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TEXT BOOK
RITUAL, VALUABLE DATA
AND
SELECTED POEMS





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Ritual, Valuable Data
and
Selected Poems

For Public Workers in the Organized Movement

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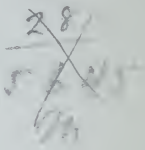
MODERN SPIRITUALISM

By PAUL McARTHUR,
President Progressive Spiritualist Association of Missouri



Adopted and Published by
PROGRESSIVE SPIRITUALIST ASSOCIATION OF MO.
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DEDICATION.

To the Mediums and Public Workers in the organized Religion of Modern Spiritualism, these pages are affectionately inscribed by

The Author.

PREFACE.

At the last annual Convention (1908) of The Progressive Spiritualist Association of Missouri, the complaint was made that at the present time there was not a single Text Book in existence from which our candidates for Ordination could be examined. The matter was thoroughly discussed by the present Executive Board with the result that the president and secretary were requested to undertake the compilation of a suitable work of this kind. The work has been carried out by President McArthur, Dr. Vierling's arduous profesional duties having rendered it impossible for him to actively co-operate. The author has from time to time, however, submitted to the doctor for inspection his efforts and the discussion pro and con between them has aided materially in bringing about the desired results. Mr. McArthur desires to state that he has quoted freely from the works of older and more capable writers and has endeavored to combine the best within his reach from all sources. The use of this book is not compulsory, but is simply the result of an earnest desire on the part of the present Board to assist as much as possible all who desire to better equip themselves as public workers in the Organized Movement of Modern Spiritualism.

STATE EXECUTIVE BOARD.

PART ONE

Text Book

MODERN SPIRITUALISM.

Modern spiritualism is a scientific philosophy and religion. "A fact plus reason and conscience. The key which unlocks the mysteries of all ages."[1] "As a science, spiritualism is the knowledge of the psychical or spiritual nature of man and as spirit is the moving force of the universe, its study is that of creation and is not complete until the unknown is known."[2]

As a religion, it teaches the development of the spiritual in man by aspiration, concentration, good works and a pure unselfish life. It both teaches and demonstrates the continuity of life after the change called death. It explains the *modus operandi* of spirit intercourse and establishes the fact that spiritual progression HERE and HEREAFTER is determined ONLY by service. It enables man to emancipate HIMSELF from sin or inharmony, not by and through the sacrificial death of another, not by belief, faith or the practice of creedal ceremonies, but by knowledge, character, right living and spiritual development.

A SPIRITUALIST.

A true spiritualist is one who is a truth-seeker for truth's sake. A believer in spirit intercourse. One who is endeavoring to both comprehend and obey universal LAW, in order that he may be "IN TUNE WITH THE INFINITE." A believer in the Golden Rule.

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[1]What Is Spiritualism? By Dr. J. M. Peebles.
[2]Arcana of Spiritualism. By Hudson Tuttle.

DECLARATION OF PRINCIPLES.

Adopted at National Convention at Chicago, Ill., October, 1899.

First. We believe in Infinite Intelligence.

Second. We believe that the phenomena of Nature, physical and spiritual are the expression of Infinite Intelligence.

Third. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.

Fourth. We affirm that the existence and personal identity of the individual continue after the change called death.

Fifth. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of SPIRITUALISM.

Sixth. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do to you, do ye even so to them."

PHILOSOPHICAL.

MAN, PHYSICAL AND SPIRITUAL[3].

"Man has a physical and a spiritual body.

The physical body is composed of physical matter, coarse in particle and slow in vibratory activity.

The spiritual body is composed of spiritual matter, fine in particle and rapid in vibratory activity.

[3]The Great Work. Author unknown.

The soul operates both these bodies and manifests through them.

The physical body possesses five physical sensory organs by means of which, physical sensations are conveyed to the soul.

The spiritual body possesses five spiritual sensory organs by means of which, spiritual sensations are conveyed to the soul.

Most people employ only the physical sense channels, as a natural result the spiritual sense organs fall into disuse and in time become atrophied. They therefore sense only physical beings and things."

VIBRATION[1].

"Science has proved that light, heat, sound and color are all results of vibrations of ether, that mysterious substance that fills all space. In the scale of vibrations of which sound and color are composed, certain vibrations effect the ear as sound and when these become too rapid to effect the ear as sound, they effect the eye as color. Sound ceases to mortal ear at 38,000 vibrations per second. The sensation of red is produced by 502 millions of millions of vibrations per second, while violet runs up to 737 millions of millions. The intermediate colors of the spectrum lying between red and violet are represented by varying speeds of vibration."

---

[1]Taken from A. R. Wallace, Prof. Tyndall and an anonymous writer.

Dr. Tyndall says in "Electricity and Its Similitudes," "Photography aided by electricity has revealed the fact that the part of the spectrum occupied by the rays, invisible to the eye, is twenty-five times as long as that part we can see." Above the violet rays are the ultra-violet, the X-rays and the Becquerel rays, each with its own vibration, office and possibilities. But what of the vast space filled with those vibrations which effect none of our physical senses and are as yet unknown to science? Could our senses respond to them what secrets of the unseen might not be revealed, and who can say but the secret of these strange sights and sounds which sometimes greet the eye and ear of mortals are hidden in this unknown range of vibrations, hiding a world that is all about us." Carl Sextus says: "The vast Zone lying between 38,000 and 396 trillion waves per second may be truly the sphere of souls, in which darkness, silence and death are unknown."

HEAVEN AND HELL.

The biblical account of a heaven with its walls of jasper and streets of gold, a hell with its burning lake of brimstone is an absurdity; scientifically impossible. Its author or authors were probably too ignorant to realize the incongruity of material rewards and punishments for a spiritual body. If true, how many times have the good destined for paradise suffered the torments of hell through fires, conflagrations, etc.? Heaven and hell from the spiritualistic viewpoint is

first of all A CONDITION, which condition determines immutably according to law, the future home of those who have passed through the change called death.

The different spheres of spirit realm marking the different stages of progression or spiritual development. The law of gravity having a greater or less degree of restraint or hold upon the excarnate body according to its fineness in composition.

AN EARTH-BOUND SPIRIT.

An earth bound spirit is literally what the name implies, a spirit bound to earth by and through the law of gravity, because of the coarse material composition of the spiritual body, caused by an earthly material life devoid of spirituality. The higher sights and sounds of "Summerland" are to earth-bound spirits unseeable and unhearable because they are not attuned to that degree of vibratory activity. Like gravitates to like, each finding according to natural law, the sphere he or she is best adapted for.

SPIRIT PHENOMENA.

Spirit phenomena are those manifestations which originate from excarnate intelligences. They may occur independent of or through the organism of a medium.

MEDIUMSHIP.

Mediumship is the cultivation or development of the spiritual to that degree that by and through the quickened spiritual sensory organs, one is able under proper conditions to sense spiritual beings and things.

A MEDIUM.

A Medium is one whose spiritual sense organs have been developed or quickened to that degree of vibratory activity that he or she is able under proper conditions to receive and give out communications from the so-called dead. This faculty may be developed in all or a part of the spiritual sense organs and to a greater or less degree. The medium may be in a normal, semi-trance or full trance condition.

A RELIGIOUS MEDIUM.

A religious medium is one who is exercising his or her mediumistic gifts as part of a religious function and for the uplift of the human race. One who gives out spiritual advice and consolation from excarnate intelligences.

CLAIRVOYANCE[5].

"Clairvoyance or clear seeing is the function of seeing either objectively or subjectively, spiritual beings and things by and through the spiritual sensorium of sight. By objectively we mean, seeing the objective form through the spiritual sensorium of sight. By subjectively, that abnormal condition which en-

[5]Chas. R. Schirm.

ables spirit intelligences to impress or photograph at will upon the brain, pictures, images, etc., which are seen as visions without the aid of the physical eye. Its extent is governed by the rate of vibration under which it operates. Thus one clairvoyant may see that which is invisible to another, because of the degree of difference in the intensity of power."

CLAIRAUDIENCE.

Clairaudience or clear hearing is the function of hearing spiritual beings and things by and through the spiritual organs of hearing. Its extent is also governed by the rate of vibration under which it operates. Thus one medium of this phase may hear that which to another is inaudible, because of the degree of difference in the intensity of power.

PROPHECY.

Prophecy is the faculty of being able to predict future events, as the result of spirit inspiration. It may more properly be termed—Spirit Deduction. There is nothing super-natural or miraculous about this gift. Excarnate intelligences having greater opportunities to acquire knowledge along all lines, may as a result of this intelligence, these increased facilities, be able to perceive the trend of events along certain lines, hence are able to deduce or prophesy certain results as a natural consequence. No prophecy or deduction, however, is infallible, as unexpected circumstances may

arise causing a complete change in the trend of events, thus overthrowing the groundwork or foundation upon which the deduction is based, causing it to be a failure.

To illustrate, the head of the Weather Bureau at St. Louis, because of his superior telegraphic facilities, is able to prophesy with more or less accuracy, the kind of weather we will have in this vicinity for the next few days. For example, he may make the statement that in the next twenty-four hours we will have a storm. This prophecy is made because of the fact that he has received a telegram notifying him that a storm is raging at such a place, and that the wind is blowing so many miles an hour and in the direction of St. Louis. He at once figures that the storm will arrive at such a time and makes a prophecy to that effect, which is a perfectly logical deduction. UNLESS that storm meets with a counter wind and is veered off, it is bound to arrive as per schedule. Should, however, such an unforeseen occurrence take place, the prophecy or deduction is a failure, not because the method was wrong but because circumstances changed the natural trend of events, thus overthrowing the until then perfect calculation. No prophcy or deduction IS OR EVER WAS INFALLIBLE.

INSPIRATION.

Inspiration, from the Latin *inspiro,* meaning to inbreathe or draw in, is the faculty of being able to do, say or write inspirationally as the result of outside influences. These impressions or influences may come

in the form of spiritual visions, voices, thoughts, etc., conveyed by and through the spiritual sensory organs. The recipient may be in a normal, semi-trance or full trance condition.[6]

AN INSPIRATIONAL MEDIUM.

An inspirational medium is one impressed to do, say or write certain things, as a result of spirit influence. The extent is governed by the rate of vibration under which it operates. According to Scripture, Moses was inspired by God, as was Daniel, Joseph and others. Jesus, John, Peter, Paul and others by the Holy Ghost. Socrates the Greek philosopher by his familiar demon, etc. In the writer's estimation, this phase of mediumship has been and is to-day possessed by the world's greatest thinkers, writers, speakers, inventors, musicians, painters, sculptors, etc., without many of them being aware of the SOURCE of the influence. We believe this to be the highest and most important phase of mediumship. The higher the aspiration, the purer the life of the instrument, the greater the inspiration.

PSYCHOMETRY.

Psychometry, termed by Prof. Denton "The soul of things," is that faculty of seeing clairvoyantly the spiritual essence of physical beings and things, as the result of contact.

[6]See definition of Inspirational Psychic under head of Psychology.

A PSYCHOMETRIST.

A psychometrist is one who after being placed *en rapport* through contact, is able to read from the aura of physical beings and things, past, present and future events, relating to the life of said physical being or thing. This faculty in its highest stage extends to seeing spiritual beings and things. It may then properly be termed—SPIRIT PSYCHOMETRY.

PHYSICAL PHENOMENA.

Physical phenomena are those phases of spirit manifestations, which may be conveyed objectively by and through the five physical senses.

PHYSICAL MEDIUMSHIP.

A physical medium is one whose physical and spiritual organism is such, that the necessary amount of matter, magnetism and psychical force can be supplied by and through which physical manifestations take place, when manipulated by excarnate intelligences.

PSYCHIC FORCE.

The experiments of Sir William Crookes, F. R. S., Camille Flamarion, Cosare Lombroso and others, have scientifically demonstrated the existence of a hitherto unknown force, which has been termed by Crookes, Psychic Force. From "Researches into the phenomena of Modern Spiritualism," by Crookes, we quote in

part: "Among the remarkable phenomena which occur, the most striking are, the movement of objects with or without contact, the alteration in the weight of bodies, raps, levitation, etc. Not until I had witnessed these facts some half dozen times, and had scrutinized them with all the critical acumen I possessed, did I become convinced of their objective reality." Then follows a highly interesting account of the scientific methods employed, the instruments invented by him to test this mysterious force and the results obtained. To quote again: "These experiments confirm BEYOND DOUBT the existence of a force associated in some manner with the human organism." Camille Flamarion in "Mysterious Psychic Forces," states, that the tables (which were photographed while suspended in mid-air) were apparently floating on a magnetic fluid and would bend and rise again under pressure like a cork in water." Hereward Carrington, in the "Physical Phenomena of Spiritualism, Fraudulent and Genuine," gives the following explanation of some of the physical phenomena: "Each sitter creates a certain amount of magnetic force. Sitting together they create within a certain radius, a field of magnetic force and certain objects placed within that field, would, according to conditions be attracted or repelled, just as the magnet attracts certain objects within a certain radius.

In the writer's opinion, while the force used in the production of physical manifestations may be ac-

counted for by the above ingenious theory, and where the intelligence exhibited does not exceed that of the sitters, the directing mind or minds may be that of the sitter or sitters, as Hudson and others maintain; YET where the intelligence exhibited far transcends that of those present and displays a knowledge of past, present and future events not possessed by them, the most reasonable hypothesis is that of spirit manipulation. The unvarying statement of this directing intelligence is, that it is excarnate intelligence.

PSYCHOLOGY.

Psychology is the science or study of the soul and its phenomena.

PSYCHIC PHENOMENA.

Psychic or soul manifestations occur as the result of an individual being keyed up to that degree of vibratory activity, that all or a part of the spiritual sense organs are in active operation. This condition may be brought about in several ways. First, it may come spontaneously while the psychic is normal. Second, it may come as the result of suggestion, self-induced or otherwise. Third, it may come while the psychic is in a subjective condition through sleep, hypnosis, etc., self-induced or otherwise.

A PSYCHIC.

A psychic is one whose spiritual sense organs are not sufficiently quickened or developed that he or she

can sense spiritual beings and things. He or she may, however, function to a greater or less degree the coarser and slower vibrations of physical beings and things. Thus some can see objectively through space, physical beings and things, without the aid of the physical eye. Others may have subjectively impressed or photographed upon their brain by other physical beings and things, pictures, images, etc., which are seen as visions without the aid of the physical eye. These visions may be thrown out by the sender either consciously or otherwise. The projector may also be either present or at a distance.

A psychic may also through the spiritual organs of hearing, hear sounds, voices, etc., which have been projected by other physical beings and things, present or at a distance. These sounds, voices, etc., may be thrown out by the projector either consciously or otherwise.

The extent of all psychic manifestations are governed by the rate of vibration under which they operate. Thus one psychic may sense that which another cannot, because of the degree of difference in the intensity of power. A medium MUST be a psychic, but a psychic may not be a medium.

TELEPATHY OR THOUGHT TRANSFERENCE.

Telepathy is the power of one mind to impress another present or at a distance. It is not necessary for both projector and recipient to be in the subjective

condition at the time thought is transferred, but much depends upon the condition of the recipient. There are three ways by which impressions may be telepathically transmitted. First, they may be given when the projector is awake. Second, they may be given by the projector to himself previous to his entering into a subjective condition. Third, they may be given when both projector and recipient are asleep. The latter condition is the most potent of the three.

AN INSPIRATIONAL PSYCHIC.

An inspirational psychic is one who is inspired or impressed to do, say or write along certain lines, as the result of being keyed up to a certain plane of vibratory activity.

Learned psychologists declare that thoughts are material things and once projected, vibrate forever in space. Certain people who at times are able to vibrate upon a particular plane of thought, attract and are inspired by the thought of that plane of vibration.

SPIRITISM[7].

"Spiritism is the practice of holding intercourse with spirits on a low spiritual plane, for curiosity, fleshly gratification, selfish gain, ambitious ends, or unworthy irreligious purposes."

[7]Dr. J. M. Peebles in What Is Spiritualism?

A COMMERCIAL MEDIUM.

A commercial medium is one who is exercising his or her mediumistic gifts as a commercial pursuit. As a natural result they attract spirits on a low moral plane, who often delight in assisting to trick and gull the credulous.

THE LAW AND COMMERCIAL MEDIUMSHIP[8].

The law in Missouri designates as a FORTUNE TELLER: "One who predicts the past, present and future, for a compensation," and endeavors under this clause to exact a fortune teller's tribute from our religious workers. They, however, exempt the priest and clergy whose every statement concerning a future place of abode for saint or sinner is PREDICTION pure and simple, and most certainly for a compensation, the salary of the average priest or clergyman being in excess of the earnings of the average RELIGIOUS medium. They also expect extra compensation for every wedding, funeral or baptism at which they officiate.

Under this unjust statute, our mediums, however, are denied the right to accept any compensation whatever under penalty of the law; their only recourse being to take out a fortune teller's license costing $100 per year, forfeit the rights granted all religions impartially by the Constitution and be classed with the fakes and grafters, who under the protecting wing of the law and with the city authorities as *particeps criminis* are bleeding the public in the name of spir-

[8]From the Author's annual message, 1908.

itualism and mediumship. IF the practice of mediumship in all its phases is wrong, it were a pertinent question WHY the authorities SELL the privilege to commit wrong at $100 per license?

THE PROGRESSIVE SPIRITUALIST ASSOCIATION OF MISSOURI'S OFFICIAL POSITION ON COMMERCIAL MEDIUMSHIP.

Notice[9]—"For the protection of the public from commercial and fraudulent mediumship, the Progressive Spiritualist Association of Missouri desire to make the following statements:

Mediums affiliated with the State Association are members of a religious body, regularly incorporated under the laws of the State, a chartered auxiliary of the National Spiritualists' Association, and are exercising their mediumistic gifts as part of a religious function. They endeavor, with the co-operation of excarnate intelligences, to **prove** the continuity of life, to comfort the mourner and by spiritual advice and consolation to uplift humanity.

They **do not** undertake to locate gold mines, buried treasures or lost animals.

Give no tips on horse races or stock markets.

Sell no charms, love powders or incense to remove evil influences. In other words, they **do not** tell fortunes.

No medium affiliated with the State Association has a sign out or advertises in the papers.

[9]Adopted from recommendation in Author's annual message, 1908.

Report violations of the above to Dr. Otto Vierling, State Secretary, 4555 Adkins avenue, St. Louis, Mo."

"The practice of commercial mediumship as outlined above, shall be deemed sufficient cause for revocation of license and expulsion from the State Association."

BRIEF EARLY HISTORY OF MODERN SPIRITUALISM[10].

Raps first occurred at the home of John D. Fox at Hydesville, Wayne County, New York, in the early part of March, 1848.

First intelligent communication received on the evening of March 31, 1848. Fox family at the time consisted of John D. Fox, Margaret Fox, his wife, David S. Fox, son, Margaretta Fox, daughter, 14 years of age, known later as Mrs. Margaret Fox Kane, Catherine Fox, daughter, 11 years of age, known later as Mrs. Catherine Fox Jencken, and Mrs Ann Leah Fox Fish, daughter, later known as Mrs. Ann Leah Underhill.

"Phenomena was produced through the instrumentality of the ministering spirits of Dr. Benjamin Franklin, George Fox, Elias Hicks, Thomas Paine and a host of others. The above named spirits on entering spirit realms found the statement made by Emanuel Swedenborg and others true, viz; That any persons

[10]Taken from article by Titus Merritt, also from "Missing Link," by Ann Leah Underhill.

pursuing any branch of science in earth life could continue it as well or better in spirit. They had given much attention to electricity before their departure, and succeeded in securing the aid of Prof. Samuel F. B. Morse in applying electricity to the present telegraphic system. While searching for the right party, they discovered that through the organism of some mortals they could produce a succession of raps. In 1843 they found in the family of John D. Fox of Ontario, Canada, two little girls, Margaretta and Catharine, ages respectively nine and six years, with just the right condition of nervous system for their purpose. The peculiar religious condition of that section of Canada at the time was such that it would not do to commence work there. Another corps of searchers had found the Hydesville house, where a peddler had been murdered, his remains buried in the cellar and his spirit still lingered. A congress of wise spirits decided to get the Fox family out of Ontario and into the Hydesville house. The first move was to influence the son, David D., who was married, to purchase a farm near the spot. Their daughter, Leah, who was also married, lived at Rochester, N. Y., a short distance from Hydesville. In 1846 John D. Fox made a treasonable speech at an inn, which caused him to leave Canada under fear of arrest. His Canadian friends aided in disposing of his farm and the family in moving to Rochester. Mr. Fox went to visit his son at Hydesville and found nearby a tract of land that just suited him, but without any buildings upon it. He therefore rented temporarily the only available house

in the neighborhood, and the family moved into the now celebrated Hydesville house in December, 1847."

Statement made by the spirit: That his occupation in life had been that of a peddler; that just five years previous he had passed the night at the Hydesville house and had been murdered for his money ($500) and his body buried in the cellar. This statement was confirmed by the discovery of human bones, six feet below the surface of the cellar, also by the signed statements of twenty-one people, chiefly neighbors, among whom were Lucretia Pulver, who had been employed by the family occupying the house at that time, Mr. and Mrs. Weekman, who had occupied the house later and who had been frequently startled by raps and other spirit phenomena, and Mrs. Jane Lape, who had lived with the Weekman family and had on one occasion seen the apparition of a man in the bed room. After the peddler's statement had been verified by the discovery of the bones and the above mentioned statements, and a number of prominent people were attracted to investigate this important occurrence, the following message was given out by the "Spirit Band:" "Dear Friends: You must proclaim these truths to the world. This is the dawn of a new era, and you must not try to conceal it any longer. When you do your duty, God will protect you, and the good spirits will watch over you."

The first Spiritualist meeting was held at Corinthian Hall, Rochester, N. Y., November 14th, 1848. Mr. E. W. Capron delivered the lecture, Margaret and Ann Leah being the mediums. An attempt was made

by a certain religious class to mob the sisters at this meeting, but the attempt was frustrated by the spirit band, who warned Isaac Post (a believer), who in turn informed the Chief of Police. who attended with a body of police in citizens' garb and quelled the rioters.

Result.—Similar meetings and phenomena broke out all over the United States and Europe, societies were formed and a general awakening to the truth of spirit communion began.

The First National Convention of Spiritualists was held at Chicago, Ill., in September, 1893.

The National Spiritualist Association was incorporated at Washington, D. C., November 1st, 1893.

First National Executive Board.—Harrison D. Barrett, president; Cora L. V. Richmond, vice-president; Robert A. Dimmick, secretary; Theodore J. Mayer, treasurer. Trustees, Milan C. Edson, James B. Townsend, Marion H. Skidmore, Elizabeth Sloper, George Colby.

Present National Executive Board, 1908.—Dr. George B. Warne, president; Hon. Charles R. Schirm, vice-president; George W. Kates, secretary; C. L. Stevens, treasurer. Trustees, I. C. I. Evans, J. S. Maxwell, Mrs. M. T. Longley, Elizabeth Harlow, A. W. Belden.

National Headquarters, 600 Pennsylvania Ave., S. E., Washington, D. C.

The Progressive Spiritualist Association of Missouri was incorporated at Springfield, Mo., February 16th, 1891.

First Missouri Executive Board.—E. Hovey, president; W. J. Black, first vice-president; J. T. Shank, second vice-president; E. M. Hendrick, recording secretary; J. W. Koehler, financial secretary; F. Fisher, treasurer. Trustees, F. J. Underwood, L. M. Williams, J. D. Echelberry, E. Kincaid, D. C. Allen.

Present Executive Board, 1908. Paul McArthur, president; Mrs. E. B. Price, vice-president; J. M. Pierce, treasurer; Dr. Otto Vierling, secretary. Trustees, Mrs. G. C. Stephens, Mrs. Mary North, Mrs. L. Gallo, J .B. Bates, J. E. Shackleford.

Missouri headquarters, 4555 Adkins Ave., St. Louis, Missouri.

PART TWO

Ritualistic

MARRIAGE SERVICE.

(Direction: The Groom shall stand on the right, the Bride on the left side facing the minister.)

Dearly beloved, we are assembled here, in the presence of these witnesses, visible and invisible, to join together by outward forms and legal ties, this man and this woman. If any man can show just cause, why they may not lawfully be joined together, let him speak now or else hereafter hold his peace.

We as Spiritualists believe that these outward ceremonies do but typify that inward union, without which outward forms and legal ties are but hollow mockery. Those whom God hath joined together through this inward union, man cannot put asunder.

Therefore it is but meet on this occasion, that this dear brother and sister do publicly affirm their inward union and pledge each to the other their troth.

Wilt thou ..... have this woman to be thy wedded wife? Wilt thou love, cherish and protect her in sickness and in health and forsaking all others, keep thee only unto her as long as ye both shall live?

Answer. I will.

Wilt thou .....have this man to be thy wedded husband? Wilt thou love, honor

and keep him in sickness and in health and forsaking all others keep thee only unto him as long as ye both shall live?

Answer. I will.

Note.—The part enclosed may be used or omitted as occasion requires.

Who giveth this woman to be married to this man?

(Explanatory. The minister shall then receive from the father or friend the right hand of the Bride and shall place it within the right hand of the Groom, who shall repeat after the minister as follows:)

I.....take thee ..... to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, as long as life endureth, I plight thee my troth.

(Explanatory. They shall then loose their hands; and the Bride shall with her right hand take the Groom by the right hand and repeat after the minister as follows:)

I.....take thee ..... to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, as long as life endureth, I plight thee my troth.

(Explanatory. They shall again loose their hands; the Groom shall take a ring, place it on the fourth finger of the Bride's left hand and repeat as follows:)

With this ring I thee wed, and with all my worldly goods I thee endow: In the presence of God, the Angel world and this company.

Forasmuch as .....and ..... have affirmed their marriage vows and have witnessed the same before God, the Angel world and this company, I now pronounce them legally man and wife. Those whom true love hath joined together, let not man put asunder.

Invocation.

SERVICE FOR CONSECRATION OF CHILDREN.

Song.

Reading of selection.

(The following is inserted as a sample:)

The Laughter of Childhood.

The laugh of a child will make the holiest day more sacred still. Strike with hand of fire, O weird musician, thy harp strung with Apollo's golden hair, fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugler, blow, until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering 'mid vine-clad hills. But know your sweetest strains are discords all, compared with childhood's happy laugh—the laugh that fills the eyes with light and every heart with joy.

O rippling river of laughter! thou art the blessed boundary line between the beasts and men, and every wayward wave of thine doth drown some fretful fiend of care.

O Laughter, rose-lipped daughter of Joy! there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief. —Robert G. Ingersoll.

Dearly beloved, in all ages it has been the custom to dedicate or consecrate persons and things to some specific cause or purpose. The beauty of this custom in a large degree was marred after its adoption by the early Church because of the idea grafted thereon that when used as a creedal ceremony it brought about in some miraculous manner a change of heart or regeneration. Stript of this superstitious feature, the custom is a beautiful one and merits the approbation of all.

In conformity with this ancient rite, we are assembled here for the purpose of dedicating this little blossom of earth to Good or God. This white rose we place within his (or her) tiny hand is symbolical of purity and spiritual unfoldment.

..... (Repeat the name) as the rose opens and expands under the genial rays of the sun, so mayest thou under the benign influence of Universal Love, expand and develop mentally, physically and spiritually. In the name of God and the Angel World I consecrate thee to a life of purity and Love.

Invocation.

BURIAL SERVICE.

Order of Service at Church or Home.

1. Song.
2. Invocation.
3. Reading—Poem or prose selection.

(The beautiful poem on next page is inserted as a sample.)

4. Address.
5. Song.
6. Benediction.

THERE IS NO DEATH

BY LORD LYTTON

There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death! The dust we tread
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait, through wintry hours,
The warm, sweet breath of May.

There is no death! The choicest gifts
That heaven hath kindly lent to to earth
Are ever first to seek again
The country of their birth.

And all things that for growth or joy
Are worthy of our love or care,
Whose loss has left us desolate,
Are safely garnered there.

Though life become a dreary waste,
We know its fairest, sweetest flowers,
Transported into paradise,
Adorn immortal bowers.

There is no death! Although we grieve
When beautiful, familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking heart,
With sable garb and silent tread,
We bear their senseless dust to rest,
And say that they are "dead."

They are not dead! They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away—
They are not "lost" or "gone."

Though disenthralled and glorified,
They still are here and love us yet;
The dear ones they have left behind
They never can forget.

And sometimes, when our hearts grow faint,
Amid temptations fierce and deep,
Or when the wildly raving waves
Of grief or passion sweep.

We feel upon our fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us and our hearts
Grow comforted and calm.

And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—"there are no dead."

SERVICE AT THE GRAVE.

1. SONG.

To the maternal bosom of mother earth, we tenderly commit this empty tenement of clay, once inhabited by our loved one. These blossoms we lay upon the casket as symbols of our undying affection.

Within this casket, passionless and pale,
There is no movement of the silent form.
This mortal body answers not our hail,
'Tis deaf to love notes, mute to raging storm.

Rest! pallid form, once our dear friend's abode,
Rest, on the bosom of your mother earth,
Your guest now traverses the heavenly road,
Welcome to all mankind of mundane birth.

He has passed onward through the portal broad,
To beauteous spheres, to other loving friends,
Not to the palace of a monarch God,
But to a home where love with justice blends.

Friends, lay aside your garb of sable hue,
And wipe the tear-drops from your weeping eyes,
Your absent friend shall aid to build for you,
A regal mansion in the placid skies.

Rejoice, that in great nature's plan,
The transit death to us is kindly given,
For when on earth there dies a worthy man,
A happy soul is born in yonder heaven.

Kind earth, to thy unveiled maternal breast,
This borrowed form we tenderly restore,
In tranquil silence, guarded and caressed,
Be it thy sacred treasure evermore.[11]

INVOCATION.

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[11]From Life Triumphant, by J. Clement Smith, of Topeka, Kas.

Oh, spirit! freed from the bondage of sickness, pain and earthly limitations, console by thy presence and love these sorrowing hearts. Help them to realize that thou art not dead, art not removed to some far distant clime, but so near that at times only the thin veil of physical sight hides thy loved presence from them.

BENEDICTION.

And now may a benediction of love from the Angel world, rest and abide with you all. Amen.

PART THREE

Valuable Data for Public Workers

JOHN WESLEY THE FOUNDER OF METHODISM AND SPIRIT PHENOMENA.[12]

John Wesley, the founder of Methodism, was a firm believer in spirit phenomena. Prof. A. B. Hyde, D. D., of the Denver University, says in his work on Methodism: "During these years strange noises were heard at the Epworth parsonage. Latches were politely lifted before the family touched the door. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. A trencher on the table danced to unheard music. While at prayers the goblin gave thundering knocks and when Mr. Wesley prayed for the king, the disloyal being pushed him violently in anger. The noises were first heard in December, 1715, by Mrs. Susanna Wesley, John Wesley's mother.

Robert Southey in his life of Wesley, when speaking of these spirit manifestations, states that they continued in the Wesley family for some thirty years, commencing in 1716.

Dr. Priestly, the discoverer of oxygen, speaks of the Wesleyan phenomena as among the most remarkable in history. There is also a record of them in the Bibliotheca Topographica Britannica by Samuel Babcock."

In the Armenian Magazine in 1784, John Wesley says in part: "What pretence have I to deny well at-

[12]What Is Spiritualism? By Dr. J. M. Peebles.

tested facts, because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not. I owe them no such service. They well know that the giving up of these apparitions, is in effect, giving up the Bible; and they well know on the other hand, that if one account of the intercourse of men with spirits is admitted, their whole castle in the air (deism, atheism and materialism) falls to the ground, WITH MY LAST BREATH will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions confirmed by the testimony of all ages."

Late biographers of John Wesley omit with scrupulous care all reference to these historical facts. WHY?

THE GREAT METHODIST COMMENTATOR ADAM CLARK ON SPIRIT PHENOMENA.

Adam Clark, the distinguished Methodist Commentator, says, in commenting on Saul and Samuel, Vol. 2, page 299:

"I believe that Samuel did actually appear to Saul and that he was sent to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with God. I also believe that

there is a supernatural or spiritual world, in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world and become visible to mortals."

ABRAHAM LINCOLN AND SPIRITUALSIM[13].

"Abraham Lincoln frequently attended seances at the residence of the Lauries in Washington, D. C. The daughter was a medium. It was in this same family that Miss Nettie Coburn was entranced by spirits purporting to be Jefferson and the fathers of our country, who plead with President Lincoln to free the four million slaves held in bondage. (See Mrs. Nettie Coburn Maynard's book entitled "Abraham Lincoln a Spiritualist.") Lincoln's emancipation proclamation was the result."

LUTHER, A MEDIUM.

Luther, the founder of the Lutherian church, "saw things," and imagined that the apparition that appeared so many times to him was the devil. An inksplash is shown at the present time, caused by Luther's hurling an inkstand at this supposed Lucifer.

SWEDENBORG A CLAIRVOYANT.

Swedenborg, founder of the Swedenborgian church, was also a medium. His mediumship is too well au-

[13]Dr. J. M. Peebles.

thenticated to require substantiation in this work. Those interested may obtain his writings on the subject at almost any public library.

MEDIUMS IN THE EARLY CHURCH.

Almost all the early Christian fathers were mediums, prophecied, had clairvoyant visions, healed the sick and expelled demons. A few among the many thus gifted were Polycarp, Ignatius, Apollinaris, Montanus, Cyprian, Origen, Gregory, Augustine and others. Tertullian (160 A. D.) noted both for his eloquence and knowledge, said: "If a man calls himself a christian and cannot expel a demon, let him be put to death on the spot. "How many christians to-day are willing to undergo the same test? Cyprian, a bishop of Carthage, was a noted advocate of spiritualistic phenomena and relates a wonderful vision he experienced wherein he was shown by an apparition of his coming martyrdom. Ambrose, living in the fourth century, was entranced on the altar and when he recovered, declared that he had attended the funeral of St. Martin. It was ascertained that St. Martin expired at that very time. The first five or six centuries of Christianity were filled with accounts of miracles, angelic visions, and spirit phenomena of all kinds and it was largely through the mediumship of the saintly teachers or ministers of the gospel that this wonderful phenomena was obtained. Later through pride, oppression, and a prostitution of the things spiritual, they succeded in driving the spirit influences away; added to this they were constantly rebuked by the sight of laymen performing those apostolic works, which the

Scriptures, Tertullian and others had declared were a proof of their christianity. At last any indication on the part of the laity that they possessed mediumistic qualities was branded as evidence that they had sold their souls to the devil and from that time (sixth century) on up to the eighteenth, hundreds of thousands were burned, crushed, broke at the wheel and put to death in the most horrible manner that the ingenuity of priestcraft could conceive of, and in the name of the gentle Nazarine. In the name of all that is good and loving, WHICH seems most like the work of a devil.[14]

VALUABLE DATA ON RELIGION AND CRIME.

"It is impossible to obtain accurate statistics as to the religious belief of convicts in the various State penitentiaries. Few of the prison records contain them, the excuse being that the criminals are so untruthful that such a report would be valueless. In comparing the reports where such data is given, a better reason is gained for the omission. The showing is overwhelming against the religious side. At least nine-tenths claim to have been reared under religious instruction and to have been members of some religious sect[15]." In the St. Louis Republic of March 29th, 1908, the following was

[14]The author wishes to acknowledge his indebtedness for the above information to "Seers of the Ages," by Dr. J. M. Peebles.

[15]Hudson Tuttle.

published as being taken from the biennial report of the Warden of the State Peneteniary at Jefferson City, Mo., for the year 1905-06:

Baptists	447
Methodists	378
Catholics	321
Non-believers	310
Quaker	1
Christian Science	1

NO SPIRITUALIST.

In England a complete record is kept, as the following table taken from the record of the Home Office for the year 1905-06 will show. The figures are startling:

The Home Office last year reported that the number of prisoners in his majesty's prisons in England and Wales numbered 21,580. Of these 16,089 were Church of England, 4.397 Roman Catholics, 257 Jews, 352 Wesleyans, 8 New Methodists, 65 primitive Methodists, 5 Bible Christians, 8 United Methodists, 2 Methodist Free Church , 29 Calvinistic Methodists, 53 Congregationalists, 79 Presbyterians, 132 Baptists, 11 of the Salvation Army, 13 Unitarians, 1 Quaker, 1 Plymouth Brethren, 1 Christian Brethren, 4 Greek Church, 19 Lutherans, 1 Waldensian, 3 Mohammedan and Buddhist, 22 Atheists, 26 with no religion, 1 not ascertained, and **1 SPIRITUALIST!**

In Scotland by the same day's report, there were in prisons and police cells 1,724 Presbyterians, 918 Roman Catholics, 146 Episcopalians, 1 Lutheran, 5 Jews, 2,857 in all and **not one Spiritualist!**

"These statistics appear to have been gathered with great care, and are remorseless in the evidence they furnish. It would be well for Spiritualists to preserve these figures, and hold them up when the opposition charges their Cause with being demonic and leading to imbecility and crime."[16]

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[16]Hudson Tuttle.

RELIGION AND INSANITY.

The State Board of Control of Charitable Institutions of Kansas has issued an official report, in which the close connection between religion and insanity is very conclusively shown. There have been a long series of revivals in the State during the past year (1906) and a wave of insanity has followed the religious excitement. Mr. H. C. Bowman, a member, says: "Insanity seems to have followed the religious revivals like an epidemic. Reno County, where there was a protracted revival early last year, sent thirty-two insane people to the State asylum at Topeka in twelve months. I find this epidemic of insanity has followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita and other places." The assertion has so often been made that Spiritualism, its study and investigation leads to insanity, that the above data is given as showing the narrowness of the position taken by so many of the orthodox ministers. The instances of religious fanatics who have killed and committed all manner of revolting crimes are innumerable. It were, however, as unjust to blame religion per se for these deplorable occurences as it is to blame Spiritualism per se for the individual crimes and abuses committed by some claiming to be spiritualists. As a matter of fact, most of this class are too ignorant and superstitious to realize that Spiritualism or any other true religion teaching spiritual unfoldment are unalterably opposed to crime, ignorance and superstition. With the true Spiritualist all is natural, there can be nothing supernatural. Miracles,

etc., are relegated to the ignorant, superstitious past. A true Spiritualist is the last person on earth to become insane through emotion, being one who delights in the study and investigation of Nature and her laws, which invariably lead to self regulation, based on reason.

BIBLICAL QUOTATIONS YOU MAY NEED IN YOUR TEACHING OF SPIRITUALISM

Materialization.

Genesis iii:8.
Genesis xviii:1; xxxii:24.
Exodus xxiv:10, 11.
Ezekiel xi:9.
Daniel v:5.
Luke xxiv:15, 16, 29, 30, 31.
John xx:19, 30.
Luke xx:30, 31.

Spirit Writing.

II. Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing.

Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.

Exodus xix:13, 16, 19.
Exodus xx:18.
Revelations i:10.

Trance.

Genesis xv:12, 17.
Daniel viii:18.
Daniel x:9.
Acts ix:3, 9.
Acts xxii:17.
II. Cor. xii:2.

Healing—Old Testament.

Numbers xxi:8, 9.
II. Kings v:1, 14.
I. Kings xvii:17, 24.
II. Kings iv:18, 37.

Disciples Charged to Heal the Sick.

Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick.

Acts xiv:8, 10.
Acts iii:1, 8.

Healing: New Testament—Jesus the Healer.

Matt. viii: 5, 13.
Matt. xii:10, 13.
Luke xiv:2, 4.
Mark iii:2, 5.
Luke v:17, 25.
John iv:47, 54.
Luke ix:11.

Gifts of Healing.

I. Cor. xii:9, 28.

Healing by Magnetized Articles.

II. Kings iv:29.
Acts xix:11, 12.

Independent Spirit Voices.

Deut. ix:12, 13.
I. Samuel iii:3, 9.
Ezekiel 1:28.
Matt. xvii:5.
John xii:28, 29, 30.
Acts 7:30, 31.
Acts 9:4, 7.
Acts 11:7, 8, 9.

Spirit Levitation.

I. Kings 18:12.
Ezekiel 3:12, 13, 14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests.

Genesis 24:14, 19.
Exodus 4:14, 31.
Judges 6:36, 40.
I. Sam'l 1:10, 11, 17, 26, 27.
I. Sam'l 10:2, 6, 9, 10.

Spirit Communications in Dreams.

Job 33:15.
Joel 2:28.
Genesis 28:12.
Genesis 31:24.
Genesis 37:5.
Genesis 41.

—From Progressive Thinker.

TRUE HISTORICAL FACTS CONCERNING THOMAS PAINE[17].

For Use in Paine Memorial Service.

The author feels that no apology will be necessary for the introduction in this work of the real facts concerning the life and death of that "Author-Hero" of the Revolution, Thomas Paine. "The educated ignorance in this country concerning Paine is aston-

[17]Compiled from "Life of Thos. Paine," by Moncure Daniel Conway; from articles by Geo. T. Bruce, Hudson Tuttle; also from article published in New York Morning Telegraph, July 22, 1906.

ishing. The deliberate efforts to suppress or pass over with meagre perfunctory notice the true facts concerning this patriot, is a sad commentary on the justice and gratitude of a Nation toward one to whom it is indebted as much as any other one individual for its freedom. Especially is this the case with religious writers, who with narrow, fanatical bigotry, willfully distort and misrepresent his character, teachings and death, pursuing him with their hate and venom even beyond the grave."

Thomas Paine was NOT an atheist. On the first page of his "Age of Reason," he wrote: "I believe in one God and no more." His will closes with the words: "I die in perfect composure and resignation to the will of my creator—God."

Tracts of all kinds have been written and published without the truth or falsity of the statements contained therein being sifted as one would naturally expect from those engaged in the work of uplifting humanity in the name of the Nazarine. One published by the American Tract Co., entitled: "Don't Unchain the Tiger," states that the "Age of Reason" manuscript was submitted by Paine to Benjamin Franklin, who returned it with a letter, from which the following is quoted: "I would advise you not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what will they be without it?" As Franklin died in 1790 and the first part of the "Age of Reason" was written in 1793 further comments are unnecessary.

"From another tract entitled, "Will the old book (the Bible) stand?" by Mrs. Mary Benjamin, we quote the following: "I was invited by a distant connection * * * to go and see Thomas Paine on his death bed. The scene was to me appalling, and I wished to leave at once. I remember him as he lay, his head near the door we entered, his glaring eyes, uttering imprecations apparently in agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many there) he called on Jesus Christ for mercy and next blasphemed."

Almost the same statement was made recently by a Rev. Dr. Richard Orme Flinn, pastor of a Presbyterian Church at Atlanta, Ga. "This death scene has been repeated so many times by the orthodox, they probably begin to believe it true and place confidence in the statement of this unknown Mary who was so opportunely present, where no one was allowed to come."

From the "Life of Thomas Paine," by Moncure Daniel Conway, we quote, in part: "Paine's mind was active up to the last. Shortly before death he made a humorous remark to Dr. Romaine and passed out tranquil. When he knew his illness was mortal, he solemnly re-affirmed his opinions as written in the "Age of Reason" in the presence of Madam Bonneville, Dr. Romaine, Mr. Haskin, Captain Pelton and Thomas Nixon. (See certificate of Nixon and Pelton to Cobbett. Vale, page 177.) On the 8th day of June, 1809, about nine o'clock in the forenoon, he expired, almost without a struggle."

"Most hostile accounts are mere repetitions of those written by George Chalmers and James Cheetham. The first was published in 1791 under the title: "The life of Thomas 'Paine," by Francis Oldys, A. M., of the University of Pennsylvania, an imposing pseudonym, as Chalmers had no connection with the University or any such degree. Sherwin (1812) states that he admitted having received £500 from Lord Hawkbury, in whose bureau he was clerk, for writing the book. Cobbett's biographer, Edward Smith, describes the book as "one of the most horrible collections of abuse which even that venal day produced." Chalmers tracked 'Paine in England with enterprise, but there were few facts that he did not manage to twist and distort into his strand of slander."

"James Cheetham's "Life of Thomas Paine" appeared in 1809, not long after Paine's death. The cause of Cheetham's enmity was the discovery by Paine that he was betraying the Jeffersonian party while his paper (the American Citizen) was enjoying its official patronage. His exposure of the editor was remorseless; the editor replied with personal vituperation and Paine was about to institute a suit for libel when he died. Cheetham's book is one of the most malicious ever written and nothing in it can be trusted."

Thomas Paine was born in Thedford, England, January 29, 1737. At the age of 37 he journeyed to

London to advance his then not flourishing prospects. While there he met Dr. Benjamin Franklin, who advised him to locate in America because of the greater opportunities afforded a man of his mental attainments. Franklin offered him letters of introduction to people of prominence in the colonies, which Paine accepted with gratitude and sailed for America in the latter part of the year 1774.

Soon after his arrival he was offered and accepted the position of assistant editor of the Pennsylvania Magazine, in which position he proved himself to be one of the greatest writers and thinkers of the day. His first article was an attack on the institution of human slavery, which created a great sensation. At that time both press and clergy taught that slavery was a divine institution, countenanced of God. In less than a week the first anti-slavery society of America was formed in Philadelphia. The next article was on the barbarousness and uselessness of dueling. His third was an eloquent protest against cruelty to animals. His fourth, the first plea for the rights of women ever printed in America. The Christian churches of to-day agree with the man who was in advance in humanitarianism of the Christian Church of that period and whom she yet refers sneeringly to as "Tom Paine the Atheist."

Paine was said to have been the real author of the "Declaration of Independence," and many books have been written to prove his authorship; the most notable being the two written by Van Buren Denslow and Wil-

liam Henry Burr. Whether or not this claim is authenticated, this much is certain, that when such men as Washington, Jefferson, Franklin and others were uncertain as to how to proceed in order that the rights of the colonists might be preserved and were still urging patience and peace, Paine startled the world with his pamphlet "Common Sense," in which he boldly declared himself to be for Independence, using for the first time the term now so common—THE FREE AND INDEPENDENT STATES OF AMERICA.

The copyright of this pamphlet, which would have made him independently rich, as it had an unprecedented sale, was turned over to the colonies. Paine not only received no money from the sale, but there is a bill in existence showing that he bore part the expense of printing same. He always said that he had no desire to make money out of his politics and religion. The effect of "Common Sense" on the colonists may be judged by the following:

"Have you seen the pamphlet, 'Common Sense?' asked Major General Lee in a letter to Washington; I never saw such a masterly irresistible performance. It will, if I mistake not, in concurrence with the transcendent folly and wickedness of the ministry, give the *coup de grace* to Great Britain. In short I own myself convinced by the arguments of the necessity of separation."

General Washington, in a letter to Joseph Reed, January 31, 1776, says: "A few more such flaming arguments as were exhibited at Falmouth and Norfolk

added to the sound and unanswerable reasoning contained in the pamphlet 'Common Sense,' will not leave numbers at a loss to decide on the propriety of a separation."

"That book ('Common Sense')," says Dr. Rush, "burst forth from the press with an effect that has rarely been produced by types and paper, in any age or country."

When the war broke out Paine shouldered a gun and went to the front as a common soldier. During this period, he rendered valuable aid, at one time going down the river in an open boat past the enemy's works on a mission for the army. When the fate of the colonists hung in the balance and general reverses, privations and suffering tended to make all pessimistic as to the outcome, Paine revived the drooping spirits of the patriots by "The Crisis," a succession of pamphlets, written on the drum head at night by the light of a camp fire and printed on brown paper when no other could be secured. "These were read at the head of regiments and aroused the despairing patriots like the peal of a trumpet. The first one began with the memorable words, 'These are the times that try men's souls.' Never in the world's history were more stirring calls ever made. They were veritable battle cries of freedom."

"Paine also served for a time as aide to General Green. He was then appointed secretary of Foreign Affairs Committee of Congress, a position similar to that of Secretary of State at the present time. "The discovery of what he considered perfidy on the part

of Silas Deane caused Paine to expose that gentleman, and, unfortunately, he was considered to have divulged a committee secret. The outcry against Deane was caused by the fact that Paine thought he was betraying his country's interests, which idea was borne out by later developments, but Deane's friends raised such a disturbance that Paine resigned. He was next made clerk of the Pennsylvania Assembly. He helped write the constitution of that State, which became a model for others. When the colonies were practically bankrupt and Washington was calling for money, Paine wrote a fiery article proposing a popular subscription which he headed with his whole year's salary. As a result, an immense sum for that day was raised and the crisis was averted."

"At a later date, when financial stringency again came, he proposed seeking a loan from France. His plan was approved, and Colonel Laurens was sent to look after the matter, Paine accompanying him as private secretary."

"At the close of the Revolution Paine was presented with a farm at Bordentown, N. J., and another at New Rochelle, N. Y. The cottage on the New Rochelle place still stands, but the farm has been sold and divided up into city lots."

"At one time the Legislature of Virginia proposed to vote Paine a sum of money for his services, but notwithstanding this promise he published a pamphlet called "Public Good," for the reason that he believed that Virginia was not treating properly the western

territory that belonged to her, and as a result the gift was not voted. There are few greater examples of unselfish devotion to duty than this."

"Paine might have settled down and enjoyed the honor and gratitude of America, but the French Revolution was coming on. and he hurried to Europe. Franklin once said, "Where Liberty is, there is my country." Paine quickly responded, "Where Liberty is not, there is mine." France needed him, and he heard the call. In the meantime he had been working hard on the invention of a suspension bridge, the principle of which was utilized later."

"Hurrying to France, he participated in the first moves of the Revolution. At one time he with others issued an address and placarded Paris and that Capital was stirred as America had been previous. He also had a part in the preparing of "The Declaration of Rights" and other documents."

"Going to England in connection with his bridge, he was incensed by Burke's attack on the French Revolution and wrote a reply, the famous "Rights of Man." This book had the same unprecedented sale in England that "Common Sense" had had in America. The younger Pitt, then at the head of the government, said that if combatted it would have caused a revolution in in Great Britain. The sale of the book was prohibited, and a warrant issued for the author's arrest. Paine, however, escaped to France, where he was received with a frenzy of enthusiasm, being elected to the national convention from four different districts. There he served with distinction, allying himself with

the conservative element, termed Girondists. His opposition in the face of almost certain death to the execution of the king is one of the grandest instances of devotion to principle in the history of man. "Kill the monarchy but spare the man" was his plea before the convention. For this he was imprisoned and sentence to death, escaping only by an accident."

While in prison awaiting sentence, he began writing "The Age of Reason," designed to emancipate the human mind from the horrible superstitious concepts of religion and Deity then, and to a great extent now, taught by the Christian churches. Paine's purpose was to teach the masses to study, investigate and THINK for themselves, knowing that by so doing they would ultimately work out their own salvation, mentally as well as physically.

"Had this book never been written and its author been as 'discreet' in religious matters as were his fellow free thinkers, Washington, Jefferson, Franklin and others, Paine would have gone to his grave one of the best loved men in the history of the world. The base ingratitude heaped upon the memory of Paine by historians and theologians, for the honest expression of his religious opinions, shows how bigotry can love falsehood, and with what shameless zeal it can invent lies and torture truth, in order to obliterate the glory and smirch the character of him who stands in the way of its power. No one not a human monster or gangrened with bigotry, can read Paine's life story without indignation, grief and a knowledge of the great debt humanity owes him."

PART FOUR

Selected Poems

PAINE'S INTERVIEW WITH ST. PETER.

By C. Fanny Allyn.

John Calvin sat in heaven one day quite wearied out with song,
His harp-strings rather frail and worn, he'd played one tune so long;
His crown was slightly tarnished and his robe thin 'round the knees,
He was talking with St. Peter, who was counting up his keys.
For the murder of Servetus, he'd received forgiveness grand,
And now as a musician, he helped the heavenly band.
Up to the pearly gates there came a man of kindly mien;
Freedom was in his earnest eyes and countenance serene.
St. Peter stepped to question him, when Calvin spied the man,
And a flash of pious anger rose and o'er his features ran;
Don't let him in St. Peter, he whispered quick and low,
It's that arch heretic, Tom Paine, just send him down below.
And good old Peter whispered back, that's very easy done.
Then said: O soul, did you believe in God, the Three in one?
Paine answered (smiling as he bowed) that's strange to ask of me,
Sincerely I believed in God—but three times one are three;
At least that's mathematics as it was taught to me;
Your Moses, Job and Abraham and Father Jacob old,
Knew but one God and yet I hear they're gathered in the fold.
Peter looked stern: Did you not drink? Paine laughingly said yes,
But Lot and Noah beat me there, I honestly confess.

Umph, did I hear or did I not, that some thro' you met loss?
Paine said: No, friend, you've mixed me with the thief upon the cross.
Paine was your marriage legalized when on your earthly way?
Ah yes, far more than Adam's was, I'm very glad to say.
Not being after God's own heart or in King David's clime,
Both common sense and Nature taught, but one wife at a time.
Indeed, I thought your Solomon was guilty of a crime.
St. Peter frowned, but asked again: Did you not help by pen,
A war that murdered day by day, a king's most loyal men?
Yes, Paine replied: but still I thought as Joshua was here,
Jepthah, Calvin and Constantine, that need not interfere.
But you rebelled, said Peter; your king you dared deny!
Paine stood in listening attitude, then seemed to draw a sigh—
Said: Sir I beg your pardon, but just then I seemed to hear
The crowing of a barn-yard fowl, THREE times quite loud and clear.
Here Peter blushed and stammered out: We'll let that matter go,
It's not worth while to talk too much of incidents below.
Why come you here where holy ones around the throne convene,
The souls who were by faith redeemed like ancient Constantine?
Good saint, I strolled this way to find an Ethan Allen true,
Whose "Oracles of Reason" gave the truth to public view;
Copernicus, Voltaire and Burns and Galileo grand,
A Bruno and—Servetus, too—I'd like to grasp each hand.

Here Calvin's crown fell on one side, he sprang so quick to go;
His harp fell down and broke a string and hit St. Peter's toe,
On which the good saint jumped aside and Gabriel flew in sight,
Picked up John Calvin's harp at once and fixed his crown on right.
Vengeance is mine, I will repay, said Calvin, very white.
When peace was once again restored, then Peter said to Paine:—
These men you mentioned had their doubts, so could not here remain.
Thanks, but before I seek them please let me understand
What good works saints are doing now, within the heavenly land?
Works? There's no works, no night, no sun, 'tis always Sabbath day;
No marriage—for God's servants serve—upon their harps they play.
List, said the saint, and hear them now, they praise their Lord and King;
Around the throne of God they bow, and sing and sing and sing,
"When they've been here ten thousand years—bright shining as the sun,
They've no less days to sing God's praise, than when they first begun."
A look of great compassion crept o'er Paine's manly face.
Excuse me, then, I'll waste no time around this dismal place;
Poor prisoned souls, they MUST be saved, how weary they must be,
Again "The Crisis" shall appear to set the captives free.
With rapid steps he strode away, the poor astonished saint
Looked after him in dire dismay, and seemed about to faint.

* * * * * * *

Years since have passed, but in that time (in confidence, I'm told)
They're running trains from Sheol now to Heaven's streets of gold;
The round trip tickets from above are selling very slow;
But that's the only kind that sell from station L below;
For one day when Hypatia spoke, friend Luther ventured down,
He liked so well he took a house, sent back his harp and crown,
Then telegraphed like this:—St. John, come down and see us here,
Bring all your friends and plan to stay—you'll like the atmosphere.
The brightest women, bravest men were doomed in hell to roam,
And thro' their great humanity, have made this home, sweet home.
Science has studied every law, until each house and street
Is made divine and beautiful—by Utilizing Heat,
All that uplifts the mental life is here unfolded free;
Inventions, industries and arts on every hand you see,
Till every one lives for their best in mental liberty;
No creed but Nature's laws are known, one motto's understood—
"The whole world is our country, our religion doing good!"
With this alone as moral guide, in this progressive school,
You'll see at once we learn to act each day the golden rule.
Bring Matthew, Mark and Luke and James, and all the women tell,
For they'll rejoice. Come soon and meet, Your old friend Martin L.

* * * * * * * *

This is the reason why you find the orthodox of late
Allow the liberals often now to enter heaven's gate,
For times are dull and quiet there—the angel choir is thin,
And "true as Genesis," I'm told by one who entered in,
There's splendid signs on every hand he honestly affirms,
That read:—To Let: These mansions fair, on very easy terms.

'TIS EASIER TAKING HOLD OF HANDS.

By Lucy Larcom.

The little children on the stairway,
Cased in a slippery glare of sleet,
By post and railing vainly clamber,
Slight hold is there for baby feet.
High in the cold air swings the school bell,
Come up! Come up! Its clang commands,
A quick thought flies from lips to fingers,
'Tis easier taking hold of hands.

Now laughter lights their rosy faces,
Stout arms the faltering stragglers lift,
Now all at last have won the threshold,
And out of sight within they drift,
Flinging back bloom upon the snow wreaths,
The blank white world reflects their smile,
Their word has cleared for us a pathway,
Tho' Alps of ice the high road pile.

We all are children on the stairway,
Weary of vain attempts to climb,
Or strong ourselves forgetting others,
While silvery peals of duty chime.
High in the echoing heavens above us,
And welcome we or dread the call,
Upon the steps we may not linger,
Ascend we must, slide back or fall.

Whose is the fault, if this one stumbles?
If that laments a hopeless bruise,
Or if another sits despairing?
Yours, mine, who timely aid refuse.
Small honor to go up unhindered,
While a tired brother by us stands,
The little children, they shall teach us,
'Tis easier taking hold of hands.

Still up and down on virtue's ladder,
Unnumbered beings come and go,
With faces turned to neither darkness,
Or sunned with a celestial glow.
The truants out of duty's heaven,
The white and dazzling seraph band,
Are brethren still and struggling upward,
'Tis easier taking hold of hands.

THE TWO CATERPILLARS.

And the Divine Lesson They Taught.

Two caterpillars crawling on a leaf
By some strange accident in contact came;
Their conversation, passing all belief
Was the same argument, the very same,
That has been proed and conned from man to man
Yea, ever since this wondrous world began.
The ugly creatures, deaf and dumb and blind,
Devoid of features that adorn mankind,
Were vain enough, in dull and wordy strife,
To speculate upon a future life.

The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope,
Said number one: "I'm sure of our salvation."
Said number two: "I'm sure of our damnation.
Our ugly forms alone would seal our fates,
And bar our entrance through the golden gates.
Suppose that death should take us unawares,
How would we climb the golden stairs?
If maidens shun us as they pass us by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed
That leaves us so forlorn and so unpitied.
Perhaps we've been ungrateful, unforgiving.
'Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God who doomed us crawl the earth,
A prey to every bird that's given birth,

Forgive our captor as he eats and sings
If we can't skim the air, like owl or bat,—
A worm will turn, for a' that."

They argued through the summer; autumn nigh,
The ugly things composed themselves to die;
And so, to make their funeral more complete,
Each wrapped himself in his little winding-sheet.
The tangled web encompassed them full soon;
Each for a coffin made him a cocoon.
All through the winter's chilling blast they lay,
Dead to the world, aye, dead as human clay.

Lo, spring comes forth with all her warmth and love!
She brings sweet justice from the world above.
She breaks the chrysalis, she resurrects the dead;
Two butterflies ascend, encircling her fair head.
And so this emblem shall forever be
A sign of immortality.

—Joe Jefferson.

WHAT FOUR MEN SAID.

Sam. Walter Foss.

They sat and they talked where the cross roads meet,
Four men from the four winds come,
And they talked of the horse, for they loved the theme,
And never a man was dumb.
The man from the North loved the strength of the horse,
And the man from the East his pace,
And the man from the South loved the speed of the horse,
And the man from the West his grace.

So these four men from the four winds come,
Each paused awhile in his course
And smiled in the face of his fellowman
And lovingly talked of the horse.
Then these men parted and went their ways,
As their different courses ran;
And each man journeyed with peace in his heart,
And loving his fellowman.

They met next year where the cross-roads meet
Four men from the four winds come,
And it chanced, as they met, that they talked of God,
And never a man was dumb.
One imaged God in the shape of a man,
A spirit, one did insist;
One said that Nature herself was God,
One said that He didn't exist.

But they lashed each other with tongues that stung,
That smote as with a rod;
Each glared in the face of his fellowman
And wrathfully talked of God.
And then they parted and went their ways,
As their different courses ran,
And each man journeyed with war in his heart,
And hating his fellowman.

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the record of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Tho deep in mire, wring not your hands and weep:
I lend my arm to all who say, "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet toward heaven.

—Walter Malone.

A PRAYER.

I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's spree,
An old time supper it is going to be;
I've dressed three dolls too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time;
I have no wish to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children roam the streets from morn till night,
I have no time to teach them to do right.
But Thou, O Lord, considering all my cares,
Wilt count them righteous, also heed my prayers.
Our chicken supper bless and minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise;
Because I've chased these merchants till they hid
When e'er they saw me coming,—yes, they did.
Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
May our whist club be to Thy service blest;
The dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls—Amen.

—From "The Philistine."

A DARK CLOUD AND ITS SILVER LINING.

By John G. Whittier.

In the Minister's morning sermon
He told of the primal fall,
And how, henceforth, the wrath of God
Rested on each and all.

And how, of His will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto.

And after the painful service,
On that pleasant, bright first day,
He walked with his little daughter
Thro' the apple bloom of May.

Sweet in the fresh green meadow
Sparrow and blackbird sung;
Above him its tinted petals
The blossoming orchard hung.

Then up spake the little maiden,
Treading on snow and pink,
"O father; these pretty blossoms
Are very wicked I think.

"Had there been no Garden of Eden,
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the Father answered,
"By His decree men fell;
His ways are in clouds and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He were kind and gentle—
Kind and loving as you.

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes, uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one,
Had he erred in his life-long teachings
And wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned on his lips again.

LITTLE BREECHES.

I don't go much on religion,
  I never ain't had no show;
But I've got a middlin' tight grip, sir,
  On the handful o' things I know.
I don't pan out on the prophets,
  And free-will and that sort of thing,
But I believe in God and the angels,
  Ever sence one night last spring.

I come into town with some turnips,
  And my little Gabe come along—
No 4-year-old in the country
  Could beat him for pretty and strong,
Peart and chipper and sassy,
  Always ready to swear and fight—
And I'd larnt him to chew terbacker,
  Jest to keep his milk teeth white.

The snow come down like a blanket
  As I passed by Taggart's store;
I went in for a jug of molasses
  And left the team at the door.
They scared at something and started—
  I heard one little squall,
And hell-to-split over the prairie
  Went team, Little Breeches and all.

Hell-to-split over the prairie!
  I was almost froze with skeer;
But we rousted up some torches,
  And searched for 'em far and near.
At last we struck hosses and wagon,
  Snowed under a soft white mound,
Upset, dead beat—but of little Gabe
  No hide nor hair was found.

And here all hope soured on me,
  Of my fellow-critters' aid—
I jest flopped down on my marrow bones,
  Crotch deep in the snow, and prayed.
By this the torches was played out,
  And me and Isrul Parr
Went off for some wood to a sheepfold
  That he said was somewhar thar.

We found it at last, and a little shed
  Where they shut up the lambs at night.
We looked in, and seen them huddled thar,
  So warm and sleepy and white.
And thar sat Little Breeches and chirped,
  As peart as ever you see,
"I want a chaw of terbacker,
  And that's what's the matter with me."

How did he get thar? Angels.
  He could never have walked in that storm,
They jest scooped down and toted him
  To whar it was safe and warm.
And I think that saving a little child,
  And bringing him to his own,
Is a derned sight better business
  Than loafing around the throne.

—By John Hay.

STAINS.

The three ghosts on the lonesome road
  Spake each to one another,
"Whence came that stain about your mouth
  No lifted hand may cover?"
"From eating of forbidden fruit,
  Brother, my brother."

The three ghosts on the sunless road
  Spake each to one another,
"Whence came that red burn on your foot
  No dust or ash may cover?"
"I stamped a neighbor's hearth-flame out,
  Brother, my brother."

The three ghosts on the windless road
  Spake each to one another
"Whence came that blood upon your hand
  No other hand may cover?"
"From breaking of a woman's heart,
  Brother, my brother."

"Yet on the earth clean men we walked,
  Glutton and Thief and Lover;
White flesh and fair it hid our stains
  That no man might discover."
"Naked the soul goes up to God,
  Brother, my brother."
  —Theodosia Garrison, in Scribner's Magazine.

THE SONS OF MARTHA.

By Rudyard Kipling.

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The Sons of Mary seldom bother, for they have inherited that good part,
But the Sons of Martha favor their mother of the careful soul and the troubled heart;
And because she lost her temper once, and because she was rude to the Lord, her Guest,
Her Sons must wait upon Mary's Sons—world without end, reprieve, or rest.

It is their care in all the ages to take the buffet and cushion the shock;
It is their care that the gear engages; it is their care that the switches lock;
It is their care that the wheels run truly; it is their care to embark and entrain,
Tally, transport, and deliver duly the Sons of Mary by land and main.

They say to the mountain, "Be yet removed!" They say to the lesser floods, "Run dry!"
Under their rods are the rocks reproved—they are not afraid of that which is high.
Then do the hilltops shake to the summit; then is the bed of the deep laid bare,
That the Sons of Mary may overcome it, pleasantly sleeping and unaware.

They finger Death at their glove's end when they piece and repiece the living wires,
He rears again the gates they tend; they feed him hungry behind their fires.

Early at dawn ere men see clear they stumble into his terrible stall,
And hale him forth like a haltered steer, and goad and turn him till evenfall.

To these from birth is belief forbidden; from these till death is relief afar,—
They are concerned with matters hidden,—under the earth line their altars are.
The secret fountains to follow up, waters withdraw to restore to the mouth,—
Yea, and gather the floods as in a cup, and pour them again at a city's drouth.

They do not preach that their God will rouse them a little before the nuts work loose;
They do not teach that His Pity allows them to leave their work whenever they choose.
As in their thronged and the lightened ways, so in the dark and desert they stand,
Wary and watchful all their days, that their brethren's days may be long in the land.

Lift ye the stone, or cleave the wood, to make a path more fair or flat,—
Lo! it is black already with blood some Sons of Martha spilled for that.
Not as a ladder from Earth to Heaven, not as an altar to any creed,
But simple service, simply given to his own kind, in their common need.

And the Sons of Mary smile and are blessed—they know the angels are on their side.
They know in them is the Grace confessed, and for them are the Mercies multiplied.
They sit at the Feet, and they hear The Word—they know how truly the Promise runs,
They have cast their burden upon the Lord, and—the Lord He lays it on Martha's Sons.

JIM BLUDSOE.

Wall, no! I can't tell where he lives,
  Because he don't live, you see;
Leastways, he's got out of the habit
  Of livin' like you and me,
Whar have you been for the last three years
  That you haven't heard folks tell
How Jimmy Bludsoe passed in his checks,
  The night of the "Prairie Belle?"

He warn't no saint—them engineers
  Is all pretty much alike—
One wife in Natchez-under-the-Hill,
  And another one here in Pike.
A careless man in talk was Jim,
  And an awkward man in a row—
But he never pinked, and he never lied—
  I reckon he never knowed how.

And this was all the religion he had—
  To treat his engine well;
Never be passed on the river;
  To mind the pilot's bell;
And if ever the "Prairie Belle" took fire,
  A thousand times he swore
He'd hold her nozzle agin the bank
  Till the last soul got ashore.

All boats has their day on the Mississipp'
  And her day came at last—
The Movaster was a better boat,
  But the Belle, she wouldn't be passed,
And so came a tearin' along that night,
  The oldest craft on the line,
With a nigger squat on her safety valve,
  And her furnaces crammed, rosin and pine.

The fire bust out as she cleared the bar,
And burst a hole in the night,
And quick as a flash she turned and made
For that willer-bank on the right.
Ther' was runnin' and cursin', but Jim yelled out
Over all the infernal roar,
"I'll hold her nozzle agin the bank
Till the last galoot's ashore."

Thro' the hot black breath of the burnin' boat
Jim Bludsoe's voice was heard,
And they all had trust in his cussedness,
And knowed he would keep his word,
And sure's you're born, they all got off
Afore the smokestacks fell.
And Bludsoe's ghost went up alone
In the smoke of the "Prairie Belle."

He warn't no saint—but at judgment
I'd run my chances with Jim
'Longside of some pious gentlemen
That wouldn't shook hands with him.
He'd seen his duty a dead sure thing,
And went fer it thar and then;
And Christ ain't a-going to be too hard
On a man that died for men.

—By John Hay

LIFE TRIUMPHANT.

The mill is silent, but the living stream
Flows ever onward to the silent sea;
The setting sun has lost no radiant beam,
The stars are transient in obscurity.

All worlds revolving far through endless space,
Though shaded oft are ever known to glow,
There is no pause in time's eternal race
In the far heavens, or on this sphere below.

That wondrous power we call mysterious life,
Unseen, unheard, builds, moves and fashions all.
Worlds clash, stars fall, and forms are lost in strife
But life can never fade, nor clash, nor fall.

By force involuntary, all its own,
Life builds the form we call an earthly man;
'Tis but a resting place, a transient throne,
Abandonment was destined in its plan.

Life has no rude beginning and no end,
Its changes are but evolution's toil,
Forces all powerful with its movements blend,
And baneful evils from its sight recoil.

Perhaps this wondrous power, supremely great,
Gives the vast concave its cerulean hue,
Assigns all stellar world, their routes and fate
And moves all systems, placid ether through.

We know not where beyond the silent tomb
This human life may fix its domicil,
But fondly trust that, freed from fear or gloom,
Love, winsome love, shall guide our beings still.

It is not cruel that the vital force
Should leave the forms of those we loved so well;
Life is most gracious, and most true its course,
Grieve not, at falling clod nor tolling bell.

Clasping the rose bud's tender living germ
We've seen the springtime's early melting world
A prophecy supreme, we may affirm,
Of future bloom and loveliness untold.

But in this casket, passionless and pale,
There is no movement of the silent form.
This mortal body answers not our hail,
'Tis deaf to love notes, mute to raging storm.

Rest! pallid form, once our dear friend's abode,
Rest, on the bosom of your mother earth,
Your guest now traverses the heavenly road,
Welcome to all mankind, of mundane birth.

He has passed onward through the portal broad,
To gorgeous spheres 'midst other loving friends,
Not to the palace of a monarch God,
But to a home where love with justice blends.

Friends, lay aside your garb of sable hue,
And wipe the tear-drops from your weeping eyes,
Your absent friend shall aid to build for you
A regal mansion in the placid skies.

Rather rejoice, and in great nature's plan,
Know that the transit, death, is kindly given
For when on earth, there dies a worthy man,
A happy soul is born in yonder heaven.

Kind earth, to thy unveiled maternal breast,
This borrowed form we tenderly restore,
In tranquil silence, guarded and caressed,
Be it thy sacred treasure evermore.

—J. Clement Smith

Topeka, Kansas.

THE WOMANHOOD OF MAN.

By Captain Jack Crawford.

There is gold in every fibre
Of the womanhood of man;
It has ebbed and flowed in blood and tears
Since this old world began,
From the veins and souls of heroes
And of heroines, since the day
When women wept and Jesus died
To wash our sins away.

I am just an optimistic,
Reckless broncho sort of chap;
Though I stand for peace and justness
I am always in a scrap,
But my ancestors were fighters
Since red warfare first began,
And my only saving grace is
In the Womanhood of man.

I have prospected for treasure
In the gold-lands of the West,
I have driven many a tunnel
In the mountain's rugged breast
And I've found each little leader
From bedrock to surface pan,
Was a mother-loaded magnet
From the Womanhood of Man.

I have sunk down to the bedrock
In a wayward brother's soul,
When the whispered name of "Mother"
Caused the God-sent tears to roll
From a seeming barren desert
Down the cheeks, all bronzed with tan;
It was God's assay for "colors"
In the Womanhood of Man.

I have tested modest manhood
In the fiery front of war,
I have analyzed the metal
In the blood of many a scar,
And have found the lion-hearted,
Whole-souled hero of the clan
Was the optimistic product
Of the Womanhood of Man.

If you want to find the metal
That is twenty karats fine,
You must prospect on the surface
Ere you sink to strike the mine,
But you'll find it in the tailings
If you'll test them with the pan—
Find the gold of strenuous manhood
In the Womanhood of Man.

I would rather face the music
When the wild Apaches yell,
Rather face the hell of battle
Amid storms of shot and shell,
Than suppress the tears of gladness,
Or of sadness, while I can
Realize they are the essence
Of the Womanhood of Man.

'Tis the womanhood of manhood
That is always reaching out;
It has been my lone companion
While on many a dangerous scout,
And wherever fate may place me
I shall do the best I can
To be worthy of the manhood
Of the Womanhood of Man.

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