was really suffering from run, and this condition not been broken. the would, in all probability, have passed out in a few months at the farthest.

DISEASE CAUSED BY UNDEVELOPED SPIRITS.

I know by experience, having it dempostrated about every day of my life, that the most of the diseases to which

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SPIRITS AND DISEASE, we are subject are either caused or my band of spirit workers broke their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. It is hard and difficult, to judgment, they enter at once upon their and beliefs. colored people were to their masters in passed out on any one else.

and beyond help. On submitting her of bliss, remote from the shores of earth. previous with Bright's disease. My im- Lincoln, and which was, "that we leave good. No man or woman can rise above

> DECEITFUL SPIRITS. If people could only realize how easy a matter it is for some cunning, deceitful spirit to throw upon a medium's that which the medium or their control would have uttered of themselves, they would not swallow so much of the silly twaddle given out by mediums, as coming from the higher spheres.

Let us spiritually educate ourselves, and develop our interior or soul-powers, that we may be able to easily discern the true from the false doctrine.

UNDEVELOPED FORCE IN SPIRIT. Any one, by scanning the pages of history with a spiritual eye and understanding, can plainly behold, all down suffering from the same disease. In a through the ages of the past, the hand few minutes the spirit said: "I feel al! of this undeveloped force in spirit of this undeveloped force in spirit right now," and he proceeded to tell which is swaying the minds of the peome how weak he had been since entering ple, and seeking to keep them in bond-Spirit-life, and that he had not been age to error and ignorance. And what is this undeveloped force which is operating with such a power for evil? ness of his spirit. He said that there Nothing more or less than the spirits of are also bad men in the spirit, who looked human beings, who once walked on this dark and uncouth, who would not allow mundane sphere, and are no better tohim to get away, but held him in his day than the lives they led here, never friends in spirit; who were able, from and crime to which they had sunk before

PROGRESSIVE MINDS.

The progressive minds in the higher spheres are doing a great work through our grand and noble mediums in lifting up this class of spirits, and helping them to progress to a higher and better life. I used to be called a crank (and am

envelope our earth, into a higher and better life. CLOTHING AND ITS EFFECTS.

was able to breathe much easier, and superstition, it is wise to change.
her heart resumed an almost normal "A New York clergyman truthfully

cured so easily; but had it been left to so much confidence in magnetic treat, tunities. ments as his wife, he sent for a medical doctor.

quick that he could not count it, and era. hat he gave her repeated doses of digiconducted the results, and asked me if knowledge?

Saw anything peculiar about the case. "I conducted the funeral of a suicide

that would produce it. which he said he would be obliged to Not whether he was the product of a acc pt, as he could not advance any miracle. He taught men to clothe the theory in regard to the condition. That naked, feed the hungry, visit the sick evening the spirit of a lady who had and those in prison. Many are to-day passed out with pneumonia controlled hungry and not fed, mentally and spirity wife and threw upon her these continuity. The new era is bringing the discuss. I treated my wife's body while lacks of the churches to the front, and the spirit controlled, as in the former ministers are preaching less creed and Thomas Paine." Contains his celebrated case tion from her spirit, she said she had they do not know, and more of what they ters and discourses on religious and the brooker. One of the author's most useful from Ammonia, Alum or any other adulterant. been with the young woman in her fick- do know about. ness, but was carried away and held "Do not suppose that ignorance and pages. Price \$1. For sale at this office. and woman. Price 50c.

AFTER DEATH, WHAT? spirits; and when my patient was sick light of the new era.
they brought her to my patient. She The new era whispers to us and sheds NG INFLUENCES.

Said the pad made a magnet, and these forces could hold her there all the easier. She wanted to get away, but easier. She wanted to get away, but could not. She was forced to stay with this woman by these evil powers until dark and churlishness of the old thought the pad of a visit would be the visit would be the pad of a visit would be the visit would be the pad of a visit w spirit-force. I think the human race to- so that she could be strengthened to go faction and the light ahead will urge us spirit-force. I think the human race to-day are just as much slaves to the unde-day are just as much slaves to the unde-throw those conditions with which she "Large and high walls have been

OBSESSING INFLUENCE

derstand them. Until the bonds of ignorance are broken. those laboring under its calling chains will cry fraud, as their souls are in the prison of unbelief. To those who believe that death ends brain, or their control, a thought and all, and to those who believe that as make them utter it directly opposite to soon as our spirit leaves the body we cease all evil (if disposed to evil in the mortal), and enter a beautiful heaven of peaceful rest, for which we never fitted ourselves, I ask: If not evil spirits at the bottom of these cases as stated, what is A. A. KIMBALL. No. 7 Franklin st., Northampton, Mass.

COGENT THOUGHTS

As Expressed by Jennie Hagan Jackson.

RIGHTS OF HEALING MEDIUMS SHOULD TO TAKE IN SICKNESS.

Lockerby hall No. 2, Grand Rapids, away, and in its place remain whatever itself upon them, or when they are proswife's aura, and also prevented his having risen out of the depths of vice Michigan. Mrs. Jackson opened her remarks by venturing the hope that the and truth. audience would sign a remonstrance now being gotten up to protest against the come forth and cut down error, crime, proposed legislation against healing mediums. She said: "It is not right or just to legislate what medicine we shall take, any more than it is to declare by law what clothing we shall wear or what food we shall eat. It is no more just to dic- that is damp, dark and miserable, and tate what doctors we may employ than now by some), when I spoke of educating to dictate what minister shall preach to falsehoods, creeds, dogmas and mocking hand, if perfect health can be mainthose spirits who were earth-bound in the lower levels of Spirit-life. After years of work in my profession, I am stronger than ever of the opinion that one way to bring about a better state of things upon the mortal plane is to seek to lift up the dark horde of spirits that envelope our earth, into a higher and envelope our earth, into a higher and spirits that a spirit spirit and the same and the spirits who was death, and death to say any disparaging thing about the minister. aging thing about the minister.

"Every day of the week is holy to GERALD MASSEY: POET, PROPHET AND some one or more religions of the world. All days should be holy for doing good. I will give another case, to illustrate It is proper to have one day in seven set how clothing and articles worn upon the aside, to dismiss the cares and worry of appreciative characterization of Gerald body of one person, can, when worn by every day life and draw nearer the great Massey, who shines at once as poet, seer, another, carry the conditions of that spirit of good. It is wise to obey and philosopher, mystic and radical reperson to them. I was called to visit a conform to custom so long as such obpatient sick with bronchial asthma and servance is beneficial, but the world is own home, have convinced him of the palpitation of the heart. In a short time going to do that which is for the best, truth of Spiritualism, and he is a man after commencing the treatment, she and when any custom degenerates into a who has in an eminent degree the cour-

condition. While there I noticed a pad says that men are becoming broader which had been worn on the chest of a and more intellectual because their daughter who came very near dying stomachs are better supplied with whole-I asked them why they did these with pneumonia six months before, and some food. With some people it is most things. They replied: "She is an old who also raised blood from one of her important that they should have a heretic, and we are seeking to take all lungs. I said to my patient: "Are you change of stomach instead of a change most soul, and adds scintillating the heretics we can out of the body." intending to put that pad upon your of heart. Their systems need to be well thoughts of his own, that aid to a clear the heretics we can out of the body." intending to put that pad upon your of heart. Their systems need to be well thoughts of his own, that aid to a clear As she was a very liberal woman, and a chest?" She replied: "My daughter sustained with suitable and nourishing conception of the man Gerald Massey. Spiritualist, they did not want her to brought it and advised me to use it." I food. They would then have clearer promulgate her views. They were said to her: "As you value your own life, brains and kindlier hearts. It is safe to the pages of this volume. Published by working to prevent light, wisdom and do not put that upon your person." I say that man's salvation largely depends the Arena Company, Boston, Mass. truth from being given to earth mortals, explained to her that as her daughter on the kitchen, after all. Purity of the by progressive spirits. They preferred had worn it, and it had never been house we live in makes pure the temple mortals to be kept in darkness and cleansed it was liable to bring to her of the living God within and tends to ignorance, that they could all the more the same conditions the daughter had, purity of thought. Thoughts are things, successfully wreak their vengeance She promised me that she would not: and as a man thinketh so is he.' Clean upon them. The more ignorance in but the daughter coming on the morrow, and healthful conditions must be made

pneumonia, even to raising blood from new era. Sombody is disadvantaged by to examine into the mysteries of meresults of their work for evil. This pa- the lung on the same side as her daugh- the change. This teaches us the great tient, after a few treatments, completely ter. The asthma trouble also developed lesson of the survival of the fittest. recovered, and is as hate and hearty as again with increased severity. The Changed conditions must bring disconpalpitation also came on with such an tent and unrest all round. These conincreased action, that it did not see n ditions may and do bring greater privia confirmed Bright's disease in its third as though the body could contain to leges to read, to think, and to learn, stage, and which every symptom indi- heart. The husband of my patient was but not money or capital by which to cated, I do not think it could have been very much alarmed, and not having avail oneself of these improved oppor-

"Changed conditions are confronting octor.

This doctor told me her pulse was so illuminated by the rising sun of the new

"One preacher says: 'If people are altion, but it did not have any effect. In of original sin will be of no use. They the morning I was sent for, and in less are reading their bibles, and even makthan an hour I had reduced the action of the heart to nearly a normal condition be nothing left for the clergy to do.'

"The Priest the Woman and the and the pulse came down in the same Some preachers say it will be all right proportion, breathing was easy, and when we understand the religion and the pain left the lung. The doctor principles of Christ; but who is to give came again while I was giving the us such knowledge? Are there those in reatment, and was very much non- his so-called church who have this

I saw anything peculiar about the case.

I told him, not from my standpoint. He said that he had made a thorough examination of her lung in the night: all the blood she raised had every indication of coming from her lung, he could not find a condition of the same and not to another. It is not so much that would produce it.

"I conducted the funeral of a suicide this office.

"I conducted the funeral of a suicide this office.

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"I conducted the funeral of a suicide this office.

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"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, by a bold, untrammeled thinker. Spiritualism ordinary power and value, the person Jesus that we should consider After I had thrown off the condi-more religion, preaching less of what

passed out on any one else. builded between religious sects and My patient would not take any more classes. Each declared that the only

longing in their souls for relief from the world's religion, face to face with relig-Too many Spiritualists, I am sorry to very conditions here spoken of; yet do lons that when our Christianity was in I could give case after case where this of thought and meditation. It will thus improve and purify Christianity to trace back the Christ principles through all these ancient systems, and enable us all to distinguish the essence of Christianity from the speculations and schemes of men. At last in all their highest and best we find all religions are kindred after all.

"Spiritualism has been prophesying that this would come; it told of trials, financial struggles, distress and upheavals, too.

"We stand at the door of the morning of the new era; we feel the chill of uncertainty, but the darkness of night is ifting and giving us a clearer insight. "The screech of the steamboat and lo-

comotive whistle answers back to the solemn tones of the tolling church bell. Steam, electricity and the printing press are amalgamating the nations of the earth, and we are losing the idea of distance, and learning to forget hatred and spite, because of difference of nation or belief.

"The time is coming when no man will be allowed to accumulate more than culmination is anarchy. a certain amount of wealth, and all excess will be collected into the people's treasury. The United States must lead in all reforms and progress for the race. But the greatest and best thinkers are not all here: they are scattered in every land even Russia is being rebuked by her greater intellects. All great changes come slowly, but by the growing knowledge of the evidence of immortal NOT BE ABRIDGED-LEGISLATION ity and the teachings of the true Christ SHOULD HAVE, NOTHING TO DO WITH principle, men are slowly learning to THE KIND OF MEDICINE ONE WANTS gain the greatest good to one's self is to do the greatest good to others. The new era dawns. The old shall pass "The New Era" was the subject of away and all become new. Whatever is the address of Mrs. J. B. H. Jackson at wrong, false and untrue, shall fade shall stand the test of freedom, justice

> "The time has come when men must greed, ignorance, wrong and superstition, and thus rise toward the light of the new era. We must no longer lie in the cellars of our natures like potatoes, but look up with our eyes, up from all ceremonials pass away, and we learn truth, which makes us free."

BOOK REVIEWS.

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the sad experience of many wrecked at this office. lives. Price, by mail, \$1. For sale at "The Religion

the person Jesus that we should consider which render the book more interesting this office. I then gave him my ideas of the cause: as the spirit of his work and teaching. and more easily comprehended. It is 50 cents. especially adapted for use in Children's yceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

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CONTINUED FROM PAGE 1.

which is not with a view of determining character or destiny, for those are known to the Almighty before the judgment, they enter at once upon their not teach that this intermediate state is a period of probation. Our probation s finished when this world is left behind.

As considerable is being written of intregard to obsessing influences, I would like to relate through your columns, for the benefit of its readers,

A PROFESSIONAL EXPERIENCE as a magnetic healer, that I recently had with a patient: I was called to visit and and ministrations of the property of the control of the property of the strong ous communion with the author of our being, and concerning whom the scriptures say that in his presence there is fullness of joy and at his right hand are Wayne, Ind. pleasures forever more. But this will not exclude the joy that comes from intercourse with other pure and holy creatives. with some of whom we have been test and business medium.

MRs. S. J. CUTTER IS IN INDIANAPOLIS, IND., where she is ready to receive calls. She is a trance, there is no success to the stand business medium. tures, with some of whom we have been associated here.

"I want to say I believe, as in the case of heaven, that hell is not merely a state, but a state in a place. As to the kind of place, we can only dimly conjecture from the language used in the sa-cred scripture. I do not imagine there is a literal lake of fire, or literal chains, or literal worm that never dies, any more than I believe that in heaven there are harps and crowns such as we are used to; but these figures stand for something. the one infinitely more dreadful and the postpaid other infinitely more glorious than any form of human speech can possibly describe. I believe that the environments in both worlds will be congruous with the character of the inhabitants. Hell is simply God's Botany Bay, where incorrigibles are corralled, and where the misery of the lost will chiefly consist in their being left to themselves. Sin is the transgression of the laws, and in its culmination is anarchy.

"Imagine Chicago full of Anarchists" scribe. I believe that the environments

"Imagine Chicago full of Anarchists turned loose to prey upon each other, and you have a miniature edition of hell. I believe thoroughly that the misery of lost souls arises, not so much from any direct infliction of Almighty God as by the retributive forces that are latent in the soul of man. Man carries his own brimstone in his own bosom. The mind is its own place, and of itself a hell of heaven and a heaven of hell."

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ter than cure.

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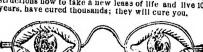
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