



THE SECULAR PRESS.

INTERESTING ITEMS OF A PHENOMENAL NATURE GATHERED FROM VARIOUS PAPERS.

THE following items from the secular press are only a small portion of the cullings from a "drop in the bucket" of the recorded phenomena directly in line with our grand spiritual philosophy:

KEEP SPOOKS IN THEIR FAMILIES.

The belief in death omens peculiar to certain families outside of Ireland has long been a fruitful source of superstition, and has been embodied in many a strange legendary romance. Such family forewarnings of death are of a most varied description.

An ancient Roman Catholic family in Yorkshire, by the name of Middleton, is supposed to be apprised of the death of any of its members by the apparition of a Benedictine nun; and Sir Walter Scott in his "Peveril of the Peak" tells how a certain spirit is commonly believed to attend on the Stanley family, warning them by uttering a low, hoarse, shriek, of some approaching calamity, and especially weeping and bemoaning herself before the death of any person of distinction belonging to the family. In his "Waverley," too, he alludes to the Bodach Glas, or dark gray man. Mr. Henderson says: "The appearance of the old death in the clan of — and I have been informed on the most credible testimony of its appearance in our own day. The earl of E., a nobleman alike beloved and respected in Scotland, was playing on the day of his decease on the links of St. Andrews at golf. Suddenly he stopped in the middle of the game, and said, 'I can play no longer, there is the Bodach Glas. I have seen it for the third time; something fearful is going to befall me.' He died that night as he was handing a candlestick to a lady who was retiring to her room."

SCOTTISH FAMILY GHOSTS.

According to Pennant, most of the great families of Scotland had their death omens. Thus it is reported that the family of Grant Rothiemurcus had the "Bodach au Dun," or the Ghost of the Hill; and the Kincaidines, the "Ham-thump," or the Specter of the Bloody Hand, of whom Sir Walter Scott had given this account from Macfarlane's manuscripts: "There is much talk of a spirit called Ly-erg, who frequents the Glenmore. He appears with a red hand, in the habit of a soldier, and challenges men to fight with him. As lately as the year 1669 he fought three brothers, one after another, who immediately died therefrom."

The family of Gurlinberg was haunted by Garlin Bodacher, and Tulloch Gorms by May Moulach, or the girl with the hairy left hand. The synod gave frequent orders that inquiry should be made into the death of this apparition, and one or two declared that they had seen one that answered the description. An ancestor of the family of McLean of Lochburg was commonly reported, before the death of any of his race, to gallop along the seaboard announcing the death by dismal lamentations, and the banshee of Loch Nigdal used to be arrayed in a silk dress of a greenish hue.

The evil genius of the Byrons appeared in the guise of a black friar, and his appearance was supposed to forbid misfortune to the member of the family to whom it appeared, and Mr. Hunt has described the death taken of Virginia, which seems that above the deep caverns in a certain part of the Byrons' estate rises a cairn. On this, it is asserted, chains of fire were formerly seen ascending and descending, which were frequently accompanied by loud and frightful noises. But it is affirmed that these warnings have not been heard since the last male of the family came to a violent end. Whenever two owls were seen perched on the family mansion of the family of Arundel of Wardour, it is said that one of its members will shortly die. The appearance of a white-breasted bird was thought to be a warning of death to a family named Oxenham in Devonshire.

THE WRAITH OF CLIFTON HALL.

Equally strange is the omens with which the old baronets of Clifton of Clifton Hall, Nottinghamshire, were forewarned when death is about to visit one of its members. It seems that, in this case, the omens take the form of a sturgeon, which is seen forcing itself up the River Trent, on whose bank the mansion of the Clifton family is situated.

With this curious tradition may be compared one connected with the Edge-well Oak, which is commonly reported to indicate the coming death of an inmate of the Castle Dalhousie, by the fall of one of its branches. Burke, in his "Anecdotes of the Aristocracy," says that opposite the dining-room at Clifton castle is a large and massive willow tree, the history of which is somewhat singular. Duke Alexander, when four years of age, planted this willow in a tub filled with earth; the tub floated about in a marshy piece of land, till the shrub, expanding, burst its cements and struck root in the earth below. Here it grew and prospered till it attained a goodly size. The duke regarded the tree with a sort of fatherly and even superstitious regard, half believing that there was some mysterious affinity between its fortunes and his own. If an accident happened to the one by storm or lightning, some misfortune was not long in befalling the other.

It is related, too, how in the park of Chartley, near Lichfield, has long been preserved the breed of the indigenous Staffordshire cow of sand-white color. In the battle of Burton bridge a black calf was born, and the year of the downfall of the house of York, gave rise to the tradition that the birth of the particular calf was a sure omen of death within the same year, to a member of the family. Thus, "by a noticeable coincidence,"

says a local paper of July, 1835, "a calf of this description has been born whenever a death is about to happen to the family of late years." It appears that the death of the seventh Earl Ferrers, and of his countess, and of his son, Viscount Tamworth, and of his daughter, Mrs. William Jolliffe, as well as the deaths of the son and heir of the eighth earl and of his daughter, Lady Frances Shilley, were preceded by the ominous birth of the fatal-bred calf. This tradition has been made the subject of a romantic story entitled "Chartley; or, The Fatalist."

HAIR-RAISING TRADITIONS.

Walsingham in his "Ypodigma Newstrai" informs us how, on January 1, 1399, just before the war broke out between the houses of York and Lancaster, the River Ouse suddenly stood still at a place called Harewood, about five miles from Bedford, so that below this place the bed of the river was left dry for three miles together, and above it the water swelled to a great height. The same thing is said to have happened at the same place in January 1561, which was just before the death of Charles I., and many persons have "supposed both of these stagnations of the Ouse to be supernatural and portentous; others suppose them to be the effect of natural causes, though a probable natural cause has not yet been assigned."

The following curious anecdote, styled "An Irish Water-Elf," said to be perfectly well authenticated, is related in Burke's "Anecdotes of the Aristocracy." The hero of the tale was Rev. James Crawford, rector of the parish of Killiney, County Leitrim. In the autumn of 1777 Mr. Crawford had occasion to cross the estuary called Mr. Rosses, on the coast of Donegal, and on a point behind him sat his sister-in-law, Miss Hannah Wilson. They had advanced some distance, until the water reached the saddle-laps, when Miss Wilson became so alarmed that she implored Mr. Crawford to go back as fast as possible to land, and do not make a certain danger, replied Crawford, "for I see a horseman crossing the ford not twenty yards before us." Miss Wilson also saw the horseman. "You had better hail him," said she, "and inquire the depth of the intervening water." Crawford ordered his horse to be haled to the shore, and the horseman to stop. He did stop and turning round displayed a ghastly face grinning fiendishly at Crawford, who waited for no further parley, but returned as fast as he could. On reaching home he told his wife of the spectral encounter. The popular belief was that the horseman was an enchanted being, doomed to be drowned in that estuary, the fatal event was foretold to the doomed person by some such apparition as Crawford had seen. Despite this warning Mr. Crawford again attempted to cross the ford of the Rosses upon September 27, 1777, and was drowned in the attempt.

THE WHITE LADY OF AVE EL.

One of the most celebrated ghosts of this kind in Britain is the White Lady of Aveon, the creation of Sir Walter Scott. In the highlands it was long a common belief that many of the chiefs had some kind of a spirit to watch over the fortunes of their house. Popular tradition had many well-known legends about white ladies, who generally dwell in forests and mountains, as enchanted maidens waiting for deliverance. They delight to appear in warm sunshine to poor shepherds or herd-boys. They are either combing their long hair, or washing themselves, drying wheat or spinning. They also point out treasures, etc. They wear snow-white or pale blue and black garments, yellow or green shoes, and a bunch of keys at their side. All these and many other traits that appear in individual legends may be traced back to the goddess of German mythology who influences birth and death, and presides over the ordering of the household.

An interesting instance of a death-warning among uncultured tribes is told on the authority of J. J. Atkinson, late of the Noumea, New Caledonia, which is curious, because it offers among the kanakas an example of a belief current in Breton folk-lore. Mr. Atkinson relates how a person of a Kanak acquaintance paid him a visit and seemed loath to go away. After some hesitation he explained that he was about to die and would never see his English friend again, as his fate was sealed. He had lately met in the woods one whom he took for the Kanaka girl of his heart, but he became aware too late that she was no mortal woman, but a wood-spirit in the guise of his beloved. As he said, so it happened, for the unlucky man shortly afterward died. "This is the groundwork," adds the narrator, "of the Breton ballad of 'La Sœur Nann,' who died after her intrigue with a foreign specter." A version of the ballad is printed by De la Villemarqué. Barzaz-Breiz and variants exist in Swedish, French and even in a lowland Scotch version, sung by children in a kind of dancing game.

Another story quoted by the same author is told in 1869, a Kanak fellow died in the service of a Mr. Du Vo. "The day before he died, having been ill some time, he said that in the night his father, his father's friend and a female spirit had come to him, and said that he would die next day, and that they would wait for him." Mr. Du Vo adds that though previously the fellow had been entirely healthy, and that he had gone back to the belief of his childhood. "But cases of this kind, it would appear," concludes Mr. Dyer in his "Ghost World," "are not uncommon among rude races of comparative folklore."

FESTIVE TEUTONIC GOBLINS.

In Germany several princes have their warnings of death. In some instances it

is the roaring of a lion, and in others the howling of a dog. Occasionally a strange animal is supposed to be the tolling of a bell, or the striking of a clock at an unusual time. Then there is the time-honored white lady, whose mysterious appearance has from time immemorial been supposed to indicate some event of importance. According to a popular legend the white lady is seen over the castle of German princes and nobles, by night as well as by day, especially when the death of any member of the family is imminent. She is regarded as the ancestress of the race, shows herself always in snow-white garments, carries a bunch of keys, and sometimes rocks and watches over the children at night when their nurses sleep.

The earliest instance of this apparition was in the sixteenth century, and is famous under the name of "Bertha of Rosenberg," in Bohemia. The white lady of the other princely castles was identified with Bertha, and the identity was accounted for by the intermarriages of other princely houses, which members of the house of Rosenberg, in whose train the white lady passed into their castles. According to Mrs. Crowe, the lady was long supposed to be a Countess Agnes of Oranienburg, but a picture of a princess called Bertha, or Perchata von Rosenberg, discovered some time since, was thought so to resemble the apparition that it is a disputed point which of the two ladies it is, or whether it is or is not the same apparition that is seen at different places.

Cardan and Henningius Grosius relate a similar marvel of some of the ancient families of Italy, the following being recorded by the latter: "Jacopo Donati, one of the most important families in Venice, had a child, the heir of the family, very ill. At night, when in bed, Donati saw the door of his chamber opened and the head of a man thrust in. Knowing that it was not one of his servants, he roused the whole household, and they went to the whole place, all the servants declaring that they had seen such a head thrust in at the doors of their several chambers at the same hour; the fastenings were found all secure, so that no one could have come in from without. The next day the child died."

SCIENCE OF HYPNOTISM.

Dr. E. W. Scripture of the Yale psychological laboratory, who for the last two years has been investigating various hypnotic phenomena, has established certain well-defined facts upon which a science of hypnotism can be erected. He has just given full details of the discovery of the phenomena of some time ago, of a method of measuring hallucinations. He has found a way to measure, in specific candle-power, a suggestive effect of light, to produce hallucinations of tones that are equal in intensity to real tones, whose physical energy can be measured, and to cause a person walking a certain number of feet to see a spot where there is none. In fact, hypnotism is shown to be a wonderful "force" which is just emerging from the cloud of charlatanism which has obscured it for ages, and which must now be classed among legitimate and scientific phenomena. One of the typical experiments tried by Dr. Scripture, in conjunction with Dr. C. E. Sear, was on the sense of hearing. A person from outside the laboratory was invited to enter for the purpose of having his hearing tested. He was placed in a perfectly quiet room. He was told that a telegraph sounder was placed beside him, and he was to make a faint click would be produced in the room. The tone at first would be too faint to be heard, but gradually would grow louder. Just as soon as he heard the tone he was to press a telegraph key. He was left alone, and the experimenter went to the apparatus in another room, where he could manipulate the telegraph key, the tone instrument and the recording apparatus. He first made the sounder in the other room click, and then he slowly increased the intensity of the tone of the person just heard it. A record of the intensity of the tone was made. This was repeated ten times. After that no tone whatever was needed. It was sufficient to make the sounder click, and the person would, after a second or two, declare that he heard the tone just as before. This could be repeated as often as desired. The tone in such cases was a pure hallucination, produced by suggestions from the first experiments. In a similar manner hallucinations of smell, of taste, of touch and of heat were produced, and it was even found possible to make a person actually see an object that did not exist. Strange as it may seem, although the subject was a telegraph key, and was perfectly sane and normal, yet the various hallucinatory symptoms of insanity could be produced on a small scale by appropriate suggestions. Almost as curious is the fact that they were not hypnotized in any way whatever. Dr. Scripture regards as a most potent factor in the application of his results the fact that they open out a fruitful field of investigation into mind disease. The greatest public interest lies in the proof that these phenomena are not really abnormal, but are going on around us all the time. We ourselves are influenced continually by suggestion without knowing it. Owing to suggestions, much of what we see is not true; much of what we think is false. Although over 2,000 books are known to have been written on this subject, it is being placed on a scientific basis for the first time. The influence of certain "healers" now can be easily accounted for, and one of the first physicians in this country holds the opinion that the medical treatment of

the future will be based largely on "suggestion."

IDA NELSON SEES A VISION.

The hamlet of Pleasant Valley, Adams county, Ind., is in a state of religious excitement over an incident that occurred during revival services at the Friends' church last week, one of the members, during a period of unusual fervor, going into a trance and having a remarkable experience.

Miss Ida Nelson, 18 years of age, is a modest and retiring young lady of the village and is known among the members of the church as an exceptionally devout and earnest Christian.

One day during the services she entered the church and took her accustomed seat near the altar. During the progress of the meeting Miss Nelson was seen to slide forward in her pew and her head fall back, unconscious. She was taken home, and remained in that condition three hours, when consciousness returned, and with it the power of speech and motion. To those around her she told substantially the following story:

"As she lost consciousness of things around her she seemed to be enveloped in a peculiar vapor, which developed a fleecy cloud, and a voice spoke to her, saying that the efforts of the church should first be directed to saving the sinners in the church; that the tabernacle of the Lord should be purified, the ungodly in the church brought to an acknowledgment of their sins, and when this had been done the members of the church would await the devil, and not till then. She asked for direction, and was told to seek out the sinners in the church and point out to them the evil of their ways. When she asked how she should know the sinners in the church the voice replied: 'By their acts.'"

MAPPED OUT IN A DREAM.

From the early days of his work on the diamond fields of Kimberley, Cecil Rhodes cherished the (then it seemed) Utopian dream of winning the north and the whole backbone of Africa for England. He saw from the first that two instruments were needed, to realize his dream: political power and financial power. The former he obtained, and the latter he gained, and with them he gained an immense fortune himself, and gained the confidence and support of the most honorable and able of the South African capitalists. He gradually conciliated and won the Dutch, and became the darling of the Afrikaner bond.

He succeeded, too, in the improbable realization of his early dream, and saved to England the immense hinterland up to Lake Tanganyika, and the most difficult to obtain, and the most valuable—his influence over the Dutch of South Africa—he has lost through the blunder of his lieutenant; the other he retains, and with it what is far more important—his own singular combination of business ability, tenacity of purpose, foresight and energy, and sagacious judgment on the real nature of the problems and the difficulties with which he has to deal. He has made history in South Africa for some years past, and he is likely, so far as the charted dominions are concerned, to continue to make it; nor is it at all improbable that he may one day make it on a larger scale elsewhere.

The great problem of our time in imperial politics is how to keep our colonies, how to bind them with ties of self-interest, as well as sentiment, to the mother-country, and there is probably none who better understands this problem in all its aspects than the statesman whose success in South Africa has been hitherto so remarkable, but whose great qualities have long marked him out to serve his country on a wider stage.

These, however, are matters of opinion, and the future alone can prove the accuracy or error of such a forecast. One thing is certain—England already owes Rhodes an immense debt of gratitude for the best part of South Africa, gained for our race entirely by his far-sighted dreams of expansion, and the extraordinary ability with which he has brought them to realization. The imagination into the realm of the actual. The possessions of Rhodesia and the regions north of the Zambesi are an accomplished fact, and it is the work of Rhodes. As the greatness of this record is realized, the more nearly will England's estimate of a remarkable Englishman approximate itself to his deserts.

SOLD HIS SOUL TO THE DEVIL.

Another and a decidedly uncanny chapter in the Quairants mystery in Providence, R. I., was developed when the coroner filed his report upon the death of the Italian—Quairants was a laborer who resided in the Charles street colony. He disappeared last August and his body was afterward found in a pond. A long section of heavy pipe had been attached to his body and his skull had been fractured by a blow from a club.

According to the general belief, Giovanni Quairants was a man of mystery. All his neighbors believed that he had sold his soul to the Devil, and that his Satanic Majesty waited upon his beck and call. They would be had a strong influence over them, and could make them do anything he desired. Dr. Spagnolo told the coroner that the strange influence was merely hypnotic, but he could not account for the people's belief in his diabolic possession.

This was explained in the investigation, however, when a black book, found in the man's trunk, was discovered to be the manual of a secret society of devil-

worshippers. The book was in Italian, and was published anonymously. The first part of the book is devoted to a description of the manner in which the Prince of Evil may be summoned by those who desire to have communication with him. Complete rules are given, and with them the assurance that those who follow them could not fail of success. When the devil appeared he would present a contrast to his would-be devotees and would agree to serve him in every way in return for his soul, which must be given in payment at the end of twenty years. The manual also gives many prayers to the devil. One of them is as follows:

"O, great Lucifer, I command you to come to me in accordance with your agreement without loud noise or vile smell; that you hear my wishes and that you may grant them."

The book then provides that if the devil does not appear the devotee shall say: "O, great Lucifer, I have called upon you and you have not answered. If you do not come now, by the power of this book, I shall give you no rest, wherever you may be, until you answer me."

Some of the prayers are of a more humble character; but not many of them, for the black book distinctly proclaims that the devil must be subservient to those who have sold their souls to him. Rules are also given for the protection of the life of the Devil's servant, and hieroglyphics shown by the coroner are said to have been tattooed upon the body of the dead man. By the use of them it was imagined his life was secure from steel, poison or bullets, and this, as Count Alberto, the Italian vice-consul at New York, and Dr. Spagnolo believe, explains the unusual form of his death. Their inference is that, believing he could not be killed by ordinary means, his terrified compatriots enticed him to the woods, struck him on the head and then sunk him in the water of the pond.

NIGHT IS DAY TO HER.

Theresa of Little Hardy, a 9-year-old girl, living with her father at No. 289 Adams street, of New York, has been brought to the attention of a number of prominent medical men, and the doctors are at work trying to solve the problem, the solution of which, they say, will be of great value to science. Although it is known that the child is suffering from hemeralopia, or day-blindness, there are many other things connected with the case which are interesting the doctors. Little Hardy's head is covered with silvery white hair. The eyes are of a changeable color. She has the figure, though not the stature, of a grown woman, and her mental powers are remarkable. With never a day's schooling she can read and write, and is a bright accountant and ready calculator.

Among the neighbors little Theresa Hardy is known as an albino. But a physician who examined the girl said she was not of that class of individuals. The albino has eyes with iris deficient in the black, or brown, or hazel pigment. But in this girl's case the iris does not lack color. The albino is also said to lack the strength of other persons. Theresa Hardy is remarkably strong. The albinos are deficient not only in physical development, but in mental capacity. But Theresa Hardy is better developed, and possesses a stronger mind than 99 per cent of the children of her age. The only reason that could possibly be given for classing her with the albinos is that her hair is white, and that her eyes are better suited to darkness than to daylight. Linnaeus called the albinos nocturnal men. Little Theresa Hardy might be called a nocturnal woman.

The parents of the child were strong and robust. Her mother died in August last. Before her death Mrs. Hardy brought the girl to this city, and she was taken to a clinic, where her case was partly considered. But the mother interfered and took the child away before the doctors had concluded their investigations. The result was that the peculiarities of her eyesight were never thoroughly tested or understood. Some of the doctors who, with the father's permission, intend to give the case a full investigation, believe that it may be possible for the girl to see better and clearer than the majority of human beings.

READING IN THE DARK.

A Sun reporter saw her at her home in Brooklyn at night. She took a child's story book and tried to read it with the aid of the shaded rays of light from a brightly burning gas jet.

"I know it's a book," she said, "but I can't see it. I can tell it's a book by feeling it."

"The light was turned low, so that the room was in darkness, and she took the story book and tried to read it with the aid of the shaded rays of light from a brightly burning gas jet."

"Now she said, opening the book, 'I can read it easily.' Then she proceeded to read."

A newspaper was handed to her and she read from it, although no other person in the room could see the print. Her father and her aunt, who were present, then requested the newspaper man to turn the gas on full and hold objects up so that the girl's sight might be tested in a light. A metal badge was held three feet away, but the girl declared she could not see it. Lowering the light so that the room was in partial darkness, the piece of metal was again held up.

"That's a watch," said the girl. "The light was turned still lower and looking at the metal badge again, the girl exclaimed: 'Why, no, it's a piece of tin.' The light was turned still lower, and she said: 'I see a pin attached to the back of it.'"

None of the things in the room could be seen by the girl, but she declared that she could see it plainly, and she even read the inscription on it.

"The history of the case is reserved for the guidance of medical men, but the child was born shortly after the mother had undergone a fright."

WHAT THE DOCTORS SAY.

One of the doctors, when spoken to about the case, said: "It would be useless to venture an opinion at this time, but when a test has been made of the result will be highly interesting to me in general, and to eye specialists in particular. In the first place the fact that she is known to be suffering from day-blindness is in itself interesting, for there are very few cases of this kind that have been thoroughly investigated. Hemeralopia, which is the medical term for day-blindness, is often incorrectly termed nyctalopia. Sometimes it is a symptom of diseases of the retina and of the optic nerves. In some cases it is found in certain congenital faults of the eye. Among nocturnal animals, such as owls and bats, it is the normal condition. That it seems to be the abnormal condition in this case makes it of unusual interest to science."

"So," continued the doctor, "we know that the clearest sight is very restricted, but in the case of this girl in darkness the clearest sight is that which covers the large field, the vision being sharper over this area than it is in ordinary individuals. But there are here a dozen important points to be considered in this case, points which will prove of great value, when fully explained, to the medical world, and points which cannot be discussed at present."

GHOSTS AT THE CAPITOL.

Do you believe in ghosts? Do you wish to collect a rich and rare stock of flesh-creeching apok stories? If so, hise yourself to that great white building on the hill known as the Capitol, give one of the blue-coated guides an extra tip, and ask him to take you to the gallery of the wonderful building and regale you with enough dark tales to last you a lifetime. Or, if they do not satisfy you, pick acquaintance with one of the seedy, hungry-looking individuals who will find at the foot of the grand staircase, who, ten to one, is a professional guide also, and ask him to take you to the gallery of the haunted houses in the city and tell you their weird histories. And either of these gentlemen will tell you what they believe to be the plain, unvarnished truth.

The Capitol police have strange things to say about the untimely deaths of the vaulted corridors after midnight. The ghosts they tell about are not simple, everyday visitors from the land of the unseen, but the shades of distinguished men in the nation's history.

The majestic spiritual ego of John Quincy Adams, once President of the United States, of a shadow while Henry Wilson, a Massachusetts statesman, and of Gen. John A. Logan, famous in field and forum, are said to haunt by night the echoing halls where legislators tread by day.

When the redoubtable Andrew Jackson was inaugurated, March 4, 1829, Adams rushed for a shadow while to private life. It was not until February 21, 1848, that he died. He was at that time a Representative, and his passing away was tragic. During a session of the House he suddenly slipped from his seat to the floor. Apoplexy, the doctors said. He was borne to a room near by, where not long after he died, with but a few murmured words.

It was not a long while after the unhappy event that there was whispering among the officials who took care of the Capitol building after dark that some one like unto the dead Adams was seen nightly to pass out of the speaker's room, in which the ex-President had died, into the House chamber, which is now statutory hall, and wander about among the seats. It would pass beside the chair occupied by Adams, then gradually fade away into nothingness. After the seats were removed and statues placed in the hall the change apparently discontinued the distinguished ghost, for, according to the best authorities, those who claimed to have seen the whole proceeding, the shade of the statesman wandered around and around the chamber, and finally passed out without apparently having found his former place. Daily occurrences. But later, a small broom closet was inserted in the floor, through the good offices of somebody who felt sorry for the ghost, upon the spot where John Quincy Adams' chair used to stand, and then it is said the ghost walked as before, with every evidence of being again at peace. This peculiar shade was seen on February 21 last, and is not expected again until that date.

What purported to be the ghost of the Vice-President is said to move and have its ethereal being in the Vice-President's room, the marble room, where the Senators receive their callers, and in the corridor thereto. It was in the first-named apartment that Mr. Wilson was also suddenly visited by the angel of death, November 10, 1875, who remained with him till Nov. 22, when he died, after three severe shocks of apoplexy.

The apparition supposed to represent the poor man's ghost is devoted to manifest itself suddenly, as if evolved out of the thin air, and as quickly vanish upon the approach of a mortal.

The spirit of Black Jack Logan is said to make its appearance at exactly twenty minutes after 12 o'clock midnight. The general was at one time chairman of the committee on military affairs, and out of this committee room he emerges, taking care to close the door after him, and glides swiftly down the corridor, to disappear without trace or sound. This is perhaps the most substantial of all the Capitol ghosts, for there are numbers of persons ready to attest having witnessed his mysterious passage through the gloomy hall.

But it does not take the actual appearance of these shades to make the Capitol a place of gloominess and awe at night. In the stillness that pervades a door shutting at one end of the long building may be faintly heard at the other end a step in the rotunda, and come back from all sides with startling

echoing. It is one of the stories that every night there is a sound in the portico of the Senate wing as of some one scrubbing the marble floor, and the noise of water being thrown down on the stairs, and the sound of a bell tolling of an aged negro who used to be one of the sweeps, and who died a number of years ago, and who, they say, performs his early morning duties of washing up a few hours before daybreak each day. This ghostly individual is the unseen terror of all the negro laborers who clean up around the Capitol, and they will not work without plenty of light on the subject.

It would give a timid person the fright of his life to walk across statutory hall at midnight and in the dark. In no place in the vast building are the echoes so strange or so costly. There are numbers of what are called echo stones, by stepping on which and speaking one is astounded to hear his voice coming up apparently beneath his feet. "It is a trick the guides have of startling their customers by stepping behind some pillar, and just at the moment when the unwary tourist stands on a certain stone, giving voice to a harsh and sepulchral whisper that will reverberate in ghostly accents close in his ear."

But the crypt is the place most suggestive of the powers of darkness. Its influence is such upon devout temperaments that it would be a serious matter for many to venture to spend the night there alone. The story is told, as an instance, that once a newly-married Congressman's wife made, during her first visit to Washington, a trip through the crypt with a number of friends. She became separated from her friends in the gloom to lose her way. When the party missed her a search was made, and the given up upon the general belief that the young woman must have wandered out and gone home before them. Next morning the party searched again, and finally the Congressman's bride was found in a most secluded and dark corridor, rigid, insensible. They never learned what she experienced, because she was a raving maniac. She afterward recovered, but she was never asked to tell the story of that fateful night in the crypt. No ray of natural light, no fresh air, has ever entered into this crypt. It was once suggested as the place for the last tomb of the father of his country, but the idea was given up as ridiculous.

WHO THE MAHATMAS ARE.

Ernest T. Hargrove, the noted English Theosophist, lectured before the H. P. B. Theosophical Society, No. 142 West 155th street, on "What is a Mahatma?" last night. Mr. Hargrove is a person likely to be in the eyes of the public a great deal henceforth, as he will probably be elected to some important office at the coming theosophical convention.

"You are all familiar with the word 'mahatma,'" he said, "and if you read the newspapers you will get a good idea of what a mahatma is not. This, however, is no fault of the reporters, as the subject is enveloped in so much confusion."

"To understand what a mahatma is, the theosophists believe in reincarnation, that is to be kept in view. Man lives on earth, not once, but many times. Those who through the ages have lived lives of purity, of unselfishness and ceaseless toil for the elevation of their fellowmen, have reached a point where they are gods incarnate. Such are mahatmas. They are rare, and a spirit comes out of the spiritual. There is no such thing as a 'mahatma' in all countries. There are adepts in both Europe and America."

A man with a gray beard then got up. "Can you give one verse in the Bible," he said, that warrants your believing in reincarnation?"

"The Bible has a number of verifications," answered the speaker, "but the best place to look is in the works of the Gnostics, the great philosophers of the early Christian era. Their writings are full of references to it."

SPIRITS VISIT NEIL PUNCHES.

Neil Punches, a wealthy Elkhart county, Ind., farmer, not long since became the victim of a strange hallucination. Punches says that every night as soon as he retires a spirit comes to his bedroom and arouses him, although he frequently locks the door to keep the spirit out. When he locks the door the spirit, he says, begins to play a tune on the piano, and he is at last forced to arise and let him in. Then they go to the dining-room, where they hold a conversation. Punches says the spirit has revealed to him the hiding-place of gold in his orchard, and has commanded him to dig for it. He declares that the spirit has the form of a man and that for two years it has been making visits to his home. Friends of Punches who have known him for many years say that he has taken out at least forty loads of dirt in his search for the hidden treasure. He is about 60 years of age.

Has Fasted Eighty-Four Days.

Mrs. Henry Ingram, of Battle Creek, Mich., is still fasting. It is now eighty-four days since she has taken a morsel of food of any kind, and now she does not want or appear to need anything to eat. Her health remains about the same. The strange condition of Mrs. Ingram, and the account of the case published in the newspapers, will be the means of bringing together soon two brothers who did not know whether the other was dead or alive. Mrs. Ingram's husband, Henry Ingram, had a brother, George Ingram, who left Lyons, N. Y., in 1880, going west. Henry moved to Battle Creek a year later. George located in Detroit, and the two brothers were known as nothing of each other all these years.

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SATURDAY, MAY 23, 1896.

An Expurgated Edition.

It appears the Christian sisters who want the Bible read in the schools have prepared an expurgated edition, wherein much objectionable inspired matter is dropped out of the holy record. Wonder if they omitted an account of the drink-offering of "the fourth part of a hin," mentioned in Numbers, xxviii, 7, which was to be made day by day to the Lord? The command is unconditional: "The fourth part of a hin of strong wine" was to be poured unto the Lord for a drink-offering. A hin was a Hebrew measure of six quarts. One-fourth of this, three pints, was to be given the Lord each evening. With this fact in mind we turn to Jeremiah, xlii, 13, 14, and read:

"Thus saith the Lord: Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness; and I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them."

If a man should make such awful threats, knowing he was drinking three pints of strong wine daily, a zealous effort would be made to induce him to sign a temperance pledge. The preachers will tell us this wine-bibbling and these terrible threats of producing drunkenness have a spiritual significance; but all these passages which represent God as a brutal character were reflections of the violence of the writers, and it is simply shameful to impose them on the world as the "Word of God." Though emasculated in the interest of a higher civilization, what remains will be inferior to modern thought.

Not a Barber.

A barber is defined as "one who cuts hair and shaves the beard." The good prophet Isaiah, 7:20, after telling his readers that the Lord shall bring upon the people "days that are to come," "that the Lord shall hiss for the fly that is in Egypt, and for the bee in Assyria," then goes on to say:

"In the same day shall the Lord shave with a razor that is hired; he is to cut the hair of the head, and the hair of the feet, and shall also consume the beard."

We bow in profound adoration before that eternal principle, by whatever name it may be known, which calls worlds into being and wheels planets and suns in majestic grandeur around each other, and the whole, doubtless, around some mighty central orb, so distant as to render the attention of our largest telescopes; but we cannot worship a barber God, who hires razors to shave heads and feet, and consumes beards. Were not this statement in the infallible "Word of God" we should doubt its correctness. Is a God who engages in such low employment needed in our national Constitution? The God we worship is not a barber, nor the son of a barber.

Women in Germany.

"German women have sent a petition to parliament protesting against some clauses in the new civil code. According to this code, a married woman, for instance, has, if no special contract has been made, no right to dispose of her own fortune without the permission of her husband. Moreover, the latter is solely entitled to administer and to have the usufruct of her money, even of that which she earns. Every financial transaction entered upon by a woman without the knowledge and consent of her husband can be cancelled. Except in a few cases, women are unable to act as guardians. They are also excluded from family councils, and so on."

What is now true in Christian Germany, in regard to the disabilities of woman, was true of all Christian nations down to the period of the American revolution. Thomas Paine, in a lengthy article in the Pennsylvania Magazine, of which he was the editor, 1776, set the ball in motion in regard to woman's rights. It is hoped it will roll on until the false sex has every liberty. On the slavery question, as in opposition to the use of intoxicants, the so-called infidels took the lead. So, too, they have championed the rights of woman. "Lament, ye priests; howl, ye ministers of the altar," these are startling facts.

Sensational Preaching.

The Boston Globe says two sermons were lately preached on Sunday in New York, one of which was entitled "To Heaven on a Bicycle," the other in a Presbyterian church wherein cheap ice was referred to as "In the summertime a chunk of heaven on the brink of hell." Anything to gain a hearing is the motto of these sensationalists.

I will not be as those who spend the day in complaining of the headache, and the night in drinking the wine that gives the headache.—Goethe.

To the Front Again.

The God-in-the-Constitution party are still active. Though often defeated, they bound up in a new form. Now it is proposed to do in detail what they failed to accomplish in mass. A religious crank by the name of Willis, from Florida, has introduced a joint resolution in Congress, setting forth that as the proposed amendment to put God, Jesus Christ and the Bible into the Constitution is objectionable to Unitarians, Jews and Theists, therefore he proposes to substitute "Trusting in Almighty God" in the preamble where it was proposed to insert the trinity. Jesus Christ and the Bible are to be assigned back seats until the principal character is enthroned.

Fellows of the Willis caliber put "In God We Trust" on our national coin. It never added a farthing to its intrinsic value, increased its debt-paying qualities, strengthened a love of God, or ministered in any manner to the happiness of the people. It was a device, like this proposed addition to the Constitution, to strengthen the arm of the priesthood at the expense of liberty.

So early as 1789, the presbytery, convened at Newburyport, Mass., addressed a letter to President Washington, setting forth that—

"We should not have been alone in rejoicing to have seen some explicit acknowledgment of the Only True God and Jesus Christ, whom he hath sent, inserted somewhere in the Magna Charta of our Country."

Washington replied; December 5, '79, saying:

"The path of true piety is so plain as to require little political direction. To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country."

But from that day to the present these marplots have been "bobbing up serenely," ever trying to get their man-God recognized as the supreme power in the State, to the end that they or his intermediaries may occupy a controlling influence in legislation.

A Marvel of Cheapness.

Good words from all quarters still come to us in praise of THE PROGRESSIVE THINKER. The last few numbers have received special commendation. How any Liberal of any phase of belief can manage to get along without its reading is the wonder of all who are acquainted with it. We well know the stringency of the times; the terrible business depression resting on the whole commercial world; the impossibility of labor to gain its proper reward; but a dollar for fifty-two weekly symptoms on all subjects pertaining to the religions, a constant reminder of advancing thought, new revelations in science, new discoveries by the explorer, and learned criticisms on past erroneous teachings, are worth many times the cost of the paper, and cannot be dispensed with without risk of falling in the rear of the car of progress. Twenty-five cents for three months, a marvel of cheapness, that the reader may have some conception of what he is missing, is a bargain amount for almost any pocket. Better drop out one dinner, or omit a few of the customary elegants to save the money to buy this thoughtful awakener, than try to get along without it.

What Did He Mean?

Prescott, America's ablest and most voluminous historian, whose grand mission was to write facts, made this observation in one of his great works:

"Strange, that in every country the most splendid passages of the human heart have been those kindled in the name of religion!"

Col. Ingersoll once entered into greater detail when he inquired:

"Why should we think the brave thinkers, the investigators, the honest men, must have left the crumbling shore of time in dread and fear, while the investigators of the massacre of St. Bartholomew; the inventors and users of thumb-screws, of iron boots and racks; the buyers and sellers of human flesh; the stealers, the whippers, and the enslavers of men; the buyers and beaters of maidens, mothers and babes; the founders of the Inquisition; the makers of chains; the builders of dungeons; the calumniators of the living; the slandersers of the dead; and even the murderers of Jesus Christ, all of whom died in the odor of sanctity, with white, forgiven hands folded upon the breasts of peace; while the destroyers of prejudice, the apostles of humanity, the soldiers of liberty, the breakers of fetters, the creators of light, died surrounded by the fierce fiends of God?"

Priestly Rule.

A news dispatch from Quebec tells how the priesthood control elections in the Dominion of Canada. They are anxious to secure the passage of their remedial bill, compelling Manitoba to divide the school funds with the parochial schools, so the bishops in session in the archbishop's palace sent out a command directing how the faithful shall vote in their coming election. This order was to be read in all the churches on the following Sunday. It set the instructions to so act came from Rome.

God in the American Constitution means similar priestly dictation in all the affairs of government. "The Lord called unto Moses out of the mountain, and he said unto him, 'I have seen thee, and thou art a chosen vessel unto me. I will make thee a nation, and thou shalt be unto me a kingdom of priests.'—Ex. xix, 3, 6. That is, they shall be ruled by priests. This is substantially true at this time in all Catholic countries, and this is what the church party intend to accomplish everywhere.

Queries.

Is it advisable for professional teachers in church pulpits, who occupy advanced positions as reformers, to become informers and prosecutors of the vicious common to our great cities? Do they not become smirched and lose their high standing by such action; and greatly impair their field of usefulness? May not the unpleasant work be done by those less prominently before the public with greater advantage to the cause sought to be advanced? All good persons gladly welcome worthy efforts to suppress demoralization; but cannot the preacher, as an incoherent, good habit, precept and example than by a resort to law which always has a sting, frequently barbed, and very liable to wound the prosecutor as the prosecuted?

The use of time is fate.—Chapman. Suspicion shall be all stuck full of eyes.—Shakespeare.

Death and life are in the power of the tongue.—Bible. A thought often makes us hotter than a fire.—Longfellow.

AN ABUSED TERM.

"Conversion," in Its Popular Religious Sense, Is Perversion.

The Demoralizing Effects of Revival or "Distracted" Meetings Presented.

(From a discourse at Salem, Oregon, by S. C. Adams.)

Through an increasing and clearer knowledge of the relations of cause and effect, the time will certainly come when every "revivalist" will be regarded as a liberator of God and an enemy of man.

To the unbiased psychologist, every popular "conversion" is known to be a perversion of the creator's handiwork, and a wicked distortion of man's divine human nature. It is as unnatural and far more injurious than the cramping and distortion of the young Chinese girl's feet, or the flattening of the infant Indian's head. The religious belief which causes either, and all of these do not change the structural and barbarous character in the least.

If the vegetable and animal products of this earth were the designed results of intelligence and wisdom, then all things are good and right, and fully meet all the expectations and possibilities of their intended use. It is a sad fact that every necessary faculty of their ultimate development and perfection of being was contained in their embryonic germs. These innate faculties might be fed and developed to their highest possibilities of perfection; or they might be dwarfed, grossly perverted, but no faculty could ever be added. But beginning in the primal germ, which is the natural and inviolable order, the only method for its ultimate and intended perfection is to grow. And in order to its natural and healthy growth, the most adaptable and natural food is the physical organism, the natural food and intoxicating stimulants, either to the mental, moral or physical nature of the child, are obviously injurious, and can only result in a perversion of Nature's highest purposes and best results. Such food will doubtless cause a "conversion" of Nature's purposes, and of the organism, but it is a properly a wicked perversion, whose only tendency is towards its mental, moral or physical degeneration. Instruction in every practical principle of life, and the paramount importance of a knowledge of all that is good and right, is both natural and highly profitable; but the natural organism, as they are caused by the fevered and intoxicating process of the revivalist and "converter," are as perverting and injurious as the delirious frenzy caused by the immoderate use of ardent spirits. The intoxicating and demoralizing effects of the "revival meetings" and of the "saloon" are almost identical, as they both dethrone reason and are equally pernicious to the young and immature. The results of both, when protracted, are but different stages along the road of insanity, and often end in the madhouse. No one can be "converted" at a "distracted meeting" until reason is first dethroned. The sense of organic vitality has been testified to this fact, and with very many the nervous organism produced is ignorantly supposed to be from supernatural influences. Every intelligent person must admit that the physical organism of the well-formed child is a complete and perfect type in miniature of its future manhood, and that no version or distortion of its body is at all necessary for its ultimate perfection. Then why, in the name of reason, is not this equally true of its mental, moral and spiritual natures? If natural and adaptable food and rational cultivation are the only requirements for the plant, the tree, and the physical organism, in order to their highest state of excellence and perfection, why is the heathenish principle of foot and head conversion encouraged or even tolerated by civilized and enlightened people? For to the rational and philosophic mind the unnatural methods of foot and head conversion by cramps, and the no conversion by intoxicants, are not dissimilar to the perversion of the mental and nervous system in "conversion" by the overpowering influences of the hypnotic revivalist.

The welfare of society would equally justify invoking the power of statute law to suppress the evil influences of the one as the other. But while they may be tolerated and regulated, the principles of human liberty do not permit of their suppression by law, as the only remedy is through education and a higher enlightenment, although it cannot be denied that in either case the moral irresponsibility of the victim is a serious and lamentable. For it is well known that by all the subtle influences of the expert enchanter and hypnotist the judgment is dethroned and the emotional and nervous system of the simple and unwary are excited into an orgasm of frenzy, until the fevered delirium is hailed as "conversion." Lamentably, it is an unnatural and orthodox "conversion," but it is far more properly expressed as a "perversion" of the divine handiwork of the Creator. By my own sad experience in childhood, and the bitter recollection of many thoughtful men, I can bear testimony to its pernicious effects. As you value the future welfare and happiness of your innocent and unsuspecting children, do not allow them to be "converted." That it is an unnatural distortion of our divine and compassionate human nature, is evidenced by the fact that the highest of Jonathan Edwards and other insane revivalists: "that no one is fully and soundly converted until he is willing to be damned for the glory of God," and "can even glorify God while their loved ones of earth were suffering in the flames and torments of hell." A man who has been "converted" with a butcher's knife and had been "converted" while in prison awaiting his execution, expressed his sad regrets that his poor wife could not enter heaven with him, as he had been out in his sins and without the opportunity of conversion which she had enjoyed! If such an effect of "conversion" is not conclusive evidence of insanity—the loss of reason and of natural affection—or of monumental lying, then there is no virtue in reason, goodness or justice. I now assert, without fear of successful contradiction by any intelligent biblical student, that the scriptures contain no warrant or justification for the hypnotic and unnatural results of the mesmerist revivalist called "conversion." It would make no difference in its false and pernicious philosophy if there was, as it is a well-known fact that the Bible contains no warrant or justification for the vicious principles and practices of the "unconverted" or same man will insist that the retaliatory command of Moses of an "eye for an eye, tooth for tooth, hand for hand, foot for foot" (Ex. xxi-24), nor the murder of the priests of a different church, as recorded in II Kings x, are "infallible rules" for our faith and practice. I need only say that in searching the scriptures for precepts and precedents we should discriminate between what is good and what is bad, and what is false and what is true. Besides this, every intelligent



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In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

preacher will tell you that "nothing in the Bible is true because it is in the Bible, for it was true before it was written, or the act of writing it could not have made it true." It has been the work of modern scholarship to distinguish between truth and error, as well as to determine the real meaning of the original text.

The revivalist (not translators) of the "authorized version" have very improperly given us the ambiguous and theological word "convert" or "converted" in several places, instead of "turn," and which is very far from conveying the same idea. In proof of this fact I will give the comments of Dr. Albert Barnes, the great biblical expositor, in his "Notes" upon the words "be converted," as found in Acts iii:19. He says: "This expression conveys an idea not at all to be found in the original. Be converted, as though they were to yield to some influence, they were now resisting it. To be converted cannot be the duty of anyone while he turns to God is the duty of every man."

Now, as credited to Jesus, he said: "I came not to call righteous men, but sinners" (to turn). It is the obvious duty of every man who is a "sinner," or an evil-doer, to turn from evil-doing and do right. And upon no class did Jesus enforce this duty, as he did upon those who were trusting in "church righteousness," or that of the scribes and pharisees, which he so bitterly denounced.

From that same righteousness Peter exhorted them to "change your thoughts and turn." It consisted largely in "going to church," in "observing Sabbath," in "keeping the commandments of men," and in "compassing sea and land to make proselytes." As such righteousness contains no moral principle and cannot form a manly and Christ-like character, its only tendency is to self-righteousness, hypocrisy, bigotry, intolerance, cant and avarice, and a mainly degenerate. All of these bad characteristics are seldom manifested in any one unfortunate victim of the revivalist, though some of them are obviously discernible to every rational observer.

The absolute necessity of supplying your children with such natural and adaptable food for body, mind and soul, as will secure their most natural growth and development, cannot be too strongly insisted upon. As you value their future manliness and nobility of character, do not allow them to be converted or perverted by the distracted revivalist. Exercise the same reason and common sense in the feeding of the bodies of your children as you would in feeding and cultivating your domestic animals and your choicest plants. Trust in the truthful statement, "of such is the kingdom of heaven," and do not allow the divinity of their human natures to be perverted by the unnatural and demoralizing suggestions of "orthodoxy," but instruct in the divine principles of righteousness. This is simply a right thing, or "a wisdom in all that is right." Teach it that the only pure and true "religion" is the principle of righteousness, and the principle of goodness, and that all else is spurious and pernicious. Take it to a saloon for "its bread and water of life as soon as you would take it to a "revival meeting" to be "converted." For the disturbance and demoralization in the former case is scarcely equaled by the unnatural effects of a hypnotic conversion.

God knew enough and was good enough to create your child exactly right and just as he wanted it when it was born, which the teaching of the distracted revivalist and of orthodoxy is blasphemous and false. As you love it, therefore, feed it and nourish it with natural and wholesome food, but take it to a Chinaman for the perversion of its flesh as soon as you would take it to the insane influences of a revivalist or of orthodox religion for the perversion of its divine human nature by the delirium of hypnotic "conversion."

Proposed Burial Trust.

The undertakers of New York are organizing to advance rates for burials. They say there are 1,400 undertakers in the city, and only an average of 850 deaths a week, so to pay expenses the prices must be advanced. They never stopped to consider that the cost of funerals is already so great that a man, unless he is very wealthy, cannot afford to do it. If there are too many undertakers, there is one way out of the difficulty, and that, to reduce the number. If the prices are advanced, a few persons will reduce the already exorbitant rates and monopolize the business, while the others will go to the wall.

"SOUL GENESIS."

A Deeply Thoughtful and Philosophical Discussion.

THE PROGRESSIVE THINKER

of March 14 contains Chapter

II. of Dr. Hudson's scientific

exposition of the origin of soul, or

spirit, and of matter—I say scientific,

for such it appears to me to be, and it

is so cogently presented that I am

almost persuaded to become, not a

Christian, but a convert to the doctor's

theory; and, indeed, I fear I

should be quite convinced could I

perceive that the solution of the problem

of the origin of spirit and matter

was one which belongs to science

alone.

While the doctor deprecates the

fact that he had failed to convince his

"reviewer" ("that" matter is the pre-

dicament of spirit," I am also a little dis-

appointed that the doctor manifests

no evidence that he has appreciated

my position that the principle, or per-

missive possibility of the subjective

archetype, must precede the mani-

festation of the individual in material

form.

"EINE FESTE BERG."

Before entering into a further dis-

cussion of the subject at issue, read-

ers will pardon me if I diverge to

assure the doctor that personally I

have inherited no "Gnostic, super-

natural, and therefore superstitious

view of cosmogony." My good pa-

rents were both of that liberal per-

susian known as Hicksite Friends, or

Quakers, and almost coincident with

the birth of Modern Spiritualism they

became aware of its momentous truths,

and that knowledge and philosophy

has been my feste Berg from

youth up.

It does not seem to me that the

doctor's illustration of the "house"

and its "tenant" is a good one for his

side of the question. "He likens mat-

ter to the house, and spirit to the ten-

ant, and holds that 'matter precedes

spirit,' but the point of the com-

parison seems to me to be lost when

we ask: Who built the house? Was

it the tenant himself or was it some

great monopolizing landlord—like, for

example, a universal principle of in-

tellectance, unorganized yet potent,

and being that by which all things are that

are?

Yet this is not strictly to the point

of the doctor's argument, and I duly

apologize for the diverting allusion,

and proceed to the more serious task

of endeavoring to find the weak spots,

if any there be, in his reasoning.

SPIRIT AND MATTER.

Let me declare in the outset, once

and for all, that, though not a scient-

ist, I utterly rebel, and think I ever

shall, against the dictum that "spirit

is naught but matter refined and sub-

limated." How does science know

that spirit in its ultimate definition is

matter, rather than matter is spirit?

The assumption implies that science

has reached the ultima thule, and that

the riddle of the universe is solved!

But science does not so teach. As to

matter itself, it but claims, inferen-

tially, not demonstrably, that it is

atomic; while there is as yet no such

teaching or claim that I know of with

respect to spirit. If spirit is naught

but matter, it is a misnomer to call it

spirit.

Dr. Hudson meets the old stam-

bling-block over which so many ma-

terialists stumble. He says: "Not to

be matter is to be void and nothing, a

nonentity. A nonentity cannot be de-

fined. Spirit is definable into a com-

prehensive personality."



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

VOL. 14.

CHICAGO, ILL., SATURDAY, MAY 30, 1896.

NO. 340

SPIRITUAL UNFOLDMENT.

A Lecture by Gora L. V. Richmond.

"SEEK ye first the kingdom of God and its righteousness, and all things shall be added unto you."

"Covet earnestly the best gifts."

Added to this is the statement, "Man can bestow nothing upon the gods, but if he be willing the gods can bestow all things upon him." The first paragraph quoted from the New Testament indicates man's spiritual state. The second, "Covet earnestly the best gifts," we would render, seek earnestly, or desire the best gifts; this refers to that which may be bestowed by an outside power, and is in accord with spiritual unfoldment. It has been, however, a mistaken supposition in almost every age of human history, that by some external device, some formula, some outward appliance, man reaches spiritual unfoldment. So far was this carried among the early Christians, that, especially after the foundation of the monastic order, there were orders of monks, nuns and priests, monasteries and convents were established: it was believed that one could not obtain spiritual unfoldment, or real exaltation in spiritual things, without separation from the world. How this has succeeded in passages you can well understand. In many instances there have been spiritual gifts and endowments among those who have withdrawn from the world, as they called it; but the entire system of monastic or conventual life has constituted a denial of the spirit, because if one has spiritual possession the world cannot interfere with it.

The man of God, Jesus of Nazareth, was "in the world, but not of the world," and he could sit with publicans and sinners. He could partake of the hospitality of the worlding and not be affected by it, for he was not of the world. His spirituality was from within and not a result of external influences. His whole life attested it, while those sticklers for formality who, thinking that severity of life was necessary for spiritual unfoldment, complained. John the Baptist came from the wilderness with baptism, fasting and with prayer; there were among the ancient Jews those who had established orders of severity of life; to have the Messiah come or claim to come and sit down with the publicans and sinners was to them a severe shock; but being in the world He still was not of it, and all the teachings which He gave revealed that the unfoldment of the spirit comes from within.

Among certain orders in the Orient, where severity of life and withdrawal from the world accompanied spiritual gifts, there was something more to be considered than the mere separation from human kind. That the pursuit of spiritual things, the exalting of the mind and spirit might not be distracted by earthly considerations caused men to withdraw from the world; but the double purpose of preserving spiritual gifts, or those endowed with them, free from interruption and persecution, as well as to keep themselves in the proper frame of mind to receive spiritual gifts, may explain the many orders of recluses in the Orient.

In certain lines of spiritual descent, which, however, are not now in existence, there were certain expressions of life, which are carried forward now in a different manner; but were represented in the ancient orders when governments persecuted every form of gift not recognized by kings, who, when learning and inspiration aroused the jealousy of monarchs and rulers, it was needful that they should withdraw from the world, should conceal themselves in caves, should withdraw to mountain fastnesses to pursue the divine inspiration enjoined upon them. But this was less for protection and preservation of those gifts for the benefit of others; for had the ancient discoverers of science through inspiration been at all times accessible to kings or rulers, to priests of formulated religions, they would have been subjected to the same kind of treatment that Galileo endured, that Socrates received, that Bruno suffered; the gifts of the spirit would have been blotted out in the expression of their lives, so far as they individually were concerned.

Whatever answers the best purpose of the individual; whatever leads the individual away from that which is onerous, whatever materially elevates the governing spiritually is the best. If one finds that being in the world makes him of the world, it may be better to withdraw from it; however, it is not the greatest victory to fly from temptation; no real conquest has ever come to any human being by seeking a convent life; it is simply a refuge, but it is not a place of growth; it may be a place of safety from some forms of temptation; but after all, the real temptation comes from the person. No amount of formal prayer nor external fasting can keep nuns and monks from the little bickerings and jealousies that grow out of their individual natures, even though bedged around with the walls of a monastery. They may not have a burning desire for influencing others, may not have the same kind of ambition for conquest in society and worldly ways that comes to those in the outer world; but even that which is worse, the petty jealousies, the narrow and limited ambition of the small heartburns and corroding cares of life in a convent are much more likely, if anything can affect spiritual growth, to prevent it, than a greater ambition which leads sooner to a reaction.

You have heard or read of those who have withdrawn from monasteries and convents. They declare that there sometimes were more bickerings, more heart burnings over the wearing of a collar, the wearing of a string of beads just where the rosary should be suspended, or upon the out of a bonnet than

over all the triumphs and disappointments of social life.

You even come to know that though monks are supposed to be consecrated to a life of fasting and prayer, that their sins are proscribed, they are very often engaged in revelry and feasting instead of fasting, in wine-drinking (which is sometimes permissible in the church); the real life of the monk is not a life of the consideration of spiritual things so much as a conformity to certain external usages on certain times and occasions; the sound of convent bells would frequently bring them from the wine-bottle to the altar; but that they should be summoned from such indulgences to the outward form of prayer is evidence that the form and not the spirit had taken possession of their lives.

True, there may have been many sacred orders of men and women, among whom asceticism was the result of a genuine conviction; many of those lives in their severity illustrated the principles which they espoused. But even those who have found nobler expression in the outside world, could have not and conquered more evil, could have not encouraged more people to higher ways, could have found expression in assisting others rather than in watching their own individual existences until they became almost corroding and rusting things.

There are many people in the world to-day who receive the evidences of spiritual presence, to whom spiritual gifts have come with or without their own seeking, who, nevertheless, have not spiritual unfoldment. This is the subject (spiritual gifts) which is side by side with that of which we wish to speak. "The best gifts" spoken of, when you are commanded to seek earnestly, the best gifts, is not that you should seek one gift as greater than another, but the gift that is most desirable for you individually. If one seeks a spiritual gift, one cannot seek earnestly, prayerfully, without knowing that there is a power beyond the individual that must bestow the gift; that power must know better than the individual can what gift is best, instead of saying, "Oh, I would like to have this or that spiritual gift; I would like to see spirits, or I would like to write, or I would like to be a medium for my own instruction or that of my friends, but I would not like to be a public medium; it would be better to teach cheerfully any gift that is given."

But people go on expressing their liking or not liking can constitute any basis for a genuine spiritual gift. Though manifestations of spirit power have come to those who not only did not seek them, but did not desire them, frequently there has been perpetual strife between the manifesting power and the individual to whom a gift came, illustrating all the more perfectly that the gift is something outside of the individual, wish, beyond the control of the individual. Then others, whose minds are in accord with the gift, receiving it gratefully and thankfully, yet who do not in any great degree know the meaning of spiritual unfoldment, but who receive the gifts outwardly, and mentally accepting them as a part of their lives, but not being aware that there is something within themselves which might be correspondingly unfolded, but to the augmentation of their individual spiritual enjoyment and usefulness.

The line of manifestations from the spirit-world to mortals is the line of what is called spiritual gifts in the Bible, and their manifestations come to those who are in the shadow, or in the light; to those who are ignorant or those who have knowledge; to those who are morally inferior or to those who are morally enlightened; to those who are physically imperfect or to those who are physically healthy; there is no distinction and no discrimination; and when the gift is given the condition of the individual does not seem to affect the nature, quality nor capability of the expression of the gift. The bestowment of these gifts is from a distinct outside power, using the human organism or mechanism, and if it uses the faculties that are there it uses them in the direction that they are unfolded; it does not require anything, it does not claim the individual, it does not bestow anything excepting the gift itself.

In illustration of this the alleged exposure by the Fox sisters, the two younger, Margaret and Katie, were among the first instruments of spiritual manifestations (the oldest sister also being a medium); the lives of those two have not been affected; their individual unfoldment has not advanced nor have they especially sought or received spiritual enlightenment from the manifestations through them; so they being the subjects of the manifestations, but not being endowed with spiritual unfoldment from within, the result has been that when for self-interest or other causes, the power ceases to control their lives through their real nature steps in, and if that nature has not been unfolded in spiritual ways, if the outside manifestations have made no impression on the spirit, if the rappings and other phenomena occurring in their presence have not given them enlightenment of the spirit, and the moral nature has turned traitor to itself, as in this case, and in many other lives, the mere external manifestations have not affected the conscience, they have not been morally responsible.

The same is true with reference to many mediums for physical manifestations; they are no worse and no better than the average of human beings, than the human beings in the same condition with themselves outwardly or in any other sense; the endowment from spirit-life of the gift of physical manifestations may or may not have aroused within them the desire to do and be

better; even the desire to do and be better may not have succeeded in controlling and governing their lives. The manifestations do not do it. Many people say: If spirits have a controlling influence on human life, why do they not prevent such things as have been manifested by the Fox sisters, and manifested in the cases of others who have received spiritual gifts?

But the great lesson which is apparent is, that while the spirits may guide and teach mortals, they cannot govern them; the moral government of an individual is not entrusted to any spirit, it must be a matter of individual growth. There must be unfoldment and individual responsibility. If you know the secret of those lives you would find that not only have they had the advice of every earthly friend, but the advice and guidance of spirit friends also. A spirit can prevent a man from drinking, a spirit can prevent a man from doing anything wrong, but it would be a moral value to take hold of a man physically or psychologically force and prevent an action; it would not be unfoldment in spirit. It is not given to any spirit to take charge of man's moral nature; spirits do, sometimes, as do human beings, succeed in preventing a recurrence of certain tendencies in physical life, whether it is that of drinking or vices; the prevention is not the conquering of the cause; the cause can only be overcome by the individual perception and strength of spirit. This is not spiritual unfoldment. All the gifts are given in this direction, but unless man is to be made a moral machine instead of an unfolded spirit and angel, he must win the light of spiritual truth the same as any other growth, from his own inward light and strength.

The appliances which are often sought for the development of mediumship are often mistaken for spiritual unfoldment; many people suppose themselves to be growing spiritually if the hand is controlled to write, or there are other manifestations in their rooms, or in a little circle any one of the members is controlled to speak, or see, or think, or feel the taking of a spirit; evidence of the presence of spirit. This is not spiritual unfoldment; it may be mediumship, it may be mediumship, but frequently this mediumship, so unfolded, produces no specific results. Frequently there are slight evidences in the manifestations of spiritual presence; frequently a human being will manifest a gift, and years ago for a mediumship that never goes beyond the mere controlling of the hands to write pages that cannot be read. We have known instances where men and women have sat, as they called it, for spiritual development, for ten or twelve years, holding a pencil, earnestly waiting for the spirit to write, and nothing but a slight movement of the hand would ensue. Is this spiritual unfoldment? Would it not be better if they did as we always advise them to do: Pursue their ordinary occupations; do that which is nearest them to do in life; fill the mind each day, and seek for spiritual light from within? If the individual wishes to make them mediums; if there is any desire for expression to themselves or mortals, be sure spirits will find a way to do it. Mediums are developed almost instantly for spiritual work. Mediums who are not used to spiritual work specifically may, by long continued effort in some external direction, produce or find a small result, but, as said before, is this a genuine result? You frequently see advertised in the spiritualistic journals, methods and outward appliances for the development of mediumship. You frequently see a person who, supposing by some subtle power a gift may be bestowed upon you. In this manner, no doubt a gift will be bestowed, that of wisdom, or experience, or something of the kind, and sometimes it may be true that, by some message received, some letter or token from a distant friend, a psychologist or clairvoyant may be produced in some that will enable one's individual friends to draw near; but mediumship in its specific nature of being a gift is not developed that way. Almost as suddenly as the conversion of Paul to Christianity, when, as said, he was seeking rather to persecute the Christians, as suddenly as the endowment of the gifts in past time that came to the disciples while walking with and participating in the teachings of Jesus—thus suddenly, sometime, and nearly always, comes the gift of mediumship. 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MEDICAL DESPOTISM.

Religion and Medicine Twin
Offspring of Super-
stition.The Slaughter of the Innocents,
in the Nineteenth Century.

Religion and medicine are twins. They were conceived in ignorance and born of it. They were gross superstitions in their infancy. They are refined superstitions now. The first doctor was both priest and physician.

ORIGIN OF PRIESTS AND DOCTORS.

The forces of nature inspired the primitive man with awe and terror. He believed that they were produced by invisible beings, of supernatural powers and variable temper, who controlled his destiny. If health, happiness and prosperity crowned his life, the gods were kind. When sickness, sorrow or privation visited him, the gods were angry. The common people dared not approach the gods to placate them, but in the early youth of the race there were men of exceptional endowments and ambitious presumptions who professed to be in intimate relations with the gods and to have great influence with them. These men were taken into the service by the people, and were set apart as a sacred order, under the title of magicians, or priests. These men told the people that the gods were very capricious, but that if properly approached they were easily placated. They were very appreciative, however, of gold, silver, diamonds and other costly things. They were also very avaricious, hence, to obtain the gifts of the people to the gods, they were usually very exacting. They demanded large gifts of gold, silver, diamonds and other costly things. They were also very avaricious, hence, to obtain the gifts of the people to the gods, they were usually very exacting. They demanded large gifts of gold, silver, diamonds and other costly things.

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"When you pass through the vale to this
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You've no mansion in which to abide.
You behold in this grandeur and beauty,
In these radiant houses and lands,
The fair dwellings erected by duty,
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hands."

"Every deed that is worthy and noble,
Every faithfully-undertaken thought,
Helps to make the glowing material
Out of which these bright structures
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Every act that is given some brother,
Whose aid spirit in darkness may
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Every love-light shed over some other—
It broadens and brightens this
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"Every word that is tenderly spoken
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All the sunbeams in earth-life scattered
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For each life makes its mansion of
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From its glorious harvest of duty,
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"Poor, indeed, is the spirit that bring-
eth
From an earth-life, so useless and
cold,
To the wonderful highlands immortal
Nothing more than its glittering
gold."
Then darkness came o'er me in seem-
ing,
And an echo of words that were said,
As I woke from the land of my dream-
ing,
And the beautiful angel had fled.
But there ever remaineth the picture
That my spirit had caught on that
night,
In the realms of the wonderful dream-
land,
Where my soul was so flooded with
light.

DOCTORS OF DIVINITY.

The priest, if he is a doctor of divinity, wears the title of Doctor of Divinity. The meaning of this is that he is a doctor of souls, and that his remedies are divine medicines. Is there any good ground for believing that the doctors of divinity knew anything about the human soul, its anatomy, physiology or pathology? They are divided into two grades of sects, each holding different opinions about the soul from the other sects, and each holding to a somewhat different pathology and treatment. They cannot all be scientifically correct in their theory or practice. It is not possible that more than one of the theological sects can be sound in their doctrine of the soul. It is possible, indeed, probable, that they all hold false theories of the soul, and false remedies for the cure of human depravity; and that all the doctors of divinity are arrant quacks, ignorant or impudent pretenders.

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I have before me as I write "The Manual of the Health Department of the City of Boston." On pages 12, 13, 14, 15, 16 and 17, I find 85 sections each of which proscribes the citizens

from doing some very simple act under penalty of fine, unless permission is asked and obtained "from the Health Board."

On page 13 I find that the Board of Health classes diphtheria, croup and typhoid fever, with small-pox, yellow fever and cholera, and persons who may, in the opinion of an official doctor, be found guilty of having one of those forms of disease is, at the arbitrary discretion of that medical despot, taken from his or her home, thrust into a pest-hospital and stuffed with poisons. If it is a child with a sore throat, the health-board doctor "hasen save the mark," injects into its system a lot of blood serum from the veins of a diseased horse, avowedly swarming with disease-germs. On the same page it is provided that "No pupil shall be admitted to the public schools unless it can show a certificate of vaccination."

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sorrow,
All the sunbeams in earth-life scattered
Form the light of these beautiful
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For each life makes its mansion of
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From its glorious harvest of duty,
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At the sinning and sorrow, and strife;
And I wonder what kind of a mansion
We are building up there in that life.
Are we cheering some heart bowed in
sorrow?
Are we doing a labor of love?
Are we painting fair pictures of glad-
ness?
These all hang in our dwelling
above?
For the home that we build we shall
find there.
When we pass through the gates of the
tomb,
If it be a bright mansion of beauty,
Or a level of darkness and gloom,
As the sun of our life nears its setting,
And we pass over the murmuring
streets,
Shall our spirit be sad with regretting,
Or the real be bright as the dream?
EMMA TRAIN.

AN IMPEACHMENT.

Christianity Antagonistic to
True Reform:
Compared with Other Religions,
It Is Found Wanting.

Correct reasoning will not insure cor-
rect conclusions when the premises or
basis of reasoning is wrong. Earnest
and honest work for the betterment of
mankind may prove utterly abortive
when not founded on the true principles
of reform.

The Christian churches are honest and
sincere in their efforts to elevate the
race, and yet every phase of crime, from
misdeemeanor to murder, has ever been
far more rife and common in Christian
than in heathen lands. Why Christian
zealots cannot realize this fact, and re-
solutely system the law has ever been a
major failure, is beyond my power to ex-
plain.

The great drawback to the evolution
of the church is that its offensive dogmas
dominate the minds of its devotees, and
will admit of no doubt or disputation.
To doubt is to be damned.

The law is a relationship between
Christianity and crime, cannot
be truthfully gained. A mountain of
reliable statistical evidence proves it.
The blind zealot may become indignant,
and work himself into a state of frenzy
over this statement, but still the fact re-
mains unchanged.

America in virtue of the moral tuition
of 100,000,000 ministers, and yet 10,000
murders were committed in the
"year of our Lord" 1895. Ninety-nine
out of every hundred murderers ex-
ecuted are devout Christians, and expect
to ascend from the scaffold to Abraham's
bosom in the clouds of the blessed Jesu-
sai-dai-doi doctrine.

The Christian Church of New York, with
its 1,500 churches, is forced to expend
six million dollars annually to pay men
armed with bludgeons to patrol the
streets day and night to keep the peace
and secure the safety of life and prop-
erty, and, on the other hand, to ex-
pend millions of dollars to support a
religion which is the cause of crime.

The Tablet, a Roman Catholic journal
published in England, recently con-
tained the following truthful admission
in regard to the influence of Chris-
tianity:

"By converting the nations of India to
our belief, we have done a moral wrong.
Their natural morality is so high, that
although becoming Christians, we can-
not make them so immoral as we our-
selves are. Here it is admitted that
Christianity fosters immorality."

"The figures showing the proportion
of criminals are as follows:
"Europeans, are confined to every two
hundred and seventy-four population;
native Christians, one criminal to seven
hundred and nine population; Hindus,
one criminal to every thirteen hundred
and sixty-one population; Buddhists,
one criminal to every three thousand
seven hundred and eighty-seven popu-
lation."

"Mathematically considered, Chris-
tianity produces fourteen criminals
where paganism produces one, and the
conversion of the pagan to Christianity
increases his liability of crime over 500
per cent; and this conclusion rests on
Christian data."

The article in The Tablet concludes
with the following sensible advice: "We
should contribute our superfluous po-
pularities and efforts to the moral im-
provement of our own countrymen, in
the place of trying to destroy the morality
of a people who, in truth, should send
missionaries to convert us."

Notwithstanding that it is admitted
that our missionary work "destroys the
morality" of the pagans, yet millions of
blind and deluded church fanatics of
America and Europe contribute mil-
lions every year to degrade those who by
nature are at a moral and physical ad-
vance, by the cruel and unjust religion
so perverts and distorts honest peo-
ple's sense of duty.

Christians have become discouraged
over the utter dearth of moral results
attending their stupendous effort to con-
vert the masses, are now changing their
tactics and relying on the enactment of
secular law and the police club to en-
force Christian morality. It is the de-
grading doctrine of supernaturalism
taught by the church, and the igno-
rance of the masses in regard to proper
generation and correct education, that
holds man down to a low plane of an-
timony, forestalls his physical health
and his intellectual and spiritual pro-
gress.

WARREN SMITH.

"The Molecular Hypothesis of Na-
ture." By Prof. W. M. Lockwood.
Prof. Lockwood is recognized as one of
the ablest lecturers on the spiritual re-
surrection. In this little volume he presents
an succinct form the substance of his lec-
tures on the Molecular Hypothesis of
Nature, and presents his views as dem-
onstrable by the scientific basis of Spiritu-
alism. The book is commended to all who
love to study and think. For sale at this
office. Price 25 cents.

"The Fountain of Life, or The Three
fold Power of Sex." By Lois Waite
Brooker. One of the author's most useful
books. It should be read by every man
and woman. Price 50c.

"Religious and Theological Works of
Thomas Paine." Contains his celebrated
"Age of Reason," and a number of let-
ters and discourses on religious and the-
ological subjects. Cloth binding, 400
pages. Price \$1. For sale at this office.

"The Philosophy of Spirit, and the
Spirit-World." By Hudson Tuttle. A
most able and interesting presentation
of a most important subject. Every
Spiritualist and every inquirer into the
profound philosophy of Spiritualism
must have this excellent book. Cloth,
\$1. For sale at this office.

"The Missing Link in Modern Spiritu-
alism." By A. Leah Underhill. One of
the most interesting volumes, of special
interest to all Spiritualists. A. Leah
Underhill was one of the Fox Sisters,
with whom was the inception of the
modern Spiritual movement. She nar-
rates many incidents and spiritual ex-
periences in the experience of the Fox
family. Price, cloth, \$1.50, postpaid.

OUR CONSTITUTION.

The Rev. Jenkin Lloyd Jones
Does Not Favor Put-
ting God In It.And So States to a Large Audience
at Oakland Music Hall.

The following from the Chronicle, of
this city, gives something of an idea of
the opinion of this eminent Chicago
divine, regarding the attempt to put
God in the Constitution:

"The preamble to the Constitution of
the United States runs as follows:

"We, the people of the United States,
in order to form a more perfect union,
establish justice, insure domestic tran-
quillity, provide for the common defense,
promote the general welfare, and secure
the blessings of liberty to ourselves and
our posterity, do ordain and establish
this Constitution of the United States
of America."

"There is now pending before Con-
gress a resolution introduced by Repre-
sentative Morse, of Massachusetts,
proposing an amendment to this pream-
ble, which will introduce a parenthetical
clause immediately after the phrase,
"We, the people of the United States,"

to run as follows: "Acknowledging Almighty God as
the source of all power and authority in
civil government, the Lord Jesus Christ
as the ruler of nations, and his revealed
will as the supreme authority in civil
affairs," etc., etc.

"This resolution, introduced early in
the session, was referred to the Judiciary
Committee. This committee, on the
11th day of March, appointed a hearing,
at which time arguments pro and con
were presented relating to the amend-
ment. Two hours' time was allotted,
but over four hours were consumed.
Being in Washington at the time, I was
invited to be one of the speakers to pre-
sent the argument against the amend-
ment, which was ably urged by a large
committee of clergymen representing
various denominations, and receiving
its executive energy apparently from an
organization created expressly for the
purpose, with its headquarters at Phila-
delphia, and its members, the United
Presbyterian Fellowship.

The cause has its published organ and
has called into being a considerable lit-
erature. Should the Judiciary commit-
tee report favorably and the resolution
win its way by a two-thirds vote through
both houses of Congress, it will be the
submittal of the majority of Christ-
ian churches to the amendment of the
several States in the Union, and will re-
quire a ratification on the part of three-
fourths of the several States before it
becomes a part of the Constitution.
There does not seem to me to be the
slightest chance that this resolution will
ever successfully run such a gauntlet.
Indeed, it is not worth the trouble of
ever being started on the race. It will
probably meet its death at the hands
of the committee."

"If the amendment, as all true it does
not make it more true by putting it in
print at the head of the Constitution
which for the purpose of the amendment
is a creature of interpretations and appli-
cations. It is one more cheap substitute
for piety, a makeshift for devoutness; it
is adding the sin of hypocrisy to what-
ever error and infidelity may abound."

Whatever we think of God, he is
something more than a Saxon word
or a symbol, however we may interpret
the phrase "Lord Jesus Christ," the put-
ting of him into the Constitution in a
bracketed sentence does not make him
"ruler of nations," and the leaving of
him out does not make his kingship.
However we may think of the Bible, it
is not one of the more or one which is
less authoritative in civil affairs; but
it is declared to be such in a paren-
thesis thrown into the preamble of the
Constitution. The actual result of such
an amendment would be only to contrib-
ute to the debasement of the Bible,
which makes it an external thing such
as a dog, a cat, a bird, a tree, a stone,
when with solemn oath they assume re-
sponsibilities which they proceed at
once to desecrate and violate. It is a
fetich when hands foul with violence
touch it in courts of justice as they
swear the truth and proceed to outrage
the same.

"This movement on the part of religion
to enhance its dominion and to in-
crease its power is a movement back-
ward toward the primitive sources of
religion, when sanctity was vested in
certain things, some holy place, some
sacred memento, some mystic phrase.
The lucky stone that the magician wears
about his neck, the talisman which is
supposed to ward off diseases, the
texts mumbled in front of battle, that
victory may be obtained, the pious phi-
latory worn on brow or arm, the cere-
monial value of water or wafer, the soul
saving power of koran or of Bible, were
all in fact, in the eyes of the people, with
religious emotion, still regarded as
magical. The religious feeling, the theo-
retical gropings of the human
heart toward its ideal, the hunger of
soul for peace and adjustment, but it
is all religion on its lower planes, religion,
may we hope, largely in its outgrowth
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nation into piety, to make a nation
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THE PROGRESSIVE THINKER

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SATURDAY, MAY 30, 1896.

Joy in Heaven.

Heaven is populating at an unprecedented rate with murderers, if all whom priests hand and priestly prayers fit for that abode wing their way thither.

Holmes, the multi-murderer, who went up on a rope from Philadelphia; Taylor, who murdered the Meeks' family in Missouri; and Fiedle, the colored boy, who murdered Mrs. Randolph in this city, and was executed on the 15th inst., begging officers and witnesses to meet him in a better world, all had "made their peace with God," as did Nic Marzen, who was temporarily relieved by executive interference. Of course, all these vile wretches, unworthy to live, mount to glory, and spend an eternity shouting praises to their Redeemer.

A very large majority of those who suffer on the gallows are Catholics. That church seems to have a special affinity for cut-throats; but all the orthodox churches contribute largely of their numbers to swell the heavenly host.

During the forty-eight years Spiritualism has been a factor in religious thought, while their numbers have swelled to millions, and now count more believers in the United States than do the Catholics, we recall the execution of but a single Spiritualist, and he died protesting his innocence. If guilty, as proved, there were extenuating circumstances surrounding the crime. There may have been other cases, but we do not recollect them.

Mosheim, in his Ecclesiastical History, Century 2, Part 2, Chap. 5, Sec. 14, tells of the good Christian Father, Carpoerates, who flourished during the second century, who "not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity; asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and had daringly filled up the measure of iniquity."

Is not this position the logical outcome of Luke xv., 7, wherein Jesus told the Pharisees and scribes: "Joy shall be in heaven over one sinner that repenteth, more than over ninety-nine just persons who need no repentance."

Doctor of God.

D. D. attached to the name of a clergyman does not convey the idea of a broad-minded man nor one deeply schooled in ethics. It only signifies that he is well educated in his church creed, and bends all his energies to make that creed paramount. The claim that he is a Doctor of God is misleading. He knows scarcely more about Omnipotence than does a babe in his mother's arms. He may apply big terms to what he imagines the ruling Cause, but the finite cannot grasp the Infinite. His science is the science which was evolved in the barbaric ages. His theories he credits to revelation, but with more truth it can be said, they were invented by demons of darkness.

Doctor of Divinity, otherwise Doctor of God! It is claimed the degree was invented in the 12th century at Bologna, Italy, but the evidence of its existence at that time is by no means satisfactory. It would be supposed a man of brains would shrink from such a title.

As to D. D. is Reverend. There are persons who covet that title. An aged and learned friend, formerly a college professor and president, wrote us a few days ago: "I beg my friends not to put Rev. before my name. I would as soon be called a horse-thief."

The title is due to me, as it seems synonymous with bigotry, superstition, hypocrisy, salacity and lechery." His is an extreme case, but he is not alone in his dislike of the craft.

Still Another Black Eye.

The Supreme Court of Illinois has just handed down its decision, sustaining the ruling of the inferior court, that the Code law, making it unlawful for any person to keep open any barber-shop, or carry on the business of shaving, hair-cutting, or the doing of any tonsorial work on Sunday, is unconstitutional, in that it is class legislation. Judge Craig, who wrote out the decree of the court, said: "The law cannot be considered a sanitary measure, nor does it come within the scope of the public powers of the State."

What will the agitating Sunday bigots attempt next? How unfortunate for their success that we have a constitutional government, in place of an arbitrary one, such as prevailed when superstition gained its victories, aided by the blood of scorpions, the dungeon, the thumb-screw, the wheel, the stake and fire-brand, and other mild methods which the early Christian civilization gave to the world!

The creation of a thousand forests is in one acorn.—Emerson.

Still Finding Holy Books.

The worshippers of the Bible are again

delighted, for there comes an account

of another discovery of ancient manu-

scripts of the Gospels, claimed to have

been found among the rubbish of the St.

Catherine Convent, on Mount Sinai.

It is said to be more precious than any

previous find of holy records. Let those

whose eternal salvation is contingent on

the genuineness of these wonderful manu-

scripts tell their own story: We quote:

"This copy is not only complete in every page and line, but it is as fresh and legible now as it was almost new, and it is an example of rich embellishment not surpassed by any other similar document on earth."

"This newly-discovered copy of the gospels is a marvel of exquisite workmanship, and the antiquarians who have examined it assert that its manufacture must have occupied at least a quarter of a century of painstaking labor. Its pages are made of the thinnest of vellum. It is a quarto volume and there are two columns on each written page. The pages are dyed an exquisite royal purple, which is delicate and brilliant. It is in the writing, however, that this precious volume is unique. The letters are written in gold and silver. Every one of the proper names, including those of saints and holy places, is written altogether in gold. The abbreviations of which there are many in the book, are likewise written in gold. The rest of the text is altogether of silver. The precious metals used in this lettering are as bright and untarnished to-day as when the original writing was done a few hundred years after the death of the Saviour by some devoted monk who was an artist in his line."

"This volume was evidently made to withstand the effects of time, by one who well knew the best materials to use. The vellum of which the leaves are made was carefully chosen sheet by sheet. The binding was done with the strongest things. The covers are heavy and solid. The whole was well calculated to keep out dampness and to resist the attacks of moths, bookworms or other insects."

"The old book is in Asia Minor, and the news of its discovery in this splendid condition only reached Constantinople a few weeks ago. It was stated at the same time that the precious manuscript had been secured by the Russian government. It will, it is expected, be placed in the great Russian national museum alongside the celebrated Codex Sinaiticus. The latter contains parts of the Old and New Testaments and was published by the Czar, who procured it from the antiquarian Disraeli, who discovered the Codex Sinaiticus in the identical convent in which this new and richer gospel manuscript has just been found. That is the celebrated convent of St. Catherine, on the summit of Mount Sinai. This old convent, which is 1,400 years old, stands close to the scene of the miracle of the burning bush, and is a veritable mine of biblical manuscripts. There, but three years ago, two women from Cambridge, England, discovered by accident an ancient scroll which, upon translation, turned out to be a story of the gospels in Syriac, and thought to have been written soon after the death of the last of the apostles."

The newsmonger who wrote up the story supposed this convent and Mount Sinai were in Asia Minor, whereas they are hundreds of miles south, on the peninsula in that part of Arabia lying between the gulfs of Suez and Akaba. Mount Sinai rises from the plain about 8,500 feet. The Convent, instead of being at the summit, as stated, is in a ready or valley only about half way to the summit.

This old monastery, which Catholics are very ambitious to have the world believe was founded in the Sixth Century, has been wonderfully prolific with sacred manuscripts. Whether manufactured, or merely deposited to be brought out on suitable occasions, we cannot know; for the secret is with the members of the guild, and they have too great an interest to yield it up voluntarily.

These costly manuscripts are made for kings and emperors, and command magnificent prices. This is probably the principal incentive for their production.

It has been said: "Good men will not forge a book so good as the Bible," but it is well known forgers are not only making Bibles, but every variety of professedly sacred literature, and are imposing them on the world as genuine. We are not prepared to say how honest they are the present forgers?

Pulpit Logic.

An Oregon newspaper reports Rev. J. D. Driver as having made the following statement in his pulpit quite recently:

"No infidel's progeny descends to the fifth generation. God Almighty determined they should not extend the curse so far. Four noted angels, who came to this coast in an early day, viz., Sam Culver, Jesse Applegate, Pengre and Sator, all died insane, after 63 years of age. Christians, on the contrary, die sane."

A correspondent writes from the Pacific Coast: "Rev. Driver is a heavy-set, big-necked Methodist preacher, with coarse, gross features, and looks more like a bull-driver than a preacher. He is the Talmage of Oregon, and the extract is characteristic of his falsehoods. The men he refers to were all prominent and good citizens, but not church-members. Their progeny are far ahead of his, as his have all gone to the dogs."

"Christians die sane," said the reverend libeller. The daily press is full of the evidences of Christian sanity! Here is one we clipped a few minutes after reading the above jargon of concentrated silliness."

Woolser, O.—Christian Geiger, a farmer, became crazed suddenly on religion and imagined that the Almighty had commanded him to kill his father, mother and cousin, Christian Zedecker. He attempted to obey the commands recently, and attacked his father with a hoe, nearly burying the old man's head from his body. He was overpowered with great difficulty and on being adjudged insane was taken to the asylum. The injured man cannot recover.

An Unanswered Question.

In the light of advancing knowledge, and the new discoveries science is unfolding, the thinker is dumfounded. Alexander Graham Bell, the inventor of the telephone, at the National Electrical Exposition, in session in New York, was listening through one of his instruments to the roar of Niagara Falls. This of itself would have been a wonder a few years ago. Still listening, his eye caught the family form of Thomas A. Edison approaching. Grasping hands, Bell remarked: "This is the meeting of my life." "Come and see the fluoroscope," replied Edison, and away they went to look upon the latest invention of the Wizard of Menlo Park. An instrument was shown which enabled the visitor to look at the hands, see the bones of foreign substances in them, or those in other exposed objects presented for observation, or surgical operation.

Where and when are these great discoveries to end?

ELLA WHEELER WILCOX.

She Talks on the Subject of Suicide.

And What She Says Will Interest Spiritualists.

The lovely body of an unknown suicide attracted the curious and the bereaved to that Mecca of sorrow—the Morgue—during the greater part of last week, says Ella Wheeler Wilcox in the New York World. Suicides in New York are almost daily events, but this one was peculiar and unusual in many respects.

A young and elegantly-attired woman came alone to the Colonnade Hotel a week ago last Wednesday and registered as "Mrs. Evelyn, of Boston." On Friday she was found dead in her room, shot through the head by her own hand. Every mark of identification had been removed from her elegant clothing, her dainty linen, her tiny boots and gloves. A note, unaddressed and unsigned, read: "Hereditary insanity. Please cremate and bury under the name of Ella Wheeler Wilcox. No family, no beg that my wishes be obeyed." Eighty-nine dollars accompanied the note.

On her arrival Wednesday at the hotel the clerk noticed that the woman was a little brunette, who might be twenty-three years of age, and who might be thirty years of age. She had black eyes of rare lustre, wavy hair that was black as jet, a white transparent skin and lips that were curved in an almost continuous smile, revealing small, even teeth. Her dress was a short waist of maroon velvet, with an Antoinette collar, trimmed with rich white lace, fastened at the neck with a brooch of gold and black enamel in which nine small diamonds were set. Two small diamond rings sparkled on her little finger. Her skirt was of turquoise silk and she wore a hat that was evidently an Easter creation. It was of mixed straw, trimmed with tulle in pink and green effects, and with a scarf she wore a very gauzy black dotted veil.

Her conduct during the brief time she passed in the hotel-room and parlors was that of a refined, quiet woman, in good spirits and health, who made no effort to gain or avoid observation. All the details of her toilet and wardrobe, as examined after death, indicated a woman of culture and even wealth.

In all probability the woman's words are re-echoed in print the mystery surrounding the week's tragedy will be solved and forgotten by all save a few near.

The sympathy of the public needs the stimulus of curiosity to keep it alive. When the world understands it becomes indifferent.

This is not because the world is callous as because the literal facts concerning suicides are frequently unromantic and commonplace, and that most commonplace—abhorrence of the commonplace and will not abide it.

The tragedy of many a life has been reached through a series of farces. Death, the greatest of all idealists, casts a lurid glamour for a few brief hours upon an existence which was sordid or silly, and endures sorrows which were self-induced or imaginary.

I have seen a pile of rubbish grow beautiful and picturesque in the leaping flames of a bonfire.

The suicide of the week surrounded her exit from this realm with so much mystery that she has held the novelty-craving public's attention an unusual length of time. The environment of the tragedy was picturesque and lent color to the gloomy scene. Young, beautiful, and with a comfortable competence for the near future, yet this woman had deemed death, with all its unsolved mysteries, preferable to the burden of existence.

LIFE'S MOST TRAGIC HOUR.

It is a tragic hour when any soul finds the "it" of death easier to face than the "is" of life.

More terrible than the orthodox idea of hell must have been the mental agony endured by this woman, who, under the first page and large headlines for three days: If you break your heart through unrecognized goodness and worth they dismiss you in a paragraph.

Among the many thousands readers of The World there will be those who, while scanning these lines, hide deep in their hearts the thought of self-destruction. To all such let me say a few personal words:

Whatever the skeptic and the scoffer may urge as arguments that there is no life beyond the grave, remember they are only arguments. Opposed to them stands the testimony of thousands of inspired souls who have seen visions and heard sounds from another world. To those who care to study the subject dispassionately, from well-authenticated sources, convincing proofs of an after life exist and are not to be denied.

It is not reasonable to suppose that in a few moments of time a wretched soul can pass from misery to bliss, from sin to virtue. Do not imagine that you are going to step from hell to heaven by your own rash act in a moment's time. Such sudden journeys—from one extreme climate to another—are not possible in this life or the next. You will find yourself just as miserable when you awake out of the body as you were in it; we must grow out of sorrow; we cannot leap out of it, even by death, especially if death is self-induced.

Besides, it is very impolite to go where you are not wanted. You will not be welcome until your time arrives, and a message is sent you to come quickly.

Wait awhile. You never can tell what a day, a week or a month will bring you. To the earth the plough seems cruel. But the harvest glories in it. The sorrow and anguish you are enduring is but a preparation for joy, if you will only utilize it.

Believe me, for I know whereof I speak! Every soul has a guardian angel near it, who will help and sustain, if relied upon, in times of terrible trial. The angel is not omnipotent and cannot save you without your own co-operation; but it can and will help you to overcome and conquer sickness, despair, poverty, shame and sorrow, if you will believe in it and in yourself.

There is nothing the soul cannot achieve when it believes in its divine origin. Instead of playing how to get out of the world, say to yourself: "I am here, and here for a purpose. I have a right to health, happiness and prosperity. These are my birthrights, and they will come to me if I demand them. I am the temple of a divine spirit, and I am going to face life without fear or despair!"

You will be amazed at the courage and strength which these words will bring to you if you will say them and think them over whenever you are tempted to "make an end of yourself."

Invisible forces will come near to sustain you. Say,

However full the world, There is room for an earnest man. The fact stands clear that I am here, And here to strengthen the plan.

And you will find strength given you to fulfill your words. I know it is so.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousands copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been led in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us new three months' subscriber with his own subscription (extending in not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

But they are more frequently the fires of mere vanity. Great names are not her incentive, but great examples are not her guide for conduct. She who seeks to be famous, without toil becomes infamous without effort, as a rule.

She reaches her goal at last, and is talked about in the papers—an adventurer, a co-respondent and finally as the latest suicide.

Yet, it is not always the sin-sick woman who commits suicide. I have known it to be attempted by one weary of virtue; one who felt that in her case virtue was not a reward, since it left her facing the shadow of middle life with no lamp of human love to light the way.

There are some women to whom the lack of male companionship is as great a tragedy as the loss of virtue is to others.

The despair of the unpossessed can be as wearing as the remorse of the erring. We hear little of the one and much of the other. Sorrowing virtue is more ashamed of its woes than unhappy sin, because the world has tears for the latter and only ridicule for the former.

When the wretched Magdalene commits suicide we say, "Poor creature, how she has suffered!" and straightway make a heroine of her. When we read that a lonely spinster has committed suicide, cause "melancholia," we say "Too bad," and straightway forget her.

To touch the world's deep fountains of sympathy one must be wicked and die of remorse.

If you commit suicide through regret, let the world know it, give your name, first page and large headlines for three days: If you break your heart through unrecognized goodness and worth they dismiss you in a paragraph.

Among the many thousands readers of The World there will be those who, while scanning these lines, hide deep in their hearts the thought of self-destruction. To all such let me say a few personal words:

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And you will find strength given you to fulfill your words. I know it is so.

SIGNIFICANT THOUGHTS

SHOWING THAT THE WORLD IS PROGRESSING.

REMARKABLE SERMON,

In Which Impressive Truths Are Told.

A TELLING DISCOURSE DELIVERED IN THE UNITARIAN CHURCH ON SUNDAY MORNING BY REV. SETH C. BEACH, THE PASTOR.

In the Unitarian Church, Bangor, Me., in the course of the usual Sunday morning worship, the pastor, Rev. Seth C. Beach, preached a sermon upon the text, "The letter killeth," a clause from Corinthians, 2-3-6. The opening passages of the discourse were directly in the line of the text, the first sentence indicating its interrogatory the entire idea: What is there that stands as it did fifty years ago?

The speaker reviewed the progress of the churches, regarding the orthodox and Unitarian denominations comparatively, and elaborated upon the familiar quotation that the orthodox, so-called, of to-day, is more "liberal" than the Unitarian of seventy years ago. After remarks concerning the broadening of theology and the renovation of religious thought, Mr. Beach proceeded to consider the fundamental springs of religious action in the light of a new spirit and a more rational attitude, thus:

A significant mark of the new attitude of religious thought is shown in the form in which certain fundamental questions are being put.

It was perhaps a dozen or more years ago that a small sensation was created by a paper read at the Boston Unitarian Club, maintaining that the Bible is orthodox. It was sufficiently remarkable that such an argument should have been presented to a Unitarian audience, but what was still more remarkable was that the audience received the paper with applause. I have heard the same doctrine, i. e., that the Bible is orthodox, defended in a body of forty Unitarian ministers and received in like manner with applause and without a protest. Now, the question fifty years ago was not whether the Bible is orthodox, but whether orthodoxy is Biblical. Whatever is Biblical is true; that was assumed and conceded all around. Do you see the difference? Do you see where we are, when an eminent Unitarian, in a body of representative Unitarians, not one of whom accepts the distinctive doctrines of orthodoxy, rises and says that in its plain meaning the Bible is essentially orthodox? It means that to-day it is not merely orthodoxy that is in question, but that to which it appeals; it means that among Unitarians, at least, the Bible is no longer accepted as the end of an argument. No matter if you can prove your doctrine by a text, or by twenty texts, or by no matter how many texts, we still ask is it true? If it is not reasonable we do not hesitate to say it is not true.

Not only is this our position, it is the position of the scholarship, science, philosophy and literature of the present day. Since the slavery debate was over, when have you seen a question seriously argued on the basis of scripture text? What would be the weight of a text in settling any controversy in the schools and among the thinkers of the present day? It would, as everyone knows, be worth exactly as much from Shakespeare as from St. Paul. That is to say, the Bible has ceased to be a standard of ultimate appeal, and has become a fragment of ancient literature, to be quoted for illustration or embellishment if it serves a turn, but not to be put in evidence or appealed to as authority.

Every reading person knows this is the present situation, and every reading person knows also that fifty years ago it was the first business of a man of science or philosophy to show that his views were scriptural. To come into collision with a scripture text was his ruin. Now it is with him simply a question of verified facts.

I leave you to say whether this is gain; it certainly is change, and by nothing is the change more marked, and in nothing is it more significant. It alters the position of all the old questions in controversy.

We no longer ask whether orthodoxy is Biblical. No matter if it is. We ask what is the Bible? This is the present question.

The view which is coming to prevail is that it is not a book straight out of heaven, but the literary deposits of a race whose genius was pre-eminently religious, and hence, that it is pre-eminently a religious book; but a book gleaned from many generations and representing many phases and stages of religious life, in all of which there are traces of the traditions, misconceptions and superstitions current in those times. If this is the book we have, it is a simple truism to say that you will find in it more of an old theology than you will of the new. The older your theology the more of it you will find. If what you want is a scheme of doctrines which you can find in the Bible, go back to the Puritans and find your doctrine of witchcraft in the "possessed with devils;" go back to the early church and find your asceticism—your hermits of the desert—in John the Baptist; go back to the second century, when all Christendom was alive with expectations of the last day, the general resurrection and the thousand years of the saints, and find it all in the Revelation of St. John; go back to the very level of those buried centuries and find what

the slaveholders found in the legislation of Moses, what the Mormon finds in the record of Solomon and Abraham.

The more you make yourself a mere relic of antiquity, the more you will find yourself at home in the bosom of antiquity.

I have no doubt that orthodoxy stands more squarely with the letter of the texts than we. Not of all the texts, however. "My Father is greater than I," is not an orthodox text. "Work out your own salvation," the orthodox doctrine is that you cannot. "Though I have all faith and have not charity, I am nothing;" the orthodox statement is exactly opposite; it says: "Though I have all charity and have not faith, I am nothing." "The light that lighteth every man that cometh into the world;" the orthodox statement is that it does not light every man. The orthodox man has to go in the teeth of all such texts as these. But then he, too, has his texts, and they are tremendously his.

It is in this sense that the Bible is orthodox; the orthodox texts are these: "Taken in the orthodox way," said Dr. Ellia, "the Bible is an orthodox book." That was the statement. Now, what is the orthodox way of taking it? As I understand it, the common orthodox way is to take the Bible from cover to cover, in its plain meaning, as unadulterated truth.

Well, now, it is idle to say that, taken in this way, you cannot find the substance of orthodoxy and a good deal more. The older the orthodoxy the better it will fare.

Open your Bibles, and in the first chapter you find that the universe was created in six days. You find that on the sixth day man was created from the dust and woman from a rib of the man.

In the third chapter of Genesis you find "the Lord God walking in the garden in the cool of the day;" in the eleventh chapter you find that "the Lord came down to see the city and the tower which the children of men build;" in the eighteenth chapter you find that "the Lord appeared" to Abraham in the form of a man, and that Abraham washed the Lord's feet and refreshed him with food; in the book of Exodus you find that the Lord spake to Moses "face to face as a man speaketh to a friend;" in Deuteronomy we find that "there arose not a prophet since in Israel, whom the Lord knew face to face," that is, it was no figure of speech.

Now, what is the plain meaning of all this? A modern Unitarian says you have struck a stratum of very old traditions, in which God was conceived in a very crude, materialistic and sensuous way; but what must an orthodox do with it on his principle that the Bible, in its plain, fair, honest meaning, is unadulterated truth?

I need not go on with the story of Balaam and his beast, of Joshua and the sun, of Jonah and the whale, all of which, I suppose, are accepted in good faith by thousands and even millions of orthodox people, and all of which ought to be accepted in good faith by all orthodox people who pretend to take the Bible from cover to cover in its plain meaning, as unadulterated truth.

Nor that you can find, if not the trinity at least the deity of Christ, the fall of man, original sin, the atonement, predestination and election, a personal devil, the resurrection of the body, and a lake of fire and brimstone, I, for one, have no disposition to dispute. Nor, as I understand it, has any intelligent Unitarian of the present day?

In this sense the Bible is an orthodox book; it contains orthodoxy. But in the same sense it is a very heretical book. It contains heresy in immense quantities and of almost all kinds. It might be said that the Bible, fairly interpreted, yields some half dozen schemes of doctrine—Calvinism, Universalism, Antinomianism, and even Agnosticism. And why should it not? The contents have been culled from the traditions and speculations of at least thirty generations; they have been written out by at least sixty different hands, and it is idle to suppose they present one continuous, uniform, consistent scheme. Nothing could have made them do it except an unbroken miracle, which, by

THE GODS.
By Col. R. G. Ingersoll. A pamphlet of 64 pages. Worth its weight in gold. Price 20 cents.

Romanism and the Republic.
By Rev. Isaac J. Lansing, M. A. Every patriot should read it. Price \$1.00.

By Lois Waisbrooker. Many have read this book many have re-read it, and many others out to read it. It shows the ruin of the race and woman in the land. It shows the faulities rampant in social matters of moral and social import, and the way that flow therefrom to innocent victims of social atrocity. It contains a likeness of the author. Price cloth, 250 pages. Price \$1.00.

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read 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.

Communications should be accompanied by the full name and address of the writer, or no attention will be paid to them.

Mrs. John Lindsey will be at the spiritual camp-meeting at near Paw Paw, Mich., and also at Grand Lodge, Mich. Anyone desiring to engage her for lectures and tests can correspond with her at 28 Turner street, Grand Rapids, Mich. She will be at the library and engagements after the close of the camp at Grand Lodge.

The Indiana State Medical Association holds its annual meeting at Fort Wayne, May 28 and 29. Over 500 physicians, representing every county in the State, are expected to be present. Dr. H. V. Swearingen has been selected by the physicians of the State to deliver, in their behalf, the address of welcome to the State society.

"Lucifer," of which the unquenchable Moses Harman is editor and publisher, announces that it is to be issued from Chicago, at 1391 West Congress street.

Geo. W. Carpenter, M. D., is open for calls to lecture in any part of California, especially near Los Angeles, his home.

Mrs. C. H. Hinkley, of Grand Rapids, Mich., writes: "The article in the Progressive Thinker, of May 10th, entitled 'The Spiritual Ministry,' by Endora B. Marven, is terse and to the point. 'Them's my sentiments to a dot.' Write some more, Endora."

Mrs. Parker, trumpet medium, and Geo. Parker, automatic writer and rapping medium, have opened after June for camp-meetings. Address them at 256 Michigan street, Elgin, Ill.

A subscriber writes: "The meetings under the direction of Mr. and Mrs. Perkins at the Masonic Temple, 617 North Clark street, are exceedingly interesting; various speakers and mediums take part in the 3 o'clock meetings. Songs and instrumental music and poems are rendered in the evening by special talent, and the life after the exercises. The lectures and tests by Mr. Perkins are convincing, as is also the clairvoyant and clairaudient messages of Mrs. Perkins. A very interesting program will be rendered the 31st of May in memory of the nation's heroes who gave their physical lives for their country. Mr. Smith, with the mandolin band will furnish charming music. Miss Dexter and others will sing solos. Mrs. Hamilton Gill will give tests. Mr. and Mrs. Perkins will also give the audience choice selections from their spiritual and mental reservoir, and will assist. Remember, 2:45 and 7:45 p. m. Daily readings given at 514 North Wells street."

Thos. E. Addy writes from Joliet, Ill.: "Myself and wife are looking up the 'faithful' in this city. We find but very few and those seem afraid to let anyone know that they are Spiritualists. We will try a little missionary work here for the good of the cause, and see if it is not possible to get the old-timers to go again. As we give our services and time free, it seems as though the others might try to aid us. We expect no reward on this side. It is the future we are looking forward to. We will hold our first circle May 24th. We were in Ottawa two weeks. There is an unorganized society there of fifty or sixty Spiritualists, and we expect to hold them. They hold meetings twice a month at Mr. Chester Martin's, and great interest is taken in all the meetings. A few come many miles to attend them. Mrs. Chester Martin conducts the meetings. The lady is undoubtedly one of the very best dead-voice mediums I have seen. My good fortune has been to find the names, messages and tests given by her controls are convincing to all."

Mrs. L. Hamacher writes: "Mrs. Kratz, of Evansville, Ind., visited us for a few days. Those wishing to engage an inspirational lecturer, psychometrist and test medium, would do well to secure her services. Mrs. Kratz is a lady both in refinement and culture."

F. S. S. writes from Brainerd, Minn.: "We have the good fortune to have with us at present the Rev. A. Wheeler, of the Illinois State Spiritual Association. He has done us great good by coming here, and has brought the truth of advanced life into our midst. His séances are grand, and his tests are marvelous. Upon his arrival on the 14th of May, he here could be termed Spiritualist, but now there number more than 30 persons who are avowed to our beautiful philosophy. He has reached a class of thinkers here, who will doubtless tell the glad story to other hungry souls. We can truly endorse him as being an honest, trustworthy teacher of our philosophy."

Mrs. Jennie Hagan-Jackson will lecture in Sturgis, Mich., June 13 and 14; at McAosta, Spiritual Temple, the evening of June 20, and Sunday, July 28 at Lake Coda, Mich., near Paw Paw. Mrs. Jackson has July 4 and 5 engaged. She speaks at Onset, Mass., July 12, 14 and 15; at Haverhill, July 17, 19 and 22; leaving July 26 and 28 engaged. August 15 and 16 are engaged at Antwerp, Ohio; Grove Meeting, August 20 to 24, at Cassadaga, N. Y. Mrs. Jackson will make engagements for August 2 and 8. She will attend the camp at Fort Worth, Texas, again this fall. Those wishing to engage her, please address her at 339 South Lafayette street, Grand Rapids, Mich.

W. H. Bach writes: "Owing to the failure of several of my engagements for the month of June, I can answer a few short calls between now and July 1st. Points on the Erie line between Kenton and New York City preferred. Address Kenton, Ohio, where I will be May 27, 28 and 29."

F. H. Barnard writes from Jackson, Fla.: "By the request of many here, I write a few lines in behalf of Mrs. J. De Bartholomew, who leaves our city soon to spend the summer at St. Louis, Mo. She is the most gifted instrumental in bringing many into the knowledge of Spiritualism. Eclectics will find her to be one of the best in our ranks. Those who may be fortunate enough to meet this lady will find her to be an honest and excellent trumpet, test, trance and clairvoyant medium."

W. H. Hale writes: "For the benefit of those readers of your valuable paper that visit Jacksonville, Fla., during the winter months, I will say that there is a resident medium there that stands second to none. One who has ever visited and I have been in many of the large cities both North and South. I have been in Florida over three months, and all that have visited her are more than satisfied. Her name is Mrs. Amy Buchanan, and her residence is at 601 East Adams street, or one who would be a Spiritualist friend who may come South during the winter of 1929-30. Do not fail to call on this truly wonderful medium."

Miss Maud Klingler, secretary, writes from Derry, Kansas: "Our third annual camp-meeting of Elk Grove Spiritualists and Liberalists will be held at Winfield, Kan., July 11 to 21, in the beautiful 'Island Park,' fronting Main street, five minutes walk from depot, street cars running to and from. Best accommodations for all who come. A beautiful little city of 10,000 inhabitants; good railroad center. We were challenged to a debate upon the Bible. The same will be held on July 13, between Rev. H. Hull and a Christian minister. Want to correspond with a good independent state-writer."

S. N. Aspinwall writes from Minneapolis, Minn.: "The programmes for the Northwestern Spiritualist Camp-meeting are out and will be mailed to anyone sending me their address."

Dr. Theodore F. Price, owing to a lack of time, cannot be present during May and June, and would like to do as much as possible in the line of his profession before his engagements at the camp-meetings begin. His time for the coming season is being rapidly filled, so that those societies who desire the services of this highly-gifted speaker and test medium will do well to write him at once. No worker in the spiritual vineyard has received higher commendation than this earnest worker, who has stood true to his principles when it required nerve to do so. The New England societies where he has been engaged in the highest terms of praise. His address is 15 Dwight street, Boston, Mass.

H. W. Sorg, president, writes that the First Society of Spiritual Research, of Allegheny City, Pa., has Mr. Frank Ruter for speaker. His lectures and tests are very good, and satisfactory to all who attend them.

Hugo Furtner writes: "Hypnotism is a universal science through which we receive our understanding of the spheres; but, if uneducated, unfeeling or undeveloped minds have the power to use it, it is more dangerous than any other power in effect. It will very often lead to murder and cover; therefore I have prepared a lecture to pass laws to restrict those people who have this power, and thereby avoid greater mischief and suffering."

U. G. Figley writes: "I want to say that no better books were ever published than Hudson Tuttle's 'Arcana of Nature,' 'Philosophy of Spirit,' and 'Psychic Science,' and I am very glad to know that his 'Origin and Antiquity of Man' will be republished in England this year, and that another edition of 'Arcana of Spiritualism' will soon be out. I hope that a book of his questions and answers will soon be out."

Dr. Dean Clarke writes from Spokane, Wash., under date of May 18, that he is having great success at all points along the Northern Pacific Railroad, and may not reach Milwaukee, his objective point, for three or four weeks. Spiritualists who secure his services help their cause most efficiently.

Prof. W. M. Lockwood writes: "Prof. W. M. Lockwood, the noted scientist, will deliver one of his intensely interesting scientific lectures, illustrated with many physical experiments, at National Hall, No. 681 W. Lake street, on Wednesday evening, May 27, at 8 o'clock sharp. There will be good mediums present and a thoroughly instructive and enjoyable evening will be anticipated. All are welcome."

The Seventh Annual Camp-meeting of the Spiritualists at Sumnerland, Cal., will commence on the 26th of July and close on the 15th of August. The S. S. Association will conduct it, as for the four years past. Those wishing information about the meeting may address Wm. F. Allen, secretary, Sumnerland, Cal.

A pleasant time was enjoyed on Thursday of last week by the friends of equal suffrage, at "Rose Cottage," Edgewater, Ill., the home of the late Rose Miller Avery. It being the anniversary of her birth, Mr. Avery kindly invited the friends to be present, as had been her custom, and to spend the day at home and life were dedicated to the cause of woman. A number present saw her form fitting among the guests with a smile of welcome, and a touch of the hand, as in the old days, and many beautiful tributes were paid to the loved one. Among those present were Mrs. Ella Davis, Mrs. A. E. Sheets, Mrs. Hattie Davis, Mrs. McKinney, Mrs. Bishop, Mrs. Springer, and others noted in humanitarian work.

On his recent visit to the East, Father Ebasch, Superior of the French Seminary in Rome, asserts that he made a most interesting discovery. It is the ruins of the house inhabited by the Virgin Mary, at a place about three miles from the side of Ephesus. He says there can be no doubt of the fact because some years ago Anne Catharine of Emmerich described the house as she saw it in a vision, and the ruins found by him correspond exactly with her description. The Roman Catholic Church, however, and the cardinals are much interested in the discovery. The divinity of Christ, or the doctrine of the immaculate conception by Mary, rests upon the same authority—a dream, by Joseph, her husband.

Mrs. Concannon, the wife of the materializing medium, is fast recovering from her illness, and expects to be at the Northwestern camp in June.

J. C. S. writes from Council Bluffs, Iowa: "We welcomed Carrie Fuller Weatherford to our midst with joy, and saw her leave for Des Moines with sorrow. She called out the largest audience we have had for years. Omaha people expect resolutions recommending her to our societies. Her lectures are good and tests are the best of trance-psychometric work. They are almost universally recognized."

J. S. Phillips writes: "I would like to say to my many correspondents that my address will be Brighton, Livingston county, N. Y., until after the close of camp. People writing please bear this in mind."

Frank T. Ripley, speaker and platform test medium, has just closed a successful engagement for the First Society in Erie, Pa., and goes to Chicago, Ill., for the Sundays in June, for the First Society there. Mr. Ripley has open dates for July and August for camp-meetings, grove meetings, etc. Address all letters to 40 Loomis street, Chicago, Ill.

"Mahomet, His Birth, Character and Doctrine," by Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically accurate, and is the most complete and every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"From Night to Morn," an Appeal to the Baptist Church, by Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in the same unassuming tone that characterizes all of Miss Judson's literary works. Price, cloth, 15 cents.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their spiritual bodies with universal intelligence, to come into closer connection with the light and knowledge of Spiritualism. It is written in the same unassuming tone that characterizes all of Miss Judson's literary works. Price, cloth, 15 cents.

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E. V. WILSON'S WORKS.

Tribute to a Great Medium.

TO THE EDITOR:—I have just read E. V. Wilson's great work, "The Truths of Spiritualism," and I don't know in what way I can do more good to our cause than in having it read to our current theology than in recommending everybody to read it.

Although I had the pleasure and profit of attending several of his lectures, and witnessing his wonderful clairvoyant and psychometric tests personally, still this great work quite bewilders me with its record of wonderful tests throughout the country, and his stalwart, inimitable encounters with orthodox priests and other opposers of the spiritual philosophy.

With your permission, with the view of inducing others to help Farmer Mary and the cause her husband loved so well, I propose copying a short chapter from the work, fully believing that the peculiar style in which it is written, and the many beautiful results attendant on his labors will induce many to buy the book.

I am astonished to find no allusion in the work to several trips he made to Minnesota, and to the many most wonderful tests and able lectures given there, which he has seen him go through an assembly of hundreds give thirty tests, and on an average twenty to each one.

giving names and dates, and not over two or three fail of complete identification on the spot. History gives no authentic account of a more wonderful seer than E. V. Wilson.

Nashville, Tenn. V. FELL, M. D.

CHAPTER XLVII. OF E. V. WILSON'S WORK.

On Thursday and Saturday evenings, January 23 and 27, we gave séances in Camden, New Jersey, to good audiences, giving many fine tests, among which are the following:

"To a man we said: We see by the spirit of an old man. He is tall, spare, and of dark complexion; his hair is iron-gray; his brow is broad and receding; he died many years ago. We also saw a hillside or a home. It is a fine estate; the mansion is a fine one, standing in a fine park of trees." We then described the buildings, gates, walks, etc. "This spirit now shows us a package of papers. He takes one of them out of the package and holds it to his face. On it we read 'The Last Will and Testament of 1781.' On the second page we read: 'Covenant and Bond—1841.'—These papers are of value to you, and you are looking after them. They are far from here, in another part of the world. They are secreted in an attic room, in the mansion on the hillside that we saw and have described."

"I am Mr. H. I may here know who I am. I recognize the spirit. All the statements are perfectly true. The will was dated 1781, and the Covenant and Bond in 1841. They are of great value to me and others, and the suppositions of all concerned are, these papers are secreted in the mansion on the hillside."

"Mind-reading," said a voice. To which Mr. H. replied: "Not by any means, sir, for I was thinking of a matter entirely foreign to the communication just given by Mr. Wilson."

"To a lady we said: 'Here is with you a man—describing him.' He was a physician. He is Dr. Henry."

"I recognize him well. You are right in your statement, sir."

"To a man came two spirit sisters who were fully described and readily identified."

"To an old man came a lovely little girl, just as she was in health and life, before he died. She called for him. She stood forth in all the pride of well-developed womanhood of spirit-life, exclaiming: 'My father, I live to love you and will meet you with joy ere long in the Summerland.' The spirit was fully recognized."

"To a young man we said: 'We see you twenty years old. It is afternoon the 10th of August. It is a heavy blow given you from behind; it looks to us like a handspike in the hands of another man. The blow is a glancing one, hurting your head and left shoulder, as well as arm.'"

"You are right, sir, and the blow came near killing me; had it fallen fully on me I should not have been here tonight."

"What day of the month, and what month of the year did this accident occur to you?"

"On the 16th of August, in the afternoon of the day; I remember well the time."

"We see by this man a boy—his son; this son, when 14 years old, was drowned; he would be 26 years old, if living today."

"You are correct," replied the man.

"These are but a few out of seventy-two tests given on these evenings in Camden. Thus the work goes bravely on."

The above book is for sale by the widow of E. V. Wilson, at the price of \$1.00 per copy. Mrs. Wilson is penniless, and needs assistance badly. Buy the book, and while you get a full equivalent, you will help a grand old lady. Address Mrs. M. E. Wilson, 91 South Locust street, Valparaiso, Ind.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world, during all time past, is very striking. Keen analysis, ripe scholarship and fearless devotion to the rights of woman, make this very interesting effort, of some of the brightest minds of today. For sale at this office. Price 50 cents.

"Poems of Progress." By Lizzie Doten. In this volume this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. 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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Passed to Spirit-Life.

At 7:30 p. m., May 4, 1898, Alberta Whitney passed to the higher life, from the home of her stepfather, Dr. Geo. B. Bliss, in the village of Maple Rapids, Mich., aged 13 years, 8 months and 17 days.

Quick consumption caused her early transition to join a beloved mother who had preceded her by about two years, to that land of light and beauty. Deceased was truly a sensitive, inheriting the same from the fine mediumistic qualities of her mother, and she lived far in advance of her years and was noted as an exemplary child and scholar, and beloved by all that knew her.

Mrs. Cora L. V. Richmond, of Chicago, delivered the funeral discourse to a crowded house of attentive listeners, at the Christian church, at 2 p. m., on May 6.

IN MEMORIAM.
O, flowers rare, with fragrant breath,
Your presence finds my soul in gloom;
To-day you smooth the pall of death,
And wreath the portals of the tomb.

With awe I touch your velvet leaves,
Your beauty sweet I must share;
Since our silent form ye lay
And shed your cheerful fragrance there.

Death so soon has claimed its own,
Beside I linger in despair;
The form grown cold, the spirit flown;
Death has placed its silent signet there.

Relentless Death! Why take my child?
Why sink my heart in deepest gloom?
Why cover life in darkest pall?
And lock my treasures in the tomb?

I've called to her with fervent prayer:
I've held her marble hands in mine;
I've kissed her forehead, white and fair,
And yet she gave me back no sign.

O, Father! In Thy tender love,
Open wide Thy sheltering arms;
As Thou didst receive the wife I loved,
So, also, shield our child from harm.

Cease, O, Soul! God knoweth best;
Drive from my life this weight of gloom;
Tenderly her part was laid to rest—
Her spirit gathered to its home.

Farwell! The music of the spheres
Drowns the wail of earthly woe;
As she passed the boundary line of tears
Her song of joy reached me below.

I know these flowers soon must fade;
Their perfume, now so sweet and rare,
Be wafted to a higher glade
To mingle with the fragrance there.

From out this wreck of perished hopes
Two soul-flowers now shall bloom for me;
I catch the cadence of their glorious notes,
Which lift my soul from earth's tears free.

GEO. E. BLISS.

Dr. Lyman P. Harris passed to his home in the higher life from this city, May 12, '98. He was born near Cleveland, Ohio, 78 years ago, on the 12th of August; has been a consistent and energetic worker for the cause of Spiritualism for forty years, and twenty-five years prior to that time was a member of the Methodist church. He was elected president of the first society that was organized in this city, and remained as such until his impaired health caused him to resign his position, being almost totally invalid for the last four years.

The Doctor always had a pleasant greeting and a kind word for all who called to see him in his last hours of affliction.

The services were conducted at his home by his esteemed friend, Dr. H. V. Swearingen, who portrayed the beauties of the glorious truth, that was well received by an audience that filled the house to overflowing.

Dr. Harris was well prepared to meet the change. Death was to him only the opening of the beautiful gates that freed his spirit from the cares of earth to join his loving wife, who had passed on before. He leaves two daughters, Mrs. Wells of Chicago, and Miss Dr. Ella E. Harris of this city, to mourn his loss, but with a consoling thought, that does not leave them in despair at the tomb of their loving father. We would say, in the words of Dr. Alcott, the poet:

"There is joy in that upper and beautiful land,
As sins of the mortal find them no more;
Upward and onward they wing their flight,
Released from earth's fetters, their trials are o'er."

D. L. CARPENTER.

St. Wayne, Ind.

Sister Emmaretta K. Hesford passed to spirit-life on the 9th day of February, Mo., after a long and protracted sickness, which she bore with patience. She leaves a companion, George Hesford, and one son, David Hesford, with hosts of friends, for "none knew her but to love her." She was a worker in the cause of Spiritualism for over 30 years. She was an instrument of the angel world, passing some remarkable phases of mediumship. The angel world was hovering near when the parting hour came. Brother G. H. Walser, assisted by the "relief corps," at her request, spoke comforting words at the bedside, which she gratefully remembered to pay their last respects to all that was left of Emmaretta.

L. H. THOMPSON.

Tortured to Death as a Witch.



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CHICAGO, ILL., SATURDAY, JUNE 6, 1896.

NO. 341

BIBLICAL MANUSCRIPTS.

THE NEW CAESAREA CODEX AND SOME OTHERS—WHERE AND HOW DISCOVERED.

Professor Albert J. Long, of Constantinople, gives, in the last issue of "The Independent," a most interesting account of his attempt to secure for the United States the fine manuscript of the Gospels that was recently discovered in a little village in Asia Minor, near Caesarea, together with a description of the manuscript itself. It is not, perhaps, exactly accurate to say that the manuscript has been discovered, for the church and village authorities to whom it belonged have always been aware of its existence, but until recently were utterly ignorant of its great value, a fact, by the way, that suggests the existence of other ancient writings, even more valuable, in out of the way monasteries and churches of the East.

It was on June 22, 1892, that a young Cappadocian Greek called on Professor Long, in Constantinople, and placed in his hands for inspection a single vellum leaf of an ancient manuscript of the Gospels. He explained that the leaf was part of a volume that was the property of a village community in the district of Caesarea. As the community was poor, some of the leading men thought that they might be able to sell at a good price this old book, which had been in the parish church for many years, and with the proceeds support a village school. Professor Long asked the young man to let him keep the leaf for two or three days for examination, to which he readily consented.

The result of the examination convinced Professor Long that the manuscript was of great antiquity and very valuable. When the young man returned, therefore, he asked him if he was authorized to sell. The young man was not, of course—such a simple method of business would be contrary to all the traditions of the Orient. But he was authorized to receive an offer. The young man, therefore, called on Professor Long, through the generosity of J. S. Kennedy, of this city, to offer for the manuscript a large sum, proportionately far exceeding the value of the leaf. The young man, however, was not to be so easily satisfied. He had heard of the great Sinaitic manuscript, discovered by Professor Tischendorf in 1859. Under these circumstances he naturally felt hopeful of getting the prize for this country. But he did not know until a few weeks ago that he had a powerful competitor, generally understood to be the Czar of Russia, who was finally successful in securing it. While Professor Long naturally regrets this outcome, he feels confident that the scholarship of the world will not lose anything by it. "I can fully understand," he says, "how the owners of the one treasure would insist upon having the other to place alongside of it. If the same liberality is shown with the small leaf as with the great Sinaitic manuscript, the great Tischendorf manuscript, the respectful thanks of all lovers of the sacred Word will be due to His Imperial Majesty the Czar of Russia, as the august patron of the science of Biblical criticism."

APPEARANCE OF THE MANUSCRIPT.
Professor Long furnishes the following facts concerning the manuscript, which he learned from an examination of the sample leaf: It is of the finest and thinnest vellum—in fact, as thin as what is called "gold-beaters' skin," and is of a dark reddish purple color. There are said to be 184 or 186 leaves altogether. The size of the page is 22 by 26 centimeters, and of the text 22 by 10 centimeters, in two columns of sixteen lines each, the spaces between the lines being the same as the height of the letters, namely, six millimeters. The letters are square, upright, and written in eleven with the abbreviations of the sacred name in gold. The average number of letters in a line is ten. There are no spaces between words or clauses, and no punctuation except an occasional triangular mark on a level with the top of the final letter of a word. A similar mark is used as a "breathings" in a few cases. In one instance it appears as an acute accent. Initial letters have two dots, and initial upstroke one dot. The letters upstroke and rho extend below the line, and their lower extremity is beveled off.

After going into other minute peculiarities of the manuscript Professor Long says: "From the above data I could come to no other conclusion than this: That the old volume in the keeping of ignorant villagers, and liable to be destroyed by fire or rats, or to be carried off by brigands, or to be gradually stolen, leaf by leaf, so as to be used as a charm by ignorant people, is a valuable codex of the holy Gospels, not later than the sixth century."

"I consider it also very probable that it will prove to be the original from which the 45 folios, known as 'Codex N' Purpureus,' have been stolen. These six leaves in the Vatican, the four in the British Museum, and the two in the Imperial Library in Vienna, which were collated by Tischendorf, were declared by him to be parts of one volume. Upon the testimony of Sakellarios, he added to them the thirty-three leaves found at Patmos, and called the whole 'Codex N' Purpureus.' The resting-place of this old volume for very many years having been near Caesarea, Cappadocia, it can very easily be the source from which these forty-five leaves were carried off. The question can easily be settled. If the contents of Codex N are found also in this volume, then we have not the original of Codex N, but we have a new 'Codex' of the same age, if not, indeed, older."

There are many intelligent people who have little or no idea of the way in which ancient books have been preserved through the ages. In the case of ordinary books, this ignorance works no serious harm. But the Bible is not an ordinary book; it is believed by most Christians to be a divine revelation, an acceptance of which, as such, is necessary to salvation. They ought, therefore, and especially in this age of critical research, to have some intelligent understanding of its history, so that they will know what are the credentials of the volume which they hold in their hands and look upon as the literal word of God. Everybody knows, of course, that the English Bible is a translation from the original Hebrew and Greek. But everybody does not know that there is no copy in existence of the Scriptures dating from the days of the Apostles.

In the first and second centuries of the Christian era the books of the Bible were commonly written on papyrus, with a reed. But papyrus was very perishable, and no early copy of the Bible has come down to us, except a small fragment of the First Epistle to the Corinthians. The oldest copies of the Scriptures are generally in quarto or smaller sizes, and the material parchment, made from the skins of sheep, goats, calves or asses, or vellum, made from the skins of very young calves or other animals. As such writing material was expensive, it occasionally happened that a manuscript was partially erased and used a second time. Such manuscripts were called palimpsests. Cotton paper began to be used in the tenth century, and linen paper in the twelfth century. The oldest manuscripts were written in capital letters, which were called uncials, from the fact that originally their dimensions were an inch. It was not until the tenth century that small letters began to be used, which were called cursives, because they were written in a running hand, instead of being formed separately.

In the earliest manuscripts there was no division of words or sentences, except the beginning of new paragraphs. Neither were there any accents or breathings. About the middle of the fifth century a dot at the top of the line to divide sentences began to be used. In the year 1581, Erasmus, Deacon of Alexandria, issued copies of Paul's Epistles divided into short lines, according to the divisions of the text, and a "stichograph," "stichon" by lines, and therefore, this method of writing is called "stichography."

From all this it will be readily seen how easy it was to fall into mistakes as to the meaning of the original words. Let an English book be printed without any spaces between the words and sentences, and with no punctuation marks, and differences of opinion as to the meaning here and there would be inevitable. Even if it be admitted that the Bible, as it exists to day, is the word of God, mankind is indebted to fallible men for the text, and therefore, that arrangement may be called in question.

THE CODEX SINAITICUS.

As has been said, there is no copy of the Scriptures dating from Apostolic times. The most ancient manuscript is the Codex Sinaiticus, owned by the Russian government, which probably dates from the fourth century. It was discovered in 1859, by Professor Tischendorf, in the convent of St. Catharine, on Mount Sinai, where forty-three leaves of the Septuagint, which afterward turned out to be part of the same manuscript, had been found by him in 1845. This splendid manuscript consists of 3404 leaves of thin yellowish vellum, made from the finest skins of antelopes, 134 by 144 inches in size, 199 leaves containing portions of the Septuagint version. On every page there are four columns, each column containing forty-eight lines, except the poetical books of the Old Testament, which are written in "stichon," and have two columns to the page. The volume, which does not contain the Bible complete, has many corrections. Some of these corrections were made by the original scribe, others by a contemporary editor, others by two writers of the sixth century, many by some one in the seventh century, and a few by some at a still later date. In all, Tischendorf sees the work of ten correctors. Through the munificence of the Czar of Russia a beautiful edition of the manuscript was printed in 1882. The edition was limited to 500 copies, 100 of which were given to Tischendorf, while the remainder were distributed as presents by the Russian government.

THE CODEX ALEXANDRINUS.

The next manuscript in the order of antiquity is the Codex Alexandrinus, which was placed in the British Museum at its formation in 1753. Cyril Lucar, Patriarch of Constantinople, probably got it from Alexandria and gave it to Charles I of England. It is a quarto, 13 by 10 inches, consisting of 773 leaves, of which 530 belong to the Old Testament. There are two columns on a page, on each of which there are fifty lines. The best critics assign it to the fifth century. It contains nearly the whole of the Old and New Testaments, the First Epistle of Clement, except three leaves, and a part of the Second.

THE CODEX VATICANUS.

The Codex Vaticanus, so called because it is in the Vatican Library, where it was probably placed by Pope Nicholas V, at the foundation of the library, in 1451, is a quarto volume, consisting of 750 leaves of thin vellum, 142 of which belong to the New Testament. There are no intervals between the words except at the end of a paragraph. It contains most of the Old Testament, the Books of Malacchias and the New Testament to Hebrews 13:14, breaking off in the middle of a word, "kata." In this manuscript also there are corrections by various hands. The last editor—probably in the tenth or eleventh century—retouched the faded ink of the manuscript and supplied accents and breathings. Tregelles, Westcott, Hort, Lightfoot and Weiss give this manuscript the first place from a critical point of view, ranking the Sinaitic next

to it. Others regard it as vicious and corrupt.

THE CODEX EPHRAEMI.

The Codex Ephraemi, in the National Library of Paris, is a palimpsest, containing portions of the Old Testament on sixty-four leaves and of the New Testament on 145 leaves. In the twelfth century the old writing of the Scriptures on the manuscript was effaced to receive certain Greek words of Ephraemi, the Greek Father. It was an act of stupid, though, perhaps, excusable vandalism. But, though Ephraemi was a great enough man in his day to take the place of the Bible, his only claim to immortality today is due to the fact that by the use of chemicals the sacred words that were rubbed out to make room for his words have been restored. The manuscript was brought from the East to Florence in the sixteenth century, and to France by Queen Catherine de Medici. Its date is probably the middle of the fifth century, and it has been corrected by two hands, one in the sixth and one in the ninth century.

THE CODEX BEZAE.

The Codex Bezae, in the University Library at Cambridge, England, is a Greek and Latin manuscript of the Gospels and Acts, written in the eighth century by Theodore Beza in 1561. It is a quarto, 10 by 8 inches, with one column to a page, each left-hand page having the Greek text, and the right-hand the corresponding Latin. It has had eight or nine corrections, besides those of the original scribe, extending over several centuries. The text preserves many primitive readings, but Scrivener says of it: "No known manuscript contains so many bold and extensive interpolations, six hundred, it is said, in the Acts alone, countenanced, when they are not absolutely unsupported, chiefly by the old Latin and Vulgate versions." Scrivener published an excellent edition of it in 1844.

There are other uncial manuscripts, but these four are by far the most important, chiefly because they are the oldest. The cursive manuscripts are many more in number, but they are of less value, and many of them are of great value. But neither the uncials nor the cursives agree in the text and contain many interpolations and mistakes. Two whole paragraphs, namely, Mark xvi, 9-20, and John vii, 53-viii, 11, are wanting in some of the best manuscripts. Some contain passages of Latin text, which, from the margin, as, for instance, I John v, 7-8, and John v, 4. Words are sometimes mistaken one for another. Passages are sometimes put in one Gospel which belong in another. Occasionally copyists have made corrections in quotations from the Old Testament, and, in fact, all there are slips of the pen and variations in the use of synonymous words. From all this it will be seen that there is a wide margin for the exercise of critical judgment in deciding from the great mass of manuscripts just what is the true text of the Bible under such circumstances. Textual criticism cannot be an exact science, since there are no original autographs in existence to settle the question.

Of late years much attention has been paid to Biblical study by American scholars, but, owing to the lack of original manuscripts, they are not in textural criticism. Though much has been done in this field, much more yet remains to be done, as there are thousands of manuscripts uncollected.

Mr. H. C. Hoskier, a young and successful Wall Street broker, of New York City, has made an exhaustive analysis of the Bezae manuscript. Those in the British Museum. In speaking of his work, Professor Sanday, the great English Biblical critic, says that it is "a piece of very honest, careful and valuable work, which may be counted for the future among the really trustworthy materials for the text of the New Testament." This shows in a striking way that a theological training is not at all necessary for success in this line of inquiry, which may be taken up as a hobby by any intelligent man and made to yield valuable results, while at the same time it may become a fascinating recreation to the investigator.

SOURCES OF AMERICAN COLLECTIONS.

Most of the Biblical manuscripts now in this country were obtained through the efforts of American collectors. Those at Harvard came chiefly from Edward Everett, Charles Sumner and Lewis Cass. The Haverford collection came from Walter Wood and J. Rendel Harris. The Lenox Library manuscripts were presented by Mr. Lenox, the founder of the library, by Robert L. Stuart, of New York City, S. Brainard Pratt, of Boston, and Robert S. Williams, of Utica, N. Y., are the owners of manuscripts, one of Armenian and one of Syriac origin. The famous Latin manuscript, sometimes called "The Golden Gospel of Matthew," is the property of Theodore Lewis of Syracuse, the owner of Cursive Codex 46, of the Gospels, presented to it by Mrs. Caroline S. Reid.

The library of the American Bible Society has a fine copy of the Bible in Latin, which is said to have belonged to Charlemagne. It is the fourteenth century. It was presented to the society by Charles J. Baker, of Baltimore, Md. The society also has a Lectiory of the Gospels, and a Syriac copy of the thirteenth century, and a Syriac Gospel of Matthew, entitled "The Golden Gospel," which is the fifteenth century.

In the Astor Library are a Lectiory of the Apostles, probably of the fifteenth or sixteenth century; an Evangelist in Latin, dated A. D. 870, and a large folio entitled "Biblia Sacra Latina," dated A. D. 1350. It is in perfect condition, beautifully written, and contains many superb miniatures in gold and colors.

Among the other Biblical manuscripts of note in this country are those in the Boston Athenaeum, Brown University, Colgate University, Cornell University, New York City, and the University of Chicago. The University of Chicago has no less than twelve; the Metropolitan Museum, of New York City; in the possession of Dr. I. H. Hall, Harvard University, the George Livermore collection, Haverford College, Lenox Library, Newberry Library, Princeton, and Union Seminary, of New York City. While most of these are of late date, and many of them are of great value, and a careful

study of them would undoubtedly add something to the sum of Biblical knowledge.

In conclusion, a word or so may be said about the Sinaitic palimpsest of the four Gospels, discovered by Mrs. Agnes Smith Lewis in St. Catharine's Convent, on Mount Sinai, in 1892. The text of this valuable discovery, with a translation, has just been published by G. J. C. Clay & Sons, of London, and the Biblical scholars of the world are now making a critical examination of it. It is a new thing for a woman to enter this field, but Mrs. Lewis has shown that she is fully competent to do so, and her story of how she found the volume and how she overcame the difficulty of transcribing the palimpsest, sometimes almost un decipherable, is one of the most interesting chronicles of modern scholarship. She was much assisted in her work by the late Professor Bensly, J. Rendel Harris and F. C. Burkitt.

The foregoing instructive account, it is plainly to be seen how timely are the usual "proofs" offered in favor of the authenticity and genuineness of the Bible as the inspired "word" of God. The attempts to trace the books of the collection that has received the name of the Holy Scriptures, or Holy Bible, back to the time of their purported authorship, are, at best, an impotent, labored farce.

In fact, the only real proof that may be considered worthy of attention, lies in the intrinsic moral and spiritual nature and value of what is said in the writings, and not in any effort to connect them with their purported authors by any line of literary descent.

So far as the teachings of the Bible are good and wholesome, they are to be accepted at their full intrinsic value, with no special sanctity above other truths taught elsewhere. X. RAY.

CHARTER.

While perversely musing on man's selfish ways:
In dealing with others, in these latter days,
The thought came to me of the change we might see
If all hearts were governed by kind charity.

This does not mean indiscriminate giving,
To all who may fall to obtain a good living;
For some will be poor—they seem to enjoy it—
Though ample their incomes, did they wisely employ it.

Some men seem born to be delving in ditches,
While others are destined to revel in riches;
But if robbing the poor hath made them the richer,
They shouldn't be envied by the honest, poor ditcher.

Of the trio of graces, with Paul all agree
That the greatest among them is sweet Charity;
She thinks, she speaketh, no evil of others,
But seeks to comprehend that all men are brothers.

No mortal is perfect—that scarcely can be
But every one of us, though we may be
Yet how quickly the failings of others we see!
Were we thus forgiven, who among us could say?

Then exercise charity, one toward another;
We are best serving God when serving man;
And though he does stumble, he should be forgiven—
The Master has taught us to—"seventy times seven."

A. E. BENNETT.

THERE IS NO DEATH.

[To S. J. D.]
There is no death. Let us hope that this is true,
And stars that cease to shine upon these shores of time
Will light some far off world and glad
Us when we come.

In some other realm—some sweet, immortal time,
No, there's no death, for no one really dies;
Hopes may die and forms may perish in struggles fierce,
But somewhere, in the great immortal skies,
All will be citizens of the universe.

When with aching heart we see our loved ones die,
No, not that, but upward rise to a grander life;
'Tis hard to think that they in thoughtless silence lie,
Merely as a pile of cold and lifeless earth.

They are not dead, though grosser forms have turned to clay,
At the grave of buried love none should ever weep,
For they who die, simply pass from earth away
To reach scenes of life beyond their mortal sleep.

JOHN WESLEY DAILY, M. D.

TRUTH-SEEKING.

The poet must seek truth, in earnest way,
Holding the mind receptive for the light;
That floods in from around, translucent white,
But yet must pass through that strange prism, self.

Be touched and colored by the varying moods
Of temperament, race, environment and age;
The myriad powers that go to make the man,
Yet passing these, remains, in some way, true.

G. ADELE CARPENTER.

Books are the immortal souls deifying their sires—Plato.

Recognized probity is the surest of all oaths—Mme. Necker.

A GENERAL DELUGE.

From a Geological Standpoint.

BY O. W. BROWN, M. D.

A tradition prevails among all nations that a general deluge has inundated the world, and that the globe has been peopled from the East.

Without regard to the sacred writings of different nations, let us see if there is any probable foundation on which to predicate an opinion, that a universal flood has swept over the earth, and destroyed all life which it contained, save such as was preserved in some miraculous manner for the perpetuation of the species.

It is well known to geologists that continents and islands have been frequently submerged by the ocean, and have as frequently emerged from their watery beds. It is on such a hypothesis alone we can account for the immense lime formations, with their fossil remains, lines of stratification, and other evidences of aqueous formation, extending over almost limitless regions.

The microscope reveals the fact that all our muds, coals, even anthracite, are cannel, have a ligneous origin. They are the products of the immense vegetable growth of the carboniferous period, when the earth and temperature were especially adapted to the production of this form of life. By some mighty convulsion the continent on which they had grown sank below the sea level; the waters rolled over them with great force, prostrating the dense verdure. Each succeeding wave brought a fresh deposit of debris, which buried it deeper and still deeper beneath the ocean bed. The phosphate of lime, hard in solution by the higher temperature of that era, was precipitated by its reduction, in which are now found the fossilized remains of the molluscan and crustacean formations of that era, and adapted to its elevated temperature.

Again the bed of the ocean was elevated and became dry land. Another growth of vegetable life followed, to be in turn submerged, as in the preceding instance, and then emergences and depressions followed each other through long cycles, as numerous as different strata of coal are superposed one above another. The chemical conditions which prevent wood from decomposing under water, deprived of the oxygen of the atmosphere, to which were added immense pressure, effected its transformation into coal.

Volcanic eruptions, more grand and terrific than anything we have any conception of, in consequence of the then comparative thinness of the earth's crust, the interior heat of the molten mass beneath, and the denser atmosphere surrounding it, made the depressions and upheavals more frequent than through subsequent periods.

When the temperature of the surface was sufficiently reduced to admit of it, man originated, and he followed in the rocks, the earth was peopled with higher and higher forms of life, each emerging from lower forms, until, lastly, man appeared. Through the long and almost interminable ages that followed, his successors spread over continents and islands. Each was populated with such order of life as were best adapted to its peculiar climate and productions. Thus animal life was adapted to the surrounding conditions, not the condition to the needs of the animal, for it was of a later creation.

These immense beds of land, now covered by the Pacific, Indian and Atlantic oceans, sometime in the very remote past were continents. At the same time much, and perhaps nearly all the continents of Asia, Africa, Europe and America, formed the beds of contemporaneous oceans.

The gases continually escaping from the interior of the earth, bringing along with them a vast amount of score, through the immense volcanic craters of an earlier period, reduced the amount of molten mass within, and unfitted it longer to sustain the heavy crust resting upon it. After heaving, heaving and swelling for a time, like a ship on a billowy sea, fissures were formed, the compressed gases escaped, the crust fell down upon the fiery mass, the Andes, Rocky, Himalaya and other great mountain chains rose from the plain and now mark the site of these magnificent operations of nature. Tranquillity followed, but the earth was still in a state of unrest. These violent agitations of the crust of the earth everywhere ruptured the inflexible rock, sometimes leaving wide spaces into which were injected the molten mass from below, forming the perpendicular veins of metamorphic rock, the admiration of all who look upon it.

With the subsidence of a continent, beds of oceans were elevated, and the waters, in seeking their equilibrium, swept over receding continents, perhaps engulfing them until another great upheaval followed. These awful paroxysms of a convulsed earth, the principal inhabitants were swept away. The few survivors, with no historic records, communicated from generation to generation, in their rude language, as clearly as they were capable, an account of these wonderful and startling operations of nature. The Adam and Eve of Hindoo, Assyrian and Hebrew story may have been the only survivors of some of these grand operations of a convulsed globe in some locality, while Noah and his family may have been the remnants saved in another. Or each may have been survivors of widely-separated occurrences to which we have referred.

A portion of the inhabitants may have been saved by boats, corroborating the traditional accounts of the aborigines of America, as well as the mythical and sacred books of different nations. This view of the subject best explains

the difference of species of animals, living repositives of which have been long extinct, their bones, however, frequently found deep in the earth. By some of the swells of the ocean, during these paroxysms, a whole continent would be swept over, and thus the Bible expression, "all the fountains of the great deep were broken up," is as correct as expressive.

The American continent, with its prehistoric mounds, the products of an ancient and long extinct race, may have been overwhelmed by some of these gigantic ocean waves, when the waters were seeking their level, though the continent itself was not permanently submerged. A few inhabitants may have escaped, who chanced to be on mountain tops. They were the progenitors of the red man, found here by our European ancestors. As the water receded to its former bed, with the return wave, and rested but a short period on the surface, the general fact of the ocean, save as regards vegetable and animal life, was but little disturbed. If this tidal wave swept from the southeast to the northwest, we can account for the treeless prairies, all verdure being destroyed, followed on the subsidence of the flood by grasses which were the readiest to take root, the seeds of the forest, being less tenacious of life, were destroyed with the parent tree.

*NOTE.—Classical writers inform us that Deucalion reigned over a part of Thessaly. In his age, they say, some 1,500 years before our era, the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy the race. Immediately the whole earth exhibited a boundless sea. The highest mountains were climbed by the frightened inhabitants, to escape the rising waters. This seeming security was soon overtopped by the swelling flood, and no hope was left of escaping the universal calamity. Prometheus advised his son, Deucalion, to make himself a ship, which he did, and by this means escaped, with his wife, the general disaster. The pigeon and the olive branch play their part in this in all other narrations of the kind, showing a universal paternity somewhere. [To be continued.]

IMMORTAL SPIRIT.

When and Whence Its Inception?

BUFFALO, N. Y., May, 1896.
BRO. J. M. PEEBLES—I find the following query in the May number of the Temple of Health:

"Query.—Admitting that all organic forms, even the lowest man—have come up gradually in the course of the geologic ages from the lowest monadic point of matter; where in this gradual evolution from unthinking matter up to reasoning, rational man, did the conscious immortal spirit come into the human organization? And where did it come from?"

And it is also asked of Bro. Hudson Tuttle to answer. Now, allow me to say that some crank must have invited the above question, and as I have a crank of an attending spirit, he says that he will make an attempt to answer, or attempt to explain some facts in relation to it.

Suppose a farmer wishes to raise a crop of wheat—what does he do? Why, he puts his field of land, upon which he wishes to raise the crop, in a chemical condition, fitted for the reception of the seed of wheat, and just as soon as he deposits the seed upon it, it is covered up with chemical matter. "It makes a condition," that the life-giving forces of nature can touch it, or come in contact with it, and from that instant your farmer's crop begins to grow, and under no other conditions can it grow.

Let me explain a little further. Suppose a creature, a couple of human beings wish to propagate, raise, cultivate, or bring into earth-existence, a child after their own kind, what is done is all in accord with the natural law of our being. Why, first the chemical condition must be just so, in accord with the natural law again. The chemical fluids of the male brought into contact with the chemical fluids of the female, and this combination gives life to the sperm of the male, and just as soon as the chemical combination is perfect, just at that time the life-giving forces of the universe come in contact with this chemical condition, and you have what? An individualized material body, that takes just as much of spirit-life and soul-life as it needs for its present condition and growth, as this material body, this individualized body, grows from day to day, and each moment of time takes up from the ether a spirit around it just as much as it needs and never fully separates from the eternal intelligence.

We live and move and have our being within the great spirit-world around us. Where does the spirit life come from? I say from the great reservoir of eternal life around us. Where does the soul, the ego, the intelligence, come from? I say from the yet higher and grander and greater life of the universe, that is sometimes called the soul of the universe. As man is a spark from that higher soul-life, the only question at stake is, does man's soul make a continual adding-place within the human condition, and spirit, as it is a part of the universal whole, and never fully separated from the eternal intelligence?

So you see I differ from most Spiritualists, and in fact I would rather be classed as a "Naturalist" than anything else; for there is not one idea within me, nor ever was, but what was in accord with the natural laws of the world around us. As the fog rises from old Ocean and drifts to the mountain top, and then falls in refreshing rain and rolls back to old Ocean again, refreshed, renewed, and pure, so does man's soul and spirit, drift from the eternal life forces of nature to the heights of individualized life; then at last in the ages before him, he purified, perfect and renovated, drops back into the great fountain from which he came, and then he rests in the bosom of Mother Nature, never to be known as the same individual again; eternal rest, eternal peace, a part of the whole grand plan. And so

go on forever the revolving, renewing life-forces, changing continually. Life and death (change) following each other forever and forever, and so note it be. Yours, J. W. DENNIS, Amanaensis.

KILLED BY KINDNESS.

Bishops Bowman and Foster, of the M. E. Church.

The Reason for Their Retirement.

A Methodist minister in the city of Fort Wayne, remarked to a Spiritualist, a few months ago, in regard to some unorthodox utterances of Bishop Foster, that charges had been preferred against Bishop Foster at several of the past General Conferences, but that they had invariably been pigeonholed.

The recent act of the General Conference, now in session at Cleveland, retiring Bishops Bowman and Foster from the episcopacy, ostensibly on account of their age, naturally raises the question: What was the true reason of their retirement?

Bishop Foster announced to the General Conference a few days ago that he had "received a large number of letters denouncing the action of the conference in retiring him as cruel, brutal and an outrage." "These letters," he continued, "came from the best Methodists in the country. I want to say that these good people are misinformed. There comes a time in all men's lives when they must retire, and the conference recognized this fact. They did right, and I respect them for it. I go to retirement, but will carry the office of the Episcopacy to the grave. I love my brethren, and I believe most of them love me."

Now let me give the true reasons for the retirement of these eminent bishops by the General Conference, which was not at their own request.

The retirement of Bishop Foster is due to the fact that in a book he had written entitled "Beyond the Grave" he uttered the following apocryphal:

"However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. 'There is not a single fact within our reach that does not come back to us again. We furnish us abouts, which we have never before seen nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is unknown to us. Our consciousness is silent on the subject. The dead do not come back to us again. We are not able to go to them. This, without doubt, is the common experience of humanity."

It was this honest confession of doubt, together with the adoption of the spiritualistic view of the resurrection, that caused Bishop Foster, whatever else may be said to the contrary notwithstanding.

There is such a thing as church politics and diplomacy, and that both were practiced in the General Conference at Cleveland, the necessity for the appointment of several policemen of serious countenance to keep order would rather substantiate.

What was the cause for retirement of Bishop Bowman? It was because in a sermon upon "The Pearl of Great Price" before a conference of preachers a few years ago, he preached what was denominated by the conference "rank Spiritualism."

These two bishops present a peculiar picture: the one expressing doubt of a future existence but adopting the spiritualistic doctrine of the resurrection, the other openly preaching Spiritualism to a conference of preachers.

Had Bishop Newman been a little older, he too would have been retired, ostensibly on account of his age, but actually on account of his having given expression to the following:

"That the spirits of the departed have returned to earth is a belief that is almost universal. Those eminent in the church for learning and piety have cherished this common faith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends, and it was Paul who said: 'Are they not all ministering spirits?'"

Spiritualism seems to be worrying the M. E. Church, as it is all other churches, indeed, no other "ism" draws with such mighty force from all churches, creeds and isms as does Spiritualism.

If Spiritualism spreads as rapidly in the next four years as it has in the last quadrennial, the M. E. General Conference of 1900 will have several more bishops to "retire."

H. V. SWERENSON.

MUSIC TRIUMPHANT.

Come, sing, all ye people, a song of great joy.
Since in this devotion we find sweet employment,
Bright angels of love will unite with us here
In strains of grand music, triumphant and clear.

Let songs of rejoicing our feelings engage,
And every great sorrow thus strive to assuage,
While we journey on to the bright summer land,
Where we in pure love may walk hand in hand.

Awake from your slumbers, ye dwellers in time,
And view in the spirit bright mansions sublime;
Break loose from the thralldom of earthly domain;
A sure home in glory all strive to obtain.

By acts of pure kindness and works of true love
We build for ourselves grand homes far above,
Then sing, and be happy, ye pilgrims below,
For soon to a heaven eternal we go.

E. D. BLAKEMAN.

A life that is worth writing at all is worth writing minutely.—Longfellow.

BY C. H. MATHEWS.

against blackmailing, and particularly against the blackmailing of Christian preachers, who are so often getting in trouble on account of the unfortunate "sin of Eve in the garden of Eden?"

A STROKE OF POLICY.

Having an eye strictly to business, the Presbyterian Board of Home Missions got President Cleveland to preside over their recent meeting "as an advertisement and to bring money into the treasury."

A little speech, and his words had so much significance that they were thought worthy of discussion in Congress.

He sat at Carnegie Hall, New York, where the Anti-Slavery Society was holding a series of religious teaching and Christian endeavor in badly regulated municipalities, corrupt and unsafe Territories and undesirable States. He is remembered as saying that "slavery is

is the way he sings it:
Jesus, lover of my soul,
Give me 62 per cent.
While the other 38 per cent.
I'll be filled with sweet content.
Hide me, oh, my Savior hide;
I will hide most all the rest.
Hide them, skin them, serve them fried
Oh, receive my soul at last.
Other refuge have I none,
Hide me in mortgage wall and free,
As I skin them one by one,
Still support and comfort me.
All my trust in thee is stayed;
To my misery I cling,
So my carcass will not rot,
Nearth the shelter of thy wing.
And may the Lord have mercy (if He
desires) on the man who thus masquer-
ades in religion's cloak while he squeez-
es blood-money from the unfortunate
Republican, Fresno, Cal., H. MATHEWS.

**This Biblical Story Compre-
hensively Reviewed.**

validates the entire claim as it professes to include a city which had no existence until 1907 years after the event took place. What would Prof. Saver, or any other theologian who is using such arguments to prove the Bible to be in strict harmony with history, say if he made the statement that Chicago had a population of 9,000 in 1840, and that he took me to task for the misstatement,

CONSUMPTION

To the Editor—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of helpless cases have been permanently cured. I shall be glad to send you two bottles of my remedy free to any of your readers who are overcome if they will send me their express and post office address.

W.A. Slocum, M.D., 183 Pearl St., New York

No cities of the size necessary to fill these requirements have existed since historical records were kept, and we

We started around the Horn and had with us besides our crew an old gentleman and his grandson. They were much attached to each other, and just as we reached the straits, the old gentleman died. "The boy was inconsolable, but we made preparations for a burial at sea. Not having any shot, we tied to the fore a grindstone, some scraps of iron pipe and a few pieces of lead, and then a heavy overboard. Hardly had it struck the water when the boy leaped into the sea. As it was storming badly we could do nothing but go on, leaving him to his fate. A few days later, when we were in the Pacific Ocean, we saw a shark playing around the ship. We rigged a tackle and caught it and haled it on deck. When we cut it open, we found the mound man and his grandson lying in it. The boy had the grindstone and mounded it on the ship's side, and we were sharpening the barrels of our pistols, and he was sharpening the hoops so they could cut their way out."

story of Christian missions among the Indians, a priest started to tell them the story of Jonah. They sat quietly listening to the narrative until they heard

shoveling ceased and the silence of the tomb was complete. I did not seem to have the fear then that a person would naturally expect under such circumstances. The darkness was not in the grave, but in the silence and the silence of the tomb was horribly oppressive. A dreamy sensation came over me and a sense of suffocation became apparent. The doctor's face was pale and the otherwise my struggles would have been desperate.

"How long I remained in this condition I do not know. The first sense of returning life came when I felt the scarp of a spade on my coffin-lid. I felt myself raised and borne away. I was taken out of my coffin, not to my home, but to a dissecting room. I beheld the doctor's face, and he had on a white apron, dressed in long white aprons. In their hands they had knives. Through my half-closed eyes I saw them engaged in a dispute. They were trying

witnessed through my half-open eyes. My sense of hearing was remarkably acute. Both approached the table and opened my mouth to take out my tongue,

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WILL SPIRITUALISTS RESPOND TO THE CALL FOR ACTION?

Those who have closely followed the articles in the various Spiritualistic papers during the last few months, are aware that the mediums of Philadelphia were arrested as fortune-tellers, and that though the effort was made on the part of the attorney for the defense to introduce evidence which would show that Spiritualism was a religion, and that its adherents and mediums, in common with adherents of other denominations, were entitled to religious liberty and protection under the Constitution, it was unavailing. The court ruled that no evidence of that kind would be permitted, consequently mediums were classed as fortune-tellers, who had broken the law by receiving money for sittings.

In order to properly present this matter to the Spiritualists, it became necessary to give a brief resume of the case. When the mediums were arrested a committee was organized, composed of representative Spiritualists from the different societies, for the purpose of defending them. After carefully considering the situation, the members of the committee decided that the time had come when mediumship must be accorded recognition by those in authority. The committee maintained that it would not do for the Spiritualists of the country to allow their mediums, who had been the means of bringing to them the light, to be arrested in the different States, under the laws governing frauds and fakery, without entering a strong protest, and petition for discrimination to be exercised. To this end has the committee labored earnestly, appealing for aid to carry on the defense, never for a moment doubting that when the evidence was presented, showing that Spiritualism was a religion, and that Spiritualists were asked for proper discrimination to be exercised towards those who were entitled to protection on the basis of religious liberty, that it would be granted. Such was not the case, however. The court refused to discriminate, and the innocent suffered with the guilty. The committee has kept on with its work and is still doing in its power to carry out its original intention.

The writer from the outset has carefully watched all proceedings—has sat in the court room with the mediums who were notified to appear for trial—carefully noting the course of the proceedings, the evidence offered by the defense—has noted how in every case where the plea guilty was entered, the person so entering was dismissed with perhaps a reprimand, or a slight fine, upon giving security that he or she would practice no more what was designated by the court as fortune-telling. If the person so entering the plea of guilty had defrauded the public, it was eminently proper to make any terms with the court necessary for the restoration of their liberty. But no medium could consistently acknowledge, by a plea of guilty, that by the exercise of mediumship they had violated the law of the land. It must be understood that all who were arrested did not claim to be mediums, in the sense of the word as the Spiritualists understand it—that is, mediums for communication between the two worlds, consequently some who were arrested were glad to secure immunity upon any terms.

The others bravely stood by their colors, stood by the Spirit-world, even at the peril of a term in the county jail, and it seems to the writer that in consideration of this fact, that it becomes the duty of all true Spiritualists to appreciate the loyalty of all worthy mediums and awake to the necessity for action, as well as a realization of their responsibility in this connection. Had the mediums pleaded guilty, and promised to discontinue the practice of their mediumship, they too would have been leniently dealt with. This they absolutely refused to do.

Coming from the various arrests of mediums under the fortune-telling law, as well as the new laws that are being passed classing all clairvoyants, etc., as fortune-tellers (the latest of which is in Ohio, and taxes clairvoyants \$300 per year to exercise their gifts), the only thing which seems possible in order to secure permanent relief is to carefully examine the laws in the different States bearing upon the subject and then secure either their repeal or amendment, in such form as will secure to Spiritualists their rights without molestation.

It can readily be seen that this can be accomplished only through organized effort, and all should rally to the support of the National Association, which has this for one of its main objects. In March 1895, an attempt was made in Massachusetts to secure the passage of an amendment to the Sunday bill, but owing to the lack of organized effort on the part of the Spiritualists, and well-organized power of the promoters of the present law, the efforts of the few were futile. According to the opinion of a leading lawyer of Boston, who had the matter in charge, a complaint can be made against any medium who gave sittings upon Sunday and charged an admission fee, the penalty being a dollar fine for every person present, and the manager being fined a much larger sum, for violating the law.

In view of the decision in Pennsylvania, that all mediums are to be tried strictly under the fortune-telling law, what is our duty? We answer: To obtain the repeal of the law in its present form, or the passage of an amendment in relation to Spiritualist mediums which will admit of evidence for their proper defense.

During the labors of the writer in behalf of the mediums, it was evident that some concerted action must be taken, therefore a letter was written to Hon. A. B. Richmond, asking for his cooperation and assistance in drawing up a suitable petition and amendment, which could be circulated among the Spiritualists and liberals for their signatures, and presented to the Pennsylvania legislature at its coming session. Mr. Richmond not only promptly responded to the request, but added that the passage of such an amendment would put an end to the persecution of mediums.

The act of legislature of Pennsylvania, passed April 8, 1891, as construed by the court in Philadelphia, has caused great injustice to be done to many thousands of Spiritualists who are law-abiding citizens, and who believe in the phenomena and philosophy of Spiritualism, because they have been convicted of the truth of the same. Under the ruling of the court, it is of little use to contest these cases in view of the present law. There being no law in Pennsylvania governing mediumship, in order to reach them, it was necessary for the prosecution to class the mediums as fortune-tellers.

I enclose a copy of the law which we hope to amend. It shows how narrow-minded our law-makers are. I mark in quotations the points which the district attorney laid the most stress upon.

Any person who shall pretend, "for gain or lucre, to predict future events,"

by cards, tokens, the inspection of the head or hands of any person, or by any one's age, or by consulting the movements of the heavenly bodies; or who shall, for gain or lucre, pretend to effect any purpose by spells, charms, incantations, or incantations, shall be guilty of a misdemeanor, punishable by any court of quarter sessions in this commonwealth, with fine and imprisonment, or both; or either, at the discretion of the court; the first offence shall be punished with not more than two years' imprisonment, nor less than fifteen days, and a fine of not more than one hundred, nor less than ten dollars; the second offence, with any term of imprisonment and fine, not exceeding five years, or five hundred dollars, as the court may deem proper.

FORTUNE TELLING.
Whoever shall pretend, "for lucre or gain, to tell fortunes or foretell future events, by other means than those aforesaid," shall be guilty of a misdemeanor, to be prosecuted as offenses against public law are now prosecuted in this commonwealth, and to be punished as provided in section of this act.

ADVERTISEMENTS TO BE EVIDENCE.
If any person or persons shall publish by card, circular, sign, newspaper, or any other means whatsoever, that he or she shall or will predict future events, the said publication may be given in evidence to sustain an indictment under the first and second sections of this act.

WITNESSES.
Any person whose fortune may have been told, as aforesaid, shall be a competent witness against all persons charged with any violation of the provisions of this act.

Similar laws exist in the various States, but in view of the fact that the voice of National Liberty was first heard in the Keystone State, it seems eminently proper that Pennsylvania should lead in this movement.

Why, should not Spiritualists and their mediums have the same religious liberty as the Christians and their ministers? This is the question that confronts us to-day, hence this appeal to the Spiritualists of Pennsylvania, and other States, for their co-operation.

The following petition and amendment were introduced by Hon. A. B. Richmond of Pennsylvania, after examining the aforesaid law, and should receive the endorsement of every Spiritualist.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE COMMONWEALTH OF PENNSYLVANIA, IN LEGISLATURE ASSEMBLED:
The petition of the undersigned citizens of the State of Pennsylvania, respectfully represent that the Act of Assembly, entitled "Fortune Telling," passed the 8th of April, 1891, as construed by some of the courts of this commonwealth, is calculated to do and has done great wrong and injury to innocent and law-abiding citizens thereof, your honorable body is therefore respectfully asked to enact the following amendment to said Act of 1891:

AN ACT TO AMEND AND EXPLAIN THE ACT OF ASSEMBLY OF APRIL 8TH, 1891, AS FOLLOWS:
Be it enacted by the Senate and Legislature of the Commonwealth of Pennsylvania, and it is hereby enacted by the authority of the same, that the said Act of April 8th, 1891, shall not apply to Spiritual mediums, holding seances either public or private, provided that said mediums do not pretend to tell fortunes, or predict future events except such as are made manifest by natural phenomena, which may be proven in court in defense of any person arrested and tried under said Act, as any other phenomena are proven by the testimony of any learned and expert witnesses in psychical phenomena.

The writer submits these comments and suggestions, herewith set forth, as the result of practical experience in the defense of mediums in Philadelphia, as well as noting carefully the action of similar laws in other States. If Spiritualists are to take hold of this matter in earnest, in the different States, it means much work, as well as considerable expense. No intelligent Spiritualist can reasonably object to laws to protect the public from the practices of frauds, fakes and pretenders, who use the cloak of Spiritualism to cover their deceit. On the other hand they cannot fail to see the importance of defending all worthy mediums in their rights to exercise their gifts.

Let the Spiritualists of Pennsylvania, at least, work together for this end. Take this petition into their meetings and discuss it, and take some action, so that when the Legislature assembles we shall be ready to make our appeal and have it endorsed strongly. Not a Spiritualist but owes to those who brought him or her the light to do something to aid in the protection of mediumship.

Spiritualism will never be accorded the recognition to which it is entitled until Spiritualists organize upon the basis of co-operation—not until they are willing to work for posterity instead of present and personal gain. Never until the truth and the law of mediumship is accorded due recognition. Then, and not until then, will true Spiritualists cease their efforts in this direction.

Before this is accomplished, however, earnest men and women must toil arduously and unselfishly, overcoming all obstacles, until at last, as they look back upon the long and weary journey they have traveled, they will see that by their labors the way was opened for others to follow in the hope of progress. O Spiritualists, awake, for the day is at hand when we must prove true to the trust reposed in us by virtue of the light we have received.

Spiritualists and Liberals, what will you do to aid in this struggle to gain equal rights and liberty for all before the law?

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong bound covers, \$1.00. For sale at this office.

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"Mahomet, His Birth, Character and Doctrines." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be the best of the kind. Price \$1.00. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth, binding, 430 pages. Price \$1. For sale at this office.

A WASTED LIFE.

Far from the crowd of discontented souls
I find repose amid the tranquil calm;
With naught to break the charm of
quietude,
I breathe from Nature's soul a soothing
balm.

The rippling waves, tossed gently on the shore,
Vibrate to Evening's ear a soothing lay,
And vernal zephyrs breathe in waving leaves
A farewell ode to the departing day.
Light clouds are floating through the azure space,
Their fleecy bathed in sunbeam's fading glow;
And timid rays shoot through the balmy air
To paint the waters of the lake below.

Yon babbling brook, that wanders from the spring,
Of distant waters, is softly flowing by—
To meet and mingle with the deep blue lake
Whose depths reflect the twilight's softened sky.

The orchard grove is white with fragrant blooms,
Where birds sing drowsily their good-night song;
A wondrous calm enshrouds the moveless scene,
That leads to rest the gay and feathered throng.

Yet not for me alone throbs Nature's heart,
Nor could I wish a friend more fair and true
Than she who rests with me in solitude,
Beneath the starry dome of heaven's blue.

How every bursting bud and blushing bloom,
The carol of the birds, the bright spring days,
The silent nights, the softly-rushing winds,
Vibrate to her animating rays!

While basking in the sunshine of her love,
How fades the glory of the earth and sky;
For in her veins the life of Nature flows;
Within her soul the treasure of the sunbeams lies.

Ambition burns within my youthful breast;
Stirs up my yearning soul to do to-day;
And high above all other thoughts the love
Of grandeur, and the crown of fame to wear.

Farewell, dear heart! I go beyond the seas,
To search in distant lands for wealth and fame;
To weave from golden skies a jeweled crown;
To reap from life's rich fields a deathless name.

Ah! how soon the fleeting years speed by,
And youth's fair dreams awake to useless strife!
Awake to see the strength of manhood gone;
A few brief years of toil—a wasted life.

With age-dimmed eyes and locks of growing gray
I wander back to childhood's happy home;
Back to the scenes I loved in years ago—
My native land beneath the azure dome.

No faithful friend to greet me with a smile;
No loving word to cheer my lonely way;
The idol of my youth—my only love—
Has passed beyond, to life's eternal day.

No waving grass upon her silent grave;
No clinging vines entwined the humble stone;
Beneath the barren soil her body lies,
A virgin youth marked for a brighter zone.

The autumn sun is set—the bleak winds moan;
The chilly waves beat wildly on the shore;
The cloudless night is decked with brilliant stars,
And in their depths they glitter as of yore.

But brighter than the brightest star was she—
The sunlight of my life, who passed away;
And now the world is fading into night;
No rays from her to cheer my twilight day.

O, restless mortals, longing to be free,
Let not ambition lead your souls astray;
Nor love of glory take you from your own;
For fame, like mist at eve, will fade away.

UrieL BUCHANAN.

CALIFORNIA MEDIUMS.
Special Mention of Some of Them.

TO THE EDITOR:—To-day my attention was called to a communication by Emmet Coleman, of this city, describing several table-writing seances with Mrs. Clara Read, well known to many Spiritualists of San Francisco, but now deceased, as I learn. She was a good, honest, truthful medium, and respected by all who knew her.

This city and coast has had, and now has, many worthy mediums, who are a credit to themselves and to the cause they represent. Without any intent to slight or disparagement of the numerous mediums here, I can only mention two or three at this writing.

Mrs. J. J. Whitney stands at the head and front of a trance platform medium, and she is no less a power in the numerous meetings east of the mountains, as well as several eastern cities.

The other medium is Prof. Fred P. Evans, of this city, a psychographist of wonderful power. His slate-writing seances are far in advance of any other medium of the kind on this coast, or any that ever favored us with a call.

People take their own slates if they wish, and never fail to get a response from their friend "over there." A large book of his wonders has been published, and should be read by all who are interested in the cause.

I could give some astounding tests, from sittings I have had with him, but there is no room in an ordinary communication for detail.

Good, honest, truthful mediums as Mrs. Whitney and Mr. Evans we can all commend to the public as reliable. If there are any who doubt it, they can soon be convinced by test trial.

Our cause is growing, and mediums in the city are numerous and prosperous. We are expecting President Barrett, of the N. S. A., to visit our city in a few days, when it is intended to give him a rousing reception.

R. B. HALL.

CALM WORDS

Concerning Theosophy and Spiritualism.

An Appeal for Harmonious Effort.

Honest seekers after truth have often questioned, to know the difference between the teachings of Spiritualism and theosophy, if there be any.

One would be led to think, from the loud and virulent denunciations of some of those who make up the two sides in the matters at issue, that there must be something essentially heinous in one side or the other, to be determined by the jury to whom the case was to be appealed. Let us do a little examining of the claims of these rivals for the support of investigators desirous of separating the real from the unreal, or, in the words of the ancient philosophers, the gold from the dross, in the light of late developments.

As to my right to plead before the bar of public opinion, in this case, permit me to say, as a Spiritualist of forty years' standing, I have for the past thirteen years been a student of the theosophical teachings, and also, for a part of the time, a member in good standing of the Theosophical Society. But I am, and have been, first and all the time, a Spiritualist. I have never found it necessary to abjure my spiritual beliefs, nor found any point of real disagreement in the underlying principles and doctrines of these two bodies of students of the occult.

If theosophy teaches anything, it asserts the continued existence and power of the spirit, whether embodied or disembodied. It recognizes the entity and capacity of the spirit to act independently of the body while yet holding its own body in leash; and its action when disembodied must follow as a logical conclusion. This is a step beyond what had been unfolded in the Spiritualist ranks. Theosophy also maintains that an ego may have a series of bodies, from time to time. There is nothing in the teachings of Spiritualists that would make this impossible.

Spiritualists have been content to seek to draw the disembodied into a renewed interest with the affairs of the earth, instead of seeking to raise themselves to higher planes of thought and action, as was their privilege.

They have forgotten the words of the "Record of the Adepts": "Seek ye first the kingdom of God" (power of universal spirit) and his righteousness, and all these things (physical conditions) shall be added unto you." We are to seek the spiritual power, that in these latter days is so fully demonstrated; and the things we desire to control along the physical line will be placed in our keeping.

We cannot control spiritual power on planes that lie above us; but we can control all that lies below. This is the teaching of theosophy. If theosophy is the wisdom of God, or spirit, then it is the manifestation of the one truth, and no one can successfully deny that Spiritualism is also the unfolding of the same truth.

Therefore their object must be the same, although their methods are different. There is room enough in the Spiritualist ranks for all the theosophists who may be seeking help in the understanding of the unseen.

These remarks are made in view of the condition of the Theosophical Society to-day, which is undergoing a crisis—in fact, it has never been happy unless it was in a crisis. Madame Blavatsky, one of the ablest women the world ever saw, audacious in design and paralyzing in execution, invented the theosophical crisis, with all its Salvation Army variations, and the present managers of the society are now traveling in the well-beaten track.

But, constantly in public, Spiritualists who had affiliated with the Theosophical Society were having a hard time under the denunciations and slanders of such of the speakers and writers as were on a materialistic, intellectual basis. In California, a woman claiming to be an exponent of theosophy, on a public platform declared she had "no use for Spiritualists." Really, there would never have been any Theosophical Society if Spiritualism had not opened the hearts of men to perceive the grandeur and beauty of its doctrine.

Again and again was W. Q. Judge, the most brilliant intellect and most eagerly persistent worker in the ranks of the society, declared by voice and pen that the dead do not communicate with the living. But it is now well known that all his actions and movements in the society were directed by a medium in New York City, whom he constantly consulted. It is not likely that he went to her for her personal advice; but that he sought the direction of the wife among the dead, and was guided thereby. We are not objecting to this method of obtaining advice; but we are kicking because he abused us, as Spiritualists, hardly allowing us common sense; while at the same time he was depending upon the unseen guidance for his best work.

The tenets of theosophy treat continually of brotherhood, of purity of life and control of the appetites. A society that declares it has no use for Spiritualists has left out a very large factor of the world's thinkers in the making-up of a universal brotherhood. Enough would be left out in the summing up to destroy all claim for universal.

It is said by intimate associates with President Judge, who have "ceased to speak as they pass by," that his death was caused by consumption of the throat, the result of excessive cigarette smoking; he had

again and again tried to "saw off," and had failed. Of this we do not speak from knowledge, but it does not leave him as master of the self, which the Eastern philosophers (Mahatmas) tersely put as "knowing the doctrine and living the life."

There is room enough in this world of ours for all organizations of earnest souls, who seek to know concerning the hidden truths of the spirit and of its wonderful powers. But there is no room for bitterness nor wrangling. As there is the lower consciousness and the higher consciousness, so there must be development of spirituality on the lower planes, and on the higher planes of the physical. If we are content to remain in the preparatory department of our college, we may. But if we seek the higher, whether we call it Spiritualism or Theosophy, it is exactly the same thing that we are seeking, and by precisely the same methods. Life is too short to waste our odyssey force in squabbles over the unessentials. If we will only seek to know, to dare, to do, and to keep silent, we shall find our stock of real wisdom rapidly increasing, under whatever banner we march.

W. P. PHELON, M. D.

A DESERTED WIFE.
She Desires to Be Heard in Her Own Behalf.

TO THE EDITOR:—I am a constant reader of your valuable paper. The notices under the heads of important questions and fraudulent mediums have caused me to write a few words for publication in regard to my experiences and troubles in the last four years as an honest and earnest investigator of true Spiritualism. It is simply justice that believers and non-believers should hear my story. My husband, James Sanford Craven, attended the Liberal camp-meeting, where he was advised to form a circle at home, the medium telling him he would develop as a medium. He set to work to follow their directions, with some apparent success. Three years ago he attended the St. Paul Spiritual Camp as a spirit photographer. After that he was at home very little. Two years ago he went to Kansas City in company with a woman from Joplin, Mo., by the name of Shepherd. From there he went to the State of Kansas, taking with him a girl sixteen years old, representing her as his wife. They are now traveling somewhere, claiming to be lawfully married, although he has no legal separation from me.

We lived together nineteen years and have six living children, ranging in age from eighteen to three years. They are all girls but one. We had some property and were raising our family in some kind of comfort when he commenced his investigations, and he went through with it all and left me entirely destitute and in broken health. He now, as I learn, calls himself a healing medium, and assumes at different times and places a number of names that do not belong to him. He has been known to give his name as Doctor James, Doctor Stanford, Doctor Sanford-Schofield, etc.

Now, what I want is a reckoning with the mediums and old friends who were at our home and who sat with us when he was exerting himself to develop in mediumship. They know I was not to blame for his leaving home. They knew his little children needed his support; they also knew him to be practicing fraud; yet these same mediums, whose mission it should be to purge our cause from all that is vile, have met him under his assumed names and in all his fraudulent pretenses, and yet have not exposed him, but left him to go on with his work of breaking up homes and disgracing himself and all who are related to him, either socially or in belief. He is forty-two years old, six feet tall, light complexion, blue eyes of a light shade, dark hair, mixed with gray, and sandy moustache. He claims for his guides Fritz Weber, Theodore Parker, Paul Cator, and many others.

I am a Spiritualist, but I want nothing to do with fraud and deceit. I would have been proud of my husband's mediumship had he been disposed to have been honest in it, but he was not, and because I would not approve of his practicing imposition he mistreated me and finally left me in the way I have stated. In view of all that I have experienced I cannot bear to hear the statements that prominent Spiritualists sometimes utter, that such and such characters are obsessed by vicious and malign spirits. I think that this is too good an excuse for those who have bad passions and who only wait for a chance to let the same run wild. If this is published in THE PROGRESSIVE THINKER, as it ought to have been long ago, there will be no further excuse for Spiritualists, at home or abroad, tolerating this poor, miserable character in his career of sin.

With love for Spiritualism and for all true Spiritualists, and for humanity generally, and a pity and eternal loathing for fraud and deception, I am, with great respect, yours,

MRS. M. J. CRAVENS.

2094 East Commercial street, Springfield, Mo.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq., Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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Together with a brief history of the origin of many of the important books of the Bible.

THE PROGRESSIVE THINKER.

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A Bloody Object-Lesson.

That history is ever repeating itself we have abundant evidence. The French Revolution, followed by those terrible scenes of violence against the nobility and clergy, had its counterpart in Persia some 2,400 years ago. The Magi, otherwise Zoroastrian priests, had so managed the great Persian empire as to impose one of their own number, known as Smerdis, upon the people as the son of Cyrus, and the legal heir to the throne, after the death of that monarch. In due time the fraud became known, and a rebellion followed led by Darius, the son of Hystaspes, a royal prince, and six nobles. The accounts are conflicting. One says the palace was entered, the Magian king was captured and slaughtered; the other, that his death occurred at a distant point. Let Rawlinson in his history of Persia, chap. 7, tell the story:

"The vengeance of the successful conspirators did not stop here. Speeding to the capital, with the head of the Magus in their hands, and exhibiting everywhere this proof at once of the death of the late king and of his imposture, they proceeded to authorize and aid in carrying out a general massacre of the Magi, the abettors, the adherents of the late usurpation. Every Magus (priest) who could be found was punished by the enraged Persians; and the caste would have been well-nigh exterminated, if it had not been for the approach of night. Darkness brought the carnage to an end. The sword once sheathed was not drawn again. Only to complete the punishment of the ambitious religionists who had insulted and deceived the nations, the day of the massacre was appointed to be kept annually as a solemn festival, and a law was passed that on that day no Magus should leave his house."

This object-lesson from the remote past illustrates the usurping tendency of the priesthood in all countries, and in all times. The wise among them see the danger that threatens them; but the great mass seem to suppose they are so entrenched in popular favor they have nothing to fear from those they oppress. The bow bent too far always breaks, and somebody is liable to be hurt. MORAL: Keep all Gods out of the Constitution, and hasten the secularization of the State in every feature as speedily as possible.

Spite Against Churches.

Reports of the cyclone which swept over northern Kansas and southern Nebraska, on the 17th ult., is full of amazing recitals. Thirty to forty persons were killed, and property to the value of millions of dollars was destroyed. The fantastic capers this cyclone performed almost suggest it was directed by a wonderful intelligence. Says the press dispatches:

"The gyrating funnel seemingly had a special spite against church edifices, every church building in its path, regardless of denomination, being demolished. Preacher Mason, at Parnes, while occupying his pulpit, had a leg broken. His congregation was scattered, many being injured, and his church was wrecked."

If such freaks of the elements were displayed in Bible days, it is no wonder an unenlightened people ascribed their doings to an all-powerful God. The wonder is that modern knowledge can endorse these reports of ancient wind-storms, call them miracles, and insist they were directed by Infinite Wisdom, and that the making of the record was also inspired by Him.

A Thinklet for Thinkers.

Not long since, in a mine in the Flennu, Belgium, district, called "St. Henriette des Produits," a rich vein of coal was struck at the extraordinary depth of 4,188 feet.—News Item.

About four-fifths of a mile has been silted up since that coal-field was a forest. Think of the great lapse of time since an ocean rolled over that forest, and all the deposits above it were made, then the land emerged, like Venus, from the sea, verdure sprang into being, and the country was fitted for the abode of man; other forests have grown, been wasted by age, and new ones have succeeded them, not once but hundreds, probably thousands of times. And the probabilities are that there are many veins of coal hundreds of feet below the one mentioned in this item, each vein, however numerous, marking a corresponding lapse of perhaps millions of years to produce all the conditions necessary between vegetable growth and perfected coal formation. The author of the story, in Genesis, knew nothing of geology.

A Lawyer's View of It.

"Aside from everything else, says the Chicago Tribune, the trial of Jesus, from a lawyer's point of view, and from the rules of the tribunals, was illegal. No accuser presented himself, the judge himself took the office in utter violation of all propriety. Witnesses against the prisoner alone appeared and were eagerly brought forward by the judge; but not a single witness in his defense was called, and no bail-riff-counsel was appointed, nor were any facilities provided, or even opportunity offered, for his calling witnesses in his favor. The court from the first sought to condemn, which is contrary to all jurisprudence."

It would be amusing, if not such a serious matter, at times, to note the constant errors of romancers, when they attempt to describe legal procedure. They who write from observation will not go very far astray. It is those who make heavy drafts on their imagination who commit the principal blunders.

A General Want.

In a sermon in Portland, Ore., recently, the Unitarian minister, Rev. T. L. Elliott, said what the city needed was right righteous men to govern it.—News Item.

The Oregon city is not the only one which needs righteous men to manage its business affairs. They would be scarce commodities.

"As the demand for this volume of the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality, and THE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered."

The Cyclone.

It came near laying in ruins the whole of St. Louis. Where was the orthodox God, that he did not stop it in its mad career?

Man is the weeping animal born to govern all the rest.—Piny.

MRS. MAUD LORD DRAKE

A Noble Fight for Personal Rights.

Her Case Before the United States Court of Appeals at St. Paul, Minn.

The forty thousand readers of this paper, as well as every citizen of the United States, can but be deeply interested in the persistent fight Mrs. Maud Lord Drake is making for the rights of citizens under the laws of Missouri. The case has reached that stage where the United States Court of Appeals, sitting at St. Paul, composed of Hon. Henry C. Caldwell, of Little Rock, Ark.; Hon. Walter H. Sanborn, of St. Paul, and Hon. Amos M. Thayer, of St. Louis, must pass upon points of law most vital to the rights of citizens, and the liberty of individuals. Should the court decide adversely to Mrs. Drake in this case, no citizen, no man's wife or daughter would be safe in their personal rights or liberty, if they chance to incur the displeasure of a petty officer of the law, or any member of the rings that dominate the politics of our cities.

This case is one of more than ordinary interest from the fact that one United States Judge, the Hon. John S. Phillips, has passed upon the points of law, clearly defining the rights of citizens and protecting the liberties of the people, while another judge, one J. S. Priest, of St. Louis, who thought it proper to resign from the bench before the consequences of his rulings came home to him for doing the bidding of the ring that dominates and disgraces Kansas City, reversed every point of law passed upon by Judge Phillips, and ruled against Mrs. Drake's attorneys upon every point raised, shutting out all the evidence, refused to permit the case to go to the jury, and directed a verdict upon every count for the defendant.

The people of Missouri will watch for the opinion of the Court at St. Paul with much interest, for its bearing upon the practice in that State, as well as its effect in defining and interpreting the rights and liberties of the people under the existing laws.

The spitwork on the part of the defendant, and the church influence he has called to his aid against Mrs. Drake for her liberal teachings and her work in the reform movements of the day, dates back, especially on the part of the church, to October, 1878, at which time Mrs. Drake took a fearless stand in defense of an unfortunate young girl employed at the convent of the Franciscan Brothers, in Quincy, Ill., in which case the girl claimed to be ruined by some of the brothers, a sensational account of which was published in the Chicago Times of that date. While Mrs. Drake had nothing whatever to do with the confession of the girl, as parties living in Quincy to-day can testify, she did protect the girl after it was made until they got her away from Mrs. Drake's protection.

The defense in this case have canvassed the country from Boston to San Francisco, and all over the country wherever Mrs. Drake has ever lived, to find something detrimental to her character, something pernicious and wrong in her teachings, something against her as a lady, as a woman, only to find that she has hosts of friends wherever she has been; friends in the churches and out of the churches; strong, determined friends even among Catholics; friends among the wealthy and the poor; among the best and most noted names of the land, so plain and unselfish has been her life and her labors. Hence, the ring that conspired to injure her has been obliged to come to bar on the law in the case. It is a matter of congratulation that Mrs. Drake has the ability and disposition to protect and defend her wife and her good works against all comers, even the desperate ring that dominates Kansas City; and that he has been fortunate in the selection of attorneys whom the ring were not able to buy or intimidate.

SOCIETY WOMAN IN JAIL.

THE ST. PAUL PIONEER-PRESS, of May 12, says of this case:

CAUSE OF A SUIT NOW IN THE COURT OF APPEALS. A case originating in Kansas City, and which created a great sensation at the time it came up on account of the people involved, was argued in the United States Circuit Court of Appeals yesterday, and it was one of the most interesting suits on the docket. The case was that of Maud Lord Drake against H. P. Stewart. Mrs. Drake is a niece of Stonewall Jackson, the wife of a prominent capitalist and is a leading society woman. While visiting in Kansas City she was arrested by a police officer on her said to have appeared in the Kansas City Star. A reporter of the paper interviewed her the next day, and, it is alleged, struck Mrs. Drake and she retaliated by slapping the reporter's face. The latter had her arrested on the charge of assault and Mrs. Drake was put in jail.

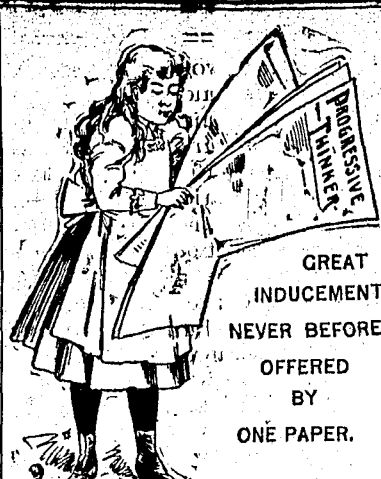
The allegation in this case is that the marshal entered into a conspiracy to prevent Mrs. Drake from procuring bail, in consequence of which she was compelled to remain in jail, although a cash bond and solvent sureties were offered. The deputies, it is alleged, would accept neither, stating to the attorneys for Mrs. Drake that they were instructed not to accept bail.

In the first trial of the case Mrs. Drake got a verdict of \$12,000 against the marshal. A new trial was secured and the second trial was held at St. Paul, under the direction of Judge Stewart. The present case is an appeal from this decision. Argument was made yesterday on behalf of Mrs. Drake by John W. Beebe, who is a prominent attorney in Kansas City, being counsel for the Union Pacific railway that district. He is also well known in St. Paul and has had his summer residence in this State for some years. The arguments consumed a large portion of the afternoon.

Hell for the Rider and His Wheel.

"I tell you, the bicycle-rider of the Sabbath-day hath self in front of him, self behind him, self on the right of him, self on the left of him, self above him and below him, and hell before him for himself and his wheel."

Such was the complimentary language of a preacher in his discourse few Sundays ago, referring to those who preferred exercise in God's free air to listening to a discourse on hell from a droning pulpit.



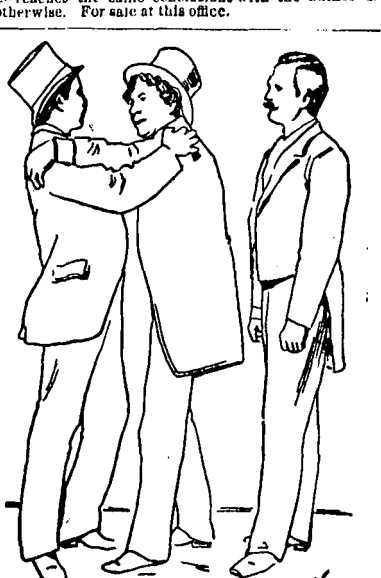
An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-World, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out 'The Encyclopedia of Death, and Life in the Spirit-World,' in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

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

VOL. 14.

CHICAGO, ILL., SATURDAY, JUNE 13, 1896.

NO. 342

PACIFIC COAST PEN-FLASHES.

WOMAN'S SUFFRAGE CONVENTION.
The Women Suffragists of California have recently held a very enthusiastic convention here in the city of San Diego. The meeting was a perfect success. It is expected that California will soon wheel into line with Utah, Colorado and Wyoming, granting women the right, the inalienable right of suffrage. Mrs. Warren Kimball, an old-time Spiritualist, was the presiding officer, and she filled the position with great ability, dignity and grace.

MINISTERIAL HE-CONFERENCE.
And yet, while men and women were in this progressive State advocating woman's suffrage and woman's equality with man, the little State of Delaware—the Egypt of America—had in session a Methodist conference; and this conference voted 107 to 7 that women should not be admitted as delegates into the conference. Was not this treatment of women most contemptible by this ministerial he-conference? And yet these women largely support the churches. In membership they far exceed the men. In church attendance they rate seven women to one man. The women got into the festivals and other shows to pay the preacher's salary; and yet are not to vote or be recognized in the governmental affairs of the church! Such are Methodist justice and liberality!

REV. SOLON LAUER AND SPIRITUALISM.
What was pleasantly noticeable at the late anniversary of Modern Spiritualism in San Diego, was the number of Protestants and Roman Catholics present. Let us be patient—the world moves. The Rev. Amadeo Devo, pastor of the Universalist church, was present and gave an excellent address endorsing the great central truths of Spiritualism. Rev. Lauer, pastor of the Unitarian church, and Spiritualist, unable to attend, sent the following note to the president of the Spiritualist society: "Please convey to your people, the Spiritualists, my earnest congratulations and my best wishes for success in their and your work. Whatever may be one's opinion as to the phenomena of Spiritualism, however he may interpret them, in whole or in part, this much it seems to me must be conceded by every impartial mind: that from its first inception Spiritualism, as interpreted by its best advocates, has stood steadfastly for every good and noble cause, and the high ideals of living, has promulgated a philosophy of life free from the terrors of the old creeds, and has brought consolation to millions of human hearts, which without its heavenly influences might have remained darkened by inconceivable sorrow. At this season we should not feel that there are differences of opinion and unite as common heirs to immortality in celebration of this transcendent fact—the demonstration of a future existence!"

BUILDING SPIRITUALIST TEMPLES.
We boast of having in our ranks the brainiest men of the world—we boast of 11,000,000 of believers! And where are our universities, colleges, schools, temples of worship, consecrated rooms, and other manifestations of such a triumphant army rejoicing in the knowledge of angel ministrations? There are no different sunny spots—a gladdening oasis—knowledge manifested by corresponding good works. The following paragraph appeared in one of our recent dailies in San Diego:

"The First Spiritual Society of San Diego has received from Mr. and Mrs. A. A. Pierce, for 15 acres of land in the Temescal valley, five lots in San Diego, one lot in Oceanside and three lots in South Riverside, the proceeds of the sale of which are to be used in building a church for the society. It is expected that this magnificent structure will be erected by the society within the present year."

These elderly parties, Mr. and Mrs. Pierce, both patients of mindreading the past year, excellent, sound-headed people, resolved to do something practical and permanent for Spiritualism while they lived. Is it not both sensible and noble in them? How many wealthy Spiritualists are there who have many millions to do likewise?—and intend to do it now?

IN HADES.
During the past forty years I've personally known scores of wealthy Spiritualists, some of them millionaires, and yet not leaving in their wills a penny for the upbuilding of the truth they professed to love. They were users. They loaned money at 12 and 15 per cent, and turned the poor man out of his rented home. They lived for and dined on their gold, their deeds, their mortgages and bonds till the very last. They struggled, died—and where are they? Their bodies, cold and worm-eaten, are rotting back to earth, just as do the bodies of poor men; and their souls are in hell—hades—the invisible, hellish state—the lower sphere—the Climmerian spheres of worldly selfishness, where the scalding tears of regret flow; where the worm of memory does not die, and where the figurative fires of remorse are not quenched till the last farthing is paid and justice done.

THANKS—THANKS.
But thanks—thanks to the San Diego Pioneers. They have shown their faith—their knowledge of the truth by their works. How many will go and do likewise? Spirits like clean, sweet and consecrated rooms to manifest in, and also

to impress and inspire their medial instruments.

STILL THE VERBOSE FOUNTAIN FLOWS.
Friend Armstrong, of Springfield, Mass., a reader of both THE PROGRESSIVE and THINKER and Mrs. Willman's Freedom, printed in Boston, asks me to reply to these teachings of Isabel Lyle's, which she denounces as the "bed-rock truth of mental science."

"The body and mind are one. Man is self-creative. Man and the life-principle are one. All is mind—all is intelligence; the body is the soul, and the soul is the body; all is mind. The only reality is God. Disease—pain—death—are unreal. They are beliefs. They are illusions."

It is very difficult to reply to the above, which sentences embody the gist of Christian and Mental Science. Hard, because they are a tissue of bald assertions. "It strains one," said the humorist, "to look at nothing." I repeat, reality is a jumble of unproved assertions. My polly-parrot who sits out here under a banana bush, could be taught in a few days to say them just as well, and she makes no pretensions to being a Metaphysician or Mental Scientist. When it comes to solid, logical reasoning, parrot and the most Christian Scientist stand upon about the same level.

This Christian Science theory, so far as it is worthy of the name theory, is the rankest and shabbiest pantheism, reducing all to a homogeneous lump of God. Dolly and diamonds; barn compost and pigs' ears, God and grasshoppers are all one—all is mind. Such is Metaphysical Science. Pain, disease, death are only "beliefs." And yet, Christian Scientists have the la grippe like other people—get sick and groan like other people, have tumors and cancers and grunt like other people, and die like other people.

Let us be patient with these auto-hypnotized fanatics—these postponed possibilities of full-orbed human beings, and see where their fanciful chimeras will carry them. If there's nothing but "mind," if there's no pain, there can be no physical pleasure. If there is no pain, there is no comfort. If there is no weariness, there is no rest. If the body never wears out, never is torn or bruised, the coat or dress never wears out, neither does it ever need to be mended. The rope or the sail is as good and safe as though it had never been exposed to wear and storm.

There is no decay in the bodily parts, in teeth or lungs. The teeth never wear, and sit to put under the floor of the house. The steel bar never has a crack or a flaw. There is no poison. Then let us give up all temperance legislation, for alcohol is as harmless as water. Sanitary laws do not hold. The cow, therefore, is as healthy as a New England hill, and the mosquitoes do not signify. Cleanliness and filth are one.

Let us go further. If pain has no place in the human body, then animals never suffer. Let men beat their horses or not; it makes no difference. Let men starve their cattle, if they like; they cannot kill them. All is mind—and mind cannot be killed.

If man has no need to keep sanitary laws for himself, he has no conditions to keep for his plants and flowers. One soil is the same as another; dryness and moisture are one. If man is not ruled out sympathy, if my sick friend has no right to be sick, if he really has no pain, if my thinking of his supposed pain is only a subtle condition on which his illusion of pain depends, what becomes of all human sympathy?

To think sympathy would not only delight the vile libertine, but would be a pleasant method of getting rid of one of the most terrible blood-poisons known to the medical profession. To think old ulcers and cancers away, when they are only enlarging—to think away a "pronounced fibroid tumor" when it was a healthy fetus, looking forward to a baby birth into mortality—to believe all pains, aches and diseases away, is to believe one's self out of God's universe into the realm of chaos and moral insanity.

God is absolute consciousness—the infinite, unchangeable life of the universe, and matter is the outer manifestation, the garment of God. And by studying scientifically, and using material things as counterweights to spiritual values. We learn by and through the facts of material differences.

The child learns a moral lesson as soon as he learns to love to be clean. He finds this a world of weights and measures and limits. No juggling with aches and diseases away, is to believe one's self out of God's universe into the realm of chaos and moral insanity.

ville's pen, in his "Outlines of Theosophy," that: "Man contains within himself all power to regulate the objective universe, the very planets themselves being under direction of spiritual entities who have learned the law of governing worlds by first obtaining complete mastery in their own micro-cosmic kingdom. The great reality, the infinite Law, remains forever unalterable; but we, as we come to faith in it, can through its aid in harmony with its unalterable dictates build a planet as easily as most of us can now regulate the petty concerns of our own delusive household. Human power inside the Law has no limit."

"Mark well," To speak Masonically, I do not say that man does not contain in himself all power to regulate the universe; nor that he cannot "build planets." I only want to know how he goes about it, and what he builds them out of. If "all is mind," as this journal affirms, for which Mr. Colville writes, then we have the anomaly of mind "building a planet" out of mind, which is paralleled by, involves the principle, and measurably explains, how human beings lift themselves over hedges by their boot heels. (Gladly I repeat the words of Mental Science when venerated and theosophized!)

Sitting now at the feet of Mahatma wisdom seeking for knowledge and truth, I ask Mr. Colville:

1. If he knows that man has the power to regulate the objective universe, and if he knows it, how does he know it?

2. Does he know that man can build a planet as easily as most of us can now regulate our households? If he knows it, how does he know it?

As knowledge, not moonish dreams, are called for. In fact, this scientific Emersonian age of condensed thought and clear critical statement does not hunger for fanciful speculations, nor glittering generalities rattling around loosely, vibrating and echoing in a wilderness of words. That God appoints and concerns hierarchies of angels to construct and modify planets is quite a plausible theory—but theory only. Thinking Spiritualists desire nourishing pabulum, theories that admit of proofs and truths that allow of demonstrations. In apostolic times Paul was sorely troubled by a class of Corinthian zealots, who had the gift of continuance. Emergence of grace the old Pauline era of the world.

PRAYING FOR RAIN.
A cablegram appearing in the New York journals of May 4th has the following: "This city, Madrid, was the scene today of an imposing religious ceremony, the object of which was to procure the intervention of St. Isidro, the patron saint of Madrid, who lived in the thirteenth century, to bring about the end of a long drought that has done great damage throughout the country, and also to effect the suppression of the Cuban rebellion."

"The remains of the saint, enclosed in a silver casket, were carried through the streets, escorted by eight hundred priests and monks, and a great number of religious congregations and the civil and military organizations. All carried lighted tapers and the scene was most impressive."

"Nothing similar to today's ceremony has been seen in Madrid since the seventeenth century. Services will be held for several days in the cathedral, their object being the same as that of today's procession."

Monarchical Spain is preeminently the land of Roman Catholicism, bull-fights and bigotry. Spanish priests praying for rain and for the putting down of the rebellion in Cuba, are simply wallowing and wallowing in the mire of superstition, error, and avarice.

California has come to the conclusion that the most successful way of securing water is irrigation. Fred Douglass used to say that for God to pray for his freedom, he prayed for his legs and ran North like the devil, he got it. Seriously, I believe in prayer, aspiration and the invocation of angel-hosts. But no prayers change the Infinite One, nor the immutable laws of Nature.

CALIFORNIA CLIMATE DETRIMENTAL TO CLERGYMEN AND DEACONS.
Deacon Oldham, of Ukiah, Cal., who was convicted of stage robbery last July and brought to this city for trial, was brought to this city for trial on a charge of perjury committed at a former trial. He was held in \$5,000 bonds.

A very noted traveling revivalist and evangelist was forced, under a threat, to leave Fresno, which he did in great haste, a few weeks since.

Hardly had the Duncans (ex-Sunday-school superintendent) trial for murder ended, when the Rev. Dr. Brown's commenced, involving unimpeachable conduct, lying, and several women not canonized as saints—and now it is announced that Rev. T. J. Simmons, of Calistoga, who was charged with the murder of a woman, has been caught and jailed. As a physician, we recommend and prescribe for these reverend sinners caught, and for others, equally guilty, but not caught—salix nigra upon retiring, cold water baths, abstinence from onions and all meats, a cooling vegetable diet, much fasting, more Spiritualism, and prayer without ceasing.

KORESH.
A good, conscientious Shaker brother writes, inquiring if I see the Flaming Sword, and if there are any Korshes in California. Yes, there are some in San Francisco, a city whose magnificent maw has hatched out several sand-lot Messiahs. There seems to be a division among reformers, communists, and socialists as to whether Theod, the self-elected Messianic Korshite is a saint, a knave, a lunatic or a fanatic. It is certain that he at one time appeared Shaker, and tried to scoop the Shaker go-

cles into the Korshes net—a sort of "come into my parlor, said the spider to the fly." The Shakers refused to bite the Korshes bait. Sensing a sort of pompous selfishness, they wisely kept aloof from any conjunct business with that Flaming Sword. The emblem of Zion and Lebanon is the olive branch of peace.

Should the reader wish to know how to address the royal "unity" of the Flaming Sword community, the following balloon paragraph in the last number of the Sword will give due information. Up, unto your stiffs!

"Victoria Gracia is Pre-eminent of the Korshes. She is the only one in the Korshes Church and State, the highest official in the Korshes body. She should be addressed: Victoria Gracia, Pre-eminent, New Jerusalem, Estero, Lea County, Florida."

HAVE YOU ANY SUCH RIGHT?
"I have a right," says one, "to use my body just as I please." No, you have not! You have no right to make your body sick, becoming a burden to your friends or to the community. Bodies are the houses of indwelling souls, and no one has a moral right to so mar and impair the temple as to blunt the sensitiveness of the spiritual nature, or injure its divine manifestations. A man has no right to put into his body tobacco, whisky and opium—no right to weaken and poison his body by brutal licentiousness—no right to abuse, pervert, despoil, or in any way mar the physical body, so necessary for external observations and earthly experiences.

"Am I not hearing some one say, 'Does it concern you?' Yes, it does me; for humanity is one. I am one link in the chain of being—one thread in the warp and woof of the unity of races. Thus connected, each and all of us are naturally and necessarily interested in and affected by the conduct and welfare of every individual upon the planet.

In a partnership for any industrial purpose every member is vitally concerned with the conduct of the others. If a partner were permitted to get drunk daily, or to gamble, or to neglect the privacy of his own house, he would be justly held to account by his associates; and if he attempted to plead that his drinking and gambling were his 'own affairs'—that he owned his body—that he would teach him peremptorily that the body is not a mere piece of property, and that no part of the body could be wounded, or in the least impaired, without the whole body's suffering. And so all this 'social freedom' style of talking: 'We own our own bodies and have a right to use them as we please' is not only unphilosophical, but a very decided immorality, and decidedly detrimental to morality and spiritual culture of the soul.

BROAD-MINDEDNESS.
Besides nearly every Spiritualist journal published, I take the Chicago Israelite, which is a very well-conducted paper. I have a better acquaintance with Col. Ingersoll, and circumspectly was a wise command in the interest of cleanliness and health.

I take the Moslem World, printed in New York, in the interests of Mohammedanism. It contains excellent matter, and is a very good paper. I have a better acquaintance with Col. Ingersoll, and circumspectly was a wise command in the interest of cleanliness and health.

In the above is the following: At a recent installation in Brooklyn, Robert Collier said in his sermon: "My old mother was a Baptist right down to the water, and she took great comfort in the 'green pastures and beside the still waters,' in which she had been immersed. I was baptized in the Episcopal church, and I am strongly drawn to it. I tell Bishop Potter he is my bishop and he cannot deny me. I was brought up in an old-fashioned Congregational Sunday-school. I was a Methodist for ten years, and Methodism was a good nurse and spanked me well, and I go back to her for good bread and milk. So you see, I have gone all around, and I can't say that I am all right and that they are all wrong. I can't say that I am all right and that they are all wrong. No denomination is all wrong; neither is any person all wrong. Let us magnify their virtues and minimize their vices." Paul put charity above faith and hope.

THEOSOPHIC BLOAT.
In the opening address of Dr. J. N. Buck, Cincinnati, Ohio, delivered in New York, upon the convening of the Theosophical Society for the election of officers and other business, I perceive a most pitiable exhibition of stilted presumption and puffery. Such balloony bumpiness carries little weight. Here's a sample:

"If we (Theosophists) fall or grow weary we deserve only the scorn and contempt of mankind. Our literature extends backward to the dawn of history. Grand masters laid the foundations of the great religions, and the wisdom of the Sphinx, and mapped out the constellations. The mysteries of Greece, from which Pythagoras and Plato learned their secrets and became immortal in the memory of man, lie open to us. The shepherd kings and the wise men of the East are our elder brothers."

Well, if so, and if they cognize such egotistical vapors, they must be modest, wise and ever noisy.

This theosophy, invented and cradled upon the bosom of Madame Blavatsky, is a very different matter from Divine Wisdom—the theosophy of the ages! This latter is only another name for pure Spiritualism.

seek the living among the dead? Why rake over Judean soil for nuggets of religious truth? or dig up the dusty, mouldering rubbish of the Vedic ages for philosophy and wisdom? It is impossible to build a living temple out of antiquated archaetombstones and cast-iron grave clothes. Live men and women require living spiritual food—the living bread of to-day rather than the unwholesome exorcisms of Hindoo imagination and superstition.

Some of our speakers and writers, inspired if not controlled by the mighty gas-gods of India, to appear learned are wriggling and twisting into their public lucubrations Karma, Koot, Hoom, Lal, Sing, Devachan. How is that a starter? Here is a cabalistic, Hinduistic, theosophic, occult evocation: Tridandim Tridicayondam Tridiram Trididams Tridikalam Traydarman Tridjagat. How do you like it? Does it not sound of Oriental erudition?

Our good old English language contains something like 100,000 words—words enough to convey the meaning of all that any Theosophic-Spiritist knows—and infinitely more than he knows. Get down, then, off from those stolen Sanskrit stilt, study Emerson, and write in good, clean, compact English; and no more of this Karma, Kama-Loka business, in the name of demonstrated truth. J. M. PEEBLES.

A WOODSMAN'S STORY.
Well, stranger, you're right, I reckon. When you say I must feel quite alone: Whatever I set myself adding A hard row it is, I must own.

My Jane was a wife good as ever Came up from the old Buckeye State, And together we worked for this home-stand.

Most faithfully early and late. I thought in the West 'twould be better Than cramped in our old Eastern home. And, she in her goodness consenting, We left those we loved, here to come.

Three years since we came to this country: Ah! sir, I remember it well, How the first night she cried when the sun set And the darkening shadows fell.

Not a bit did I blame her for it; Our cabin was roughest logs; And a dismal chorus was chanted From a wilderness full of frogs.

By the side of the logs a fireplace, With smoke and fire, ever bright about us, To hard seemed the right thing to do. It was hard—the two years we struggled Before we felt sure of success.

And then came the terrible fever And snatched from us sweet little Bess. She was the youngest—the dear baby, A sweet child—don't mind if I cry; Just as hard was it when our eldest— Our three-year-old Will had to die.

We are tough, I can tell you, stranger, And our hearts are toughest of all; I guess they are made just to trample— Just to gather up sorrow and gall.

With all her long watching and waiting, And grief over all we had lost, My Jane dropped and paled like a flower That had felt the blight of the frost.

It was in the chill of December— I shall never forget the day— That the bars of the body were broken, And her spirit unbound from its sway.

No mourners but three or four neighbors, No flowers except the snowflakes, For the tears of the heavens were frozen And shrouded the earth for her sake.

Yes, alone with my eight-year-old Susie, And the prospect ahead, I own, dark; My world, stranger, lies under the plow-ree— Three graves where the flowers you remark.

Sue and I planted those wind-flowers, The trailing arbutus and moss, And under the pine in the shadows We sat and ate of our loss.

I know you will call it a fancy When I tell that I came like a flame And often I hear their low whisper That they love us forever the same.

A GENERAL DELUGE.

From a Geological Stand-point.

BY C. W. BROWN, M. D.

[CONTINUED FROM LAST WEEK.]

ARTICLE 2.
It is not probable all the continents and islands were submerged, nor all upheaved at the same epoch. Were such a catastrophe to again visit our earth, which is not at all improbable, because of the molten mass still reposing in its bosom, the western coasts of the American continent might be depressed below the sea level. The Pacific would soon establish an equilibrium. The large amount of water required would demand other portions. Possibly Australia, with the thousand islands of the eastern archipelago, would rise into the dignity of a continent with hills and vales, and inland seas. Dense forests of verdure, abounding with animal life, would soon complete the beautiful picture, and give us the realization of Eden, rising from the sea, like Venus in classic story.

Cosmogonists have been too much in the habit of predicating their ideas of creation on the accounts found in their "sacred books." Instead of entering the great field of inquiry, reading the rock-records, "engraved by the finger of God," and making proper deductions therefrom, thinking and writing for themselves, and building up a science conformable to the teachings of Nature which cannot misrepresent—they have been content to borrow the narrow theory of persons who lived in the deep past, whose ideas were drawn from an uncultured fountain, and who had not sufficient data on which to establish any great scientific truth.

The human mind was no more content to remain inactive four thousand years ago. The people then found the earth substantially as we see it today, and peopled as it is with inhabitants. Reason taught them that all this had a beginning. The easiest way to explain to the ignorant masses, orally taught by the better-cultured priests, and quite as satisfactory to an uncultured population, was the story originally copied from the Hebrews, and in the Bible, and in the Koran, and in the Vedas, transcripts of which were found by Layard in the ruins of Nineveh, where they had been concealed for more than 3,000 years by the sands of the desert."

Our writers, conscious of the deep-rooted attachment of the populace to these sacred books, have labored to edify the common mind, by harmonizing their knowledge with prejudiced public opinion on this subject. This should not be. The time has come when the Truth should be taught, and if error suffers it is not the fault of the truthful teacher, but of him who taught the original error.

Our world is older than even scientific thinkers have generally supposed. These thinkers found the earth as it is, and were ready to take for granted that its population, with man and the lower forms of life, began with the present order of things. Some, bolder than others, have had the independence to assert that the various races of men did not originate from a single pair, but were developed at different periods, under widely-differing circumstances, and that each was peculiarly adapted to the locality in which he is found. They saw that the islands and widely-separated continents were inhabited by similar animals and races of human beings, and accounted for this on the hypothesis that their ancestors were carried there by icebergs, or other natural methods, and to man his accidental passage by canoe. Our theory, which seems the more probable, accounts for this condition of things in harmony with the known laws of nature.

Had the earthquake of a few years ago, which created such terrible havoc to property and life on the coast of Chili, floating large ships many miles inland, leaving them high up on the mountain sides, been universal, to the western continent, with tidal waves as much greater as the convulsions would have been more general, it would have rolled over the mountain barriers, and produced a general deluge. All life, save that on mountain tops, must have perished. Arks would have been of no account on such wild and tumultuous waves of the angry elements. A moment and down sinks the peaceful earth, and on comes the maddened, rushing waters. Billow follows billow mountain high and rolls on, spreading over the plain and leaping the highest crags. Ships would have been no more than straws floating on a surging ocean.

If a receding wave should swell a continent, it would be a barren waste of crags, and rocks and boulders, pebbles and sand. The few, if any, who clung to mountain tops would probably starve. If any survived, ages of almost limitless duration would have been required to people the earth again.

A general traditionary account of the common disaster would have survived; but no clear idea of the long period which had elapsed could have been preserved. The knowledge of the event, passed from father to son through successive generations, would be credited to a period much shorter than its reality.

Though raised at the court of Pharaoh, Moses only possessed the knowledge common to the educated Egyptians. All the laws and customs introduced by him to his immediate followers, he carried out of Egypt with him. And the Egyptians no doubt borrowed their ideas from their ancestors, who were probably natives of Persia or farther India.

China claims a written history of 300,000 years. She gives the names of dynasties which have ruled over them for more than 50,000 years. May there not be more truth in their histories than we have given them credit? They have had a written and printed language from time immemorial. It is very probable, as we have before suggested, that China has remained above the surface through all the weeks of comparatively modern antiquities; that formerly the waters boundary of a vast lake, by sub-

mergence on the one hand, and upheaval on the other, its condition has been changed to an eastern one. This idea is strengthened by the evidences of antiquity which mark that people; by their numerous population, being nearly equal to all other portions of the globe; to their traditions extending far back into the past; their historical accounts, and the general opinions prevailing in all countries that the world was peopled from the East. And as almost conclusive evidence in support of this proposition is the identity of religious belief, universally prevailing, when stripped of additions made to earlier teachings by advancing civilization.

Perchance, were we able to follow these reflections to a natural conclusion and had the desirable knowledge which present explorations are developing, we could show that the wonderful records left by a long-extinct race in Peru and Central America, of pyramids, and walled cities, and gigantic statuary, and mummies, instead of being the reflex of Asiatic civilization are the patrons of these comparatively modern nations.

SMITH.—The late lamented George Smith, of the British Museum, in his interesting account of the deluge, which he deciphered after long years of laborious research, wrote the London Telegraph: "The cuneiform inscription which I have recently found and translated, gives a long and full account of the deluge. It contains the version of the Bible story, which existed in the tradition of this event, which existed in the early Chaldean period of the city of Erech, one of the cities of Nimrod, now represented by the ruins of Warka. In this newly-discovered inscription the account of the deluge is put as a narrative to the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the resting of the ark on the mountain, the sending out of the birds and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks, from Eusebius, the Chaldean historian, than the Bible history. It does not differ materially from either because all drew from a common fountain, the original Babylonian records, from which each copied. The principle differences are as to the duration of the deluge, the name of the mountain on which the ark rested, the sending out of the animals, etc. The cuneiform account is much longer and fuller than the Bible, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history, which will be both interesting and important. This is the first time any inscription has been found with an account of the event mentioned in Genesis."

[To be continued.]

SOUL ILLUMINATION.

Cold is the night and starless is my path,
My cross is heavy with afflictions great;
I hear an ocean's rollers far away;
The hour is growing late!

I see a heavenly city slowly rise,
Bright with dawn-light; and, from a mighty dome,
I hear a chime of majesty loud-swell
Which tells of home—of Home!

Wake; wake, my soul! Life's lord is king of light.
He weaveth not the darkness and heart-thine earth sorrows, tears and heart-ache pains
Proceed from thy blind strife.

He glorifies the star-world's countless hosts,
And never from earth's children hides his face;
They turn from him, and in sin-woven gloom
Create their own disgrace.

He changeth not; He smiles on all the same,
As when with contrite hearts we truly pray,
We rise above self's valley-depths, and win
The long-lost spiritual day.

Love is the soul of life, and God is love; Light is born out of love, and is the breath
Of man and all things, e'en the tiniest flower.
Love conquers all—e'en death!

There is no end in death; life is renewed;
The greatest flower-buds burst in darkest hours,
And we are wafers to an angel-home
In amaranthine bowers.

DEVOTION.

Omission to do what is necessary seals a commission to a blank of danger; and danger, like an age, subtly taints, even when we are safe idly in the sun.—Shakespeare.

Pursue not a victory too far. He hath conquered who has made his enemy his; thou mayest beat him to a desperate resistance, which may ruin thee.—George Herbert.

Every great and original writer, in proportion as he is great or original, must himself create the taste by which he is to be relished.—Wordsworth.

It is a certain rule that wit and passion are entirely incompatible. When the affections are moved, there is no place for the imagination.—Hume.

Have I done anything for society? I have then done more for myself. Let that truth be always present to thy mind, and work without cessation.—Simms.

Socrates was esteemed the wisest man of his time, because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.—Tillotson.

Disorder in a drawing-room is vulgar; in an antiquary's study, not; the black tablet-stain on a soldier's face is not vulgar, but the dirty face of a housemaid is.—Ruskin.

Charity is an eternal debt, and with out limit.—Quessell.

A RETROSPECTIVE VIEW.

REMINISCENCES.

An Impressive Message and Vision.

Which Brought Joy to Prof. Brittan.

To THE EDITOR:—Again I find myself seated at my table to give you some of my experiences with the departed, thinking they might be interesting and helpful to your many readers, especially to those who have recently come into this belief. My brother had told me to sit in "the silence" often, and I did so, giving as much time to it as possible, for I found it was now going to school, and a most wonderful school it was, and I wished to progress as fast as I could, and must therefore keep in rapport with my teachers. I had many messages brought to me from day to day, not only from my own people, but from other people's friends, a good deal as you would send letters through the postoffice to any you desired to reach.

A REMARKABLE MESSAGE.

One of the most remarkable messages that came to me in those days was a letter to Dr. Brittan, of New York, from his son Angelo Brittan. Remember I was living a very quiet life then, having many family cares, and the attention to my daily household duties kept me closely at home, therefore I was not mixed up with the great world outside but very little.

A friend who became interested in me loaned me Dr. Brittan's book, "Man and His Relations," in which I became intensely interested, and through it I came in touch with the mental and moral power of that great soul, and often when tired from overwork would, while resting, hold it in my hands and sense a subtle force coming from it to me. I have learned since then that that power or force is, and often surround myself with books and periodicals which I have not time to read in any other way only as I absorb the vibrations that come from them, and thus I become more or less acquainted with their author's thoughts. That may seem strange to you, my friends, but it is nevertheless true. "There are more things in the heavens and the earth than ye have dreamed of, Horatio." I have found it so at least.

SPIRIT HAND.

In regard to the message sent to Dr. Brittan, I will say that I knew nothing of him or his family, only that he was a writer and lecturer; but one day while about my work I felt a spirit hand take me by the arm as if to lead me, and I passively followed to my table where I kept my writing material. I sat down, picked up my pencil and began writing a communication from a son to his father, commencing this way:

"MY DEAR OLD FATHER:—I come to bring the glad tidings that the one the world called dead still lives to bring back the message to my dear father and sisters, that I am wonderfully alive, and can sense the sad hearts that are grieving for me. I speak more especially of my dear sisters, for father, I know you realize that I am still with you, and will continue to be. My dear mother's face was the first that looked out of Paradise upon me as I closed my eyes to earthly scenes, and Brother Sammy came too, with joyful, beaming face, born of a love unknown on earth. Oh! father, what a great truth this is. I came to this sensitive because she knew not of our family, and I knew you would appreciate my effort in thus coming. I should like to have remained longer with you all, but I know now it was all right that I came here and am satisfied."

I will not give more of the message, as it was of a private nature, but the beautiful and holy influence he brought to me can never be effaced. The loyal and tender devotion of son and brother to his family was like the dew that sinks into the flower to nourish it, refreshing and invigorating it, and the communication was filled with just such love and sympathy running through it like a golden chain, linking them to him more closely than could be in earth life; it was pathetic and real.

After the letter was finished he stood beside me, and then there his whole life came before me, from cradle to grave. I knew all the grand possibilities that were his; his fine spiritual perceptions; his keen analytical mind; the sensitive organism, and the great love he had for his own. I was able to recognize all this so easily and quickly.

I wrote it all down. After I had finished I wanted to know who he was and asked for his name. He said he would give me his name, but he wanted me to first promise to send it to his father. Without stopping to think I told him I would. He then told me his name was Angelo Brittan.

"Ah!" said I, "Dr. Brittan's son?"

"Yes."

My response was just like an arrow piercing him. I saw how I had wounded him. The reason I did not wish to send it was, I knew Dr. Brittan had opportunities to interview all the great psychics of the country, and I felt timidly about sending it, and told Angelo that was the reason, and said to him: "There are awful lies or wonderful truths in that message."

He responded quickly: "It is all true; have no fears." I felt in my soul it was true, but like Thomas of old, I doubted. He begged of me to send

A NOTED CHARACTER.

Mark M. Pomeroy Passed to Spirit-Life.

AN IMPRESSIVE VISION.

I sat very still for a few moments, thinking what I should do. I had promised to send the message. It was a comforting one, and no doubt would bring joy to those bereaved and sorrowing ones. I called to mind the sad face of the spirit, and it made me feel very uncomfortable. While thus musing a vision came to me that will never fade from my memory. The heavens seemed to open, and far away, seemingly, I saw Angelo, lying still and white, in a blue gilded hammock, in a rose-colored room, quite alone. The walls of the room seemed more like the atmosphere—I cannot describe it to you, but it was so restful.

Soon there entered, or glided through one side of the room, a glorious, radiant woman, crowned with the light of the stars. Her raiment was like woven gold. Angelo did not open his eyes, although he knew she had come. She glided up to him and began making passes over him, and he began to breathe in the vitalizing etheric force she was throwing upon him. I knew it was life and health to him. I could sense it myself—a wonderful love and peace she brought to him, for he felt so much stronger. She then quietly left him without uttering a word.

HIS ANGEL MOTHER.

Now, through some subtle law, I knew she was his mother, the angel he first met after saying good-by to earthly friends. How comforting to know some of our friends will be with us when that final hour comes to lay off these crude bodies for something better, if we have earned it. What a glorified soul she was.

I had the pleasure, a year after this message was given, while at Dr. Brittan's house, of turning through their family album, and showing them Angelo's and the mother's pictures, which was very convincing to them. But I am wandering.

I deliberated some two weeks, and tried to find out particulars through some of the old Spiritualists in Worcester, Mass., for my home was there at that time; but it was not for me to know, for those I asked and read the message to know nothing about Dr. Brittan's family, but all said to me, "Send it." I felt more and more inclined each day to send it, and I finally did so, and when I mailed it a voice from out the atmosphere spoke and said: "You will soon hear from it," and I did in about two weeks.

Dr. Brittan came from New York to see me at my home. How glad I was to meet him. He seemed just as glad to see me, and said: "I never had a message do me so much good, and had you known my son from his cradle to his grave you could not have read his character better; it was perfect; it was all true." He remained about two hours, and we had a lovely visit with Angelo and his spirit friends. Mary Harris came and talked to him as of old. He wanted me to let them come and write to him when convenient. I promised him I would, and how true those prophecies have come his present wife, if still living, will verify.

Many years have rolled away since this message came to me. Dr. Brittan was called home between two and three years afterward. What a grand reunion that must have been, for he was a great soul and had done a good work for the cause of truth. He was a clear seer, a scientific reasoner, a keen, concise and brilliant writer. He did not finish his work, but presume he has demonstrated his mental force upon many spiritual sensitives wherever and whenever he could find them, whether on heathen or on Christian ground. I wish we had more, like him, and I hope he will be inclined to throw upon my brain many of the truths he has learned of on the other side.

I know beyond a doubt there is communion between the two worlds, and that the world of spirits is populous. It is constantly being augmented and peopled by a great multitude that no man can number. It is a tangible world. It was not peopled with ghosts and specters' shadows and outlines of beings, but with persons, palpable to the apprehension; its loves are distinct; its life intelligent. Death will not level and annul those countless differences of mind and heart which make us of individual here; each intellect will keep its natural bias, and eternity will bring to each a fresh start.

Somewhere down the future we shall meet what we most longed for here, but which we missed in this present life; and what I pray for purely, the answer being impossible in this life, will then and there be given me, and I shall have it eternally.

Mrs. M. A. REED.

Married.

Harriet A. Spinney, M. D., and Frank S. Sovereign, M. D., were married Monday, June 1st, in Red City, Mich. At home; Evart, Mich.

In Sicily it is devoutly believed that a scorpion inclosed in a bottle, or in some situation from which it cannot escape, will sting itself to death.

The beaver hunters of the early days of this country believed that the severity of the coming winter would be indicated by the thickness of the beaver's tails.

Our humanity were a poor thing but for the dignity that sits within us.—Bacon.

A NOTED CHARACTER.

Mark M. Pomeroy Passed to Spirit-Life.

The passing away, on May 30, 1896, of this remarkable man, and in some respects strangely contradictory character, has been the theme of many newspaper commentaries. For more than a quarter of a century I have been intimately acquainted with Mr. Pomeroy. His nature was a complex one, but a more generous lover of humanity I have never met, and, taking him as a whole, we shall not soon look upon his like again. For many years Mr. Pomeroy has been a confirmed Spiritualist. His enquiring mind, assisted by severe legal training, enabled him to sift testimony in an unbiased manner. His outspoken manner of thought, verbally and written, has subjected him to much unfavorable and unjust criticism, but in all matters where impartial justice was concerned, Mark Pomeroy's heart was invariably found to be in the right place. Generous and benevolent to a fault, possessing great talent for the accumulation of money, he made it his servant instead of his master, and constantly used it for the benefit of the unfortunate. "Thine for the right" was his life motto, and he rarely wrote a letter to friend or foe that did not end with this grand sentiment, and those who knew him best and were most intimate with his strange "ups and downs" in life will cheerfully endorse the poet Heine's touching tribute to a similar nature:

"His heart was like the ocean:
It had storm and ebb and flow;
And many a pearl was hidden
In its silent depths below."

His almost innumerable writings upon various subjects connected with the upbuilding of humanity, aside from his political essays, will always form an interesting episode in American literature. That Mark Pomeroy had warm friends and bitter enemies, like most men of decided individuality, all will admit, but that he left the world better than he found it for his having passed through it, few, I think, will attempt to deny. His nature was not of the despondent kind, but buoyant and hopeful. So many unkind criticisms constantly reached him, that it is a wonder he retained his faith in humanity, and strange as it may seem, some of his most bitter enemies were those whom he had bountifully aided with heart and purse. "In gratitude," said he to me one day, "is a word not necessary to put in the dictionaries, as it is to be found everywhere." His constant benevolence was so well known that he was almost daily besieged for assistance of some kind. Few men in this world have been so much maligned and misunderstood. During our long acquaintance I never remember of hearing him speak an unkind word of any human being. If he had anything to say about a public man, it was always said in a public manner. It was impossible, apparently, for him to descend to the ordinary methods assumed by little minds in criticizing their kind. Accompanied by noble thoughts, he never seemed alone. "Be just and fear not," was ever uppermost in his mind, and he took very little trouble to silence envious tongues, especially when directed against himself, and when the final summons came, he was sustained and soothed by an unfeigned trust, as the following beautiful remark to an attaché of the New York Herald a few days before his departure abundantly proves. "Death," said he, "is only a beautiful change, an outbudding of a larger life, with greater opportunities for work and knowledge. I view it just as a young man who comes from the country to the city. A vaster field opens up before him; death is but the continuance of life."

Mr. Pomeroy leaves a charming family, a wife, one son and three daughters. Mrs. Pomeroy, like her husband, is full of noble impulses, doing good whenever and wherever opportunity offers. She has the sympathy of thousands of the best and most cultured people in the country, and while her cross is hard to bear, we can but wish that she may fully realize that "to die is to gain."

J. JAY WATSON.

The Curse of the Pope.

M. Zola's second book of his trilogy, "Rome," will be published in a few days. That portion which has already been published serially has been disappointing, but the latter portion of the work is sufficiently Zolaesque to suit his fondest admirers. The book is like his "Lourdes," a blow aimed at Roman Catholicism, if not at Christianity. It contains a number of closely-written chapters on religion and socialism. He sends his hero, a French priest, to Rome to seek an interview with the present Pontiff. Enormous difficulties are thrown in his way. He is passed on from prelate to prelate. He finds the Vatican a hotbed of intrigue, jealousy, and spite. He has glimpses of terrible greed for domination peculiar to churchmen of extensive power, of propaganda of apparently obscure but potent influence, of Padre d'Angelis, the Dominican, and of the overwhelming preponderance of Jesuits. Finally

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his hero enters—the presence of the Pontiff at night, and is astonished at what he hears from the lips of Leo XIII.

"Your book is accused," exclaims the Pope. "Lourdes must not be attacked. The dogma must not suffer no change, and the works of Saint Thomas give sufficient answer to science."

This is the gist of the Pontiff's reasoning, and the French priest goes from the presence of the successor of Saint Peter outwittedly submissive, but a rebel at heart. The abbe then shakes the dust of Rome from his shoes and returns to Paris in order to propagate ideas of which we shall hear in the next link of the trilogy.

Material for a Talmagian Sermon.

THE ST. LOUIS CYCLONE—WHY HAS IT NOT BEEN UTILIZED HERE?

According to Christian ministers of the Talmagian school, such disasters as the Chicago fire, the Johnstown flood, and like calamities, have been characterized as the "providences of God" visited upon the wicked. I have been looking for a like expression from the pulpit in regard to the recent terrible cyclone which visited St. Louis, but have failed to find any such reference to it.

I presume the reason for such failure is the rather perplexing fact that God's own churches suffered equally with the property of this goddess in the great work of destruction, and that the Christian accompanied the sinner down to ruin and death.

The Associated Press reports that damage to church property was particularly severe in the St. Louis disaster, and gives the estimated losses to churches as follows:

St. John Nepomuka.....	\$50,000
Lafayette Park Presbyterian.....	16,000
Lafayette Park Methodist.....	10,000
Lafayette Park Baptist.....	8,000
Church of the Unity.....	10,000
Mount Calvary Episcopal.....	20,000
Memorial German M. E.....	20,000
Holy Cross, Saxon.....	12,000
Compton Hill Congregational.....	1,000
Compton Heights Christian.....	1,000
St. Henry's Catholic.....	10,000
St. Paul's Evangelical.....	20,000
Trinity Lutheran.....	18,000
St. Vincent's Catholic.....	3,000
St. Peter and Paul.....	30,000
St. John's Episcopal.....	13,000
Annunciation, Catholic.....	106,000

Now, here we have some \$348,000 worth of church property destroyed by the God to whom such property was dedicated. Nor does he seem to have been any respecter of creeds or religion in the general sweep of destruction which he caused. All suffered alike. Catholic and Protestant churches went down together.

I would like to see Brother Talmage or some other orthodox interpreter of this calamity reconcile the fact of so much destruction of valuable church property with the theory of the visitation of an "angry God."

H. V. SWERINGEN.

Some Hints About "Chela."

"Adept" and "Mahatma."

TO THE EDITOR:—No doubt by this time you have learned much about theosophical doings in this town. It is fun for the Spiritualists here and a world of good done by the premature birth of a great scheme. They were inflating a wonderful balloon, to be floated one year from the veiled occasion.

The fellow-clairvoyants or mediums of the great "T" for the past ten or twelve years are in a panic and refuse to be called by their old names, as they have adopted Chela, Adept, and some go so far as to call themselves Mahatmas. In the future, when you speak of New York psychics, please use the latter name or you will get in trouble. I mention this that the circulation of THE PROGRESSIVE THINKER may not diminish, but rather increase, as you keep pace with the new developments. The trustees of the First Society of Spiritualists of this town should call a meeting and in some way arrange the names to the proper psychic standard of the workers. In haste one would say Chela, Meritt, Chela Tower, Chela Free, etc.; Adept Franks, Adept Hough, etc.; Mahatma Barnes, Mahatma Scott, Mahatma Lee, Mahatma Gray, etc. There may be trouble about this arrangement of prefixes, but I assure them it will be properly arranged when the trustees have time to act upon the important question.

You ought to see the people who desire to have their fortunes told, standing in front of the above-named persons' residences, with the New York Herald and Tribune in their hands, that they may make no mistake in the use of the new words or terms. A minister, only yesterday, from Chicago, could not get the word "Chela" pronounced correctly, and he got no report from Thibet.

CHELA JONES.

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As there are thousands who will not at first venture into the waters of the Progressive Thinker, we have decided to send a sample copy to several clubs to unite with them, and thus be able to reach from \$1 to \$10, or even more than the latter sum. A large number of these clubs will make a large sum total, and thus extend the field of our labor and influence. The same suggestion will apply in all cases of renewal of subscription—collect others to aid in the good work. You will experience no difficulty in securing such clubs. Write to the Editor of the Progressive Thinker, No. 40 Loomis Street, Chicago, Ill., for list of names and addresses of the clubs. Information imparted therein each week, and at the price of only about two cents per week.

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At expiration of subscription, not renewed, the paper is discontinued. No bill will be sent for extra numbers. If you do not receive your paper promptly, write to us, and error in address will be promptly corrected, and missing numbers supplied gratis. Whenever you desire this address of the paper to be changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, JUNE 13, 1896.

An Acknowledged Fraud.

Loretto litanies cannot be traced beyond the fifteenth century, and did not originate at the shrine, but were carried there by pilgrims. Such is the conclusion, after careful examination, of Father Saurén, of Cologne. "News Item."

That shrine at Loretto, Italy, and its litanies are very dear to the Catholic heart. The building is a plain brick structure 124 by 28 feet, and 13 feet in height. It has a door on the north side and a window on the west, with a niche in which is shown a small black image of the virgin and child, made of Lebanon cedar covered with jewels. No less a person than St. Luke has the credit of being the sculptor. Remember, good reader, the house itself is the identical one in which the Virgin was born at Nazareth. In it she lived when the announcement was made to her that she was to bear a child by the Holy Ghost. It was in that house the childhood of Jesus was spent. And after his resurrection it was converted into a church where his devoted followers assembled and worshipped.

But, sad to relate, this holy Church was threatened with destruction by the unbelieving Saracens, so the heavenly angels removed it bodily, with all its appendages, to Dalmatia, where the good Mary, the mother of "our Lord," made a personal appearance, and numerous cures and miracles followed. In 1294, says the very authentic and accurate Catholic record, the angels of God carried this sacred relic of the holy family across the Adriatic to Laureto. In 1295 the angels again conveyed it to its present site on the hill.

We hope no one will doubt the accuracy of the record telling the story of the shrine, for we have only condensed it from high Catholic authority. As the temple in which "the word was made flesh and dwelt with men," it is worthy of veneration by every faithful believer. Protestants will not believe in these miracles any more than do Spiritualists and Agnostics, but when these same lying tricksters impose some forged narrative which is labeled "The Word of God" upon the people as genuine, it is received as such, and woe to the unfortunate wight who questions its integrity.

The litanies are a sort of prayer addressed to "Our Lady of Loretto," the mother of God. Though claiming to date from the 4th century, Father Saurén seems to have made the astonishing discovery that it was carried by pilgrims to Loretto as late as the 15th century. This is the period Father Hardouin and Prof. Johnson found the Gospels were forged, and the numberless other books designed to establish their genuineness. The truth is: No trust can be placed in any statement or book which has come to us through Catholic hands.

The Inquiry Answered.

"Who is this new correspondent, S. C. Adams, of Salem, Oregon?" inquires a patron. That is just what we wanted to know, so we inquired of a friend in that distant State. He replied:

"Dr. Adams, then a preacher, came to Oregon in 1851, his object to aid in saving this then embryo State from the clutches of the slave power. He made his journey overland, and nearly died of starvation en route, sinking so low as to lose consciousness, from which he was with difficulty revived. He engaged in teaching; was made president of our first college, and was one of its professors. After preaching some twenty-five years he outgrew his creed, abandoned his pulpit, and engaged in secular affairs. He has filled many important public trusts with fidelity, has served as a member of the State Senate, and at this time is president of one of the most trustworthy insurance companies. As an author, among other things he got up with great labor, and published in Cincinnati, an Illustrated Chronological History of the World, in the shape of an immense lithographic map, twenty feet in length, mounted on rollers, in which the settlement, rise, literature, arts and sciences of all countries were graphically conveyed to the mind by object-lessons. Dr. Adams, like nearly all the early anti-slavery laborers, saw the usurpations of the church, since which he has not hesitated to express himself freely, but kindly, against its traditions and creeds. Though he has reached three score and ten years, yet his excellent habits have preserved him so well he would be mistaken for a person of forty."

Thus much from our western correspondent. We welcome the Doctor most gladly to our columns, and trust our readers will have the frequent pleasure of reading his cultured thoughts.

Errors, like straws upon the surface, show the ice which would shatter beneath the waves.—Dryden.

Proud of Our Correspondents

We have just reason to be proud of our correspondents. No weekly paper can boast of a larger array of talent. Our contributors are from every walk of life, and when they have occasion to write they have something to say besides words. They are thinkers, and thinking evolves ideas, with which every article abounds. Running over the list of names whose communications occasionally appear, we find several journalists who have been, and some still are, leaders of public thought, and some prominent lawyers, doctors, preachers, ex-preachers, politicians, scientists and moralists. Each has independent thoughts of his own, and though they differ very widely on some questions they are a unit in the advocacy of free thought and in toleration of conflicting sentiments.

It is regretted we have not space for all. We have purposely narrowed our own columns to a very limited space, and have given the room to others, and yet there are times when we are months in arrears of publication, besides many meritorious articles become untimely by delay. We have pardon of those who fail to see their productions in print, but our pages would need be doubled to make room for all.

It is seldom we have occasion to differ with writers, and reject articles on that account, for we have determined to give the widest latitude possible to everyone, claiming the same prerogative for ourselves. Sometimes we wish correspondents would be more careful in giving expression to partisan views, and partisan hate. These subjects are not germane to THE PROGRESSIVE THINKER. We claim the right, and propose to exercise it, to exclude all such matter from our columns, but it will sometimes creep in spite of the utmost care. A little while ago an esteemed correspondent forgot, and mentioned the President of the United States as using spirituous liquors too freely. In our opinion, if he uses them at all he uses them too freely, but we have no evidence that he is a teetotaler. If he does, let the 4,000 political papers which deal in personalities, libeling the living and slandering the dead, monopolize the business, we have nobler duties before us. Beginning with Washington there has been no President who has not been bitterly and personally assailed by parties in a secular book, or in any other book, but the Bible would exclude it from the mails, and from the dwelling of every person having a proper regard for the training of his children. There is no use in mincing matters. These things are so; and with many it has been and still is a matter of regret, expressed and unexpressed, that the late revision of the Bible did not see their way clear for this expurgation of those objectionable passages, thus constituting the Holy Bible what in all reason it should be, a clean and pure book, for no portion of which there would be occasion to apologize.

The great error which lies at the root of this whole matter, is the ascribing a supernatural origin to the Bible, and calling it, with all its crudities and vulgarities, the "Word of God." The book came originally from the hands of vile priests, and it faithfully represents them and their degraded morals. To give it influence it was credited to God, whereas God had no more to do with its production than he had in writing the adventures of Baron Munchausen.

God in Man's Image.

Wilkinson, in his "Manners and Customs of the Egyptians," one of the most learned works relating to that ancient people, gave publicity to a great truth when he wrote:

"In most religions, the Supreme Deity was represented in the noblest form that could be suggested, that of a human being."

As the fountain can never rise above its source, so savage man gave the world his concept of a God. That concept is reflected on subsequent ages, and is made the object of modern adoration. These later times, with more diversified and enlarged knowledge, have given the race a grander idea of deity than was ever entertained before, and it ought not to be restricted to the worship of a Deity who, in his angry and changing moods, falls far beneath the dignified, courteous and educated gentleman of the present era.

The most minute animalcule that floats in space can form a more correct conception of man than man can of the Master Mind; because the distance between man and the Creator is infinitely greater than that between the animalcule and man.

Education Will Be Victor.

The late Mr. Froude, the historian, during a course of "Lectures on the Council of Trent," just published, said:

"The history of Europe for a hundred years was the history of the efforts of the Church, with open force or secret conspiracy, with all the energy, base or noble, which passion or passionate enthusiasm could inspire, to crush or annihilate its foes. No means came amiss to it, sword or stake, torture chamber or assassin's dagger."

Such were the methods to gain power. Once in its full possession they are determined to retain it at any cost, but education is its foe, and the present indications are it will prove the victor.

Commerce has made all winds her mistress.—Sterling.

Love is our highest word and the synonym of God.—Emerson.

It is said we pay the most for what is given us.—J. Beaumont.

Good, the more communicated, the more abundant grows.—Milton.

THE BIBLE.

Rev. Samuel Weil in His Great Reformatory Work.

Abstract of His Address Before the Free Religious Association at Bradford, Pa.

SECOND PAPER.

The result of our present inquiry may be stated by way of introduction. It is this: The Bible, if regarded as a purely human production, will be better appreciated. Since abandoning the belief that it is a divine revelation throughout, I enjoy it much more than before. The reason is obvious. If we assume it to be human, we shall find it natural to contain error. But if we assume it to be divinely inspired, we shall be plunged into a sea of perplexity and skepticism. If we analyze our admiration of the character of Jesus, we shall find that it is his humanity, not his supposed Godhood, that makes him dear to our heart. If a God, his being must necessarily be transcendent and awe-inspiring; while, contrariwise, if he is a man, the distance between him and us is not so great, and our admiration and affection become more natural and spontaneous. "Thou shalt love!" is a contradiction in terms. We cannot love on being commanded to love. It is absurd to expect any one to love from a sense of duty. Hence, the words attributed to St. Paul in First Corinthians, xiv. 24, sound so strange and Jesuitical: "If any man love not the Lord Jesus Christ, let him be accursed." Not very long ago a like condemnation was inflicted upon any one who expressed any adverse opinion concerning Biblical doctrines. Blasphemy, according to the common law of England, comprised such offenses as were deemed to be a contempt of the Holy Scriptures to contempt or ridicule, and is "punishable by the temporal courts with fine, imprisonment, and also infamous corporal punishment." (Ency. Brit., vol. iii, p. 808.) Any attempt, therefore, to remove this incubus from the human mind should be welcomed.

In last week's Herald we remarked that theologians are a rule abandon now the claim that the Bible is divinely inspired in matters of physical science. What we have to do now is to prove that the same concession must be made by theologians in matters of moral and spiritual science.

The joining and combining of the Old Testament with the New was a fatal mistake, for the Old Testament belongs to more primitive times, to ages of barbarism and cruelty, while the New Testament is pervaded in its authentic portions by the higher spirit of a more advanced civilization. Now, the remarkable fact is that soon after the advent of Christianity a regrading process began, which manifested itself in the writings of such books as the Epistle to the Hebrews, in which a return to the ancient sacrificial customs is foisted upon the Sermon on the Mount, the fifth chapter of Romans, in which the pernicious dogmas of hereditary sin and vicarious atonement are laid down, and the various passages which contain the horrible doctrines of eternal punishment, and the description of the awful lake of fire and brimstone. Yea, the "sacred" writer did not hesitate to put into the mouth of Jesus himself such abominable phrases as "To be cast into hell," "There shall be weeping and gnashing of teeth." He that uttered these things was not the Son of God, but a man of flesh and blood, a man of the world, who said to the fallen woman: "Neither do I condemn thee; go and sin no more." It is made to say: "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." (John iii, 18.) "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv, 41.) But the climax of blasphemy is reached in putting into the mouth of the gentle Nazarene the atrocious words: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple." (Luke xiv, 26.) This passage introduces us to one of the arenas of religious fanaticism and persecution. 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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to no camp on Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

H. H. writes from Port Huron, Mich.: "Mrs. Anna L. Robinson closed her course of lectures for the Port Huron society May 31st, to work at the various camp-meetings during the next three months. The society parted with her less reluctantly than they otherwise would have done, as she is to return to them again in the fall. The three years that she has already been with them has endeared her to all, by her unselfish devotion to the cause; and many have been baptized with the truth during her ministrations. Her lectures, which are always soul-satisfying, are followed by descriptions of spiritism, which are to be recognized by their friends; and often the name is given in full, establishing their identity beyond question. Very few mediums are favored with such a diversity of gifts, and this society considers itself fortunate in being able to retain Mrs. Robinson another year. We are fully convinced that the only way to do successful work is by having a lecturer for the year or longer, instead of from one to three months. We have had in active operation during the year a Ladies' Progressive Union, and the Children's Lyceum. The latter also closed on Sunday last, which was Flower-Sunday. The hall was appropriately decorated with flowers and potted plants, and as the children came trooping in with smiling faces, and hands filled with flowers, one felt that it was good to be there, and very many were there, who noted with surprise the progress made by the children during the year. Mrs. Robinson is especially interested in the Lyceum, and is never so happy as when she has a group of little ones about her. Her efforts have been untiring to make the Lyceum a success, and that it is so was fully demonstrated to the closing exercises. Prizes were awarded to those who did not attend during the term of whom there were several; and to the one who brought the most scholars. The children were dismissed with appropriate remarks from 'Alice' and with the promise of a reunion at a picnic in the near future."

Theo. A. Ibach writes from Philadelphia: "A few weeks ago a number of Spiritualists of Philadelphia formed a new association, the purpose of which was to have secured a hall at 2044 Ridge avenue, opened on Sunday evening, May 31st, with a large audience. The meeting was opened by Mr. Day, the president, and after reading I. Cor., chap. xii, spoke at some length, and stated that Spiritualism was entirely legitimate and was in accordance with the holy scriptures. The president then introduced Mrs. Irene Stephenson, who, through her guide gave, a very fine lecture on The Grand Army of the Republic of the Immortal World, after which Mrs. Selma Snyder gave some very interesting tests."

Mrs. E. W. Hale writes from Meriden, Ct.: "Sunday, May 31st, our association held the last meeting of the season, with P. A. Wiggins as our speaker. From Oct. 1st to the last of May we have had some of the best speakers on our roster, and they have done much to edify us with their eloquence. No speaker has more fearlessly spoken the grand truths of his philosophy than once last speaker, Mr. Wiggins, in his address of January and his return engagement to us for the month of May. Our audiences have steadily increased in numbers, and our treasury has been replenished, and we find ourselves with a substantial surplus of cash on hand as we close our season for the summer months. We have secured Mr. Wiggins for the last two Sundays in September, the 21st and 28th. The Ladies' Auxiliary to our association gave a fine musical entertainment, May 29th. All the musical numbers received a hearty encore, as also the reading of Miss Wiggins. Mr. Wiggins, by his guides, heartily catching the happy inspiration of the hour, gave many wonderful and convincing tests to the audience of over two hundred people assembled in the hall. Ice cream was served and the ladies realized a very handsome sum from the evening's entertainment. Our experience has been that our audiences are a kind and generous people, and when they are with us a week or longer, have given us substantial aid by devoting one evening for our benefit. We as a society appreciate their efforts in our behalf. On Tuesday evening, June 2nd, our association held its quarterly meeting, and it was our duty to hold the election of the following officers for the ensuing year: President, Mr. H. W. Hale; secretary, Mr. Albert Gustine; treasurer, Mr. Harry Gough. The minor officers were satisfactorily filled."

CASSADAGA ITEMS.

The Hon. L. V. Moulton will give, during his stay at Cassadaga, a special course of lectures on common subjects given below. These discourses, we believe, will be of great interest to those seeking information in this field of thought.

1. Social Economics. The problem stated: Is political economy a science? All science must be progressive. What is the direction of progress in this science?

2. Definitions. Wealth. Value. Property. How produced. Natural law of property or ownership.

3. Distribution and accumulation of wealth. Land. Labor. Capital. Rent. Wages. Interest. Law of rent. Wages and interest.

4. Processes of production, transportation and exchange. Law of evolution, from simple to complex, from natural to artificial. Effect on rent, wages and interest.

5. Exchanges, science of measurement. Evolution of money, debts and credits, and circulating substitutes for coin.

6. Financial crises and panics. Their periodicity and laws governing their processes.

7. Taxation and tariffs. Effect upon distribution of wealth. Direct and indirect tax. Who ultimately pays the indirect tax.

8. Summary and review.

The Cassadaga management have succeeded in securing Robert G. Ingersoll for a lecture, July 12. His subject will be "Liberty of Man, Woman and Child." We hope to see a rousing reception given to this brilliant and fearless exponent of free speech.

Mrs. M. J. Criley, of Allegheny, Pa.,

will be on the grounds during the last of July and early part of August. Her reputation as a medium for private and public work is well known, and she is our people and the public at large.

Mrs. Lois Moulton, of Grand Rapids, Mich., and Miss Annette Rittenhouse, of New York City, will conduct the Children's Progressive Lyceum.

Margie Gauls from August 8 to 23, will be chairman during the season at Cassadaga. Her well-known ability and experience as a speaker, as well as her loyalty and devotion to our cause, will insure him a welcome and the good-will of all friends of the camp.

Pierre L. O. A. Keeler, who has been an engagement at the Boston Spiritual Temple, will be at Cassadaga as in former years.

Mr. and Mrs. J. J. Whitney, of San Francisco, Cal., will be at the camp the entire season. Mrs. Whitney gives private sittings as well as public platform work. Mrs. Whitney's platform work will be in Washington at the annual meeting of the N. A. A. were of the best, and given with a dignity that impressed all her hearers.

J. T. Little will have charge of the vocal music, as in former years.

Mrs. Nellie Austin, of Grand Rapids, Mich., will have charge of the Kindergarten.

A. Campbell, the artist, will be at the camp during the summer months.

Hon. A. B. Richmond will, in addition to the regular lectures on the program, give two or three special lectures during the season on scientific subjects in relation to or in sympathy with spiritualism.

P. Corden White will give tests from the platform two weeks in July.

Lily Dale continues to grow in popularity with people from all quarters. Nothing shows this more conclusively than the register of the Grand Hotel, which goes on daily, and the doors open for the reception of guests, there has been a marvelous increase of those who have enjoyed its accommodations.

Prof. Lockwood, the scientist, whose lectures excite the admiration of all thinking minds, will be at Cassadaga the 11th, 12th and 16th of August. He has been in drawing card wherever he has appeared.

Mrs. Cora L. V. Richmond will again appear at Cassadaga. She has a host of admirers there, as well as in all parts of the country.

Chas. Martin writes that W. E. Mansfield has been given a course of lectures, followed by tests, which were well received. Many of the tests were acknowledged by the audience, and after leaving the hall, he also gave a lecture at private parlors with good results.

Wm. S. Gray, assistant secretary, gives notice, by order of the executive board, that the Spiritualist Union of Eastern Indiana will hold a convention at West Grove Hall, four and one-half miles from Camden, Jay county, Ind., June 20, 1896, commencing at 10 o'clock a. m. The convention will hold over Sunday, the 21st. The object of this convention is to bring together the scattered Spiritualists of Eastern Indiana, and bring them in closer touch with each other and thereby strengthen the work of Spiritualism in this section of the country. The convention is interested in thorough organization, are requested to be present and participate in the work of organization, as there is work to be done at the convention that will be of interest to all Spiritualists looking for a higher and better civilization.

E. S. Kirkpatrick, M. D., writes from Des Moines, Ia.: "Mrs. Carrie Fisher Weatherford is with us and is doing a splendid work for the cause of Spiritualism. She has been with us one month and is retained for the second, and we think enough of her to keep her still another, if possible. She has a private class for development, and will give another course of lectures. Her teaching is new and both taking and effective. We earnestly commend her to any seeking instruction and development in spiritual thought."

James M. Magood, M. D., writes: "We have been constantly busy while here in Milwaukee during the great strike, my guides having been engaged in speaking to vast audiences numbering in the thousands, and people in the halls and in the public parks to enthusiastic assemblies everywhere. There has been need of hard work and free voicing of convictions relative to the great labor issue here, and we believe a great good has been accomplished. We have been speaking for the First Spiritual Society here at Fraternity hall for the past three weeks, and the healing and seeing influences have been kept busy engaged during week-days meanwhile. We shall ever bear pleasant memories of the friends in this city, for everywhere we turn we are met with kind and helpful people, and we have found many a true friend and good fellowship insured."

The Secretary writes that the Sunlight Center Band meets at Hygela Hall, corner Washington boulevard and Paulina street. Mrs. Mary C. Lyman is president and speaker. At a late meeting Mrs. Lyman was followed by Mrs. S. M. Bumstead with a poem. Several minutes gave short addresses. Meetings will continue to be held, free to all, at Hygela Hall, each Sunday at 2 p. m.

Mrs. A. A. Averill, secretary, writes from Lynn, Mass.: "The meetings that have been held the past season under the auspices of the Lynn Spiritualist Association, J. H. Helty, president, were brought to a close on May 31. We think this has been the most successful series of spiritistic work ever held in Lynn. The officers and members have worked together in perfect harmony; we have had the best talent obtainable; the audiences have steadily increased, and what is very essential, the receipts have been large enough to pay all the bills and leave quite a large balance in the treasury. We shall renew our meetings on October with good courage and good prospects of success. Mrs. W. S. Butler, of Boston, will be the first speaker."

H. C. Phelps writes: "I see in THE PROGRESSIVE THINKER a question: 'Where was the orthodox God that he did not stop the mad career of the cyclone in St. Louis?' Our Sunday-school teacher told us it was the wrath of Jesus Christ, because they were having a time and Jesus Christ was a good opportunity of showing his power. Oh! what a merciful God!"

Dr. Dean Clarke writes from Minneapolis, Minn.: "I am so far on my way to Milwaukee. I shall co-operate with Isa W. Kayner next Sunday. I spoke last Sunday in Fargo, N. D., in the Unitarian church, and a select and very attentive audience, and the minister, Rev. Ballou, was one of my most appreciative hearers."

The pastor of the M. E. Church at Pennville, Ind., having, in a sermon, made an attack upon "infidels" and said that there was a society in town that had imported a platform speaker to lie about the Bible—meaning our Spiritualist society—he was promptly challenged by J. W. Sprague to debate the following questions: 1. "Are the teachings of modern Spiritualism superior to the teachings of modern Christianity?" 2. "Does the Christian Bible teach Spiritualism?" The champion of orthodoxy prefers to be held in the pulpit and hunt anathemas at Spiritualism.

E. W. Sprague, having only seen home for four days since the 17th of last July, and having held two hundred meetings since that date, is going home to Lawrence, N. Y., to rest for three weeks before commencing work.

J. A. Smith, M. D., writes from Guthrie, Okla., that the climate is splendid and never better prospects for health and grain; also the outlook for the heavenly kingdom is more than grand. The colored people have five churches, the white people have ten, etc. One preacher has renounced the Bible and has started on the road with a delusion of hand show. As that is better than preaching religion, Spiritualists have a right to rejoice and sing praises.

Anna Wilson Laraway writes from Detroit, Mich., of the scenes of W. E. Cole, where hymns are convulsed of the spirit-rapture. Spirit telegraphy, trumpet, clairvoyance and clairaudience are among his phases. Lights and ringing of bells and playing on tambourine. A brother of one gentleman present painted his own portrait on a slate. Mr. Cole and his wife are doing a grand work.

P. J. writes from Kansas City, Mo.: "Dr. Lucy Barnicot, of Boston, late of San Francisco, is in our city and giving some very excellent work in the way of lectures, tests, etc. She has done a splendid work here. At her public meeting forty tests were given, and all recognized by persons present. She is a very estimable lady, a fine inspiration, a speaker and good test medium, and for the past four years has been doing a grand work as a missionary in the cause of Spiritualism. She will in a short time leave our city for the summer camps and thence to her native city. She is now open for engagements to lecture and test medium, and is a pleasure to secure her at once. She can be addressed at Kansas City, Mo., general delivery."

G. W. Kates and wife, accompanied by Joseph and Walfrid Singer, accomplished musicians, may be addressed: Madison, Neb., June 11 and 12; Sioux City, Iowa, June 14 to 16; Des Moines, Iowa, June 17 to 19. The last mentioned address is changed to 2330 N. 18th street, Philadelphia, Pa.

C. G. Brown, secretary, writes from Santa Ana, Cal.: "Our society has succeeded in obtaining the popular inspirational speaker, W. J. Colville, for May 15 and 26 and June 1, two lectures a day. Subjects usually selected by the audience, and was a most interesting and astonishing how it is possible for him to answer so rapidly the most difficult and scientific questions. On Wednesday, May 27, we had Mrs. E. Z. Barnett, test psychometrist, of Los Angeles, with her husband, Prof. Barnett, an inspirational singer and composer of music, and also Zoe Barnett, a very wonderful singer, and an attraction to the audience wherever Mrs. Barnett delivers her lectures."

G. W. Kates writes from Denver, Col.: "Mrs. Kates and self are on the eve of leaving Denver for our summer work in connection with Joseph and Walfrid Singer, the accomplished musicians. We expect to make our meetings very attractive and useful. The audience will benefit given us May 21 here at the First Spiritual Church was a great success and we received many congratulations. We have been constantly late receiving expressions of goodwill, and we feel that in leaving Denver after so long a residence and labor, that we are starting from our own city, and return to this field of labor, but for some time—indeed all our lives—we expect to be spiritual itinerants."

Dr. A. W. S. Rothermel is now located at Hill City, S. D., where he can be addressed.

Secretary writes from Fresno, Cal.: "Fresno people generally manage to have the best of everything the universe affords. This is true of spiritual as well as material things. We are all in agreement with me when I have enumerated our more recent blessing in the spiritual line. First we had with us on Sunday in April that kind-hearted, successful test medium, Mrs. D. N. Place, of San Francisco. She left many friends, who hope she will soon return to Fresno and for a longer engagement. Then we had the pleasure of listening to that well-known and popular test medium and lecturer, Mrs. R. Cowell, of Oakland. While we enjoyed Mrs. Cowell's work very much, her stay here was rendered more pleasant by various social features for which Spiritists are always noted. These social features were most beautifully heightened by Mrs. Cowell finding in Mrs. Alice Treadwell, one of our enthusiastic workers, a friend of fifteen years ago. Mrs. Treadwell, Mr. Grover and Mrs. Cowell were members of the same Baptist church in Oakland. The surprise was mutual. No better illustration is needed of the growth of the spiritual philosophy. On the 19th and 20th we had with us that bright young light, Harrison D. Barrett. Mr. Barrett delivered two lectures and far exceeded the expectations of his hearers. All the noted lecturers on various subjects that have visited Fresno in the past, none were more popular than Barrett. Indeed, his sojourn here is like an oasis in the desert of orthodoxy and materialism. His sentiment is of that high order so much needed by Spiritualists in general, and he clothed his ideas in language so beautiful that the audience was almost spellbound, as the daily papers stated near day."

J. Madison Allen has nearly recovered from his recent illness, and is at work in Kansas. General address, 233 Commercial street, Springfield, Mo.

Dr. C. B. Walker's present address is Lake Pleasant, Mass.

The Medium, of Los Angeles, Cal., says: "The Southern California Camp-meeting Association have secured for their permanent use the large building at Redondo, erected a few years ago by the Chalet Hotel, and together with the ample grounds around it. The grounds are five acres in extent, and will be at once laid out in building lots, to be sold to those who may desire to become members of the Association. The building is a very large and handsome one, octagonal in shape, and is built of artificial stone. It will hold about two thousand people. Arrangements are being made to make this second annual camp-meeting of the association the largest and best ever held on the West Coast. Some of the best mediums and speakers in the world will be present. President Barrett, of the N. S. A., will go with us. The camp will be at Redondo, a few miles from Los Angeles. Redondo is a beautiful place on the ocean beach, sixteen miles from Los Angeles, and can be reached by a short, hourly train from the city. It is a por-

lar seaside resort, and the bathing is unexcelled."

M. F. P. writes that Dr. I. L. Meyer has been giving lectures and tests with much success at El Paso, Texas. As a result a new society has been formed, to be known as the Spiritual Truthseekers, consisting of a group of people of some of the most intellectual citizens.

J. H. Wise, secretary, writes from Cincinnati, Ohio: "Memorial Day was fittingly celebrated by the Society of Spiritual Union. Our pastor, Marguerite St. Onor, delivered a beautiful address on 'Our Nation's Heroes.' An old veteran said at the place that he was sorry that every soldier and sailor did not hear it. It was an address full of patriotism, and the golden thread of Spiritualism was nicely interwoven. Her word pictures of the Blue and the Gray, as they now stand on the immortal side of life looking down on their former comrades strewn along the battle fields, were words not soon to be forgotten."

Frank T. Riple, test medium, during the month of June has rooms at No. 243 Third-street, where he will be pleased to see his friends from 10 a. m. to 10 p. m.

Mr. G. V. Cordingley will give tests at Music Temple, 617 N. Clark street, Sunday, June 16, at 2 p. m. Mr. and Mrs. Perkins' meeting. The meeting of May 31st was very interesting. Mrs. Hamilton Gill being present. Her tests were highly appreciated.

E. K. D. writes from Oakland, Cal.: "Oakland was the scene of action Wednesday May 27th, when the officers of all societies, visiting delegates and social mediums to the number of fifty crossed the bay to take part in the session already arranged through the management of President S. Palmbaum, of the Spiritual Society of Oakland. The address of welcome was delivered by Alonzo Conns. Harrison D. Barrett, president of the N. S. A., spoke a 'Gospel of Spiritualism,' and the topics were the subject of ten minutes talks by various speakers. After the session a banquet was given in Loni Hall to the president and the fifty visiting delegates. At the evening session, Mrs. Kate Mausmiller delivered an address of thanks on behalf of the ladies of the N. S. A. Cadet Hall, Lynn, Mass., was very prettily decorated, Sunday afternoon, on the occasion of the memorial service for the children of the Progressive Lyceum, and placed in position by the Ladies' Aid Society. As the cardinal principle of the Lyceum is patriotism, the decorations were in consonance, and appropriate to the organizations that were in attendance. Post 5 was represented by about 100 members, under the command of 'The Commander,' Phillips, and the Women's Relief Corps, and the Sons of Veterans were also represented in the gathering. There were also a large number of spectators, so that the hall was well-filled. The exercises were conducted by President James M. Kelly, of the Lynn Spiritualist Society. The session of tests was given by Mrs. Tillie U. Reynolds."

Lyman C. Howe is now resting at his home, Fredonia, N. Y. He has just finished a course of lectures at the Temple, Boston.

"A. A." writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Association held conferences during most of May, but were addressed on the evening of the 28th by Dr. Charles Andrews and 'The Lady' of the month by Mrs. C. B. Hinkley, both of this city. Dr. Andrews has been an inspirational lecturer and improvisator, even from his youth, and has done much for our cause. The address by Mrs. Hinkley, which consisted of both prose and verse, was unusual, and was by its bold predictions and comments in America and Europe. At the close of this meeting the following resolution was adopted: 'That a vote of thanks be tendered Dr. J. C. Battist for his efficient services as president of this association during the year, and for his able lecture through the year, and April, given without remuneration.' This resolution was adopted by the association. W. W. Howe, being prostrated with sickness, the following resolution was adopted: 'That this society extend to their esteemed and afflicted brother their heartfelt sympathy for his sufferings and misfortunes, and express their earnest desire for his speedy recovery.'"

Charles P. Seales writes from Columbus, O.: "The four weeks' engagement of Mrs. Carrie E. S. Tving has just ended, and there is not one here who would not have liked to have it otherwise. Mrs. Tving does not make it an object of throwing spiritualistic tests at the orthodox ranks, but reached out in a way that brought pleasure and interest even those of other religious beliefs. Home talent will make up most of our program for some time in the future, and as a result, we expect to become better acquainted with these workers. We will have an address by Mrs. Tving on the 27th, where the finest audience in the country has been constructed, so far as Spiritualist camp grounds are concerned. Moses Hull will speak on this occasion, and we would like to see as many as possible present, especially Columbus people. Our speaker for the coming Wednesday evening, Sunday, June 1st, will be Mrs. Elizabeth Calk. Mrs. Stephen Davis, a local medium and trance speaker, will occupy the rostrum the following or second Sunday in July."

Lyman C. Howe writes: "I was at Lily Dale Wednesday evening, and it is an event of the season. It was a very successful camp season is bright, and some of the most noted and reliable of the old stand-by mediums are already there, among them Mr. Campbell and P. L. O. A. Keeler, and more coming, and there is likely to be as good opportunities for witnessing phenomena of the most convincing character for the season as ever before, with some new features added. Next week Mrs. Howe and I intend to share the feast of the June picnic and sit under the banyans of Mrs. R. S. Little, Mrs. E. L. Watson and Hon. A. B. Richmond."

ITEMS FROM THE TWO WORLDS, LONDON, ENG.

Mrs. Nellie J. T. Brigham, so well and favorably known in our country, is lecturing with much favor in England. She stands in the foremost rank as a spiritual thinker and lecturer. We will have a few selections from one of her recent lectures in London, as reported in The Two Worlds.

"Humanity in its earliest days—its days of strife and hardness—had no room for the blossoming graces, no time for the unfolding of the spiritual. But at last the impulses of the spirit began to stir; quickening, stirring faintly and feebly at first, came the longing for something beyond this world, for love was as old as the world itself."

"If a man die, shall he live again?" In the olden days the spiritual element in the race had not progressed so far as to ask the question; but when the blossoms of the spirit began to unfold came the question and its answer. The true answer to the question was 'No.' Man did not live again. He lived once, and the life of the future was largely due to her efforts and recognizing in

her a true woman, a talented lecturer and an able exponent of the spiritual philosophy.

Resolved, That we heartily recommend her to the thoughtful Spiritualists of the world as one whose profound and interesting lectures always leave a spiritual blessing resting upon her audience that cannot fail to bring forth an abundant harvest.

Resolved, That our cordial good will and sympathy shall go with her during her absence from us, as she fulfills so unselfishly her mission, the promulgation of the great truth that is a far-reaching guide in life wherever they may turn. There is no limit to our Spiritualism and spiritualization, short of the Great Spirit Himself.

"Spiritualism is ethical, reformatory and progressive. It is the true philosophy of life, and presents a finger-post at every cross-road. Its Mecca is the city of God."

"Who that flippantly talks of 'spooks' is aware of the help and interest that is vouchsafed us from the 'other side' by the kindly and benevolent influence of good co-operators, none the less existent and real, albeit unseen?"

Mr. A. F. Colborne says: "I look upon all Spiritualists as recipients of the great truth that is a far-reaching guide in life wherever they may turn. There is no limit to our Spiritualism and spiritualization, short of the Great Spirit Himself."

"In the course of a review of a Spiritualist Hymn Book, gives utterance to these thoughts: "We make progress when, with all our imperfections, there is still something of the divine in each one of us, 'dwelling in our inmost part.'"

"With so many facts for the foundation of their belief in immortality as Spiritualists have, it is only what we should expect that they should have very many joyful hymns on the 'Happy Land.'"

In order that it may be well with us when we cross the river of death, we must in this life be good and live for others as well as ourselves.

"The feeling of universal sympathy should be cultivated till all the world not only believes, but acts as if it believed in the brotherhood of man."

In vain materialism fixes its microscope, and invites us to see in the cells or molecular atoms the ultimate reality of things. For the wondering mind sees in the atomic world a depth of an unfathomable mystery.

The tendency to see, beyond all moral laws, a Divine and Eternal sanction, and to find beneath the vision of the world an all-comprehensive Life, is as irrepressible, and as true to the significance of the universe; as the craving of the eye for color, or of the ear for exquisite sounds."

To say that mind is a phenomena of matter does not trouble the Spiritualist; for it amounts to much the same as saying that mind is a phenomena of X, which no one need be concerned to deny. For who shall say that X may not be, in its ultimate essence, spiritual?

Lynn, Mass., Spiritualists' Association.

Sunday May 31, this association held its closing exercises of the season. The speaker, Mrs. M. C. Chase, said that around the entire front was a beautiful combination of bouquets, cut flowers and potted plants.

The afternoon meeting opened with a service of song, led by President Jas. M. Kelly.

Invocation, Mrs. M. C. Chase, president of the Ladies' Aid, auxiliary to this association.

Duet, "Angels of Light," by Mr. and Mrs. Kelly.

Poem, "We Shall Be Remembered by What We Have Done," by Mrs. Tillie U. Reynolds.

Remarks by President Kelly, appropriate to the occasion, very kindly expressing his appreciation of the generous support the association and himself, as president, received during the present season just closing, the result being most gratifying socially and financially.

Song, "We Shall Meet Ite and Bye," by Mr. and Mrs. Kelly.

Mrs. U. Reynolds, of Troy, N. Y., then gave the scriptural subject, "I go to prepare a place for you, that where I am there ye may be also."

Mrs. Annie E. Cunningham, of Boston, followed with remarks on her development in Lynn, twenty years ago, and gave tests.

Mrs. Renold Winona, then gave a fine demonstration of a most beautiful phase of mediumship, that of giving readings from the sound of the voices of persons speaking in the audience, while the medium had her back turned toward them. They were remarkably correct and of a most interesting character.

We were especially favored to-day in having with us our beloved sister and veteran worker, Mrs. Sarah A. Byrnes, of Boston, who has recently recovered from a severe illness.

At 6 o'clock a service was held in the large audience hall, with many mediums, local and visiting, participating. Mrs. Reynolds taking a prominent part.

At 7:30 p. m. exercises were opened with concerted singing by the large audience present, led by President Kelly. Invocation, Mrs. Tillie U. Reynolds. Remarks by President Kelly, introducing Mrs. Sarah A. Byrnes, who took for her theme "Spiritualism," holding the audience riveted with attention by her eloquent address of half an hour on the "Religion of Spiritualism."

Mrs. Tillie U. Reynolds then took as her subjects for the closing lecture, "The Unfolding of Life" and "Of What Good is Spiritualism to you."

Mrs. Annie E. Cunningham, of Boston, made a few remarks, and gave a most interesting seance, especially tests, communications and readings given from photographs while in possession of the person.

A vote of thanks was tendered Sister Reynolds by the meeting for the earnest and devoted work for this association, this being her second engagement this season. Mrs. Reynolds is an exceptional inspirational speaker and a fine testimonial, and we heartily recommend her. She is already engaged here for next season.

Thus closed the most successful season this society has known, both socially and financially, all bills paid, a large membership list, and a surplus of over \$100 in the treasury. So let the good work continue, and all become progressive thinkers."

C. WARREN CHASE.

Milwaukee, Wis.

The Unity Spiritual Society (formerly the First Society) closed a most successful season May 31, and the following resolutions were read and unanimously adopted:

Whereas, This day being the close of the lecture season of the Unity Spiritual Society, and our honored speaker, Helen Stuart Richings, about to leave us for other fields of spiritual work, it is the desire of this society to express their deep appreciation of her many acts of kindness, and valued services, therefore, be it

Resolved, That the sincere thanks of this society be, and are tendered to our sister Helen Stuart Richings for her earnest work in behalf of our association during her engagement for the months of March, April, and May 1896, realizing as we do, that the carrying forward of our work to such a successful termination of the season are largely due to her efforts and recognizing in

her a true woman, a talented lecturer and an able exponent of the spiritual philosophy.

Resolved, That we heartily recommend her to the thoughtful Spiritualists of the world as one whose profound and interesting lectures always leave a spiritual blessing resting upon her audience that cannot fail to bring forth an abundant harvest.

Resolved, That our cordial good will and sympathy shall go with her during her absence from us, as she fulfills so unselfishly her mission, the promulgation of the great truth that is a far-reaching guide in life wherever they may turn. There is no limit to our Spiritualism and spiritualization, short of the Great Spirit Himself.

A delightful reception, was held on the evening of June 2nd in the parlors of the Ethical building, where members of the society again expressed their gratitude to Mrs. Stuart-Richings for the good work she has accomplished. After music, recitations and impromptu speeches, President Bigler presented the speaker with a beautiful gold and silver jewel case in the name of the society.

The total expense for the season has been about fifteen hundred dollars, all of which is paid in full.

The meetings will be opened with renewed vigor October 1st, 1896.

JOHN S. BIGLER, Pres.

DR. C. F. RAY, Cor. Sec'y.

MATERIALIZATIONS.

An Investigator Has Somewhat to Say.

TO THE EDITOR:—In your issue of May 21 I read a communication from Robert White, Jr., in which he claims certain things are true, and among them is the materialization of Spiritualism, which he claims is a fake.

I am only an investigator, but it does seem to me that Mr. White is very unfair in his statements and requirements, less liberal than any creed in the orthodox fold could be, his statements are so positive and pronounced. He claims only one requirement necessary to call up in their graves clothes all your wife's relations, including your mother-in-law, and that is the fee, "One Dollar."

As I have already said, I am an honest investigator, having been trying about two years to understand something about this, to Mr. Stuart-Richings, having failed to find what I considered a satisfactory solution in other faiths of the life beyond, I concluded this was my only hope. If, however, I am to run against such boulders as this in my way, I shall conclude that the faith is an unsettled one and the road rough and rugged.

I should like Bro. White to give us a plain and unvarnished solution of what the true spiritual doctrine is.

Do not think me objecting to the brother's statement—only in its positiveness, for so far as my investigation has gone, I do not find materialization satisfactory. Mr. White says, "I want to have been and are satisfied. I want to be charitable in all things, and especially in this."

We are desirous of finding out the truth in this matter, and if this phase is untrue perhaps it is all fallacy, and if so, the sooner we find it out the sooner our incomes will cease.

Again, if the phenomena of materialization be true, why do not some of these mediums who claim to produce the phenomena accept Dr. Holbrook's offer of one hundred dollars for a satisfactory production of a materialization?

Believe the Doctor is honest and would not exact an unreasonable requirement of a medium.

If he could be convinced, I am persuaded he would have the frankness to give the results of his investigation to the world, and this would be a great incentive to others to accept the phenomena, which now stands with many of them in the doubtful column.

To C. H. Mathews who appears in the columns of your paper of May 16, telling Mr. White what he knows about this phenomena—not what he believes, but what he knows—why not take your medium and go to Dr. Holbrook and prove to him that the phenomena are true? C. H. Mathews would be doing a great work toward establishing this becoming a popular solution of the mysteries of the future world. And pray do not let us have such fog to trade through as rise from the plea of our worthy Brother White, or we who are only investigators, and poor ones at that, may lose our way.

Please start us right—we are anxious. INVESTIGATOR.

Belief in Future State.

Ingersoll says the origin of the belief in a future state is in the love we have for some of our kind, which renders us hopeful of meeting them hereafter. It is singular how men will shut their eyes to some of the plainest facts. There never has been a tribe of men far enough above the brute to be called human, but some of them claim to have seen the departed in visions or visits. Behind that dark, unfathomable curtain, a wall separating life from death, there comes to some

"The touch of a vanished hand,"

"The sound of a voice that is still."



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

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NO. 343

PAGIFIG GOAST PEN-FLASHES.

THREE BRILLIANT SPIRITUALISTS.

It has been remarked and I am of the opinion that Prof. S. B. Britton, Henry Kiddle and Stanton Messer (M. A. Oxon) were probably the three most erudite and brilliant-minded Spiritualists in their line of studies of this century. This may be safely said, now that they have crossed the crystal river, without exciting any jealousy among the living representatives of Spiritualism. They were deep thinkers and fine writers. Their prose was poetry. They were religious Spiritualists. Their monuments are already erected in a million hearts.

SPHERES ABOUT THE EARTH.

London "Light," so ably edited by my old friend, E. Dawson Rogers, is now publishing some of the heretofore unpublished automatic spirit-writings of Stanton Messer. In speaking of the concentric aural rings or spheres about the earth and the condition of spirits therein, his controlling intelligence said:

"The spheres are states, not places as you understand them. The spirits are not governed by conditions of time and space as ye are. Neither are they confined to one special locality. The difference between the spheres is caused by the moral, intellectual and spiritual state of the inhabitants. The affinities congregate together and rejoice in congenial society. But this is not from neighborhood or locality, but from similarity of tastes, pursuits and pleasures. Into the spheres of the higher spirits, the lower spirits enter. In the lower spheres are congregated those who yet require teaching and guidance, which they receive from higher spirits, who leave their sun-bright homes in order to bring a ray of light to groping, earth-bound spirits. The first three spheres are near about your ears. They are the spheres of the dead, working students. From many causes are attracted to earth. Such are they who have made but little progress. * * * Frequently it chances that a guardian continues to guide an intelligence after it has left the body, and carries on in the spheres the education begun in earth-life. Sometimes the same spirit will have work both with you and with spirits in the lower spheres. * * * What you denominate death affects no moral change of character. Memory and desires continue. * * * Avoid fiery and vain wranglings. As of old, it is your wisdom to keep yourself much in the company of the noblest and most scholarly of men should be carefully considered and digested by Spiritualists and especially mediums."

"WORKERS IN THE VINEYARD." This handsomely gotten up book, large covers, and nearly 300 pages, by Mrs. Julia Schlesinger, editor of The Carrier Dove so many years, fulfills all that the prospectus promised. It contains an introduction by that able and well-known writer, William Emmette Coleman, a well written review of the general field of Spiritualism by the editor, fifty biographies of some of the prominent workers and advocates of the Spiritual philosophy on the Pacific Coast, together with fifty-four half-toned portraits of these self-same workers, among which may be mentioned Dr. E. D. Babitt, Prof. Joseph Rodas Buchanan, James G. Clark, William Emmette Coleman, Walter Howell, Moses Hall, J. C. Loveland, S. S. Green, J. N. Morse, Dr. Louis Schlesinger, Herman Shaw, L. M. Peebles. These biographies embrace a very interesting and attractive feature of the work, setting forth as they do the special labors, the peculiar struggles and the rare experiences of each particular worker. These diversified biographies are not only very entertaining, but they give the reader a rare insight into the general phenomena and progress of the movement of Spiritualism.

Mr. Coleman says in his introduction: "In addition to many noble workers native to it or residents therein, this coast has been enriched by the presence and labors of a number of the leading 'Workers in the Vineyard' from all parts of America and from England and other countries. In this initial volume of a projected series, it is purposed to present a faithful summary of the work of some of the men and women who have been active in the sustentation and presentation of the phenomena and philosophy of Spiritualism on the Pacific Coast."

The "Authors' Album," embracing about sixty pages of this work, constitutes a very valuable section devoted to an exposition of mediumship and practical Spiritualism. Mr. Schlesinger well remarks: "I deeply and consciously realize how impossible it is to depict in material language the beautiful realities of the Spiritual world, or portray its exquisite loveliness and magnificence revealed to the clairvoyant vision of the seer, or even the material universe than spirit, in waves of melody through the harmonious attuned soul."

Choice poetical selections are interspersed through the volume. Mrs. Schlesinger, as editor, has done her work admirably, and given to the world a book which will be hailed in thousands of homes as a welcome companion. Other books, describing the "Workers in the Vineyard," are to follow.

ARISTOCRACY AND FASHION.

Aristocratic weak-minded women are always both predestined and exquisitely overdone. Brains women are not. When a member of parliament called upon Lucretia Mott, of Philadelphia, she was washing; but she stopped straight into her parlor to meet the distinguished Englishman, greeting him with: "I am delighted to see thee." She had too much sense, too much character, to even apologize for being attired in a plain Monday morning washing-dress. But should a distinguished man, or even a neighbor, call to day upon one of our nice modern 'society women, what a spectacle they would make! Put on her best dress, puff out her balloon sleeves, clap in her false teeth, straighten out her white hairs, powder her face and pucker up her "placebo" lips to mawkishly meet the caller. In the meantime she sits in the ill-lit parlour, waiting—waiting—waiting for this fashionable next-to-nothing to come in and show her good clothes.

PRESIDENT BARRETT.

The National Association of Spiritualists has been to San Diego in the person of its worthy president, Harrison D. Barrett, who, in the estimation of the community, scored a grand success. In connection with his fine social qualities, he is an eloquent speaker, a wise counselor, and a clear-headed parliamentarian. All indispensable requisites to one filling his position. I knew Mr. Barrett (who, by the way, is a nephew of Bro. J. O. Barrett, so well known to Spiritualists as a writer and author) when he was pursuing his collegiate course in Meadville, Pa. He then had all the writings of the great working student. He is tall, his countenance was pale, the shoulders a little stooping, and there was a nervous sensitiveness that did not prophesy long life.

His public addresses to the Spiritualists of San Diego revealed the scholar and the calm, considerate thinker. Whatever he said was sound, wise, and wise. He was a national orator, no one can question the fitness and ability of his president. Everything passed off during his stay among us with enthusiasm. And while there were present judges, lawyers, physicians, authors and poets, President Barrett made the extraordinary audacity to receive publicly Father Ryan's poem, "The Mystic—The Valley of Silence;" and Father Ryan is a Roman Catholic priest, and quite likely, a Jesuit. Mirabile dictu! I was forced to the Latin to express my full horror.

Now then, let this anti-Catholic, "nutcase" speech, be speedily conveyed to the public platform, to impeach and depose this president. The charge can be amply substantiated. But this is not all; there was a second misdemeanor. This same evening, right under the aural fumes of this Roman Catholic poem, the president ordained a noble woman to the public proclamation of Spiritualism, and gave her the right hand of fellowship with the same right hand that had just tightly clasped that Jesuit poem. Latin now fails me!

And this reminds me that something like a year ago, when under the inspiration of toleration and charity, I wrote to the effect that Roman Catholics, as well as Protestant bigots, were human beings, fellow-citizens, our brothers, and if they were law-abiding and paid their taxes, they had a Constitutional right to vote and hold office. And when I was thundering all along the nut-growing, peanut-producing belt of the country! I escaped crucifixion; and hope also to escape defecation—both a little unpleasant.

BROTHER GRIFFIN FORGIVEN.

Well, Friend Griffin, personally tell Brother A. M. Griffin, that after reading his "Soul Genesis," in THE PROGRESSIVE THINKER of May 23, I freely forgive him for all the past, present and future sins (?) he had committed to writing against the Catholics. So far as that "red dragon," the Roman Catholic hierarchy, was concerned, we were pretty much in agreement. Considered in the light of truth, modern civilization and religious progress, Roman Catholicism with its infallible pope, is a hydra-headed monster, doomed to destruction. Frank and kingscraft are the must die. Permit me to quote the following from "Soul Genesis":

"I utterly rebel," says Mr. A. M. Griffin (and so do I), "and think I ever shall, against the dictum that 'spirit is naught but matter refined and sublimated.' How does science know that spirit in its ultimate definition is matter, rather than matter is spirit? The assumption implies that science has reached the ultima thule, and that the riddle of the universe is solved! But science does not so teach. As to matter itself, it claims, inferentially, while demonstrably, that it is atomic; while there is as yet no such teaching or claim that I know of, with respect to spirit, if spirit is naught but matter, it is a misnomer to call it spirit. * * *

"I have before this many times asked, and I now repeat: Is space matter, or is it nothing? Is time matter, or is it nothing? Is the principle of motion matter, or is it nothing? Are the principles of mathematics matter, or are they nothing? Must all laws and principles upon and by which the whole universe of mind and matter is functionally operative be looked upon as matter, or are they nothing? None of these are matter, nor are they nothing. What better general term, then, can we employ to explain the 'moving' principle of the material universe—than spirit, the life-giving principle, the potentiality back of and within all forms of the visible world? Farther along Dr. Hudson says 'spirit, like life, is a sequence, a product of matter, evolved from it, built up with matter. There is, in him, no causal principle, no 'primordial spirit' moving upon the waters of the

deep," but just simply a tiny cell of matter, soul-stuff, stardust, Bathylus, a speck of what-is-it, all by itself or in company with two or three little chums working its way 'from monad up to monad'."

I had supposed that the old long-ago materialistic theory that matter produced or secreted mind, something as the skin-glands secrete perspiration, or the liver bile, had been buried too deep for resurrection. Scarcely can I help wondering how long it would take an adept in chemistry to express, squeeze, or secrete enough mind from the cranial matter of a cuttle-fish's skull to rectify the Baconian logic, or measure the utility of the X ray.

ARE SPIRITUALISTS BECOMING THEOSOPHISTS?

Emphatically, No! Spiritualism—based upon spirit—over-arches, embodies and underlies all the good, the true and the beautiful in the universe. God is spirit, and all that is demonstrably true and practical in theosophy was borrowed or stolen outright from the Spiritualism of this and of the older ages.

Those interested in the theosophy and theology of ancient India, so eulogized by some modern dreamers, may read the following extract from a series of wise and practical theosophical essays, published in Calcutta, India, is the caption of the last article:

PARASARA'S PRAYASCHITTENDUSEKHARA.

"When a person wants to rid himself of all sin, he should perform ten lakhs of Gayatri Japa. As an expiation for all sin, an Ekadashi Rudrabhishta with an ash-smearing of the entire frame and lying on a bed of ashes can be adopted. Purnahastha repeated sixteen times a day continued for a month would rid a man of all sin."

"Similarly, Pavananusukta Japa or Aghamarshana Sukta Japa or feeding on milk etc., or Prayashchitta at the stream of Magha etc., or bathing in sacred streams, or informing an assembly of a sin committed, or feeling sincere sorrow for the sin committed, or studying the Veda and the Vedanta would suffice as expiation for a number of sins. When the man is unable to repeat the name of Krishna as an expiation of sin, he may chant the name of Hari. Bathing in the Ganges would relieve a man of all sin and would be better than a thousand Chandrayanas. Sins would fly off by a bath in the Ganges as snakes fly off at the appearance of a kite. Whoever says that as Brahmahattya would not suffer by bathing in the Ganges would suffer as much as the door of a crore of Brahmahattyas. Whoever thinks otherwise would suffer a hundred times as much. He would be born an ass after the lapse of a Kalpa."

"That is, he would be re-embodied or reincarnated into an ass! This would be his Karma. Having met the Coumbas on one of my tours around the world, and sat in the Spiritualist seance organized by Madame Blavatsky in Cairo, Egypt, having been with Madame Blavatsky a week during her visit to the Eddy mediums in Vermont; having met her frequently in New York, and having carefully watched and studied the Theosophical movement invented by her, it is quite probable that I shall have something important to say about it in the future through the columns of THE PROGRESSIVE THINKER."

ERNEST S. GREEN, A SAN DIEGO POET.

This gentleman, young in years and young in Spiritualism, is far from being unknown to the literary world. He has been given a fine setting in that beautiful volume, "The Poets of America." His work, entitled "Mexican and South American Poems," a book of several hundred pages, does not contain, unfortunately, any of Mr. Green's own poems. But a brochure of poems, "Past, Present and Future," lies before me, some sixty or seventy in number. Many of these are magnificent. Here is the commencement of one upon San Diego:

"Roll, roll, O breakers of the deep;
On shores where leap thy waves so green
A father land ye never have seen.
Roll through time, nor cease to sleep,
But bear to this sequestered bay
Your melodies from far away."

While through the portals of the sun,
Around Point Loma's mural shore,
Full many ships have hither bore;
And from thy harbor, one by one,
Have sailed with grapes and olive oil,
And oranges from our fertile soil."

Mr. Green is a poet as well as a poet. He published a fine prophetic poem in 1892 in the Golden Era, in the style of Hawthorne. This poem pictured hard times and famine in this land of plenty; armies of unemployed marching up and down the land, demanding food for their families, rioting and bloodshed in given localities, all of which transpired and is now a matter of history.

Asking friend Green the other day when he began his literary career, he replied:

"When a small boy at school I once wrote a poem in perfect rhyme and rhythm upon a chivalric party in which I took a part. It was semi-humorous, semi-heroic, and literary men wondered how a small boy with such a limited education could produce it. It was withered at the time, but I have not seen a copy since arriving at manhood, nor do I wish to, as I make it a point, as nearly as possible, to burn all bridges behind me in my ascent up the Spiritual Alps."

This gentleman was born in Minnesota—a good State to be born in, and a better State to emigrate from, especially if the face is turned towards this sunset land of the lemon, the orange, the palm and the pomelo. The Herald of Light, devoted to Spiritualism, ably edited by Mr. Green, was not a success financially, the fault being the indifference—the cold, selfish indifference of many Spiritualists. Should not the love of truth inspire as much zeal, enthusiasm and financial liberality as the fear of hell? Answer:

HARD TIMES FOR PREACHERS.

Deeply do I sympathize with the village preacher, with lives mostly upon faith and donations. His crosses are many, his crowns are few. The fires of

the old-fashioned hell are nearly extinguished; and the devil no longer scares anybody. Times are hard. Revels no longer revive. Traveling evangelists are out down the masses with traveling doctors and trumps. Zion mourns. The people know that old stereotyped sermon, and that old, old prayer with its holy tone, all by heart. Half the church seats are empty. The floors are damp and moldy, weeds and grasses are growing over the church side-paths, and bats are up in the belfry.

Recently, says the New York Press; a New Jersey pastor took permanent leave of his congregation in the following pathetic manner: "Brother and sisters, I come this morning to say farewell. I don't think God loves this church, because I think you ever did. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and by their fruits ye shall know them. Brothers, I am going away to a better place. I have been called to preach in a position of honor. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-by."

There's a place for this preacher in California, for wickedness abounds. On last Sunday, a noisome race between the "Famine" and "Prize" was advertised to come off at Coronado, in full sight of San Diego. These birds had long been in training, like prize-fighters, for the Sunday's race. A crowd was present. The only thing lacking was the absence of the Rev. Mr. Talmage to open the race and exorcise with prayer. It would have given dignity to the occasion.

JUDAS TO HIS OWN PLACE.

Go on with the dance, you "fast" young man—the gay dance of life—but remember you are dancing with a masked skeleton. Its bones will yet rattle a dirge in your ears.

Go on, proud monopolist, with scheming, clutching and hoarding of gold—go on constructing palaces, towers, shafts and monuments, but remember that you will prove to be but disguised grave-stones and columns of caddises, cross-bones and skulls.

Go on with your note-shaving, money getting and money loaning at 12 per cent, you long-faced Christian hypocrite. Demons and devils await your coming! Go on, old graying miser!

"Listen to me, ye young men!" Oh, yes, you were just going to use your wealth to do some benevolent work—going to build a home for the aged—just going to endow an orphan asylum—you was just going to give the books and open a free library—you was just going to do some good thing for humanity. But you didn't—you did not! You lied all the time to your own conscience. You kept right on filching—loaning money at 12 per cent—and hoarding till death frosted your deceptive tongue and your hypocritical mouth—till death chilled your selfish, bony fingers and chilled your old, wasted, sin-smitten and putrid body, a fitting reed for the moles, the grubs and the worms of the soil!

Go to, now—go to, and reap the black hell of horrors that you made for others while on earth. Go to, just go. Go to, and reap what you have sown—none of your whining and begging for a drop of water to cool your parched and lying tongue. God is just. It is of no use to sing:

"Jesus died and paid it all,
All the debt I owe."

NOT UNDEVELOPED GOOD.

Never while Webster's and Johnson's dictionaries exist can it be shown that "evil is undeveloped good." Dishonesty is not undeveloped honesty. Slander is not undeveloped language of justice and love. Benedict Arnoldism is not undeveloped patriotism. Rape is not undeveloped virtue. A malicious man is not undeveloped truth. Potatoes are not undeveloped watermelons, nor are Canada thistles undeveloped lemons and oranges.

Certain Spiritualist lecturers, rich in mouth, lip and tongue, but poor in brain texture and culture, would do well to quiet down on that old mundane phrase—"evil is undeveloped good." Though mighty is something, it is of little use to say:

"He meant well." "He means well"—is made to cover a great many servile sins. Possibly the Devil, real or mythic, kneels about a better way much of a traveler when taking him up into the mountain and showing him all the kingdoms of the world—meant well! This "meant well" never, however, amounts to much. It is the energetic say-wells, do-wells and did-wells that make a success of life. It is success, you know, that counts.

MRS. ADA FOYE'S TESTS.

It is grand to be a medium—a genuine medium, or intermediary between the visible and invisible worlds, the latter peopled by immortals. Mrs. Foye is one of these. She gave, last week, two public seances in the opera house to large and deeply interested audiences. Judge Peterbaugh and many distinguished citizens were present; but not a preacher. Why? They may not believe in a future immortal existence which atheists, agnostics, and scholarly free-thinkers deny—and when a distinguished medium comes to our city to demonstrate the fact of the future existence that they preach, they stay at home, put, or squeak out from their cowardly pulpits—fits the devil!

Mr. Newman of the Philosophical Journal, introduced Mrs. Foye to the audience one night, myself the other. In the many tests she gave there was not a single mistake—not one! Our four daily papers all speak in high terms of commendation of her public testseances. Here's a part of what the Daily Tribune said:

"Whatever may be one's opinions as to Spiritualism or the benefit to be derived thereby in the elevation of humanity and the inculcating of a higher ethical standard, there can be no doubt of the genuineness of the manifestations produced by Mrs. Ada Foye at this opera house last night. Named ages and cause of death were given by Mrs. Foye of a number of relatives and

friends of persons in the audience, with whom there was no possibility of collusion; and questions of a personal nature answered that seemed entirely satisfactory to enquirers."

One incident particularly interested me. Standing with Mrs. Foye in the opera house dressing-room just before stepping upon the stage, I incidentally remarked: "What a change in regard to Spiritualism since the time of Judge Edmonds, Prof. Mapes, Hare, Denton and Britton"—when loud raps unexpectedly came upon the walls of the room. Mrs. Foye said: "Ask mentally who it is?"

Calling over in my mind some of my old pioneer co-workers, when I mentally thought of S. B. Britton, the rappings came thicker, faster, louder upon the walls—mark upon the walls, several feet distant from Mrs. Foye.

Tests are all the more valuable when uncalculated and unexpected. Through that excellent test medium, Dr. Louis Schlesinger, of San Francisco, I had previously received communications from Dr. Britton, assuring me that he, with Dr. Willis and a very ancient Greek physician who had the confidence of Marcus Aurelius, and who once lectured on anatomy and medicine in Rome, aided me in my psychic and medical healing. Of this fact I was subjectively conscious, often feeling the flash, the potent electric thrill of their powerful magnetic presence. How grand this truth! Those loud, resonant sounds through Mrs. Foye a few evenings ago, only riveted and intensified my previous knowledge as to the identity of these healing and heavenly helpers just across the wall's shimmering river. We all have them. J. M. PEEBLES.

A MISTAKE CORRECTED.

Does Not Claim to Be a Trance Speaker.

In the sketch of speakers for the Northwestern camp the writer who "did me up" probably overestimated my qualifications; but as people differ in their judgments, I will not dispute the ideal presented; but there is one statement that I desire to correct; not that it is important in its bearings on the meeting or my work, but because I want to adhere to the truth, and silence on my part might seem to "give consent." I once had a sharp set-to with a Methodist clergyman on this very point. Someone had advertised me as a trance speaker. At the meeting I made a statement to the effect that I was not present, and in this statement I said: "I am never entranced in the sense usually understood by that word. I depend upon a condition, which usually—not always—closes my eyes, and speak without preparation or forethought, as the inspiration impels. But I am never unconscious during the delivery of a lecture."

This statement I have probably repeated to large public audiences several thousand times within the thirty-eight years of my public work, and yet I am frequently referred to as a trance speaker, and many people suppose that it is a deep unconscious trance. I think there is no difference, so far as the quality and source of the lectures are concerned; for I believe my consciousness is no more an obstacle to the flow of spiritual truth and angel direction than any and every medium presents while in an unconscious trance. But I know every word I utter and can give a fair synopsis of almost any discourse I thus deliver, any time within twelve hours after the delivery.

In fact when the spiritual illuminations is upon me at full tide I am more intensely conscious than at any other time, though perhaps less conscious of the lower world, and its moral misdeeds, and person all ambitions and vanity. The aforesaid clergyman gave a series of sermons after hearing my lectures, in which he misrepresented both the cause and me. I sent him a challenge to discuss the issues between us in public. He accepted, or pretended to, and then asked if I would speak in a trance, and numerous other questions, such as a coward seeking a way of escape could invent. When I answered him that I never profess to speak in a trance at all he made that the occasion for escape, claiming that I advertised as a "trance speaker," and if I was that kind of a fraud he wanted nothing to do with me. Yet he knew that I had no part in the advertising, and that I publicly disclaimed the trance as represented in the bills, for he was present and heard it.

The exact truth, according to our best knowledge and belief, is the only safe habit to cultivate, and approve, and especially in the reports of spiritual experiences, mediumistic phenomena, or the detection of frauds. It is never safe to jump at conclusions, or declare as truth what is but the dictation of prejudice, or the enthusiasm of faith. I have never written a line in criticism of any medium without facts to support it. I have made many complimentary reports of seances, and admitted some adverse criticisms which the situation seemed to justify; but as I did not know I gave the medium the benefit of the doubt.

This subject is coming to the front, and mediums who want the confidence of the public will find it necessary to be fair, fair and truthful, and "trusts" and "exchange bureaus" must take their chances before an awakened public sentiment.

LYMAN C. HOWE.

There is nothing of which men are so fond and withal so careless as life.—Bryce.

The defensive virtue abstinence.—Horriok.

Courage is adversity's lamp.—Vauvenargues.

Reason should direct and appetite obey.—Cicero.

There is as much difference between genuine patience and sullen endurance, as between the smile of love and the malicious gnashing of the teeth.—W. S. Plumer.

If a man really has an idea he can communicate it; and if he has a clear one, he will communicate it clearly.—Emmons.

A GENERAL DELUGE.

From a Geological Standpoint.

BY C. W. BROWN, M. D.

[CONTINUED FROM LAST WEEK.]

ARTICLE 3.

The preceding article, relative to a so-called general deluge, are only suggestive, but sufficient to awaken thought in the direction we have indicated. We offer, in corroboration of this theory, what to us is conclusive—that in the remote past a continent densely populated occupied at least a portion of what is now the Pacific ocean; that the islands visible in that ocean were but elevated lands and plateaus of ancient mountains; that the now eastern and western continents were then but buds of mighty oceans; that by slow processes, extending through countless ages, they slowly emerged from the sea; that the present order of things is comparatively modern—dating back but a few million years; although there are evidences of a still remoter past, when against life, man included, inhabited the present continents, antedating the glacial period, and probably before its last submergence, to which condition it is again inclining. For proof we may state that the city of Quito, since 1745, in 1870 had sunk 240 feet, by careful observations made at different periods by the ablest scientists. Pinchica went down 218 feet during the same period, and its crater has sunk 125 feet during the last 26 years.

When Columbus landed in America, in 1492, he found a people so closely resembling those of the extreme east of Asia, he supposed he had reached the Indies in his journey around the world, and hence gave them the name of Indians. A more intimate acquaintance with these people revealed the additional fact that their religious notions and many of their traditions, particularly those relating to a general deluge, were identical with those prevailing throughout Asia. Travelers among them found that many words used by these nomadic tribes were the same as those employed by Orientals. These travelers, accepting the Mosaic account of creation, with its very brief period of human existence, believing the Creator fashioned the earth substantially as we see it now, and not questioning the scriptural account in regard to the dispersion of races, concluded the "ten lost tribes of Israel" wandered toward Behring straits, crossed over, thence down the coast to Mexico, and from there gradually spread over the entire American continent.

A common use of primitive terms among widely-separated nations, is considered positive proof of a common origin of peoples; but in no way does it corroborate the idea of those who are ever drawing upon foreign and irrelevant facts to sustain an inconsistent theory, that the Indians are descendants of Abraham.

Islands in the Pacific ocean, hundreds of miles apart, and thousands of miles from the main land, either Asiatic or American, were found by the first explorers to be inhabited by the same race, marked with the same peculiarities of complexion, form, features, color of hair, etc., and each had customs in common, with gestures and expressions so similar that they could make themselves intelligible to each other when they first met; and yet the inhabitants of one island had no idea of the existence of others outside of their own islands. It has been shown that the ancestors of these people formerly held intercourse by means of canoes. This hypothesis is simply preposterous, as a canoe could not live for weeks on this boisterous ocean, without chart or compass, and pass from one island to another. This would require a feat with islands near to and in sight of each other; but such explorations would never be undertaken by savage tribes, as they were wholly destitute of that species of adventure.

On many of the islands of the Pacific are found traces of an ancient people who possessed an order of civilization closely resembling that of Orientals, as first revealed to us at the commencement of the historic period, and almost identical with those now being explored in Mexico and Yucatan, and similar to those of Peru in South America. These people passed away, as did the mound builders of our own country, leaving enduring monuments of their labors, which modern travelers look upon with astonishment, as they reveal a period of considerable advancement in the arts, and a knowledge of mechanics unknown to their degenerate successors. In support of this proposition, we make the following quotation from a newspaper article which we find floating through the press without credit, but furnishing well authenticated facts of discoveries in the Pacific, a multitude of a similar character being within reach of the common reader:

"In the middle of the Pacific ocean, 3,000 miles distant from the nearest coast, lies Easter Island, abounding with remains of a remote antiquity, which have interested and perplexed a party of savants who recently visited them. This island is 40 miles in circumference, of volcanic origin, barren, no trees, destitute of resources, and inhabited by a few savages who lead the most miserable life imaginable. But upon this narrow strip of land so barren and unproductive, the explorer beholds a forest of gigantic statues, of the origin and beginning of which the race dwelling around know absolutely nothing. The smallest of these statues measured 30 feet, and a few attain the formidable dimensions of 60 feet. Some repose upon Cyclopean platforms, the greater portion of them wear crowns about six feet in height, which have evidently been placed upon these statues after their erection. The foreheads of the statues are retreating, and the mouths prominent, which indications may possibly reveal the race who constructed them. As regards the workmanship displayed upon them, it is rude and clumsy, although not destitute of character and expression. The questions concerning them presented for solution are: 'What do they represent? Whose handiwork are they? and how came they there?' How possibly could this barren island have nourished a race of men capable of raising such monuments? Where is the race? What country do they still inhabit?"

(See article "Easter Island," in American Cyclopaedia.)

It is well known to the antiquarian that Asia was originally populated by a black race, as is Africa in our day. These aborigines receded before the great Aryan wave, which rolled down from the Northeast, driving before it the weaker, as do the same race with the Indians of America at the present time. They overran the great plains of Central Asia and made permanent homes in the valleys of the Tigris and Euphrates; thence spread eastward, intermingling with the already mixed population inhabiting Iran and Hindostan, while an advanced wave, pressed by those in the rear, crossed the Isthmus of Suez, and established themselves along the Nile. These parent waves, with colonies to Northern Africa, everywhere destroying the males and intermixing, forming varieties of races. In process of ages the same dominant race crossed the Atlantic, to repeat the barbarities of a remote age on the natives of this country, and to efface the link which connects all these with a submerged race over which rolls the electric and solemn grandeur of the deep and surging waves of the mighty Pacific. Rockford, Ill.

GUARDIAN ANGELS.

[From Household Words.]

When daylight has departed, and earth is hushed to rest,
When little birds are folded safe within the parent nest;
When on the closed flowers the blessed night dews weep,
And stars look down in beauty upon the slumbering deep;

Unseen by mortal eye, in the stillness of the night,
There are those who wander o'er the earth in robes of airy light;
Sweet messengers of love and hope, they journey to and fro,
And consolation follows in their footsteps as they go.

What are the heart's presentiments of coming joy or pain,
But gently whispered warnings of that guardian angel train?
The signals of their sympathy, the tokens of their care,
The sighings of their sorrow o'er the woes that flesh must bear?

We hear them in our slumbers, and waking fancy dreams,
That busy thought was wandering in the fairy land of dreams;
But the low, sweet tones we listened were strains that angels sing,
For ministering spirits with our souls were communing.

And when morning breaks above us, and we wake to busy days,
These angels go before us, to guide and keep us in our way,
When our feeble footsteps falter, all away and alone,
In their arms they gently bear us, 'lest we dash against a stone.'

In our journeyings, in our restings, on the land or on the sea,
In our solitude and sorrow, in our gatherings and glee,
In the days of degradation, in the hours of joy and pride,
These pure and watchful ministers are ever by our side.

O, Thou whom angels worship ere time or woe began,
And whose divine compassion gave their guardianship to man,
Throughout the mortal warfare let them still my champions be,
And in the last stern conflict 'give them charge concerning me.'

THE CAUSES.

A Scientist Explains the Cause of the Calamities and Murders.

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A MILD CRITICISM.

The Church of the Soul.

To THE EDITOR:—I was rather taken by surprise on reading the announcement in THE PROGRESSIVE THINKER of May 9th that the First Spiritual Church of Chicago had changed the name of the society to "The Church of the Soul," that they had formulated a creed which all members subscribe to. This is a new departure, indeed. It is doubtless a fact that no two persons have exactly the same opinions, religious or otherwise, therefore cannot subscribe to any creed and maintain their individuality in thought and action. This action of the First Spiritual Church savors very strong of dogmatism and a desire to imitate the orthodox Christian Church, which I am sorry to see. I have noticed the same tendency in other spiritual organizations, as speaking of their lecturers as reverends, etc. I should conclude that this "Church of the Soul" was a theological church or society from portions of their published creed endorsing reincarnation. I quote: "Angelic states are the fruition of, and the victory over earth conditions by successive embodiments in other (more advanced) planets. Archangels are the fruition of experience in all the planets of the solar system. Now, Mr. Hudson Tuttle, in his answers to questions in this same number of THE PROGRESSIVE THINKER, says, or Richard A. Proctor, spirit, says: "I contended, while in physical life, that there were no reasons for supposing that any planet was inhabited by human beings, or beings at all comparable therewith. I now affirm; with perfect knowledge, that my conjecture was right."

This Spirit Proctor affirms with a perfect knowledge that the planets of the solar system are not inhabited, yet this Church of the Soul endorses a creed that affirms that higher angelic states are the fruition of experience in all the planets of the solar system. This creed of the Church of the Soul may be what some, calling themselves Spiritualists, believe. I believe Spiritualism should stick to demonstrated facts, and rest nothing on faith or theory. I have never seen it affirmed by any spirit message that reincarnation was a fact. It is certainly not consistent with nature or reason, and is repugnant to our feelings and sense of justice. I am like the Congressman who had imbibed too freely of the ardent and exclaimed: "Where am I at." Creedal religion is what no progressive thinker can stand upon; his creed of to-day, by attained age through evolution, may become fallacies of to-morrow. V. COOLEY.

IN RE THE CHURCH OF THE SOUL.

To THE EDITOR:—While the publication of the basic principles of the Church of the Soul gives everyone who may read them the right to say or think whatever he or she may please in regard to the same, there is still the manifest right of all people to join themselves together in any society or church, provided they do not interfere with the rights of other people to stay out of such organizations if they choose.

The Church of the Soul does not feel called upon to enter into any controversy as to its right to exist; and all who choose to join it very well understand that no fetters are put upon their freedom of opinion by this passage in the constitution:

"It is expressly understood that membership in the new organization does not necessarily imply acceptance and belief in all its basic principles."

"It is no more bigoted to state what one does believe than what one does not believe; bigotry consists in trying to force others into accepting one's belief or unbelief. If others agree with you they have a perfect right to say so, either in speaking or writing; and that does not compel them to think as you do one moment after they have said so, if they choose, or think they have cause, to change their minds."

It will be the pleasure of the trustees, members or pastor of the Church of the Soul to give any information concerning its work that may be desired, but no answer will be made whatever to those who simply criticize that concerning which they know nothing.

A small pamphlet is now being prepared which will contain three discourses by the guides of Mrs. Cora L. V. Richmond, defining in detail the aims, purposes and position of the Church of the Soul and its relation to Spiritualism.

These pamphlets will be for sale at office of THE PROGRESSIVE THINKER. Price 10 cents.

C. H. CATLIN,

For Trustees Church of the Soul.

"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. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50; postpaid, 60 cents.

CHAS. E. WATKINS, M. D.

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

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ANOTHER REASON is he makes the price of treatment right to all.

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by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send a 2-cent Stamp for His Book on

"CHRONIC DISEASES," Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. G. E. WATKINS, AYER, MASS.

Remarkable Experiences at Buda-Pesth.

The last received number of the Vienna Fremdenblatt, for May 23d, contains the following remarkable story of a hypnotic experiment under the auspices of the most distinguished medical men of Europe:

A medical congress, with delegates from every country in Europe and also from the United States, will be held during the exposition in Buda-Pesth, commencing this month.

Among the subjects to be discussed will be hypnotism, and as a practical illustration of this modern science two patients have been provided to be placed under hypnotic influence, and it will be one of the most remarkable hypnotic experiments ever undertaken in Europe.

Professor Fricker, of London, who has secured from India two Hindoos, Bhim Yen, from Lahore, and Payal Krishnan, from Cawnpore, prominently known to the English medical fraternity in India as experts in Hindoo science. Experiments were first made on them in London at the London County Medical School, where they were hypnotized by Professor Fricker, and carefully guarded during their sleep, which lasted for a period of thirty days, without any nourishment, and no attending evil results at the end of the period. The experiments took place in the presence of the medical staff of the school.

The two Hindoos were now taken to Presburg, and in the presence of the representatives of the Presburg and Vienna newspapers, and physicians from the two cities, placed under hypnotic sleep by Professor Fricker.

After having been placed in glass coffins and photographed they were taken under escort of the physicians to the railroad station and carried to Buda-Pesth, where they will form one of the exhibits of the medical congress.

The two Hindoos will, according to Professor Fricker, sleep for eight days. On the ninth they will awake, and after twelve hours be again placed under hypnotic influence for eight days, and this will continue four times in succession, the whole period under hypnotic sleep being thirty-two days, or four periods of eight days each, with one day's interruption after each period. During the whole period they will be watched day and night by physicians appointed by the medical congress. The public will also be admitted to be present. The attending physicians are authorized by the medical congress to inject a little milk into the patient's mouth, should the physicians conclude from their observations that the vital powers of the patients are being impaired. The Hindoos will receive 300 guildens per day during the experiment.

It was at first proposed that the sleeping Hindoos should be buried seven meters under the ground during their hypnotic sleep, but the authorities of Buda-Pesth refused a permit,

J. M. PEEBLES, M. D.

SPECIALIST IN ALL CHRONIC DISEASES.

Depends for his remarkable cures, not upon the old druggist drug system, but upon the knowledge of disease and the proper remedies—upon science and the proper physical forces. Some of the cases, like Schiller's, are "IMPALESTABLE," in other cases months are required.

Having carefully studied all the therapeutic agencies in connection with his long practical experience, he uses those best adapted to each case with varying success. Hundreds are joyfully writing the Doctor: "I am cured," or "I am better," "God bless you."

HE TREATS THE FOLLOWING: Dyspepsia, diarrhoea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, sciatica, nervous system, gravel, gout, headache, heart disease, kidney complaint, female weakness, liver difficulty, neuritis, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, catarrh, impiles upon the face, uterine prolapse, actinomyces of men, hemorrhages, insanity, drunkenness, consumption, in grippe and all chronic diseases. And further, he formulates

FREE TO ALL PATIENTS Hygienic and Physiological literature, explaining them when cured, to remain healthy.

Correct Diagnosis Free, By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS J. M. PEEBLES, M. D., SAN DIEGO, CAL.

and in this they are strongly upheld by the Hungarian clergy, who view the experiment as sacrilegious.

The two Hindoos were interviewed by a reporter for the Vienna Fremdenblatt on their arrival in Presburg, and they made then, the singular statement, through an interpreter, "that Professor Fricker has no hypnotic influence over them, but that they themselves, through their superior will-power, place themselves in a hypnotic state." This statement the English professor absolutely denies, claiming that the patients are powerless subjects to the hypnotic influence.

The experiment is watched with great interest by the European medical journals, and they all, as do the leading members of the medical congress, take the same view as Professor Fricker.

Hon. Warren Smith on the Christian Churches.

To THE EDITOR:—In the interest of true reform and a high morality, I want to express my great gratification at the reading of the article in your issue of May 30th, from Hon. Warren Smith, on the immorality and criminality in Christian churches compared with heathen nations; the result, mainly, of their different theological views.

That article will stir up a great deal of thought; for, although a few leading and thoughtful people have been painfully aware of these facts, the great mass, receiving without question the oft-repeated statements from pulpit and press of the vast superiority of the Christian civilization over every other, will be astonished and confounded by these statements, backed up as they are by the highest Christian authority, as given by this able writer, and confirmed by all investigators of statistical data except of ecclesiastical cloth or those otherwise interested in suppressing the facts.

It is not hard to find in the current theology the sources of this evil; but I will now allude to but one or two. First, vicarious atonement, the doctrine that someone else's goodness will shield the criminal from deserved punishment, the cardinal doctrine upon which the current theology rests. Here the great motive to right-doing is taken away. "Jesus paid it all—the debt I owe." True, a few are found with so high a sense of right as to have no wish to do wrong to their fellow-men, or believe that it will "not pay" to do wrong. But nine-tenths in this sordid and selfish age, if convinced that their ultimate happiness hereafter and social standing here will not be endangered, will feel that all restraints are removed.

Second, the doctrine of the ingenuity of man or devil, devise a better plan to make friends of men, than to teach them to worship such a being as the Jewish Jehovah—a God of war, of hate and revenge—the real personification of everything cruel, dishonest and hateful? Yet this is the God we are called upon by the Christian Bible to worship and love.

For one, I sincerely hope Senator Warren Smith will continue to give us, through THE PROGRESSIVE THINKER, many more such articles.

Nashville, Tenn. V. FELL.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"Vashti, Old and New." A Romance of the Old East. By Mrs. E. A. Romer. A romance of the East, contrasting the modern Vashti with the Vashti of ancient Bible times. Interesting and suggestive. Paper, 30 cents; cloth, \$1. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Roman ideas and practices should be read by all. Sold at this office. Price, 25 cents.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquig, reveals the thoughts of the orthodox world during all time past, is very striking, keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price, 25 cents.

"The Dead Man's Message," an occult romance, by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Roman church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Roman hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office; and will be mailed postpaid at 25c.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price, 25 cents.

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DR. J. S. LOUGKS,

SHIRLEYVILLE, MASS.

The Well-Known Magnetic Physician of About 80 Years' Practice.

His practice extends into all parts of the United States and Canada; also into some parts of Europe. He is making wonderful cures in his magnetic remedial system, and is well known to all who are interested in the subject. Many are cured when given up to die by the "M.D." If you send him a lock of your hair, name, age, sex, and four 2-cent stamps, he will tell you what he thinks of your case; also what the prospects are for a cure. Try him and be convinced.

TESTIMONIAL: Another one cured and told of it unasked. See the dates—these are fresh.

DR. J. S. LOUGKS, Shirleyville, Mass.—Dear Sir:—I wanted to inform you that as good as well, though I filed the money I would send for another month's treatment. Your treatment is wonderful! I feel better even before I commenced taking the medicine. My only trouble now is rheumatism at night, that is caused by too much work through the day. Yours for the cause of Truth, M. T. MATTHEWS, Clinton, N. C. (See date.)

We have an honor to receive: simply state a few facts or statements of patients relieved. We have many cures at our office. One hundred dollars for any one found untrue that we publish. Address DR. J. S. LOUGKS, SHIRLEYVILLE, MASS.

Why Not? He Will Attend His Own Funeral.

ODD EXERCISES DESIGNED BY LORENZO DOW MCKINNEY, A RATHER ROUGH-TRIO OHIOAN.

Lorenzo Dow McKinney, the Scioto county (Ohio) farmer who is to hear his own funeral sermon preached on Sunday, June 21st, has issued printed cards of invitation for the event, and has completed arrangements for a regular service on that date at the Fallen Timber Church.

McKinney will be eighty years old on June 17th. He says that he has had this service in mind for years, having long ago concluded that when a man got to be eighty years old he ought to be ready to die, and that a biographical sketch made then for a memorial sermon would be sufficiently comprehensive and near enough complete to answer all practical purposes.

"Besides," he says, "I see no use in allowing the neighbors to have all the fun at a man's funeral. The neighbors get all the benefit of the sermon, and the man that ought to be the principal figure ought as well to be a stuffed dummy. I am going to change that. I shall be there on the front seat as chief mourner, the coffin will be brought in just as if I was in it, and the Rev. Forest Evans will preach my memorial sermon. I selected June 21st; because that is the first Sunday after my birthday, and because it is the longest day in the year. I want to get the benefit of a good, long sermon. That is the only funeral I will have, for when I die I am to be cremated at Cincinnati."

McKinney has all his life been noted for his eccentricity, but this anticipatory style of formal leave-taking rather goes beyond any of his earlier freaks. He is perfectly serious about the matter. He has paid his cremation fee, purchased the coffin in which he is to be incinerated, erected his monument, and prepared beside it a small glass-covered urn to receive his ashes. He is well-to-do, lives on a fine farm near Hillsboro, and has been his own housekeeper ever since the death of his wife ten years ago. The comfortable farmhouse is well kept, too.

He is widely known in Southern Ohio as a Democratic politician, and is at present one of the Jury Commissioners of his county. He was never ill a day in his life, walks as erect and as as soldierly a tread as one of the Queen's Guards, and looks good for another score of active and useful years, which will in all probability be marked by the same singular performances that have rendered the old man one of the curiosities of Scioto county.

The innovation is a most excellent one, and why should it not become more general?

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IMPORTANT QUESTION.

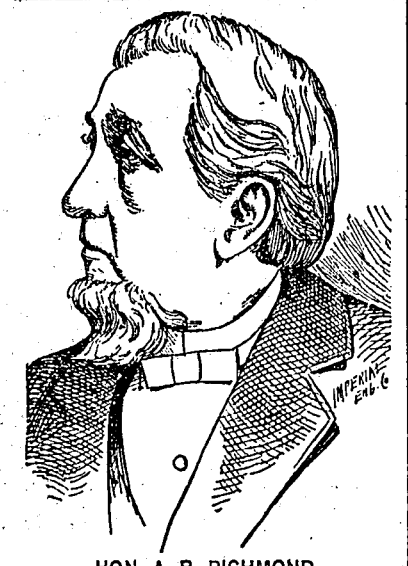
THE HENRY SEYBERT BEQUEST, AND WHAT HAS BECOME OF IT?

An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert.

BY HON. A. B. RICHMOND.

"Plat justitia, ruat cælum."
"Yet shall the axe of Justice hew them down,
And level with the root their lofty crown."
—SANDYS.

It is an oft-told tale, familiar to all, that more than ten years ago, Henry Seybert, an ardent Spiritualist, left to the board of trustees of the University of Pennsylvania a most generous bequest of sixty thousand dollars, to be invested for a specific purpose described in the bequest. This was so long ago that its provisions may have been forgotten by the public, as they seem to have been



HON. A. B. RICHMOND.

by the trustees of the University who received this noble gift. And for this reason I copy it in full, that all may understand the nature and object of the donation, and the manner in which its custodians have kept their faith with the noble dead, the public and their own consciences, if such an emotional notion exists in their mental organization:

"To the Board of Trustees of the University of Pennsylvania:

"Gentlemen:—Being mindful of the uncertainty of life at my advanced age, and feeling deeply the importance of making permanent provision for certain interests that seem to me of the highest moment, I hereby offer your honorable board, fifty first mortgage bonds, Raleigh and Gaston Railroad (\$1,000 each), being equal to the sum of sixty thousand dollars, to be devoted to the maintenance of a chair in the University of Pennsylvania that shall be known as the 'Adam Seybert chair of Moral and Intellectual Philosophy,' upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism.

"I further empower your board to invest the said sum of money in securities, strictly legal or otherwise, as may be deemed best, provided that at all times the interest alone shall be expended for the purpose of maintaining the said Adam Seybert chair.

"I further empower your board, in case there may be any income arising from said sum of money over and above the amount required for the salary of the incumbent of said chair, to dispose of such excess of income in such way as may be deemed best to promote the views I have expressed.

"I have the honor to remain,
"Your obedient servant,
"(Signed) HENRY SEYBERT."

My readers will observe that the primary object of this bequest by Mr. Seybert was "to investigate all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." Has this been done by the commissioners appointed by the trustees of the University of Pennsylvania, who for the last ten years have become in the investigation of the bonds given them? In pursuance of the requirements of the bequest, in May, 1887, the trustees appointed ten honorable men to make the required investigation. Ah! yes, as Marcus Antonius said over the body of the murdered Cæsar,

"They are all, all honorable men."

These honorable men, being duly appointed and instructed by the trustees, proceeded to investigate. The scientific apparatus employed in their investigation seem to have been a pocket looking-glass, several slates, and a sheet or two of sensitive paper. When we compare the whole apparatus used in their researches with those of Dr. Hare, Prof. Crookes, the celebrated Zoellner, and other eminent scientists, it would seem to be like comparing an opera-glass with the Lick telescope in its efficacy for astronomical investigation.

But the commission met and investigated, and, in 1887, published what they designate as a preliminary report. From the conduct of the commissioners since then, I did not know that correctly understood the meaning of the word "preliminary," and so consulted Worcester's dictionary, and find it defined to be "preceding the principal matter; introductory; that which precedes; a preparatory step, act or measure," etc. As I know that they were all honorable men, and most of them Christian gentlemen, with a slight admixture of infidelity or

agnosticism in their mental composition, I waited patiently year after year for their "final report," from which I expected much. I saw that even the feebleness of the morning ray possibly foretold a refulgent noon; and I waited and waited until "hope deferred made my heart sick," but no final report has shed its benign and refulgent rays upon the mind of an expectant public, and I wish to inquire, why is it? Why this neglect of a plain duty prescribed in the Seybert bequest? In the meantime, the present generation is growing older and older with passing years; and those who now live and are the legatees of Henry Seybert, are naturally anxious to enjoy a portion of their legacies during this life,

lous occurrences and legerdemain tricks by a showman, in imitation of spirit phenomena, the commissioners say: "We were utterly baffled. For one of our number the juggler subsequently repeated the trick and revealed its every detail.

"We request your honorable body to note that this report is preliminary, and that we do not consider our investigations in this department as finally closed, but hold ourselves ready to continue them whenever favorable circumstances arise."

Now the anxious public has patiently waited ten years for the "favorable circumstances" to arise, that they may explain this wonderful phenomenon that has baffled the ablest scientists of the age, and some of the greatest magicians of the world. But in vain; either they cannot or will not relate even what they claim has been divulged to them by a magician. Is this a proper course for honorable men to pursue? Are they doing their duty as prescribed by their commission?

But their statements and explanations of independent slate-writing, look the important ingredient of truth in their narratives. They have not described the slate-writing phenomena truthfully. It may be that they correctly narrate what they saw in their childish investigation; but the world is much larger than the extent of their limited vision and experience.

Sam'l Bellachini, the great Court Conjuror to His Majesty Emperor William, in speaking of the same medium, they ridiculed so unjustly, says: "I hereby declare it to be a rash action to give judgment upon the objective medial performance of an American medium, Mr. Henry Slade, after only one sitting, and the observations so made."

"After I had, at the wish of several highly-esteemed gentlemen of rank and position, and also for my own interest, tested the physical powers of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitations, to be absolutely impossible."

"It must rest with such men of science as Crookes and Wallace in London, Party in Bern, and others in St. Petersburg to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'how' of this subject to be premature, and according to my view and experience false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"(Signed), SAMUEL BELLACHINI.
"Berlin, 6 Dec., 1871."

Now, this is the sworn testimony of one of the world's greatest conjurers or prestidigitators, and I call the attention of my readers to its candor and evident truthfulness. Compare this with the silly statement of the Seybert commissioners as to what they saw a nameless juggler perform, who afterward revealed the tricks to one of their number. Even if their statement is true, and the trick was revealed to them, then are they acting honestly in their duty as commissioners in concealing the manner in which it was performed from the public? What was the object of the Seybert bequest but to enlighten the world as to the cause of the mysterious phenomena? What avails it to the public that the commissioners know how "the trick" was performed, if they

"Lock their secret in their breast
And die in travail unconfessed?"

Robert Houdin, the great French conjurer, investigated the subject of the so-called spirit phenomena with the sensitive slates, and he has not only admitted that what he had witnessed was wholly beyond the resources of his art to explain: See *Psychische Studien* for January, 1878, page 43.

Licht, Mehr Licht, a German paper published in Paris, in its number of May, 1880, contains a letter from the well-known conjurer, Jacobo, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

John Neville Maskelyne, the well-known conjurer of the Egyptian Hall, London, England, in a published controversy in relation to the report of the Dialectical Society, says:

"In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the report of the Dialectical Society are produced by trickery; I have never denied that such manifestations are genuine, but I

contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about."

Here are the opinions of the three greatest conjurers of the world; compared with their candid, forcible statements, how insignificant and worthless are the investigations of the "We-know-but-won't-tell" commissioners of the University of Pennsylvania! How shine the ruse lights of many candles of the University, compared with the brilliant astrale of the multitude of learned scientists, whose investigations have done so much to illumine the darkness of the great unknown, and penetrate the veil of death with the X-rays of spiritual truth and demonstration?

There are millions of Spiritualists in the world who have witnessed the manifestation called independent slate-writing, and who positively know that the Seybert commissioners' description of the phenomena is wholly untrue. After the preliminary report was published I was led to investigate the subject, and I have continued to do so with care for the last eight years, and I have no more doubt of the existence of the phenomena than I have that the apple falls to the ground when severed from the limb. The only question about which there can be any doubt is what is the intelligent force that moves the pencil, and the non-intelligent force called gravity that draws the apple to the earth. I am an expert in the laws of magic myself, and I know that I have repeatedly witnessed phenomena that no magician can perform, and that the ablest scientists of the world cannot explain by any other theory than that of spirit manifestation.

And I do know that the theory, philosophy and phenomena of Spiritualism will explain all and every apparent mystery of the seance-room, where fraud is absolutely excluded by tested conditions and surroundings. That fraud is often practiced by charlatans is true, and that weak-minded men and women may be deceived thereby is also true, as testified by the experience of mankind, and the report of the Seybert commissioners; and therefore the appropriate advice of John in his first epistle, "To believe not every spirit, but try the spirits: whether they are of God, because many false prophets are gone out into the world."

On page 29 of the commissioners' report they say: "In dismissing the subject of independent slate-writing, we repeat what we think Spiritualism will generally grant, that this phenomenon can be performed by legerdemain. The burden of proof that it is not so performed rests with the mediums. This proof the mediums will neither offer themselves, nor permit others to obtain. Investigators, therefore, are forced to bring to bear their own powers of close observation, sharpened and educated by experience."

This is a most astonishing statement, even for the obedient servants of the University of Pennsylvania to make. I do not charge the honorable gentlemen of the commission with having placed a screw at each end, first placing a fragment of slate-pencil between them, wrapped them in a sheet of wrapping paper, tied them up securely, and then called on Miss Lizzie Bangs, a well-known medium. I said to her: "Miss Bangs, can you get me a communication on these slates in the condition they are? I desire to be able to say to my friends that you never saw the slates."

She replied: "I do not know, Mr. Richmond; we will try."

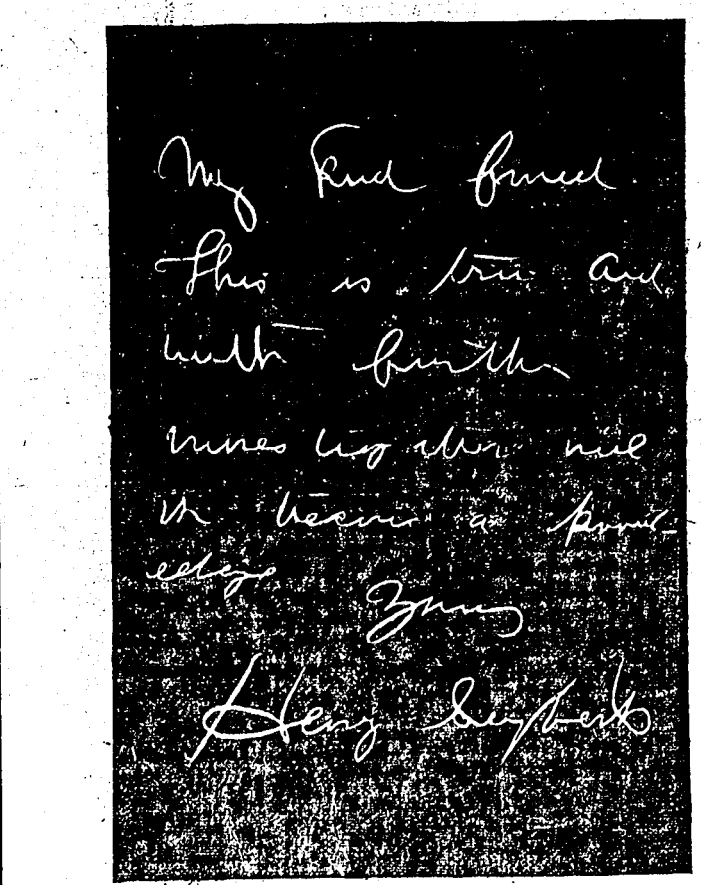
Accordingly we sat down by a table in the centre of a well-lighted room. I placed the slates on the table between us; we both placed our hands on the slates, still wrapped in the paper covering; we sat some ten or fifteen minutes, hearing nothing, when Miss Bangs remarked: "Mr. R., you do not think in this matter you used to?"

"No," I replied: "You know times are changed, and we change with them."

Immediately I heard the pencil between the slates commence to write. I continued to write for ten minutes. I then opened the slates, and found them covered with writing. The first sentence was: "The slates in the condition they are? I desire to be able to say to my friends that you never saw the slates."

"Tempora mutantur, et nos mutantur in illis."

Below that was a communication to me written in Morse telegraphic characters, and on the other side of the slates, being the under side of the upper one, was written a communication signed



MESSAGE WRITTEN ONE YEAR LATER, THROUGH ANOTHER MEDIUM. COMPARE THE SIGNATURES.

verted proposition the negative must be proven. Now, the existence of the phenomenon is well known. It has been subjected to the feeble investigation of the so-called Seybert commissioners. They pronounce it fraud and legerdemain, and now seriously call upon the mediums to prove the negative, i. e., that it is not fraudulent, when every student in logic knows that one of the first propositions he learns from the text-books is that the "onus probandi," the burden of proof, always rests upon those who assert the affirmative of a proposition. The mediums are not in this controversy, only the phenomenon that attends them: this the commissioners were appointed to investigate. They assert it to be fraudulent or legerdemain. In the name of common sense as well as the rules of logic, are they not bound to prove what they so unblushingly assert? It is easy for the commissioners to stand behind the frail barrier or redoubt of their respectability and cry fraud! fraud! But who will believe them against the evidence of the wisest scientists of the world? They may satisfy the trustees of the University of Pennsylvania, but if the sixty thousand dollars of the Seybert bequest was in the other scale, then how valueless would be their verdict. It is easy to be convinced when sixty thousand dollars is the reward of the conviction.

THE PHENOMENON OF INDEPENDENT SLATE-WRITING.

The commissioners say, is all fraud. The tricks of legerdemain, that is, that all mediums are so expert in modern magic that they can perform their "tricks" so adroitly as to utterly baffle the ten learned men who were appointed to investigate and report, one at least of whom, on page 67 of the report, makes the following self-complacent and inglorious remark:

"My long observation have been trained in this kind of work, and I watched the slates intently during the process."

But the acumen of this great investigator, with all his training, was "utterly baffled" by a simple feat of legerdemain, and, amidst the great "Sellers" was "sold" as my own experience intimates that there is nothing in a name.

Surely the experience of other investigators, who, like the commissioners, are of average ability, and who are searching for truth for truth's sake, "a posse ad esse," is as reliable as theirs. I may be excused, therefore, for narrating some of my own experiences in relation to the phenomena of slate-writing, which are confirmed by scores of witnesses who have seen hundreds of instances of the phenomena under conditions that absolutely precluded the possibility of fraud.

On page 31 of my "Review of the Seybert Commission," I give a photo-lithograph of one of my first experiences, with an account of the time, place and manner in which it was obtained before P. L. O. A. Keeler at Lily Dale. One year after I took two slates, cleaned them and screwed them together with a screw at each end, first placing a fragment of slate-pencil between them, wrapped them in a sheet of wrapping paper, tied them up securely, and then called on Miss Lizzie Bangs, a well-known medium. I said to her: "Miss Bangs, can you get me a communication on these slates in the condition they are? I desire to be able to say to my friends that you never saw the slates."

She replied: "I do not know, Mr. Richmond; we will try."

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Tempora mutantur, et nos mutantur in illis."

Below that was a communication to me written in Morse telegraphic characters, and on the other side of the slates, being the under side of the upper one, was written a communication signed

"Henry Seybert." I give a photo-lithograph of this slate on page 47 of the Addendum of my Review. If my readers will examine the two communications in my book—one on page 31 of my Review—they will see that they are undoubtedly the same handwriting. The signatures are as near alike as two lithographs from the same plate. And yet they were written a year apart, and before two different mediums. And observe, also, that Miss Bangs cannot read either Latin or telegraphy. Now, how can this be accounted for as a feat of legerdemain, when the medium never even saw the slates before they were written upon?—Banner of Light.

A GENERAL DELUGE.

From a Geological Standpoint.

BY G. W. BROWN, M. D., ROCKFORD, ILL.

[CONTINUED FROM LAST WEEK.]

ARTICLE IV.

It is well-known to geologists that animals whose habit was to live on the tropical regions, and distant from which they could not survive, have been found imbedded in ice in the arctic regions of north Asia. They were so well preserved through the countless ages since their hyperborean imprisonment that their flesh was consumed by carnivorous animals now inhabiting those regions when a warmer sun melted their encasement. This fact of itself demonstrates that the polar regions were once approximating the equatorial; for these animals could never have wandered so far from the places of their nativity. It also proves that the change from a high to a low temperature was sudden, not leaving time between for animal decay to commence after the destruction of life, and the formation of ice, by which they were preserved.

Beds of most excellent mineral coal are found in Greenland, from where it is quarried and sent to the coal-board of exploring steamers visiting those high latitudes. It is found outcropping from cliffs at the very margin of the sea. Whether there is more than one stratum of such coal the writer is not informed.

Twenty-five different beds of coal, supposed to be above another, with varying thickness of intervening rock and slate, have been opened and worked in Great Britain. The lowest of these are more than 5,000 feet below the present surface of the sea. This tells us, with unerring certainty, that there have been swarms of icebergs, each of definite duration, when the islands were alternately above and below the sea-level; periods when the earth was covered with dense verdure; when the surging ocean rolled over it, and covered that verdure with sand and gravel, the material of which overlying rock was formed; when it again emerged, was again adapted to the growth of vegetation, and again, after the lapse of countless ages, went down, and so has continued until the present order of things was introduced.

"What is true of the British islands in this regard, is probably true of every other island and continent on the globe. And this oscillating condition of the earth's crust will ever go on with seas and continents while the same laws which have governed matter as in the past shall continue. To-day a continent covered with animal and vegetable life; to-morrow the ocean fields the ghastly waves over the melancholy wreck, leaving no trace of the toil, anxiety and unbounded hopes of him who had delved to make it a satisfactory home for his ambition.

The present revelations on the surface of Greenland, where a few hundred years ago the green fields, waving forests, flowing rivers, populous and fertile villages, and a contented people, show only mountains of ice, all nature congealed, a country of desolation and snow. This change has been gradual, and the temperature is still declining. Iceland, too, is slowly undergoing a similar change, and the same gradual decadence, in another hundred years it will cease to be inhabitable. Already such portions of the population as have means are removing to the northern latitudes of America. The island, like Greenland, will soon be a cold and dreary desolation, to so remain until other changes shall transpire, when it may again, in a lower latitude, become the home of man; but ages of frost and ice must first mark its site; other lands in turn, now nearly tropical, must become frigid; and then its questionable if any traces of man, even as insignificant as the stone ax or arrowhead, shall remain to excite wonder or curiosity among those who shall delve in its soil.

While we can account for the gradual changing of the polarity of the earth and the shifting of climates—the glacial period always existing in some parts of the earth—we cannot, by the same mode of reasoning, explain why whole continents are suddenly submerged, or why the beds of oceans as suddenly become continents.

The equatorial diameter of the earth is greater than the polar by some thirty-four miles. While the center of gravity remains as now the polar and equatorial regions will remain substantially the same; but if from any cause the polar shall preponderate, then a change in polarity will ensue. Such, without doubt, was the case when the tropical elephants were encased in the icebergs of Nova Zembla and Spitzbergen.

Mountains of ice are continually forming within the arctic. The heat of summer cannot reach them; but century after century and age after age the accumulation goes on, adding to the polar density.

Some disturbing element, as an earthquake shock convulsing the globe, a volcanic eruption and upheaval, or the addition of some fragmentary planet, or wandering body lost in space, which has been attracted from its orbit by its nearness to our earth, falls upon it, the equipoise is lost, and the waters of the ocean, seeking their plane, roll over their rocky bounds, engulf continents, and

sweep away every vestige of aspiring man, and save the few favorable locations which accidentally escape the general deluge and the submergence of continents.

Such has been, such will be again and again the fate of the globe. Man beholds the traces of his labors all around him, finds everywhere, even deep down in the bowels of the earth, evidences of his great antiquity, and looks upon all as stable and enduring. He inquires, wanders through their interior labyrinthian passages, and seeks to find the motives for their construction. He deciphers the inscriptions on their walls, and is astonished with the power and wisdom of those who made them. He finds their builders were interlopers from some other country, and at a very remote age. Human records fail to give the origin of these people, or the country from which they came. The antiquarian lands his pickaxe in the mounds and tumuli of America identical in general form, and evidently constructed for the same purposes, with those covering the vast steppes of Asia. The mounds are traced down the valleys of the Euphrates and the Nile, driving out the native blacks, as they had already done in Asia, and up a scabrously eroded mountain, where they are erecting their mounds, towers and pyramids, each step of their progress marking an improvement on the preceding, the general idea and purpose of which their remote ancestors carried out with them from a continent which was gradually submerged, the inhabitants retreating before the incoming ocean. During the long periods of their journeyings, resting for centuries by the way, and again advancing, they reached that region, foreigners on a foreign shore, where we first find them at the commencement of the historic era, making aggressive inroads upon the native populations of Asia and Africa.

The American continent bears unmistakable traces of a race who lived contemporaneous with those people. They, too, were mound, pyramid, and artificial lake builders; they were sun worshippers, as were those who reared the obelisks like them had their idols, to whom they made animal and human sacrifices; they faced the east in their worship, and buried their dead looking in the same direction, and each had a large array of priests who administered to their faith, each employed ornate funeral urns in which they deposited the ashes of their worthy dead, and each used the phallic emblem in the same manner. In short, each were parts of the great wave of humanity, going out of a common center, one rolling eastward, the other westward to escape a then impending deluge.

Each had similar features and similar forms of expression; each carried forward a similar civilization; each had made similar advances in mineralogy; each employed the now lost art of hardening copper for stone cutting, and the precious metals for ornate utensils. And, to climax the whole, each had a written language. Famine, pestilence and exterminating war, an overwhelming ocean wave, or some other direful calamity swept all away. His labors only remain to tell that he has been. Savage man, from some less civilized, more primitive, and intruded his hordes through the mists of time, and places of sepulchre of the lost, and now, so far as America is concerned, wholly extinct race.

The antiquarian and scientist, and the theologian as well, should cease investigations among the ruins of Asia for the birthplace of humanity; but such, with profit, find perfect resemblance between ancient Asiatic and American civilizations, and almost demonstrate that the latter is coeval with or antedates the former by thousands of years; that the western is quite as old as the eastern hemisphere, and that here has been wrought changes of which the human mind has but a feeble conception; that the marks of an ancient and advanced civilization all around us give indications of still older ones which cycles of submergence and emergence are ever developing to observing man; and which, if human records could be preserved through the vast millions of time, would ultimately reveal much that at present is concealed from the earnest investigator.

"So fresh is the ivory throughout northern Russia, that, according to Tiliastus, a few centuries have scarcely been collected and used in turning; yet others are still procured and sold in great plenty. He declares his belief that the bones still left in northern Russia must greatly exceed in number all the elephants now living on the globe. Sir Charles Lyell, in his Principles of Geology, p. 81.

In an excavation made in the lower stage, or esplanade of the principal mound, I found imbedded in the walls of the cut, and so firmly fixed in the wall that it was with difficulty extracted, the head of an idol with Asiatic features. It is to be able to ascertain the conception of the Asiatic face originated. S. B. Evans, in his letter of May 25th, 1881, to the Chicago Times, describing his visit to the pyramid of Cholula, Mexico.

"Their monuments indicate that they have entered upon a career of civilization; they lived in stationary communities, cultivating the soil and relying on its generous yield as a means of support; they clothed themselves, in part at least, in garments regularly spun and woven; they modeled clay and carved stone, even the most obdurate materials, into images representing animate objects, including even the human face and form, with a close adherence to nature; they mined and cast copper into a variety of useful forms; they quarried mica, stoneware, and the novaeulite slates, which they wrought into articles adapted to personal adornment, to domestic use or to the chase; they collected brine of the

CONTINUED ON PAGE 7.

INEXORABLE LAW.

The Action of Causes Leading to Effects.

NATURE NEVER TAKES INTO CONSIDERATION A MORAL SENSE OF RIGHT OR WRONG.

TO THE EDITOR:—One may not be a scientist in the accepted sense of that term, though from the cradle to the grave an inmate of Nature's laboratory, in which there are ceaseless opportunities for the consideration of principles that underlie all phenomena, whether mental or material.

By careful observation and critical analysis, he becomes conscious of the fact that only that which is inherent in a principle can emanate or be evolved from it.

Nature never takes into consideration a moral sense of right and wrong, but follows lines of cause and effect, regardless of consequences.

Moral standards vary among different peoples in different countries; being conceptions of human minds they are not to be classed as laws of Nature.

The elements of death and destruction to whatever may be in their pathway, though no one would ever think of accusing them of being unjust, or even unkind in their operations, which, at times, are on such a gigantic scale as to make them appalling.

To minds that have become sufficiently unclouded to enable them to grasp ideas thus suggested, Nature becomes an open book in which lessons of priceless value are contained.

Nature's laws are not only arbitrary but universal; therefore nothing is exempt from them. Nature is impartial; humanity is compelled to recognize their existence, as well as their relation to every thought and act of their being.

The truth or falsity of the saying, "Whatever is right," depends upon the standpoint from which it is viewed.

Until it can be shown that Nature is liable to err, or make mistakes, there can be no reason for questioning its course. Consequently whatever occurs under its action must be right, for it is not amenable to moral or statutory laws.

A fine point to be decided is, to what extent does Nature's laws effect our thoughts and actions?

Evolution, in its broader sense, appeals to our consciousness as representing the active principle of cause and effect.

By carefully contemplating causes one is forced to accept the conclusion that whatever exists at a given moment was the result of their action.

This opens an avenue of thought through which is discerned such a multitude of complex ideas so closely interwoven that one may well shrink from undertaking to disentangle them.

The orderly unfolding of the principles of Nature on the material plane appeals to consciousness through the senses.

But, when we consider the province of Nature on the mental plane, in the absence of classified data, we can only reason by analogy or philosophy; taking for a premise facts which we are convinced belong to the material side of life.

The omnipresence of Nature's laws precludes the possibility of the slightest occurrence, either mental or material with which they were not identified; therefore the affirmation that what has been was is a self-evident truth upon which it is perfectly safe to build.

While fully realizing that these ideas will meet with opposition, they are advanced with something like self-assurance that they cannot be successfully gainsaid or overturned; the equivalent to saying that even though their action, whether of good or evil import, had to occur in the exact manner and at the moment it did.

Until it can be shown that somewhere within the boundless universe there exists a single atom that is not where it is placed by natural causes, opponents to these ideas have no basis from which to reason.

When the motion of planets comprising solar systems under consideration the operation of Nature's laws is not questioned.

In order to more clearly illustrate this idea, let us suppose that at the commencement of this era there existed a person richly endowed with the gift of prophetic clairvoyance, who, while peering into the future, took special note of what he saw on a given date in the month of May, 1896. Being a true prophet he would have seen just what has occurred at the point to which his vision was then directed; that is, had he looked to where I am seated at this moment he would have seen me writing this manuscript.

No one will deny the fact of its having been written; its existence establishes the claim, and even more, because, if it was true a moment before it was formulated that I would write it at the time and place it was written, can the mind conceive of a time so remote that this same truth did not exist?

Whatever the future has in store can be depended upon, for it will arrive at the moment it is destined to.

Disappointment may come to individuals, though not through mistakes of Nature, for that is out of the question. That coming events cast their shadows before, is to my mind better illustrated by inventions than any other class of things that could be named.

Catching a glimpse of mental shadows, a sensitive mind asserts the existence of realities that were reflected, and from that time its possessor finds little rest until he has succeeded in developing or unfolding the principles involved.

The evidence seems to be overwhelming that in that way all inventions of every name and nature have been suggested to human minds by shadows cast before. Have they at any time during their unfolding arrived at a condition that was not then and there to be?

After centuries of careful observation and study the science of astronomy has reached its present status, in which it is demonstrated that within its province every action is governed with mathematical precision.

Again, I ask, has a planet at any time deviated from its course so that an astronomer would be unable to locate it by a mathematical calculation?

If not, the conclusion is irresistible that suns and stars have always been governed by Nature's laws and principles and will continue to be through-out succeeding ages.

Conjurations, incantations, famines, tornadoes, etc., which were formerly regarded by the masses, and still are, by unthinking minds as visitations of Providence, are now known to be the result of natural causes; therefore, while Nature is ever true to itself, they were bound to occur in the exact manner and at the time and place they did.

These ideas apply with equal force to the realm of mind, necessitating the exercise of reason on all questions that may arise in the domain of thought, for that which is undemonstrable can only be regarded as such.

Whatever is theoretically demonstrated must in time be universally recognized as an established fact.

Some persons are so constituted by Nature that they view everything from

a pessimistic standpoint. To such minds nothing is as it should be, which is to say that they are not in a special mission to aid in reconstructing things in general, and sometimes of thought in particular.

If they be somewhat enthusiastic, they aspire to act as leaders, where they can rant and rave in their efforts to make things as they do.

And why not? They were made that way; consequently were they to do otherwise they would not only be untrue to themselves, but would be unimpeachable witnesses against the philosophy I am advocating.

Every religious system of which we have any record was founded on an assumed basis, instead of established facts, and for that reason have never been able to satisfy thinking minds.

All of these systems are the result of natural causes; therefore it is right for them to exist; and it will be equally right for them to fade away and vanish whenever the masses who contribute to their support think and reason for themselves.

These ideas are not only rational, but charitable in its broadest sense, for to one who is conscious of their truth a knowledge of them is a boon.

Conceding that what has been was to be balances the account between Nature and the individual up to the present moment, each having acted their part faithfully.

Admirers of Nature manifest a keen sense of the beautiful, and seldom find fault with her; they are content with something to please the eye and gratify the mind.

Persons thus constituted are bound to have a fair share of the sunshine of life; even though at times clouds darken their pathway, they content themselves with the assurance that they in time will pass away.

Brooklyn, N. Y.

BEAUTIFUL CASSADAGA

Things Said and Done at the June Picnic.

The Speakers and the Gist of Their Thoughts.

Down in Chautauque county, in the State of New York, by the beautiful waters of peaceful Cassadaga, the Spiritualists from near by and remote distances have been holding their annual June picnic for the high season of the year, in character very like the mid-summer assembly that follows later.

The occasion was in all respects most successful; the attendance large. The programme presented special attractions, and the weather, that very important factor in human happiness, was just what was needed to make the picnic a success. Good-fellowship prevailed to an extent that bespoke exceeding good things for the future work of this camp, and the growth of the cause it represents. This fact, so apparent to all, is encouraging to the management, who, through many trials and malicious attacks of enemies, have remained faithful and steadfast to the purpose for which the camp was organized.

"And I heard voices saying, come up higher," was the subject of the opening address delivered by Mrs. R. S. Little, and was an earnest and eloquent plea for higher Spiritualism, greater spirituality, more lofty living, purer thoughts, more noble moods and womanhood. This was the message of modern Spiritualism to the world, and the man or woman professing a knowledge of Spiritualism, and failing to make application of its teachings by higher and holier living, should shrink from so-called good-fellowship with the Spiritualists. The cure for all crime will be in following the call of the voices to come up higher, for then no wrong will be done, no evil thought harbored in the mind, and no criminals born into the world.

The lady closed with a rich prophecy for the future of fair, beautiful Cassadaga. Following this as a token of love and appreciation, Mrs. Little's friends presented her with a beautiful N. S. A. badge.

"The Turn of the Tide," a society drama, was presented by local talent.

At the Leelyn parlors, Thursday afternoon, Mrs. L. Johnson, of Cincinnati, entertained an assemblage of ladies only, by a discourse upon that always interesting subject of "How to Be Beautiful," and now the lords of creation, who are supposed to do our thinking, and gallantly cast our ballot for us, we become polluted, are exposed, and indignant, when we learn that the knowledge of an art so priceless.

The distinctively attractive feature of the picnic, doubtless, was the reappearance of the Prophetess of the Pacific Slope—that rarely gifted inspirational speaker, Mrs. Elizabeth L. Watson, of California, who in the year 1890 declared that the Cassadaga grounds, giving prophecy at that time of its future growth, success, and influence, beyond the dreams of the most sanguine, but which the passing years have more than verified.

Saturday afternoon Mrs. Watson addressed a large and attentive audience upon "The Foundations of Our Faith," in a manner so dignified, brilliant and eloquent that none who listened can ever forget. The lady said she did not fully agree with those who thought Spiritualism had its birth thirty years ago. Spiritualism was as old as the world, and the Spiritualists depended on any class of phenomena received through public mediums as evidence of the truth of spirit return. This life and the future existence is one and the same, and that which we call Spiritualism is simply the blossoming of the human soul made apparent. Religious blockades of the past have been a curse to mankind. If all the Bibles of to-day were destroyed, the future would produce more—for it is as natural to grow bibles as cabbages. The man who keeps an open mind is on a safe road; the man who closes any door of his mind is in danger.

Prescribing creeds and beliefs, and fixing limitations, have in the past been the bane of man.

Mediumship is a universal gift only in degree, just as all other faculties are universally possessed by all—the only difference being in the degree. We have the evidence within ourselves; and the Spiritualist who depends on outside evidence isn't a Spiritualist at all—for Spiritualism is not a conviction, but a knowledge.

The foundations of our faith are laid too deep to be touched or affected by the exposure of a few frauds masquerading in the borrowed liveliness of heaven. If every professional medium in the land was detected in fraud, we who possess the real knowledge would still know, past all doubt, the beautiful and precious truth of Spiritism.

These ideas were thought exchange was held at Leelyn Hall, and a dance in the open pavilion, for which the Northwestern Orchestra was in attendance.

Sunday morning Mrs. Watson discussed the mission of beauty or rather that of the soul which her language was beautiful as a string of pearls, it was all thoroughly practical to our every-day life; and the hearts of those whose lives seem unlovely and humdrum in the dull routine of daily

tasks, went but in gratitude toward the speaker, at the divine light she cast over their pathway, and the comfort she gave in saying that though our faces were mental, when we applied for the lofty, we could, in thought, dwell among the stars, instead of crawling with the reptiles; that the note of duty and faithfulness was the grandest note in the symphony of life.

At the close of the address Mrs. Watson was given an ovation by the audience.

In the columns of a Buffalo morning paper that there appeared a malicious and unimpeachable attack on the management and several mediums advertised in its organ, the Cassadaga, which created a ripple of indignation all over the camp. At the opening of the afternoon exercises, Hon. A. Gaston, who had presided as chairman of the session, stepped forward and, referring to this newspaper attack, said:

"We officially endorse, as speakers and mediums, the persons named in the Cassadaga. We believe their worthy our consideration and respect. This does not imply that we endorse all the ideas and idiosyncrasies of the speakers, or approve of each individual act of the mediums."

"I place the mediums on the program, they come under the auspices of our association, and are entitled to the same respect and protection as our speakers, and when unjustly or maliciously assailed, we are bound to protect them."

"I make these statements that I may not be misunderstood as to my position, and I believe I am safe in saying that my colleagues join me in these declarations."

"I believe all phenomena to be of divine origin, and when anyone draws a line between the different phases, affirming only certain kinds to be genuine and all else false, they are arrogantly assuming that which they have no right to do."

"The genuineness of phenomena lies in the honesty, purity and integrity of the medium through whom it is produced. We cannot control the secular press, nor the mediums, and we are not reporters, but I wish it understood that the mediums and speakers advertised in our programme are a part of Cassadaga, and until they are proven fraudulent and unworthy we shall continue to endorse and defend them, fully believing that the mediums and speakers, who have been Spiritualists for many years, are persons, and the people in the circle are more to blame than the medium."

Old-time Spiritualists are very often the ones that are most easily deceived, and who are most likely to be misled by a medium who is not made in a day; it takes years; but a French crapo or cheese-cloth materialization medium can be made in a few hours, with a white skirt, four or five yards of French crapo or cheese-cloth, a rubber mask, false whiskers, hair wig and a pair of shoes, and in a room, and they are ready for business."

No genuine materialization medium can produce more than from four to six full form spirits at one session after the manifestations are personation. Once in a while an Indian spirit will manifest during the session. People are not to be misled by a medium who is not made in a day; it takes years; but a French crapo or cheese-cloth materialization medium can be made in a few hours, with a white skirt, four or five yards of French crapo or cheese-cloth, a rubber mask, false whiskers, hair wig and a pair of shoes, and in a room, and they are ready for business."

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Oh, just that one faint, thrilling sound, Like rustling breezes o'er a stream. Vanished no trace of fugitives, But silence, sweet, supreme. San Diego, Cal., J. I. CUMMINGS.

WORDS OF WARNING.

They Have No Reference to Honest Mediums.

Look Out for the French Crapo and Cheese-Cloth Materialization Mediums.

TO THE EDITOR:—As many in the past have given their opinions in "THE PROGRESSIVE THINKER," I think I should give you some right to give what I personally know about the "cheese-cloth materialization medium" and as the camp-meeting season is near at hand, I think it is opportune to write a few lines in regard to the so-called materialization mediums, and for the management of the camp-meeting, to be on the lookout for them, for they are in the land and will be at the camp-meetings, with all their paraphernalia, ready for business, and for revenue only.

The best thing that the managers at the camp-meetings can do is to have an experienced committee of five, three gentlemen and two ladies, to examine mediums of all phases before they can hang out their shingle. We do not want repeated at any of the camps this season what happened at Lily Dale camp-meeting last season, as it all can be prevented in time by a little foresight.

When a medium of this kind is not made in a day; it takes years; but a French crapo or cheese-cloth materialization medium can be made in a few hours, with a white skirt, four or five yards of French crapo or cheese-cloth, a rubber mask, false whiskers, hair wig and a pair of shoes, and in a room, and they are ready for business."

No genuine materialization medium can produce more than from four to six full form spirits at one session after the manifestations are personation. Once in a while an Indian spirit will manifest during the session. People are not to be misled by a medium who is not made in a day; it takes years; but a French crapo or cheese-cloth materialization medium can be made in a few hours, with a white skirt, four or five yards of French crapo or cheese-cloth, a rubber mask, false whiskers, hair wig and a pair of shoes, and in a room, and they are ready for business."

Old-time Spiritual

SPIRITUAL SCIENCE.

Master Thoughts on the Science of Spiritualism.

Man the Mortal, and the Spirit Man.

Science is the orderly arrangement and careful study of facts. Each great discovery compels a gradual change of thought, for our thoughts and beliefs are founded on universal as well as on personal experience. Therefore he who would deal with scientific Spiritualism must take these changes into account, for Spiritualism is not and cannot be the Spiritualism of even ten years ago. The persevering investigations carried on by the psychical societies of England and the United States have been truly scientific, according to the above definition. Anyone can collect facts, but the process by which they are arranged, classified, and their lesson of truth taught, is the meaning and work of what is called science.

The reason that modern Spiritualism has not long ago commanded the respect of the world of intelligence, is because its facts have been, for the most part, misunderstood, and therefore misstated by Spiritualists themselves, who have been claiming as the work of spirits out of the body that which was in many cases really done by spirits in the body. Therefore, in order to arrive at a true scientific Spiritualism, we must commence by a scientific examination of man the mortal; that is to say, we must take the facts already known or discovered about man the mortal as our starting point.

MAN THE MORTAL.

This mortal body is a very wonderful, but self-intelligent machine, and the first great fact we reach is that, for the most part, it is altogether independent of the true man, who is really an outsider, coming from time to time to visit and make use of it. Since I have called this body a "self-intelligent" machine, let me commence by proving that to be true. My readers all know what is meant by the word "nerve." They accept as a fact that the nerve is the source of both pleasure and pain, and are well aware that the general work of the body is controlled and superintended by several millions of what we have agreed to call nerves.

The nervous system is a most wonderful institution. First, for instance, there starts from somewhere at the surface a very fine thread, which is called a sensory nerve. It leads to and is attached to a nerve center. From that nerve center starts another thread, probably attached to a muscle, and called a motor nerve. When anything happens on the surface which concerns the sensory nerve, it uses its thread as a telephone, and immediately tells the "center" all about it. The center actually takes time to think it over and make up its mind, and then it transmits its orders by the motor nerve. If your finger is exposed to uncomfortable heat a sensory nerve forthwith carries the tale to its center, which presently sends an order, telephoned through a motor nerve to a muscle, to pull that finger away from the fire. Yet this is all done so deliberately, that to use an old illustration, and some solar volcano were scorching your finger, you would die of old age before the order to pull your finger away had been received and acted upon by the proper muscle.

But it takes the power of many nerve centers working together to make any great effort possible. So nerve centers are connected by other filaments or telephone wires, and they have to come to an agreement before they can act together. Suppose someone takes advantage of your peaceful nap to tickle the inside of your nostril, and thus agitate your fifth sensory nerve. There are no less than fifty-five nerve centers that must come to harmonious agreement before the necessary muscles will be permitted to allow you the luxury of a sneeze. Should even one of these nerve centers stand out, you could only have a make-believe sneeze that would afford you very little satisfaction. The point that is demonstrated in this illustration is that all these nerves are working without consulting you who are proudly claiming to be their owner.

But this is only the light play-work of this "intelligent machine" you call your body. There is a tremendous amount of heavy work to be carried on steadily, as long as you live, with which you have nothing to do. For instance, the physiologist tells us that every time you breathe the diaphragm does work equal to lifting 500 pounds one inch, and this you know goes on as long as you live. But it is not your work. Just try to interfere and see how soon there will be trouble. Say "I will breathe just so many times a minute," and see how long you can play the monarch. In less than fifteen minutes there will be a mutiny, and you will be ordered to stop your interference, and you will be glad to obey. And, as you know, every organ in the body has a similar interdependence.

WHO ARE YOU?

If the body is thus proved to be a great independent and most intelligent republic, what and who is the reader of whom I am writing this article? What term shall we use to designate the being who calls himself "lord of creation," and declares, by theological permission, that he is a pocket edition of the great Creator himself? There are just two words, and only two, that seem to me to express what I mean

when I say "you" to the owner of this wonderful and intelligent body machine. By the man who finds in matter the potency of all life you are called "consciousness." By his better-informed brother you are styled "spirit." You have a direct relation to this machine-body by means of what you call your "will," though how will can affect matter the wisest man, and possibly the wisest angel, knows no more than the baby a week old. But the fact is there all the same. You have the use of this self-intelligent machine, which will obey your will to a limited—very limited—extent, and then only on certain conditions. As we have seen, you must keep your will off the running-gear of the machine. The machine can run itself, but you cannot run it. That must be distinctly understood and obeyed, or there will be serious trouble.

But there is another all-important condition to note. Every time you use this machine you are compelling it to do double toil. It must not only keep up its own work, but do yours too. And this additional task makes it very tired. So you must agree to get out every now and then and leave it alone. In fact, it demands that you shall absent yourself about one-third of the time. In other words, the body rests from doing any work for you, which, condition you call being asleep. But it is busy as ever attending to its own business. If you don't get out entirely, that is to say, unless you sleep a dreamless sleep, the body cannot continue to do its work in the best manner, and then you call in the doctor. So you, whether you call you "consciousness" or "spirit," are a being altogether separate and distinct from the great conglomeration of intelligent nerve centers acting upon muscles and bones, which we call the mortal body.

BELIEVING AND KNOWING.

We have taken a few facts in universal experience, and have merely arranged them so that we may learn their lesson. The fact being established that spirit or consciousness is altogether distinct from matter, we may claim that Spiritualism is really a science, for science, as we said in the beginning, is but the orderly arrangement and careful study of facts.

But a very rotten building may be erected on a good foundation. These facts are sure death to the belief of some that matter is lord over all, for consciousness or spirit is proved to be a distinct entity from the body. But they are equally death to the other extreme that claims spirit as all there is to mortal man, or even that spirit can have more than a limited control over matter. The facts themselves say "good-by" to Christian Science, Faith Cure, Prayer Cure, and every practice of the man-made good worshipers. Facts are eternal truths, and my reader should now see that, as a scientific fact, he is a spirit working in partnership with a self-intelligent machine he calls his body. That is the basis, but only the basis, of scientific Spiritualism. But, for want of these truths, Spiritualists have all along been believing altogether too much and knowing a very great deal too little.

It has been in failing to draw the line between knowledge and belief that Spiritualists as a whole have failed to win the respect of the world. We have, for instance, just noticed the limit of our power as a spirit over our own body. That fact should teach us that there must be a yet greater limit to our spirit power to control any other body. Our present control of our own bodies, which is by the use of our will, is almost altogether dependent upon practice. Those nerve centers of which we have spoken act together very slowly at first. Each center takes a great deal of time to think about it. But they gradually act and think quicker, and we call that "habit." It is thus that the instructions given through will power by our spirit are at last received and acted upon so quickly that we feel as if it were instantaneous.

But as soon as you try to get your will-power to work on my body there is no "habit" to help you, and you become like the babe a few hours old, whose will has not yet learned how to control the lifting of a finger or the turning of an eye.

BELIEVING TOO MUCH.

In the light of such facts as these, we can now see that the Spiritualist has been believing a great deal too much about the extent of spirit power. He has been calling on "dear spirits" to do this, that and the other, in or through his body, when even his own spirit had to wait for long practice. The lesson of such a fact is that most of the phenomena on which modern Spiritualism prides itself must be the action of the spirit of the mortal, because no other has learned by long practice how to get into harmony with the particular self-intelligent machine we call "the body." The only exception is in the case of the guide or control of the medium who has taken the pains and time, which we call the developing process, to evolve the "habit" by which the nerve responds to his thought.

WORKING PARTNERS.

We have thus seen that the basis for a really scientific Spiritualism must be the knowledge that this world in which we are now living is a world of spirits, each with a more or less limited control of the self-intelligent machine he calls his body, and which control is based upon long practice. And we learn by observation that it is only to a very limited extent that it is possible for one spirit to operate the ma-

chine belonging to another. The relation of every spirit to his mortal form seems to be that of a firm. Instead of the firm name being "Smith & Jones," it is usually "Spirit, Mortal & Co." The Company consisting of such spirit or spirits as may by practice have qualified themselves for admission as working partners. The firm as a whole becomes accountable for the actions of the firm, but, as with Smith & Jones, the individual members may practice virtue or vice, for which the firm has no direct moral responsibility. But the laws governing spirit intercourse with spirit, by which these spirit partners have their relation to each other and to outside spirits, are very different from the laws by which spirit operates upon body; and herein lie vast fields of undreamed-of possibilities.

MIRACLES.

It is herein, for instance, we can see the true explanation of the so-called miracles of healing upon which the various religions of the world have been founded, and the clutch of a hungry priesthood fastened upon humanity. Spirit acts upon spirit by what we may call "suggestion." Here lies a body-machine in a state of sickness. In other words, the harmony between the self-intelligent machine and its controlling spirit is for the time lost and destroyed. The controlling member of the firm has exhausted his knowledge and lost his power. He receives a suggestion from a wiser and more experienced spirit than himself. He at once acts upon it. Harmony is restored, what we call disease disappears, and the relation between the partners, which we call health, is re-established. An ignorant world shouts "miracle." A society is formed; a temple is built; a priesthood evolved to the glory of God and the curse of man. As a matter of fact, the spirit member of the earth-firm has been able by long practice, when wisely directed, to produce a certain effect which even an archangel friend could not have done directly. And it thus happens that our scientific friends have been teaching a grand truth when they have demanded that we recognize the force of "suggestion," although they themselves have failed to see what that means and implies.

It would be tedious to carry this thought into all the fields of phenomena, but it is well for us to keep in mind, as a scientific fact, that direct communication with the Spirit-world, except through the spirit of the mortal or a long-acquainted control, must necessarily be extremely rare. We will thus have a good starting-point for a "Common-Sense Spiritualism" that will command the respect of the world. In other words, we must draw the line between what we believe and what we know if we aspire to be level-headed Spiritualists.

CHARLES DAWBARN.

San Leandro, Cal.

A DREAM.

I stood at the foot of a high mountain, And down the mountain's side came a maiden Dressed in a silver robe, That sparkled and shone as with the fire of a thousand suns; Her face was such as no man could describe, For oh, the wondrous beauty of it! As I gazed with wonder-upon her, She smiled, And then my heart seemed to burn within me, And a mad love filled my soul. A great fear came upon me, And, tremblingly, I fell upon my knees, Hiding my face. She placed her hand upon my head And bade me arise: And as I obeyed, all the earth seemed to rock and sway, And I was drunk with love. Raising mine eyes, I cried: "Oh, wondrous being, who art thou?" She clasped my hands and said: "Mortal man, my name is Love; I know thy wish—'tis to behold thy twin soul."

And that other part of myself, That I bowed my head in assent, She said: "Then, come, Thro' a valley she guided me— Thro' a valley where I saw the bones of dead men lying. Passing from this, We came to a fountain, Whose waters shone and sparkled, Seeming to murmur strange words. Leading me to the fountain, Love said: "Drink!"

And even as I drank, a strange thing happened, For I seemed to pass from the seen to the unseen; I heard a burst of music from the fountain, And the music was Love, Love, Love; The leaves rustled low, The birds sang love, All, all was love. Filled with wonder, I turned to my guide; Whose waters shone and sparkled, 'Twas the land of love; And now once more, drink, Again I drank of the golden waters, And lo! the valley was filled with spirits; Multitudes upon multitudes, They passed and passed again; "These are souls who wait to be born into earth-life," And ever as they passed, I saw that some were men, And some were women; Some walked together— Men and women, And some wandered alone. And Love said: "All were created twin souls, male and female; And tho' some be separated each from the other, Yet must they be finally united, For so God hath decreed. Some you see walking alone; These are those whose soul-mates have gone on before, And they wait their time to be born, Hoping in that way to find the one whom they have lost."

Then one fair soul saw I walking alone, And coming before me she stopped; And as I looked into her eyes— Ah, God! Again that rush of love that seemed to overpower me. Then the fair young soul took my hand And said: "My soul's mate, hast thou come to be born again? I am lonely and have waited for thee these many thousand days. And I was dumb and could not speak. Then the spirit of Love said: 'This is thy twin soul before ever she had been born into earth-life; For I show you the things of long ago; Thou wast long before her, And she was left all alone; Ye did both live upon the earth many times. And yet did never know each the other; But the time now is when ye shall meet. And Love. For now do ye both live upon the earth for the last time. And because thou hast believed In this great boon granted thee Of seeing thy soul's mate. Mark her well, for the time has come for the return, And she waits on earth for thee.' And once again I looked, And once again my soul's mate smiled; The air was filled with music, And the sunlight played upon the golden waters; And the waters murmured Love, Love, Love. I pressed my lips upon my twin soul's brow, And sank senseless upon the earth. I awoke, And ringing in my ears was the sound of the waters, And burning in my heart was an unquenchable love; And before mine eyes came the face of my soul's mate, And that face was one I knew. JOHN H. MARVIN.

PHENOMENAL.

Thrilling Tale Told by the "Mendocino Cattle King."

Owes His Life to a Prescription From His Deceased Mother.

HOW HE ESCAPED WOODMAN—MARVELOUS STORY OF THE BANCHER KING'S CONVERSION TO THE SPIRITUALIST CULT.

George E. White, the "Mendocino Cattle King," has been converted to the doctrines of Spiritualism, and is now a strong advocate of the cult.

"Do you know," he said cautiously, bending forward so as not to be overheard by certain hangers-on, "that they are all around us in the air now? One just tapped me on the back of the head—that is the way they usually manifest themselves."

"How was I converted to a belief in Spiritualism? Well, now, that is a rather long story, but I will try to abridge it all I can. I before I finish you may think me crazy, but just let me whisper a word in your ear—it was only a few years ago that I was as skeptical as you and pool-poohed the idea myself."

"As I said, it was only a few years ago that I lay flat on my back in Oakland, and the doctors had given me word that I waited to procure my ticket across the River Jordan. I was mightily scared, but, finally resolved that I would make a test of Spiritualism and see if there was anything in it."

"So I called a medium and she went into a trance. In a short while the spirits of my mother and my first wife appeared to me. My mother sorrowfully laid her hand upon my fevered brow and said:

"Oh, my son, I am distracted to find you in such a condition." "Tell me, dear mother," I said, "whether I am going to die?" "That is beyond my ken," was her answer, "but we will do all we can for you." Then they made out a prescription, which was left me.

"Well, sir," said the cattle king excitedly, "you might not believe it, but I took that medicine and was well in a very short time. From that day to this my faith has been growing stronger every day."

"Oh! you want to know if I have received any communication from the Spirit-land in regard to the recent trial of Crow, Van Horn and others, in Weaverlyville, lately, do you? Well, just wait until I tell you what I want to do and then you can question me."

"Well, some time ago I went to Boston. While there the spirit of my former wife would oftentimes come and sit in my lap and we would talk over the condition of affairs terrestrial."

He was asked if the same manifestations ever occurred here in California, and replied not as to sitting in his lap. White thought spirits were as particular where they appeared as human beings, and that the spirit of his former wife evidently was better pleased with the Bostonian than the Californian climate.

"Now," he continued, "let me tell you of the seances Mrs. Whitney, a certain young lady whose name I do not know and myself have been in the habit of holding here. When Mrs. Whitney goes into a trance, she is rigid and pale as death. In fact, she is really dead, and her spirit is at work busily calling the spirits of departed persons up."

"Every day they come. There are about twenty of them in all, and they are under the guidance of a Persian magician eight feet four inches tall."

"Talk about beauty and grandeur. You just ought to see that Persian magician. It is something a man could not believe without seeing. His garment is after the Eastern or Oriental type and of the finest materials. On his head is a golden crown that emits rays bright as an arc light, and oh—the star on his breast!"

Here the Mendocino cattleman leaned back dreamily, and the look on his countenance was perfectly ecstatic.

"Just give me that cane of yours," he suddenly exclaimed, "and I will make a diagram of it."

He took the cane and drew a diagram on the floor of the star the spiritual Goliath wore on his breast. When he had finished describing it in detail he continued his story:

"As you know, I have not been in the best of health lately, and I asked

this magician what I had best do for it. Well, for some time I could not make him understand me, because he spoke in the Persian tongue, but in about four months he had mastered the English language and was able to advise me for my good. This is something really wonderful, you know, as it would take a human being about as many years to master the finesse of a foreign language.

"Since that time I go into this small room across the hall every day when it is time to take my medicine. Immediately the magician appears with his followers. Holding an empty goblet in my own hand, I grasp hold of his hand with the other. No matter how tensaciously I cling to the goblet it always dematerializes. When it is again placed in my hand it contains the potion for me to drink. I immediately feel invigorated."

The cattle king then related a marvelous instance of how he had made a wager of fifty cents with a certain lady living two miles away, that on the evening the wager was made he would obtain possession of a certain valentine she had in her possession, and would return it to her later.

"(She at once looked it in a trunk," he said, "and sat on the trunk and read a newspaper till past the hour named as the limit. A little spirit who has done me many favors—Mayflower is her name—at once set out to get the valentine."

"In a short time she returned and said that in getting it out of the trunk she would have to tear a small piece off the corner. I told her to go ahead, and soon she returned and handed it to me, with a small part of the corner torn off. This little nymph always appears to me by sitting on my shoulder, and will not converse with me unless I let her do so."

"When I went up to the woman's house, there she was sitting on the trunk. I asked her if she had the valentine, and when she looked in the trunk she almost fainted to find it gone. I then produced it, and at the sight of it she grabbed it and ran down the stairway without saying a word."

White told of a similar instance that occurred in the case of his brother, Perry White, of Virginia. Here, however, his brother remained with him, and the magician had to come in and lend Mayflower his assistance. When the article, a leather wallet, was dropped into his brother's lap, White said the effect was worse than the recent turn in politics on Boss Buckley.

"And now," he went on, "you want to know if the spirits have told me anything about the Round Valley affair, do you? Do you remember when Dan Woodman held me up in a creek and made me sign checks to the amount of \$25,000?"

"Well, Mrs. Emma Robinson and another woman came along in a buggy just in time to prevent his killing me. The spirits afterward told me that they had instigated Mrs. Robinson to do this, as they could think of no other way of saving me. Mrs. Robinson herself told me that she never could analyze the motive that caused her to go out riding that day."

"And as for this latest phase of the troubles up home, I had better not speak under the circumstances. Mrs. Whitney, however, has received a communication from the Spirit-land that Littlefield met his death at the hands of a mob."—San Francisco Call.

NOT DEAD.

Dead! the saddest word of this earth! It is not death, but—another birth. It's a greeting of friends that have gone before; It's a happy reunion on eternity's shore. It's a higher unfoldment of a better life, In a realm where heartaches are not so rife. The spirit within us continues to live! It's only the body that's left in the grave. The aching heart and the troubled brain Shall never ache nor trouble again. To die is Nature's law, so die we all. And they who live longest have but short time to wait. Our loved ones are not dead that pass through that birth; They will know us and greet us, as we pass from this earth. J. G. SMITH, M. D.

A Chance to Make Money.

I read how one of your subscribers made money selling dishwashers; I ordered one, and my lady friends were charmed, as they hate dish-washing. My brother and I commenced selling them, and have made \$1,000 after paying all expenses. I don't canvass any. Our sales are all made at home. People come or send for them. The Mound City Dish Washer is the best dish washer on the market. Our business is increasing and we are going to keep right on until we make ten thousand dollars. We sell from five to fifteen machines every day, and some days more. The dishwasher is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling dishwashers. For full particulars, address The Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success.—A READER.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$3, postpaid. For sale at this office.

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house we live in?" In the organisms we have described and their wonderful energies and motions, the tenant in occupancy has little to do: They move involuntarily as to him, and whether he sleeps or wakes they continue to perform their allotted tasks, moved by some infinite power over which the human mind exercises but little control. Where in our organism does this invisible tenant reside? The scientific world asserts that the brain is the seat of the mind, that there, within

"That dome of thought, the palace of the soul,"

the mysterious and incomprehensible ruler of our little cosmos holds his court, surrounded by his courtiers and executive officers, and that, from his throne of tissues and gray matter of the brain, he issues his commands to the vassals in the body, through the nerves of motion and sensation, and they instantly obey him.

There he sits in all the regal splendor of the human intellect. On his brow the chaplet of immortality; in his hands the attributes of genius, poetry and eloquence which he bestows on his subjects according to the capacity of each individual's personal organization. While the brain controls the voluntary acts of all animate existence, there is something that controls all the involuntary motions of the internal organism, even while the brain is asleep. The motions of the heart and lungs, and the actions of the digestive organs, the incessant labor of the lacteals and lymphatics, the contraction of the arteries and veins, all continue when the brain sleeps in the repose of midnight. There must therefore be some other energy of life than that begotten by the brain.

IMMORTALITY DEMONSTRATED.

Now, Huxley says that life is the cause of organization, and not organization the cause of life. And this must be so, for what would move matter in the process of construction but vital energy? Therefore life must have existed before organs. And if it did so exist before the body was organized, why may it not exist when the body is disorganized, and its elements dissipated in the dust and ashes of physical death? And if this is a self-evident fact, then it is demonstrated that life is immortal; but nothing more. Add to this the demonstrations of spirit phenomena that prove the continuity of our personalities, that our individual minds live after death, and is not the immortality of the soul a demonstrated fact?

Now, here is apparent the consoling influence of our religious and the demonstrated truths of its philosophy. For while science and the logic of learning proves that life itself does not depend on organized matter, but existed before organization, and it therefore is as eternal as matter itself; our phenomena clearly prove that our individual mental personalities survive the disintegration of the elements of our bodies, and therefore must, like life itself, be immortal!

FACTS, NOT FAITH.

This does not depend on hope or faith, but on facts alone. Here the creeds of theology are not taken into consideration, but the same evidence that proves our existence here is safely invoked to prove the existence of a life hereafter. As we recognize the peculiar mental personalities of our friends and acquaintances in this life, so may we recognize them if they are manifested in communications from the life to come. And this can only be so because an infinite power above the realm of matter has so ordained it, in pursuance of a purpose that existed in the mind of a creator before man was made.

EVOLUTION MODIFIED.

Professor Dana says: "For the development of man gifted with high reason and will, and thus made a power above elementary nature, there was required, as Wallace has urged, a special act of a being above that nature, whose supreme will is not only the source of natural law, but the working force of nature herself. This clearly stated, logical proposition will to some extent modify the theory of evolution that man is a lineal descendant of the lowest form of primordial life. And it is true from all the evidence of the fossiliferous rocks that ever since man was created he has been a man; never part man and part beast. If we study the fossil man of the Quaternary period, the earliest record of his existence, we always find a man just such as a man is now."

The old troglodytes, pile-villagers and bog-people, whose remains have been found buried in the various formations of a comparatively new-formed earth, had heads as large and well-formed as many now living. And in many cases the fossil type of the human cranium would compare favorably with those of the modern politician, or the pulpit advocates of creedal theology. In fact, the scientific evidence of to-day is much stronger in its proof of a distinct creation of man, than that he is a lineal descendant of the ape or any pre-existing form of life. The consensus of scientific opinion is that man has always been man, and we believe will so continue through all the endless ages of the future.

The fact is clearly proven by evidence that is conclusive that the tenants of "the house we live in" have always been the same in species, only differing in their surroundings and the consequences thereof. The early troglodytes and cave-men, though born in domiciles as lowly as was the birthplace of the Nazarene, are the same species as those "born in the purple" within the hereditary halls of human greatness.

Burns had expressed a historical as well as a physiological fact when he said: "The rank is but the guinea's stamp,

The man's the gowd for a' that."

All nature asserts the fact that man's creation was the result of the forecast of the Great Architect in the beginning, and that the theory of his descent from the ape, as claimed by some evolutionists, is a defective theory from circumstantial evidence alone, and not inductive. It is the result of speculation, and not of observation, and is unsupported by facts; although it is plausible in fancy and fable.

GULF BETWEEN MAN AND BRUTE.

While it is true that the tenant of "the house we live in" resembles in his organic structure many of the lower classes of animals, and more nearly the anthropoid apes; yet science admits and asserts that there is an enormous gulf between the most brute-like man and the most man-like brute; a chasm that has not been bridged, and from our present knowledge cannot be spanned by any structure erected upon discovered facts. The abstract power of using words or articulate sounds in themselves meaningless, and that they are not alike or even similar in all races of men, to convey ideas or thoughts, is a faculty that cannot be traced to any other animal than man. Here, then, do we find the first evidence of the existence of a human soul. And while every other species of animal constructs its lair as did its ancestors; and every variety of bird builds its nest after the same pattern, and warbles the same unvarying melody, man alone erects his habitation to suit the requirements of the place and climate in which he lives, and the conditions that surround him. All the animals below man are controlled by the laws of nature, and must suffer cold and heat unaided by inventions or mechanical devices. Not so with man, for to a great extent he conquers nature's laws, and by his own ingenuity bids defiance to tropic heat or polar cold. He conquers the wind, the sunshine, the lightning, the gravity of earth, and the innate chemical affinities of matter; and by aid of his Godlike reason, makes all these his obedient servants, as Aladdin did the genii of old, when he touched the ring or the lamp, came to do his bidding. While all other animals are alike bound and restricted by air, earth and water, man alone floats in life, delves into the earth, and makes the seas and oceans the pathway of his pleasure or profit.

These faculties of the soul are manifest in the remains and surroundings of the most primitive of our race as they are found in the rock strata or caverns of nature's indisputable record; and they separate man from the ape by an insurmountable barrier, or a chasm that apparently cannot be spanned or bridged by the advocates of evolution.

MAN'S HIGHER INSTINCTS.

The lower instincts, which tend mainly to self-preservation, are much weaker in man than in many other animals, while the desire to seek and acquire knowledge for its own sake, with an innate sense of truth, morality, right and virtue, with a belief in a communion with some spiritual being above him, are human characteristics which belong alone to man. Man not only possesses the most perfect mental and physical organization, but above this he possesses a spiritual principle, and belief in its immortality, which no other animate being possesses. And in this he is infinitely above the "ancestry" of the materialist, or the "primogenitors" of the evolutionists.

BIBLE AGNOSTICISM.

And now, in conclusion, what evidence have we that the "tenant of the house we live in" possesses an immortal soul? If the question is asked of a member of any of the Christian denominations, the answer would invariably be, "the Bible, the inspired word of God." And while they would scoff at even a suggestion of spirit phenomena, they have implicit faith in the revered word. Now, let us for a few moments refer to this evidence of man's immortality, and see what a feeble support it yields us, aside from the incidents of spirit visitation with which its pages are filled.

First, then, I call the attention of orthodox Christians to the fourth chapter of Psalms, fifth verse:

"In death there is no remembrance of thee: in the grave, who shall give thee thanks?"

Also Psalm 88, verses 10, 11 and 12: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?"

"Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction?"

"Shall thy wonders be known in the dark and thy righteousness in the land of forgetfulness?"

Now, is it not certain from these interrogatories that the good and virtuous servant of the Lord, King David, doubted the existence of a future state?

Is it not evident that he disbelieved it when he continues, in Psalm 115, verse 17: "The dead praise not the Lord, neither any that go down in silence."

Also, in Psalm 43, verse 3, where he says: "For the enemy hath persecuted my soul; he hath smitten my life to the ground; he hath made me dwell in darkness, as those that have been long dead."

Also, in Psalm 146, verses 3 and 4: "Put not your trust in princes, nor in the son of man, in whom there is no help."

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Now, was not King David a materialist, or at least an agnostic, who either disbelieved or doubted the immortality of the soul?

The whole range of materialistic

literature, or doubts of agnosticism, contains nothing more gloomy or dreary, or more despondent in contemplation of death, than these words of the much-vaunted Psalmist, "Let us eat and drink to-day, for to-morrow we die," would be a fit and final result of such misgivings of the future of our race. But let us examine a little farther into this book, which orthodox believers asserts the fact of a life beyond the grave.

Now, the much-afflicted Job, the philosopher of Uz, is often quoted as authority by both orthodox press and pulpit; let us see what his views were as to a future state.

In the seventh chapter and ninth verse Job says: "As the cloud is consumed and vanisheth away, so he that is gotten down to the grave shall come no more." Again: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not." See Job, 14th chapter, verses 10, 11 and 12. And no wonder that, in the 14th verse, the poor old man, abused as he was, in the great wager between the Lord and Satan, with his children murdered and his herds destroyed, no wonder that he should plaintively inquire: "If a man die, shall he live again?" No wonder that he should repeat his lamentations, regretting that he had been born, when even death could bring no relief to his sufferings; and in tones of agony he inquired:

"Wherefore, then, hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me. I should have been as though I had not been born; I should have been carried from the womb to the grave."

"Cease, then, and let me alone, for to a great extent he conquers nature's laws, and by his own ingenuity bids defiance to tropic heat or polar cold. He conquers the wind, the sunshine, the lightning, the gravity of earth, and the innate chemical affinities of matter; and by aid of his Godlike reason, makes all these his obedient servants, as Aladdin did the genii of old, when he touched the ring or the lamp, came to do his bidding. While all other animals are alike bound and restricted by air, earth and water, man alone floats in life, delves into the earth, and makes the seas and oceans the pathway of his pleasure or profit."

Now, let us turn to the Book of Ecclesiastes, the great preacher of the days of Biblical theology, and see if we can find any evidence of immortality in his teachings.

In the third chapter, verses 18, 19 and 20, I find the following cheerful view of man's present condition and future destiny: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them. As one dieth so dieth the other; yea, they all have one breath; so that man has no pre-eminence over a beast, for all is vanity."

"All go unto one place; all are of the dust, and all turn to dust again."

Now, to my mind, with due reverence to the great preacher of the Bible days, this is rather a "beastly view" of human life and destiny. And if it is true, I do not see where there is any cause for the assertion that all is vanity, for all is a solemn fact, and that fact is the annihilation of the human soul.

In the ninth chapter, fifth verse, the venerated reverend further says: "For the living know that they shall die, but the dead know not anything. Neither have they any more reward, for the memory of them is forgotten."

And in chapter nine, tenth verse, he says: "Whoever thy hand findeth to do, do it with all thy might; for there is no work, nor desires, nor knowledge, nor wisdom in the grave whither thou goest."

There are many like passages in the Bible that, while they may not deny in positive terms the immortality of the soul, yet the writers thereof cast doubt upon the question; when, if inspired, they must have known it was a supernatural truth; and they should and would have announced it to a listening world.

In vain do we search the Old Testament for a positive announcement that man is immortal. And aside from the repeated narratives of spirit phenomena that fill its pages, there is no evidence that man differs from the beasts that perish with the death of the body. The truth is that the belief of all the peoples of earth in a future life is founded on a belief in spirit visitation and communications. The pages of the Bible are impregnated with the spiritual theory and the facts that sustain it, as the separate leaves of the rose are impregnated with the odor that pervades its beautiful structure. From the illustrative dream of Jacob in the Genesis of the world, where he saw a ladder set upon earth reaching to heaven, and angels ascending and descending thereon, to the revelation of St. John, the whole book is filled with narratives of spirit manifestations similar to these of to-day. And the man who denies it, whether priest or layman, lets his bigotry silence his conscience; and, to put it in as mild form as a lawyer's vocabulary will permit, does not handle the truth with sufficient carelessness to meet the demands of veracity.

THE POSITIVE PROOF.

Unless it is a living truth that, under the unchanging laws of an immutable God, the spirits of the so-called dead do return to this earth with messages of friendship and love to those who remember and loved them in this life—unless this is a demonstrated fact, there is no proof of immortality, save in the longings of the human soul. Men may hope; they may have faith that it is true; yet hope may be a vain illusion and faith as baseless as the fabric of a vision. There is and can be no positive proof but that found in the phenomena of Spiritualism.

Our beautiful philosophy and religion is a God-given gift to man. It smoothes the rugged path of life to its weary travelers, soothes the pains of illness, alleviates the suffering of disease, wipes the tears from the cheeks of those who mourn, robs death of its sting and the grave of its victory.

What a glorious ending does it demonstrate to the race of men who are all but transient voyagers on a sea whose shores are the two eternities, the unrecorded past and the unknown future.

In the metaphysical license of poetic imagery, life has been well compared to an ocean off moving water, while our race are but transient bubbles floating upon its surface. The tide of human life with each of us flows and ebbs like the waters of the oceans. In youth its flow commences, and continues until middle or middle age, when the ebb sets in with the irresistible force of decaying or wasting organism, and will continue until death forever stills the moving current of our lives. From the cradle of infancy to the tomb of old age, the laws of life and death move side by side, building up and tearing down our physical forms. Growth and decay are but preëding and succeeding waves in the voyage of our existence, and we gray-headed mariners on life's restless sea; we who have passed the flow and are now drifting with the ebb towards the shoreless ocean of eternity; we who have outlived all earthly ambitions and have stood by the graves of those dearest to us on earth; to us how priceless are the facts and philosophy of our beautiful religion.

You, my venerable friends, can with me appreciate the plaintive tale sung by an unknown minstrel in a beautiful little poem with which I will close my lecture. It seems to me to be a portrait of my own life, and probably some of you who hear it will also recognize it as a delineation of your past and future.

On a summer eve, when the tide was low,

On old man sat in the golden glow,

The waves were washing the sandy stones,

And calm and sweet were their languid tones;

He looked and listened, and softly sighed,

As he heard the voice of the ebbing tide.

He had passed his threescore years and ten;

He had smiled and wept like other men,

Brother and parent, son and wife,

Had drifted o'er the sea of life

To the peaceful shore where spirits abide;

But he was left by the ebbing tide,

Left all alone with the dreamy past;

A battered hull on the shingle cast,

No more to ride on the seething main,

Nor feel the shock of the storm again;

He sat at peace by the ocean's side,

To wait the coming of Death's great tide.

That solemn tide, with its voiceless roll,

Shall bear on its waves that weary soul

To the blessed land where the angel throng

Will hail its coming with holy song,

And the home of that lonely heart shall be

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"Molator." Q. Was the wine made by Christ at the wedding feast real wine? A temperance lecturer here recently claimed that it was not.

A. This transformation of water into wine has been held for ages as one of the most astonishing miracles and evidence of the divinity of Christ. As a miracle it has value; if not a miracle, Christ was a juggler.

It was the custom to bring the best wine first and the worst last, so there would not be danger of overindulgence. Jesus did not heed this rule; he made the wine so excellent that even the host rebuked him for it. To gain applause as a wonder-worker Jesus sacrificed morality, or if he did not change the water into wine in reality, he played a sleight-of-hand trick and was a humbug. This passage in the life of Christ has not escaped the sharp criticism of skeptics, and commentators have given various explanations. The ubiquitous language will have no humbug of colored water, but declares that Jesus made the genuine article, else there was no miracle. This is an unfortunate dilemma, for admitting the heroic affirmation that it was real wine, then Jesus is placed in the unenviable light of endorsing and promoting the use of alcoholic beverages, even to excess and drunkenness. The guests had drunk already all that had been provided for, when Jesus is said to have created six vessels more, containing two or three firkins each. When the quantity thus created is considered, well, may one critic call it a waste of God-like, messianic power, and the seer sneeringly taunt him as a "wine-bibber," (taking the firm as equivalent to the "bath," a vessel of three firkins would contain twenty-two and a half gallons, and six such vessels one hundred and thirty-five gallons, or more than four barrels.) The quantity has nothing to do with the miracle as a miracle, it would be as easy to create thirty barrels as a single gallon, but it certainly has a strong bearing morally.

If the Bible be taken as authority, we have no right to explain away the force of this occurrence. It is either evidence of the divinity of Christ, or it is an unwarranted conclusion that he was the Messiah because he could change water into wine, but it has been made, and to doubt it in the past would have been to court a martyr's fate.

If the miracle be explained away as an appearance, then the conclusion then was an imposter, and the church has been forcing a lie upon the people.

The true interpretation, one which all unprejudiced minds must receive, is that the story of the wedding and the wine is at least a thousand years older than the Christian Era; and the evangelists, having heard of other gods making wine, the miracle added it to their narratives, that their hero might not be surpassed by any who had gone before him.

Marcellus. Q. Are the lives of men and the course of history affected by planetary influences? A. They exert a stronger influence at perihelion than at other times, as has been taught.

A. Any uncommon change in the position of the heavenly bodies has been taken as prophecy, and what is most strange, never of peace, prosperity and happiness, but of famine, war, pestilence and destruction. When, some eight years ago, the earth entered the usual number of the planets coincided in their perihelion, the most terrible results were predicted, and it was discouraging to see journalists, whose high calling is to teach the people, sacrifice and truth to their love of the bizarre and startling.

Many of the public mediums gave confirmatory messages, and it is to be remarked that ecstatics and trance speakers in all ages have been prone to follow the example of Jeremiah. It is the easiest method to gain attention, and as no one can successfully dispute, the prophet gains note, and is regarded with awe. Such prophecies have been vied since the advent of Modern Spiritualism, strengthened with "thus said the spirit," and their fulfillment is not in the future. There is no doubt of the ability of certain intelligences to foresee the future, drawing inferences from the past, and the effect. But the "good and thunder" prophecies which have formed the stock in trade of the wonder-mongers since Jeremiah are simply rant.

When the terrible prophecies of disaster to follow the perihelion passage of the planets was circulated, in a somewhat exhaustive article on the subject I had the following:

Now it may be said that the statement that wonderful and unusual changes occurred at the time of preceding perihelions is utterly without foundation, or that any planet has ever been demonstrated to have more decided influence at one time than another on the sun. But the planets have such influence at one time, but that it is so great as to cause mighty organic or spiritual changes, is a baseless assertion. That a passing planet may influence the earth may be quite possible, for the earth is much less in size than any of the exterior orbs, but their influence on the sun, and thus indirectly on the earth, is quite another consideration, and when we regard the insignificant size of the planets in comparison with the sun, we perceive that the cause is wholly inadequate to the effect. Besides the fact that at perihelion it is always possible for the planets to have such influence on the sun, renders the idea of their greater influence on the orb untenable.

The planets are usually balanced in their orbits around the sun, as their perihelion times of revolution are various, and rarely ever reach their perihelion, or, in other words, the nearest point in their orbit to the sun, at the same time. The reader will better understand this subject if he will remember that the planets do not revolve around the sun in circles, but in slight ellipses, and the sun is placed out of the center towards one end of the elliptic orbit. This brings the planets at one point of their revolution nearer the sun than at any other. Jupiter, the largest of the planets, revolves around the sun in eleven years, ten months and nine days, and once in that time approaches 46,894,000 miles nearer than at the other half of its long year, when instead of being 462,745,000 miles, it is 498,639,000 miles distant.

Now, the influence of Jupiter, whatever it may be, is more than that of all the rest of the planets combined, for if we take the mass of the earth as 1,000, that of Jupiter is 300,860, and that of all the remaining members of the solar system, except the sun, is only 121,243.

But when we compare the combined mass of the planets and asteroids with that of the sun, it will be seen that it

forms a very insignificant factor, for while the masses of the sun, taking the earth as 1,000, is 315,000,000, that of all the planets and asteroids is only 422,103. This proportion, expressed in popular terms, would be about that sustained by a ton to a good-sized orange.

In case of the earth, it is seen that although in perihelion it is about three millions of miles nearer the sun than in aphelion, and as this takes place every year, it certainly should have been observed to have some effect on organic beings. That none such have been observed is almost conclusive proof that no sensible influence is directly exerted.

The great size of Jupiter is urged as a more potent cause, yet this argument is superficial. True, his volume is 1,233 times that of the earth, but he is formed of lighter material, and this means proportional diminution of gravitation, or attractive influence. His density is only about one-fourth that of the earth, so that he really exceeds the earth only 301 times. Again, as every body in nature attracts every other body with a force directly as its mass and inversely as the square of its distance, the power of Jupiter is still further greatly diminished. Thus, as Jupiter is more than five times farther from the sun than the earth, it follows that its attraction is twenty-five times less, so that if the attraction of the earth for the sun be represented by 1, that of Jupiter will be only 12, notwithstanding his enormous size.

All that has been said of Jupiter holds good in regard to Saturn, only in a greater degree, for Saturn, although 700 times the volume of the earth, is only 90 times greater in mass. Its greatest distance from the sun is 920,973,000 miles, and least 823,301,000, or 49,000,000 miles more. Its mass distance, therefore, is nearly ten times greater than that of the earth. It is thus evident that although Saturn would, if placed in the earth's orbit, exert ninety times greater influence than that orb, yet at its remote bounds it exerts no more on the sun than does the earth. In this case, as in that of Jupiter, the difference in attraction between aphelion and perihelion would not be sufficient to cause any alarming changes either in the earth or in the sun. Certainly if we find no change in the earth directly referable to its own perihelion, we should not expect to find changes produced by others.

After thus disposing of the two Titans of the solar system, it is needless to mention the others, which form altogether an insignificant portion.

Why there should be any greater changes on the earth during the period of perihelion of any planet, than aphelion, is almost impossible to explain, because several centuries have passed, and nearly the same time, should let loose war and the plague.

These Millerite predictions of the "end of the world," of convulsions and misery, belong to another age than the present; to an age when the laws of nature were little understood, and a tyrant was supposed to manifest the universe for man's discomfort and his own selfish pleasure. Now, we have faith in law, the result of knowledge, and these prophecies are like those of the weather in the almanac of the quack.

Furthermore, why should the influence be for evil instead of for good? Why the disturbances caused by this slight approach to the sun should redound to the benefit of man, instead of his destruction?

There is nothing certain in these wild prophecies. They have not the least foundation in science, and whether guided by material spirits, are simply wicked in the effects they have on the credulous and ignorant.

If a pestilence is to come next year from the scowl of Jupiter, no better preparation can be made than such predictions, which, if believed, unnerve the system and make the victim ready for the slightest attack.

In 1450 more than four centuries ago, the Pope issued a bull against Italy's comet, which from the zenith to the horizon swept its direful tail of flame, shaking therefrom war, pestilence and famine, bending the knee of all Europe in agony of fear.

No one has a repetition of the same ignorance of man's relations to nature, and a catering press prostituted to feeding credulity.

Wherever the planets may be, there will be countries at war, and others where food will be wanting, and others still smitten with disease, and on the other side nations at peace, nations abounding in prosperity, and rejoicing in more than average health.

Although this was written in the very face of the prophecies, and the years fully vindicated its truthfulness, yet with the constant repetition of such experience, if a comet of unusual brilliancy should flash across the sky, a meteoric blaze in the Northern light, or its red banner across the stars, again would new Jeremiahs pour out their lamentations of wreck and ruin, and bewail that their eyes were not faucets that their tears might faster flow.

"Theologue." Q. What is the origin of evil?

A. The first conception of evil originated in an imperfect knowledge of the universe, and the personification of this imperfect knowledge is the god of evil. The attainments of a later age, by indicating its origin, demolish the dogma.

If the good deity is infinite in benevolence and power, and created everything as pleased him, he could not have created evil. Then, if evil exists, it must be the self-existent opposition conflicting with the infiniteness of the good deity. Evil is the friction of nature's activities working for external good.

As man advances, he is torn less and less by the thorns against which he is thrust by ignorance, and he realizes that in the divine life that wherein he comprehends nature and gladly does her bidding. The Evil God is an impersonation of a false conception of nature, originating in ignorance, and the doctrine that evil is the antagonist of good, a positive principle, is equally baseless.

However great the inharmoniousness observed after the time the equilibrium gained and the good flows placidly on, leaving the evil, antagonism behind. The great unifying spirit flows through all, making all one expression of perfect thought. Accepting this truth, the soul becomes emancipated from bondage to all and every dread, and walks forth in the strength of freedom, which leads continually onward to higher levels and broader views.

Ice Cream Now Made in a Minute.

I have an ice cream freezer that will freeze cream perfectly in one minute; as it is such a wonder a cream will always be around, so anyone can make from five to six dollars a day selling cream, and from ten to twenty dollars a day selling freeze cream, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and rich. I have made it so many times myself and have friends succeeding so well that I felt it my duty to let others know of the opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream, and the freezer sells itself. J. F. Casey & Co., 1143 St. Charles street, St. Louis, Mo. I will give you complete instructions and will employ you on salary if you can give them your whole time.

WM. MC.

The Cause in Minnesota.

TO THE EDITOR:—A number of weeks have passed since I wrote you last, and the time has again arrived that has been looked forward to—the opening of the Northwestern Spiritualists' Camp-meeting, which opens June 21. The superintendent of grounds has been very busy of late getting the camp in readiness for the opening day. There has been a new kitchen and restaurant built this season, with screens, etc., to make it pleasant and comfortable for the guests, and there have been a number of large flower beds made and filled with choice plants of different varieties, which are to be kept in bloom during the camp, so that there will be bright colors to mingle with the dark green of the foliage.

The outlook at the present time is that the camp will be well attended, and from the array of talent employed great good must certainly result. The only thing that will be a serious drawback will be the weather. But it looks now as if the rainy season had passed, and we would have some fine weather while upon the ground.

Mrs. Kayner worked with Dr. Dean Clarke last Sunday evening in the Masonic Temple, and we had a full house. Dr. Clarke gave a lecture upon the subject, "Spiritualism a Religion," and the first test attracted a good deal of attention, and I do not know of a time when an audience of the size that was present kept better order than upon this occasion. This next Sunday Mrs. Kayner will give a farewell lecture at the Temple, followed by tests, and we hope to reach a good many that have not had the inner conviction to look further into the matter, even when they had almost decided to have nothing more to do with the question, feeling that there was nothing to it that was of any value.

The lady of whom I wrote some time ago as being in such a critical condition that she was in danger of death, is recovering very rapidly now, and her husband is one of our firm friends. He is talking of taking his wife to Lake Minnetonka, within two or three weeks, and yet at one time while ago it did not look as though she would ever be able to get on her feet again. I was once in the lake last week, and I must say that it is one of the most beautiful breathing spots I ever saw, with bays and coves here and there, and points of land running down to the shore, covered with beautiful straight timber, a great deal of it being hard maple. There are many Spiritualists residing in the lake, and a number of the district schools, nearly all of the tax-payers are of our faith.

My next letter will be from the camp-meeting, as I have been chosen press agent by the association for this session. T. D. KAYNER.

Portland, Oregon.

TO THE EDITOR:—On last Sunday the Spiritualists of this city were favored with the presence and eloquence of H. D. Barrett, president of the N. S. A. In honor of his presence the First Spiritualist Society held an all-day meeting, to which all were invited.

At the evening meeting an intelligent and appreciative audience filled into the G. A. R. hall until few, if any, vacant seats were left. N. F. Ravlin, on behalf of the society, gave an address of welcome, after which Bishop Beale sang a solo, and was followed by Brother Barrett, who sang a solo, and then our speakers are capable of delivering, making those who did not hear him during the day sorry they did not attend the discourse because of his immediate departure from our midst. The world of spirits is a vast one, and the greatest of spirits in that they crushed the bonds of creed that were being fastened upon him in his theological training. No wonder he is to-day president of the N. S. A., and those who cast their votes for him as such have cause of rejoicing in so doing. Should he ever come this way again he will be greeted with a shout, and I fully persuaded that great good to the cause will be the result of Mr. Barrett's coming to this city.

I am anticipating an eastern trip in a few weeks. Should there be any persons or societies wishing my services as lecturer, I would be glad to hear from them. References given, if desired, have had discussions with one Infidel and one orthodox preacher and was anxious to have another go with either of them, but they had got enough. Have also challenged two other orthodox preachers, neither of whom would meet me in a discussion. I feel glad to reply to all who may correspond. Address Rev. G. C. LOVE, 324 Front street, Portland, Oregon.

Grand Lodge Camp.

The second annual session of the Grand Lodge Spiritualists' Camp Association, at Riverside Park, Grand Lodge, Mich., will commence July 19 and end August 16.

SPEAKERS AND MEDIUMS.

Mr. B. O'Dell, Mrs. Anna L. Robinson, Moses Hull, Dr. W. A. Mansfield, Mrs. Marian Carpenter, Mrs. A. E. Sheets, Mrs. Martha E. Root, Mrs. M. Russell, Mrs. T. V. Jackson, Mrs. Eva Payne Hopkins, J. Frank Baxter, Rev. G. S. Bradley, Dr. J. C. Batford, Dr. P. T. Johnson, Hon. L. V. Moulton, Lyman C. Howe, Mrs. Augusta Ferris.

The week-day program exercises will consist of conferences, reading classes, parliamentary, etc., (under direction of chairman) unless otherwise programmed. Any information desired will be willingly furnished by addressing the secretary, Russell, Grand Lodge, Mich., box 805.

New German Spiritual Magazine.

"Der Führer" (The Guide), a periodical for physical and spiritual life, the only German advocate for the interests of Spiritualism and magnetism in America, is published on the 1st and 15th of each month, and furnishes information of all spiritual events and manifestations to the German Spiritualists.

On July 1st next begins the second half year of "Der Führer." Sample copies mailed free. Send \$1.00 for six months subscription to the publisher, EMIL NEUKRUS, 1136 Seventh street, Milwaukee, Wis.

A man's life is an appendix to his heart.—South.

Joys are our wings, sorrows are our spurs.—Richter.

A blithe heart makes a blooming visage.—Scottish Proverb.

A lie must be thatched with another, or it will soon rain through.—Owen.

PHENOMENAL.

Some Excellent Results Are Quickly Attained

And the Light is Now Made to Shine.

TO THE EDITOR:—Brother Hodge, in his article in No. 34 of THE PROGRESSIVE THINKER, begins by saying: "It is always a pleasant task to make public genuine phenomena?" etc. These words have made my mind restless with thoughts of duty we owe to each other to make known as publicly as possible all phenomena that we absolutely know to be genuine? I have concluded that it is. There are so many in this misgoverned world to-day who are hungering for the truth, that I have concluded to send my notes to the kind-hearted brother who edits this ever-welcome bearer of progressive thought and truth.

Some time during March my brother and myself sat down to a little table in my room and placed our hands thereon. In a few moments both life and intelligence seemed to be imparted to it, as it tipped very strongly and answered questions readily. Questions were asked as to whether we might put slates on the table, and whether it would be of any use to do so, and a lively "yes" was given in answer. Only a couple of slates were laid, however, when my brother left the city for a season. A week or so later I called on a friend between whom and myself frequent discussions take place with regard to this wonderfully promising philosophy. Finding there another young friend who is beginning to be hungry for spiritual truths, we sat down by a small table and quickly responded to our questions. Again inquiry was made with regard to the slates, and we were given to understand that writing thereon would be given us.

Thinking that it would require a very long time to arrive at any results, we inquired if three years would be necessary for the answer. "Two years? No, One year? No. Finally, we came down to two weeks, and got a strong "yes," for answer. This short time did not give us much hope for any favorable result, yet we made a bargain with the table to sit for two weeks, two times per week and two slates at a sitting; and, to our great surprise, our writing on the slates at the third sitting.

The slates I have had for some time. I cleaned them myself and they have never been out of my keeping since I bought them. I had them tied together with stout cord around each end, and with a bit of slat between them, so that the writing could be read on the under side of the lower one, they evidently furnished their own material to write with.

On getting ready to sit down I placed the slates on the table. When seated, Mr. Lawrence Kirk (my young friend) took the slates and placed them on his lap, and, as he was placing them, he said to him as possible, thus bringing the slates directly under the top of the table. We then took a curtain and wrapped it around the legs of the table to shut out the rays from the lamp, thus forming a small-sized cabinet, and thus in a well-lighted room, was fulfilled the most remarkable and gratifying bargain that I have ever been my good fortune to participate in.

You will notice that there was no professional medium present, Mr. Herman Anderson, a comparatively new investigator, being the third party to our little circle.

At any of our many intelligent readers want a resting-place for a few days in the summer, we can recommend Sturgis as a place filling the bill. R. SPALDING.

A CHICAGOAN IN THE EAST.

Some Suggestive Thoughts Are Offered.

TO THE EDITOR:—Taking up the thread where I left it last week, our train left me wandering about the elegant and convenient railroad station at Syracuse at the ghostly hour of four o'clock a. m., Chicago time. As I sit in the station, still drowsy, I hear a group of chattering spirits saying: "If only had my bath, I'd feel dressed." Dressed in a bath is about as diaphanous a costume as could be invented, to my thinking. The idea serves to change the vibrations of tolls waiting, until the time is ready to seek the hospitable home to which an invader is a guest. Syracuse resembles Chicago in its breadth of spread, and the number of its wheelmen and women. It actually seems as if the whole town was on wheels, and everybody is interested, if not directly, through their uncles, aunts, cousins or somebody else.

My TENDER CONSCIENCE.

I have a tender conscience That measures five feet three, Whose slight reproach is worth whole tomes

Of old divinity;

Who leads me by "a still, small voice," And with a loving glance Reminds me while the lamp holds out This sinner has a chance;

Whose form is ever by my side, And at the door of sin Thrusts out a white and rounded arm And bars the way within.

No man can ever go astray Who keeps his eyes so modest eyes And keeps his self-respect.

So with a firm, unshaken front I bid old Satan flee, For I've a tender conscience That measures five feet three.

—Ladies' Home Journal.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which pertain to Spiritualism, together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it contains an encyclopedia of information on the subject. Price \$1. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of any fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would have a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

W. P. FLEON, M. D.

A GENERAL DELUGE.

CONTINUED FROM PAGE 1.

salines into earthen vessels, moulded in baskets, which they evaporated into a form which admitted of transportation; they erected an elaborate line of defense, stretching for many hundred miles to guard against the sudden interruption of enemies; they had a national religion, in which the elements were the objects of supreme adoration; temples were erected upon the platform mounds, and watch-fires lighted upon the highest summits; and in the celebration of the mysteries of their faith, human sacrifices were probably offered. Foster's Pre-historic Races of the United States, pp. 350 and 351.

(TO BE CONTINUED.)

THE FREE CHURCH OF STURGIS, MICH.

Its Thirty-Eighth Anniversary Is Celebrated.

TO THE EDITOR:—The thirty-eighth anniversary convention of the Harmonal Society of Sturgis, Mich., has just closed. This, the first free church in America, was looking at its best. The ladies arranged its tea platform with palms and flowers; its platform upon which nearly all of the prominent workers in the cause have stood. A platform which still is held sacred to the sentiment advocated by its first president, the late Hon. J. G. Waite: "Let its platform be forever free for every man and woman to stand upon to express an honest mind."

The present president, Mr. Cash Cressler, is a young business man of the town, a man of integrity, and well fitted for the place.

The speakers at this meeting were Giles B. Stebbins, of Detroit, a ripe, old man, whose voice has been heard in every State in our glorious Union, in the cause of religious and political liberty, for the past sixty years; a man whose words will be read by coming men and women when his feet tread the winding paths of the Spirit-world.

And now comes Dr. H. V. Swearington, of the Wayne, Ind., a practicing physician of that city, in the prime and vigor of manhood, raising his voice and driving his pen in defense of this glorious religion. His soul is full of sympathy with the millions of earth's children who are under the yoke of bondage to religious superstition. If you readers want a man to advocate in any field of reform, call on the Doctor and you will not be sorry afterward.

Last, but not least, comes Jennie Hagan Jackson, of Grand Rapids, who held the audience spellbound with her eloquence, and all were sorry when the time came for her to depart.

Miss Minnie Hodge, who furnished the music for the meeting, is a teacher of that divine art in this thriving city. The Sturgis people are all well-to-do; all in all it is the prettiest city I have ever in. The Harmonal Society is in a healthy condition, and we look with hope and confidence to the future usefulness in the field of reform. More especially I make mention of the work devolves on the younger members of the society.

The first crop for the most has been harvested by the great reaper of time; it is not a comfort to be thought that those goodly sheaves stand as sentinels to guard the way as we climb the steep and rugged path towards "Mt. Harmony." While I rest a few days in this pretty city, I dread the time when I must return to the bustling, hustling Chicago, where I form one of the many busy winners.

Any of our many intelligent readers want a resting-place for a few days in the summer, we can recommend Sturgis as a place filling the bill.

R. SPALDING.

THE FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-page Illustrations, with COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND THE OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST.

Designed by Watson Heston, with portrait of Designer.

The illustrations are classified as follows: 19 pages of the Bible and the Church; 10 pages of the Church and the Bible; 10 pages of the Church and the State; 10 pages of the Church and the People; 10 pages of the Church and the World; 10 pages of the Church and the Future; 10 pages of the Church and the Past; 10 pages of the Church and the Present; 10 pages of the Church and the Unknown; 10 pages of the Church and the Known; 10 pages of the Church and the Invisible; 10 pages of the Church and the Visible; 10 pages of the Church and the Eternal; 10 pages of the Church and the Temporal; 10 pages of the Church and the Spiritual; 10 pages of the Church and the Material; 10 pages of the Church and the Immaterial; 10 pages of the Church and the Immortal; 10 pages of the Church and the Mortal; 10 pages of the Church and the Divine; 10 pages of the Church and the Human; 10 pages of the Church and the Angelic; 10 pages of the Church and the Demonic; 10 pages of the Church and the Elemental; 10 pages of the Church and the Astral; 10 pages of the Church and the Etheric; 10 pages of the Church and the Mental; 10 pages of the Church and the Physical; 10 pages of the Church and the Vital; 10 pages of the Church and the Instinctive; 10 pages of the Church and the Intellectual; 10 pages of the Church and the Emotional; 10 pages of the Church and the Volitional; 10 pages of the Church and the Conscientious; 10 pages of the Church and the Moral; 10 pages of the Church and the Ethical; 10 pages of the Church and the Aesthetic; 10 pages of the Church and the Scientific; 10 pages of the Church and the Philosophical; 10 pages of the Church and the Religious; 10 pages of the Church and the Political; 10 pages of the Church and the Social; 10 pages of the Church and the Economic; 10 pages of the Church and the Legal; 10 pages of the Church and the Judicial; 10 pages of the Church and the Executive; 10 pages of the Church and the Legislative; 10 pages of the Church and the Administrative; 10 pages of the Church and the Managerial; 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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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NO. 345

IMPORTANT QUESTION.

THE HENRY SEYBERT BEQUEST, AND WHAT HAS BECOME OF IT?

An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert.

BY HON. A. B. RICHMOND.

(CONCLUSION.)

A short time after, I again visited the celebrated medium, Pierre L. O. A. Keeler, in company with a lady from Buffalo. The slates, cleaned, as usual, lay on the table in a well-lighted room. In conversation, while waiting for the phenomena, I quoted a verse from a poem that I believe was unknown to either Mr. Keeler or the lady. After I had repeated the verse, Mr. Keeler seized another slate of his own and wrote on it in a very rapid manner: "Friend Richmond, repeat that verse again." I did so, as I remembered it, when we instantly heard the pencil between the slates writing. After some time we opened the slates, and there was written the verse I had quoted, with one word changed and understood, as if calling my attention to an error in my quotation. On my return home I examined the poem as printed in a volume of the author's works, and found that I was in error, and that the correction made by the unseen intelligent force that moved the pencil was correct—a fact known to no one in the seance room. And besides this, there were a number of communications directed to the lady who was with me, on subjects and incidents only known to her, and signed by the signatures, as she asserted, of her friends who had passed away.

I will briefly state one more incident with another medium, a Mrs. Ives, which occurred at Lily Dale in August, 1894. I took with me two slates hanging together. I had used them in my office for a number of years. My name was stamped with a rubber stamp in several places on the slates, and I had cleaned them thoroughly before I visited the medium. I informed the medium that I did not care to write an interrogatory to be answered by the unseen force, but desired a phenomenon that would be unusual and a test. It was a room with the windows open, and lighted by a noon-day sun. I laid my slates on the table before the medium took a soft corner and marked the slates in diagonal lines across their surface and on the four sides of the pair, numbering them like the pages of a book. I closed the slates and laid them on the table before me, keeping my hands on them. I said to the medium: "The spirits who have passed on, tell me, please, what is the name of the man who was with me on the slates, and on it was a beautiful picture in green and gold of a sprig of daisies, and across the slate around the drawing was written a communication signed with the name of my old friend, Prof. Wm. Deuster. I did not remember his handwriting, but I did recognize his peculiar mental and characteristic mode of expression. I was not thinking of him at the time, and the medium knew nothing of our former intimacy or of the subject spoken of in the communication. Now, if the fact existed, as I knew it did, what is the logic of the phenomenon?"

I might narrate many other instances of so-called spiritual phenomena that I have witnessed at the various camps and seance-rooms, much more wonderful than those I have described; all of which are open to the investigations of the Seybert Commissioners, if they desire. Hundreds of Spiritualists are willing to testify to like experiences, and yet the ten honorable men who promised ten years ago to continue their researches as required by the Seybert bequest, and finally report on the same, are as silent as if they had dematerialized into the spiritual essence of the unseen world. And this is the case with all the members of the Seybert Commission. Do the members live? If they do, why do they not make a final report, after the developments of the last few years, have they seen their error, and are they afraid to be honest and say so? It is often true, as Hamlet says:

"Thus conscience does make cowards of us all."

When, eight years ago, I read the report of the Seybert Commissioners, I was as much prejudiced against Spiritualism as the average orthodox minister, or even the members of the Seybert Commission. I smiled at the innuendoes and "asides" of Sellers, laughed at the ancient jokes and cruel wit of the president, for I, too, was a materialist, and, as he says on the last page of their report, "I was too deeply imbued with the belief that such stuff as spirits are made of, or to be unwilling to accept a few more shadows in my sleep." I had formerly been a member of the Methodist church, but my scientific studies had led me unwillingly into the gloomy agnosticism of infidelity. I had never examined either the philosophy or phenomena of Spiritualism, and, like the Seybert Commissioners, my wisdom was based upon my ignorance. I did not even know then that John Wesley, the founder of Methodism, was a Spiritualist; that his mother was a medium, in whose presence often occurred many of the Spiritualist phenomena as manifested to-day—a fact which history clearly proves.

I read the account of Prof. Fullerton when he went to Europe on a voyage of discovery, so apparently innocently narrated on page 114 of the report, wherein he says that Prof. Zollner was insane at the time he investigated the phenomena with the medium, Dr. Blado, and that the learned German

professors who assisted him in the investigation were aged, and afflicted with defective vision and other mental and physical disabilities, etc.

I read this cruel slander, afterwards so successfully confuted by C. G. Massey, from London, who translated Zollner's words, and knew that the statements made as to the mental condition of the great German scientist were absolutely false, and who even denied an alleged interview with himself as related by Fullerton. Then I wondered why the learned emissary of the University of Pennsylvania should go to the dead to interview only the dust of the dead, and neglect to interview Prof. William Crookes, F. R. S., who was in London while Fullerton was there, and who was a contemporary with Zollner, and witnessed many similar and even more wonderful phenomena and who therefrom became an atheist.

Yes, I wondered why Fullerton should take so much pains with the memory of the dead when a living witness, eminent for his scientific attainments was within easy reach of his disinterested, inquiring mind. I continued to wonder, until in September, 1895, I received very gentlemanly letters from the president of the Seybert commissioners, informing me that Prof. Fullerton had been appointed the incumbent of the "Adam Seybert chair" in the University of Pennsylvania. Then I wondered no longer, for I remembered the inspired decree: "that man who is worthy of his hire; and they shall not muzzle the ox that treadeth out the corn."

WHAT HAS BECOME OF THE HENRY SEYBERT BEQUEST?

Is a question that the public is deeply interested in. In making the generous donation of \$60,000, Henry Seybert's main object was to enlighten the world on the subject of Spiritualism; and he made the University of Pennsylvania his trustee to carry out his intentions. No one can doubt this who reads the bequest; and the serious question is: Have the trustees of the University of Pennsylvania kept their faith with the generous dead? Nearly ten years ago they appointed a commission, who made a preliminary report, promising to continue their investigations and make their report from time to time. Making the most of the investigation, they have "condition precedent" to the enjoyment of the bequest by the university, and that it has been violated by the trustees no lawyer will doubt or deny; and now the interest of the \$60,000 is being expended in paying the salary of Prof. Fullerton, who has been appointed in a perfunctory manner, evidently to fill the supposed legal requirements of the bequest, and not to do what Henry Seybert intended or desired.

Immediately after I received the information of the appointment of Prof. Fullerton to the Seybert chair, I sent for the text-books he was using in his efforts to enlighten the world. I received them—two small books that when combined would about the size of the old-fashioned Cobb Spelling Book of my boyhood.

The title page of the first book I opened was as follows:

THE CONCEPTION OF THE INFINITE, AND THE SOLUTION OF THE MATHEMATICAL ANTIMONIES:

A Study in Psychological Analysis. BY GEORGE S. FULLERTON, A. M., B. D., Adjunct Professor of Philosophy in the University of Pennsylvania.

PHILADELPHIA: 1897.

"Adjunct professor," etc. At first I did not understand what it meant. "Adjunct to what?" I inquired. Then I remembered that it must mean "adjunct to the university," although adjunct to the interest and wishes of Henry Seybert.

I have read this work three times with pain and patience, and yet I am unable to comprehend it. The "adjunctive, disjunctive" professor is too metaphysical for my mental capacity—that is, metaphysical in the Scotchman's definition of the word. Said one Scotchman to another:

"Jamie, what do ye mane by metaphysics?"

"Dinna ye ken, mon?" I'll tell ye. It's when sin man is spakkin' and anither man is listenin'; and when the mon that is listenin' dinna ken what the mon that's spakkin' mane, and when the mon that's spakkin' dinna ken what he mane himself, that's metaphysics."

And here let me inquire of what possible consequence to mankind is any man's conception of the Infinite? It is not the "Infinite Mind of the Universe" that is being discussed in this ponderous tome of metaphysical thought, but the "Infinite" in the abstract, as "Infinite" time, "Infinite" space, etc. Now, who can conceive of the boundaries of that which is without limit? And what is Prof. Fullerton's conception to mankind? Does any man in his senses suppose that Henry Seybert ever thought of the proposition when he made his bequest? Were the sixty thousand dollars given to assist in solving this absurd conundrum?

I will give a part of a page of this book or pamphlet, for it is only a book when bound in cardboard, whilst it would be a small pamphlet if bound in appropriate yellow paper, when it would take its proper rank in the literature of the

day. But I do not complain of its brevity, for to my mind that is one of its chief virtues. Read the sample page, and try to restrain your emotions while reading it in such a way as not to be offensive to the public:

"But as a preliminary answer to the objection, I may say that the assertion that we do not know the Infinite as a whole is by no means equivalent to the assertion that we do not know the Infinite. We do not know the moon as a square, but that would scarcely prove that we have no knowledge of the moon, since the notion of squareness forms no part of a true knowledge of that object. Just as little is the quantitative conception of totality necessary to a knowledge of the Infinite."

It is not agnosticism to declare the mind unable to think that which is a nature self-contradictory to define an object as infinite, and then think it as limited; while, on the other hand, any theory which maintains that we may know as a whole that which in its very conception precludes the possibility of its being so considered, may be accused of a direct agnosticism of the intellect, a fundamental law of thought, the law of non-contradiction. The theory attacked may as a last resource avail itself of the old argument ad hominem, and remark in pointed terms that the kettle is not as black as some other vessels in the speculative kitchen.

Quantum to the other matter, so much adjunctive, disjunctive professor! Doubtless this is correct, both logically and metaphorically, if we only knew what you meant!

In reading this page, with others of the book, I am reminded of an incident of an old lady who related to me an interesting book to read; whereupon as a joke the friend loaned her Webster's Dictionary. After a few days she returned it, with thanks. Her friend asked her how she liked it; the old lady naively replied: "Well, the words and sentences are very beautiful, but I don't think much of the run of the story."

But I call my readers' attention to the closing sentence of the page. Observe its elegant phraseology. It is a common figure of speech of the "street gamins"; only its absolute vulgarity is slightly modified by an omission of a word or two. In the other pages of the book I notice no other omissions except that of original ideas. But then Voltaire said: "The use of words is to conceal our thoughts."

Prof. Fullerton also teaches logic from the Adam Seybert chair, a study taught in the higher grades of schools in the civilized world. Now, if he is competent to teach logic, which I do not doubt, he ought to go to school to himself until he learns, as I have said before, that the burden of proof is on the affirmative. Therefore, when the Seybert Commissioners assert that all so-called spiritual phenomena are false or tricks of suggestion, by the rules of logic they must prove it, and for this reason, if no other, their task is not yet finished, and they should continue their astute investigations. And when they learn how independent state-writing is done, they should publish it to the world. "Suppresso veri, suggestio falsi."

The third study taught by Prof. Fullerton is entitled "Outlines of Psychology." It is a small work of one hundred and fifty-three well-learned pages; and though I do not fully understand it, yet I like it much better than Fullerton's "Conception of the Infinite," for the reason that it is more brief in its contents.

I appeal to the candid readers of this paper, does anyone believe that the University of Pennsylvania is carrying out the desire or intentions of Henry Seybert, when he made the munificent bequest of \$60,000 for the purpose specifically mentioned therein? If not, then are they not both legally and morally derelict in performing a sacred duty to the generous dead, who cannot appeal to the courts of earth to redress his wrongs or enforce the conditions of his bequest.

If such a donation was given to the trustees of any other investigation in the land, for a specific purpose which they would neglect to see executed for ten years, would not the whole Christian world cry out against them? And would not public opinion compel them to deal honestly with the will of the dead for the benefit of the living? Ten years ago the trustees were concerned that the "Infinite," numerically weak, but the child is fast attaining the maturity of manhood, and the time will soon come when Spiritualism will assert its rights in a way that the University of Pennsylvania will be compelled to respect.

"Justice moves with leaden feet, but she strikes with an iron hand."

And now, in conclusion, again I ask the Trustees of the University of Pennsylvania: Why have they not continued the investigation of Spiritualism, in accordance with the requirements of the bequest of Henry Seybert and the promises of the Commission?

On the fourth page of the Report the commissioners say "They beg that nothing they may say may be interpreted as indicating indifference or levity." And yet every page of the report contains a covert sneer, insulting "asides" or stale jokes at the cherished religion of Henry Seybert, while the University is enjoying the benefit of his munificent gift.

On the same page they say, in speaking of the phenomena of spirit manifestations: "Who can fail to stand aside in tender reverence when crushed and bleeding hearts are seen to seek for consolation and for hope?" And echo answers, "Who indeed?" And yet the whole report is a series of insulting remarks and conclusions unworthy of Christian gentlemen in the performance of a sacred trust. From the "Infinite" joke of the president of the board, to the impudent and insulting remarks of the other members, the whole report is unworthy of the gentlemen who made it and the University which sent them out on their cruel, iconoclastic mission against the sacred images of millions of Spiritualists in the world.

The Commission starts out with fair and reasonable promises; but the readers of their report will only read a few pages when they will plainly discover that the voice is Jacob's voice, while the hand is not even disguised to resemble the hand of Esau. And now one of their number occupies the "Adam Seybert Chair" in the University, from which he enunciates his own "Conception of the Infinite," as incomprehensible to the ordinary reader as the vagaries of insanity. Not one word does he say of Modern Spiritualism, its phenomena or philosophy; but he receives his salary from the Seybert bequest while violating the very spirit of the duties it imposes upon him.

Verily the letter of the law killeth, but the spirit giveth life. Henry Seybert earnestly desired to enlighten sorrowing men and women in their bereavement as to the certainties of immortality, by demonstrative evidence. A noble purpose, worthy of a Christian philanthropist! He did not know or care that the spirit giveth life, but the letter killeth, and the spirit giveth life. Henry Seybert earnestly desired to enlighten sorrowing men and women in their bereavement as to the certainties of immortality, by demonstrative evidence. A noble purpose, worthy of a Christian philanthropist! He did not know or care that the spirit giveth life, but the letter killeth, and the spirit giveth life.

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A GENERAL DELUGE.

From a Geological Standpoint.

BY O. W. BROWN, M. D., ROCKFORD, ILL.

(CONTINUED FROM LAST WEEK.)

ARTICLE V.

In a preceding article it was stated that even scientists had claimed too brief a period for the age of the earth. A hundred thousand years leave but trifling changes on the earth's surface, when the vast whole is taken into account. A portion of a continent may be engulfed and another may emerge from the ocean; new islands may appear, or seas be drained, but the general appearance will remain the same.

The changes are not so marked or frequent now as during earlier periods, when the internal heat was greater, the surface thinner, and the rupture was more universal.

Geologists, as if fearful that a statement of the long period which has elapsed since the earth was a molten, incandescent mass, revolving on its own axis, as well as round the sun, carrying with it several satellites, all of which, save the moon, have been completely swallowed up and lost in the parent earth, are content to demonstrate the thousands of years which would be required to fill the valley of the Nile to show how vast a period would be required for the Ohio, Mississippi and Missouri, and their tributaries, to fill up an arm of the ocean from Cairo to the Gulf of Mexico; to abrade the rock of Niagara and form the mighty chasm, more than two hundred feet in depth, and seven miles in length, through which flow the waters of the great lakes on their way to the ocean; or to build up a chalk cliff nearly a third of a mile in height, as found in England, from minute shells of microscopic animals; but they neglect to tell of those illustrations which, if enumerated, no one could comprehend, probably not less than six hundred million years, during which every particle of matter, whether dust, or clay, salt, sand, pebble, boulder, or rock, mineral or vegetable, found on the earth, or deep below its surface, of which the various geological formations are composed, whether stratified or otherwise, overlying the primary rock, more than twenty miles in depth, and in which the fossil remains of bygone ages are entombed, have been wrested and torn from the elementary rock, worn down by rolling upon each other, and by the action of winds and waves and falling waters, has subsequently been deposited in the beds of oceans, to again harden into rock, giving us the sandstone and limestone formations, the coals, shales, clays and all other rocks and earths other than the quartz—the parent of them all.

The mind is overwhelmed as it contemplates the eternity of years which have preceded us, as the eternity which lies beyond! Truly it may well be said: "We stand midway between two eternities."

Puny man may seek to abridge the years, and shorten the geological ages; but the startling fact is ever before him that finite mind is incapable of fathoming infinity. He must become conscious that change, not destruction, is the fate of everything; that law, fixed and eternal, governs the minutest particles of matter as of rolling worlds.

Man lives his brief life, passes away and is succeeded by others. Another generation repeats itself. So it has always been—so it will ever be. There really was no beginning, there can be no ending.

We may render homage to a master-mind who designed all, and called all into being, or insist that all is self-existent and eternal, and we shall find the result is the same. It saves one step in the grand scale of creation. The ancients thought that the earth was a plane, and rested on pillars; that the pillars rested on a rock, and the rock on a turtle's back. But what does the turtle rest upon? The logic that there is no design without a designer, no law without a law-giver, is only a repetition of the pillar, rock, and turtle theory as regards the earth.

The skeptic of to-day meets all our arguments in regard to a first cause with the syllogism: All the works of the Creator evidence the design of a designer; no design can exist without a designer, therefore, say they, "the Creator must have had a designer." Astronomers found that the earth did not rest upon pillars; that there was no need of a rock for them to stand upon; nor a turtle's back to support the earth, so when human beings shall better understand the forces of nature, self-existent in matter, which calls worlds into being and endows them with motion and life, there will be less need for trying to comprehend that which is incomprehensible.

The law governing the mighty machinery of the world keeps all in equal poise; which causes the earthquake and the upheaval of vast mountain chains; which drains oceans and sinks continents; which fills the atmosphere with lurid flame, and startles the people with its thunder-crash; which gives rise to the winds, the waves and the tides, the heat of summer, the cold of winter, and the thousands of other incidents of well-defined law; once ascribed to the action of an "angry" God, is now well understood. As knowledge is further developed, other secrets of nature will be revealed, and the mythical causes will be further and further removed into the realms of the ignorant past.

The genuine student has no theories predicated upon early teachings. The great book of nature is wide open before him, pencilled by unerring law, and everything must be tested in the great crucibles of Reason and Truth. The dress is only consumed. The pure gold is made brighter, by every test applied to determine its genuineness.

(TO BE CONTINUED.)

In some southern localities the colored people believe that if a crow creaks an odd number of times, foul weather will follow; if even, the day will be fine.

SOUL QUESTIONS.

How Our Knowledge of Spirit-Life is Derived.

The Pioneer Medium, Mr. N. W. Koons.

TO THE EDITOR:—It has been some time since I have made any report of my investigations into the all-absorbing theme of the facts and possibilities of spirit return. And while I have not employed the "Spiritoscope" of Dr. Hare, the better to observe the trajectory of matter in the fourth dimension of space; or the "Neurograph," employed to detect and define the character of impressions perceived by the sense of touch, I have had hundreds of proofs addressed to my subjective and objective senses, that are as convincing to me as is the fact that the paper am now writing upon is white, or the ink I use is black.

It is not necessary for me to use a finger-print upon a smoothed paper in order to determine whether the impression of a hand or fingers touching my arm or head is a hand or fingers. Yet, if in connection with receiving a slap upon the face, or a squeeze upon the arm, you can see a finger-print or a hand-print upon the smoothed paper, you will not believe any less, but in a possible moment of reflective doubt, will gather a confidence that will disperse the shadows and let in the flood of light. I have already above the waves and sets you right again.

It is probable that none, or at least no new investigator, has not had at times some doubt or misgivings—not necessarily from any thought of fraud or imposture, but from the phenomena witnessed. This may be unquestionable—yet it all does seem so extraordinary; so out of the common channels of life's experience, that the old experiences, old teachings and mental trainings come in unguarded moments, and try to banish and wipe out the new and extraordinary experiences, that the new and hitherto uncultivated field has laid before the receptive faculties.

But we must not forget that all we do know and believe about the nature of the grossest matter has been made known to us through subjective and objective impressions coming from these outside sources of sensation.

I am conscious of the existence of my nearest earthly friends, from coming in contact with them. I know my child exists because I can take it on my knee, can see it running around and hear its innocent prattle. I know it is an intelligent being, because there is meaning in its words and purpose in its actions.

And again, let us contemplate our own entity. Nothing is more strange and wonderful to our conception than our own existence. How many millions of times has the thought occurred to the human mind: "Who am I? How came I? What am I here for? And what will become of me?" The mind of man does not stop here—we even find the formulation of a doubt arising from the substratum of miniature knowledge forming the nucleus of soul conceptions, that questions our own existence: Surely, I am only a dream; what appears is not; all realities merge into appearances, and appearances lapse into shadows; shadows into imagination, and imagination into nothing!

There is no limitation to the unguarded, doubtful mind. Doubt and indecision are characteristics of the meditative and critical mind. Then, no wonder we have the incredulous among us, who will not accept the evidence of their own senses, when brought face to face with spiritual phenomena.

These facts and phenomena have had no place in their minds. Here is an uncultivated field of thought and association which seems as impenetrable to the mind as the cold ether of space, and they cannot and will not accept of their own senses, when brought face to face with spiritual phenomena.

But separation is only one of the faculties of the soul; intuition and reason step in and divide up the panorama, and by comparison and deduction arrange the categories and evidence of their own senses, when brought face to face with spiritual phenomena.

Our susceptibilities to the reception of the "truth" are largely dependent upon early teaching and unwavering selfishness. Fear to part with preconceived notions often prevents man from receiving their accustomed orbits, to look at what may be found outside; and such persons are vehement in their appeals to the world to stay in the old ways and never subscribe to the new. Progression is to them a word unknown, neither do they seek to realize its meaning.

But I started out to call the attention of the Spiritual world to the mediumship of N. W. Koons, our oldest pioneer and trumpet-speaking medium. He still lives and is near 60 years of age. His health is not what we would like it to be, but he is carefully guarded by his ancient band of immortals, which is being increased in numbers through the addition of his own friends and relatives.

We have sat in many of his seances since writing about him last winter. He does not go upon the stage, neither does he hold any promiscuous or public seances. The reason for this is that his health will not permit it, but in his private room, among his own family, with a few special friends, he furnishes conditions for angel converse and materializations.

Our best manifestations are obtained when only three to five congenial persons compose the seance, and it is more satisfactory to those present, each getting more attention and direct tests than he otherwise would. I have placed the medium under strict test conditions and while thus environed have seen and handled materialized hands and arms nearly to the shoulder. I have seen a

hand and naked arm posing before my eyes, illuminated by another hand covered with phosphorus, and at the same time taken hold of it and felt it carefully as far upward as it was materialized. I have seen the trumpet in their hands; I have seen the trumpet from them, and then come and take it away from me. I have had them take palm-leaf fans and fan me vigorously when I was warm. I have had them take a violin out of my hands and carry it to the ceiling of the room, hearing it rub there, while the strings would be twanged upon, as any mortal would twang them, and then they would afterward bring it back to me. This was always done by materialized hands.

I have had them take me by the hand and shake it vigorously. I have seen faces reflected against a tambourine that was near the ceiling; and further, I have felt what seemed to be a metallic ring on a ring-finger of a materialized hand that was perfectly aglow with phosphorus, so much so that I could see my own hands and clothing; and have seen this same hand, at the same time, move across the circle to the medium and put him on the head, rub the crown, and then go to every member of the circle and fondle them in the same way.

On this particular occasion there were only four of us sitting; the night was very cold, and the hand was as cold as ice, or at least as cold as the temperature of the room. We all had on our overcoats and cloaks, and then could not keep warm. There was no possibility of any crookedness or fraud, and if you knew the parties sitting and the medium as well as I do, you could not think of fraud.

I have had the medium at my own house for a week at a time, where I have sat with him when the room was crowded full, and also when he and I and one other were all that were present; and the phenomena was the same, and even more convincing, if possible.

So I will say to Dr. Holbrook: Never fear; you no doubt can witness a materialization. It can be done as surely as spirit return is a truth.

We need more physical mediums. This phase of mediumship is more convincing to the new investigator than all others, and I think should be sought after and cultivated more. Mind-reading, psychometry, clairvoyance and other phases are now being sought into direct communion and relation with the loved ones, and enable us to drink and all our souls with their thoughts and emotions, that lead us into the bright lights and raptures of the Summerland; but they do not furnish the convincing proofs to the new investigator, as do the rap, the touch, the slap, or the materialized hand or body.

Spiritualism is not quite two years old in this vicinity; yet we number about twenty-five, who are confirmed in the knowledge, and there are many more who would like to investigate.

Fulley's Mill, Ill. J. J. F.

"LET THE HEATHEN RAGE."

And who are the heathen of this modern day?

Who tell us willfully ignorant? Who darken by counsel the heavenly ray?

Of knowledge and truth to earth sent. Must not justice be done, tho' the mercy-seal

Remaineth at its left hand?

When mercy hath no further plea that is meet, Will not justice and judgment still stand?

"All these thou hast called have wandered away Like sheep in the wilderness;"

For rich pasture of herbage have all gone astray

Whom thou wouldst in charity bless. Mammon's meadows bespangled with

And rank with incense perfume, Hath bewilder'd their senses, as erst

was foretold, Till scarce in his ranks is there room.

Only let them but offer the "first-fruits" upon

Mammon's altar, so greedy for coin, Making no legal error for the next to be done—

Then the poor man's hard labor purloin!

The lone widow's cot they may also de-

And the husbandman's dear little plat—

When cometh misfortune's embittering hour—

The hoar frost and the flames, and all that.

Why not, when their Jesus had "paid all the debt?"

They ever would owe to mankind? Insured, why should mammon's small

Because this old world would be blind. To such shrewd business ways as they have divined

Lay behind theologian's scheme; Tho' the "plan of salvation" they had in mind

Was a bold but impossible dream. Now their feet on this rock of their faith standing firm,

That each one who named God's holy name

With reverent lips—if with hearts never warm—

Should be honor'd with riches and fame!

Yet whose're dare dispute these "vain heathen's" plan,

Accursed be he evermore; Destruction be here—the widow's I mean—

And haughtily turned from their door. Till justice and mercy in one seat have met;

Then heathen like these, with blood of hearts wet,

Shall be rampant and rage as of yore. LEWIS OLIVER.

Our happiness in this world depends on the aff

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Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for extra numbers.

SATURDAY, JULY 4, 1900.

"Now Laugh."

The scientists are plotting to defeat "God's wrath," and make his cyclones inoperative as messengers of vengeance. These busybodies are not content to limit their devices for human amelioration to the wresting of the lightning from the fist of Jove, but they have determined to make his cyclones abortive. At the rate things are going only earthquakes will remain as ministers of destruction; and it is not possible by stealing his non-up-rising sun from the bowels of the earth we shall rob those powerful agents of their ability to injure? We suspect it.

Prof. H. A. Hazen, of the government weather bureau, says, "In fifty years there will not be a big town in the south-west without a tornado trap." Quoting him.

"The time has arrived when serious attention must be given to finding means of defense against these whirling storms. As the so-called cyclone belt becomes more thickly populated, disasters from this cause will grow more frequent. Already people in the heart of the country have begun to regard the question as having an important relation to their future welfare. When a menacing looking cloud is seen they are terrified, anticipating a catastrophe. My belief is that any town in that region would be rendered safe against tornadoes by a series of look-out stations, each with a line from north to south, so as to intercept a barrier on the danger side, i. e., the west side, from which the revolving storm invariably comes. This barrier would be made effective by means of a system of dynamite bombs, connected with the stations by wires. It would not be necessary to keep guard all the time, but the men appointed for the purpose would only go on duty when warning was received from the weather bureau that conditions were favorable for cyclones. On seeing a funnel cloud approaching, the operator would simply wait until it got close enough to touch off the cartridges, which would blow it to smithereens.

"What reason is there for doubting that such a method would be successful? Do we not know that waterspouts at sea are sometimes dissipated and reduced to harmless by the firing of guns from the nearest vessel? Why not do the same thing on land? A cyclone is nothing more nor less than a marine tornado. Occasionally they have been seen to run upon the land and transform themselves into cyclones. If the tornadoes were not destroyed by the dynamite explosions, it would be likely to be deprived of so much of its energy as to be rendered incapable of doing harm. The cost of maintaining these systems of defense throughout the cyclone belt would not amount in 1,000 years to the twenty million dollars which the recent calamity is said to have cost St. Louis."

A Rebuke from God.

A friend sent us a clipping from the American Baptist Flag, a sectarian paper published in St. Louis, giving an account of the St. Louis cyclone. As a specimen view taken by the average churchman of that great calamity it is noticed the editor calls the storm-cloud "God's messenger of rebuke." And then:

"The Scriptures furnish abundant proof that God controls the elements, and scourges nations and cities for their sins. For long years St. Louis has failed in many respects to enforce the law against flagrant crime. Also, God's people have been too much absorbed in worldly pleasures and the struggle for worldly gain. In this cyclone, St. Louis has been sharply reproved of the Lord and should humble herself in deep repentance and reformation. Let God's people take warning and devote more time and means to the spread of the gospel in St. Louis."

But here is a wonderful revelation in connection with this "Rebuke of God." "Church property of various denominations suffered seriously in the path of the cyclone. The Lafayette Park Methodist Church property was reported as being damaged to the amount of \$10,000, and nearly all the members of said church had their homes unroofed. The Lafayette Park Presbyterian Church house was reported damaged to the amount of ten or twelve thousand dollars."

Does the unroofing of Methodist dwellings indicate there was something transpiring within that did not meet the approbation of the heavenly Ruler; hence their demolition? If so, we hope the churches will profit by the storm and mend their morals.

The PROGRESSIVE THINKER has insisted all the time that the churches were corrupt, and that their pernicious teaching incited to crime. Here is the evidence in this St. Louis cyclone, confessed by a church organ; but, distressing fact, the innocent suffered with the guilty. All the saloons were passed, while church structures of every denomination were rolled together in a common ruin! If the doings of Providence is to be continued in this manner, may it not become necessary for the civil authorities to take action and prohibit the building of churches in a city to save the people from disaster?

All power appears only in transition. —Norvalis.

Half our knowledge we must snatch, not take. —Pope.

Give up no science entirely, for science is but one. —Seneca.

Old and New Teaching.

When God created the earth and made the firmament, the Bible says, he divided the waters which were above the firmament from those which were below, and all that region above the firmament was called Heaven. And then, when God set about to destroy the world by a deluge "the windows of heaven were opened," and for forty days he poured down the rain on the wicked world. His end accomplished, "the windows of heaven were stopped and the rain from heaven was restrained." Gen. 8:2.

Such philosophy and the process by which rains are produced religionists want to teach in the public schools. The clergy, to aid the project, are exhausting all their energies to make this bed rock of their philosophy national law by engraving the Bible into the Constitution.

Reposing full trust in this Bible narration, and believing God can make it rain at will, basing their faith on his changing his purposes in answer to prayer, with the additional assurance from his alleged son, "Whatever ye shall ask in my name that I will do," Matt. 14:13, the preachers of Georgia but a few days ago were marshaling their hosts to beseege heaven for rain, as Coxey attempted with his tattered demagogues to beseege Congress awhile ago for silver. On account of the text quoted and many similar ones, aided by the assurances of success by the clergy, prayers are always on tap for rain in periods of prolonged drought.

Modern science has taught the facts in regard to rain. Some two-thirds of the surface of the globe is covered by oceans, seas, lakes, rivers, etc. Their entire surface exhales as does every leaf, and flower, and blossom, and every foot of earth, a mist or vapor, mostly invisible to the human eye. This vapor floats in the air, collects in clouds, is driven by the winds to distant regions, comes in contact with cold and adverse currents, the minute globules unite, and being heavier than the air it is precipitated to the earth in the form of rain, unless congealed by frozen currents into hail or snow. The higher the temperature the greater the exhalation from the earth, and of course the larger the rainfall. Its precipitation, like the currents of wind, are obedient to fixed and eternal law, which God himself cannot alter without a change of his character. So well known is that law the meteorological agents of government predict from day to day, frequently several days in advance, as do the astronomers the eclipses, approaching windstorms and rainfall.

It was not until 1784 that the true theory of rain was fully known. Until then the church had taught and the people believed without much questioning, the Bible teaching; but in that year Dr. James Hutton, of Edinburgh, in his "Theory of the Earth," not only opened the way to geologic knowledge, but he propounded the true theory of rain. Priests literally howled, and attempted to suppress the learned Doctor's teaching. A little later Prof. Playfair came to the rescue of science, and the truth was established. This was a fatal blow to priestcraft. It defeated one of their most successful methods of showing their influence with the heavenly powers, wherein they assembled the masses and prayed for rain when favorable signs indicated an approaching raincloud. The truth being taught in the public schools to the prejudice of the demagogical clergy, with the hope of keeping youth in ignorance and regaining lost power, the priests are cursing the age with their parochial schools, while Protestants are trying to reinstate the false teachings of the Bible and use it for a text-book to the end that nature's methods of governing the world may be unknown.

"The inspired writer, ignorant of the causes of the rising mist, calls it 'The Spirit of God moving upon the face of the waters.' See Gen. 1:2.

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Antiquity of Man.

"At Ventnor, Isle of Wight [in the British Channel], the skeletons of three human beings were found imbedded in chalk cliffs near the railway station. They belonged to an early British period."

The chalk cliffs in which these skeletons were imbedded are mostly composed of minute shells of animalcules having their home at the bottom of a deep sea, outside the reach of land currents. In the south of England their united strata are said by Sir Charles Lyell to equal 1,000 feet in thickness. After the long ages when these deposits were laid down, they were uplifted with the bed of the ocean on which they rested, by some mighty convulsion, and for another long period which antedates human knowledge, they have towered as cliffs, to the amazement of those in modern times who have learned the process of their formation.

Human skeletons imbedded in these marine deposits assure the geologists that man was contemporary with their formation. These human bodies had sunk to the bottom of a quiet sea, were covered by these microscopic shells, how deep is not stated, after which the upheaval, the cliffs, marking the landscape of bonny England, were born. Don't talk of thousands of years for the accomplishment of events, where millions are necessary to produce all the astonishing results.

Christian and Infidel.

The Mayor of St. Louis received the following message, which tells its own story:

"Saratoga, N. Y., May 20.—The Presbyterian General Assembly tenders deep sympathy and earnest prayers in view of the calamity which has overtaken your community."

"JOHN N. WITHROW, Moderator."

The theatrical actor, destitute of religion, sent the following:

"London, May 28.—Have mailed you \$1,000. Dearest sympathy in your calamity. HENRY IRVING."

Col. Robert G. Ingersoll sent his check to the mayor of East St. Louis for \$100, and received prompt acknowledgment of his safe arrival.

The Presbyterians are probably still praying the Lord not to do it again.

An Ever-Widening Circle.

An old newspaper publisher to whom we recently communicated the accurate circulation of THE PROGRESSIVE THINKER, wrote:

"Man-oh-my, what are you talking about when you claim only 40,000 readers for your paper? You have more than double that number, if the usual estimate of publishers is worth anything."

Our friend then goes on to state facts coming under his own observation which more than sustains his estimate of 80,000 readers—in truth, would place it above 100,000.

We know the paper is a great power for good as an educator, and its influence is not equalled. Each convert to its theories becomes an educator in turn, and the circle is ever-widening.

Intruding Bore.

It is proposed to hold religious services from this time forth during the summer on whaleback steamers, while making Sunday excursion trips from this port to Milwaukee. So soon as it shall become known that religious cranks are permitted to hold such exercises on shipboard, parties will find other routes of travel for their Sunday outings, else patronize lines not religiously affiliated. The laboring man, the clerks in stores, and the commercial men, wearied with a week of toil, take these excursions to escape the monotony of their daily religious instruction and priestly dictation.

A Prominent Medium Passed on.

Mrs. Clara Robinson, wife of John R. Robinson, passed to spirit-life June 17, at No. 210 Thirty-third street. Mrs. Robinson was a most estimable lady, and an excellent medium. She has left her spiritual impress for good on a large circle of friends and acquaintances. She and her good husband were prominent workers in the cause here in early days, and they were instrumental in doing a vast amount of good.

In His Dotage.

Gladstone proposes a union between the Catholic and Protestant churches. Shades of John Rogers, of Latimer, of Cranmer, of Bilney, and of all the millions of lives sacrificed by popery, can your ashes repose undisturbed when such a shameful proposition is made by a distinguished political leader? The whilom "grand old man" is far advanced in his dotage.

Few, But Worth Saving.

The Chicago minister who found that he had only fifteen persons in his congregation the other night, says the Boston Globe, sent them home without a sermon. Bob Ingersoll never had such an experience as that in all his life of lecturing. It may surprise Bob, too, that the minister didn't think the fifteen present were worth saving.

Hon. A. B. Richmond.

In his article on the "Seybert Bequest," Mr. Richmond furnishes some valuable information, which will be read everywhere with great interest.

Peaceful Release.

As we go to press the tidings reach us of the passing on to higher life of W. W. Chandler, at his residence, on Oak-wood avenue, at 10 o'clock, last Saturday morning. Services were conducted by Mrs. Cora L. V. Richmond, of whose church Mr. Chandler was a devoted member. A brief sketch of Mr. Chandler will appear next week.

Greatness is like a laced coat from Mommoth street, which fortune lends us for a day to wear; to-morrow puts it on another's back. —Felding.

That which history can best give is the enthusiasm which it raises in our hearts. —Goethe.

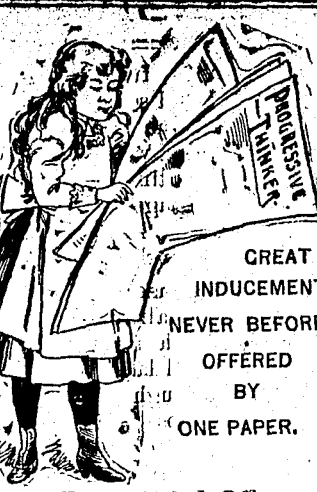
Life, like the water of the sea, freshens only when it ascends towards heaven. —Richter.

Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing. —Mrs. L. M. Child.

The misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity. —Addison.

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom. —Chesterfield.

Beauty is no local deity, like the Greek and Roman gods, but omnipresent. —Bartol.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out THE Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousands of copies of THE Encyclopedia of Death have been sold, and the great mass of Spiritualists have been led in its praise. The good it has done in modifying the views of people in regard to the change called death, has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers will send us new three months' subscription with his own subscription (extending it not less than six months), can each have a copy of the book.

As the demand for this volume of the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentalities, and THE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

WHAT ROMISH SPIRITS ARE DOING.

"Leave Your Money to the Catholic Church."

Quietly reposing on my couch at midnight about a year ago, pleasantly revolving in my mind, the spiritual world and the lovely home I was soon to enjoy over there, my attention was suddenly attracted to the spirit of a Catholic priest who stood at my bedside robed in clerical attire. I was as wide awake as I ever was in my life. I was not frightened or disturbed in the least by his presence, for often in my clairvoyant vision I see spirits walking about in my room. He had a pleasant face and seemed as solid as a mortal. He said to me in a firm and decided voice:

"Leave your money to the Catholic Church."

He remained long enough to hear my reply, which was couched in courteous but firm language. I said:

"My dear sir, I am not a Catholic, and therefore I must decline to accede to your request," and instantly the spirit vanished.

The priest was evidently conscious of the fact that I have no wife or children in this life, to whom to leave my estate, and this evidently was the reason he approached me. In the manner he did this is evidence to me that Catholic spirits are laboring to advance the material interest of their church in this life.

I have been a believer in our beautiful philosophy for twenty-five years; have written and lectured on the phases of mediumship, from materialization down; have been a careful and thorough student in all that pertains to the higher life; and in conclusion I will say that I never knew what real happiness was until I became a Spiritualist.

J. G. PATTON.

ARE THOUGHTS THINGS?

A Short Lesson in English Grammar.

TO THE EDITOR:—Who that reads the well-filled pages of THE PROGRESSIVE THINKER from week to week can fail to observe the forward advance? Much of the force that produces this onward movement is the different phases of the resultant of various opinions.

Some speak of thoughts as things. I am inclined to think that they who speak thus are hardly stopping to analyze thought. I think it will not be denied that the gray matter of the brain is the instrument of thought. If we conceive of a state of matter for this portion of the brain (as such) we are considering a case of the absence of thought. Let thought commence and it manifests itself by vibration. If the free end of an elastic spring is struck, vibration is at once initiated and a sonorous sound may result. The sound may be compared to thought, which is generated by a like molecular agitation. Neither the sound produced in the one case, nor the thought in the other, can be called things.

I noticed that someone some weeks ago spoke of the astronomer Proctor as having declared in his lifetime that the planets are uninhabited. Such blunders ought not to be left intact. Proctor took the very reverse of that position. Among his various works see "Mars" in "Other Worlds Than Ours."

Why are so many writers attempting to imitate the cockney by using "an" before "th" sounds? There is not a scrap of authority for this. Nature will teach, as do our English grammars, that the article "an" harmonizes only with vowel sounds, while "a" naturally coalesces with consonant sounds. If we say he is "an" human hog, the rhythmic action of the organs of speech is unbroken; with "a" the very reverse is true. "An union" is equally as erroneous.

A similar rule of euphony is found in the Greek.

After sickness of any kind, complete and speedy recovery is insured by the use of Ayer's Sarsaparilla. It expels all disease germs which may be lurking in the system, and restores tone and efficiency to every organ of the body. It is the best summer medicine.

GRIFFEN VS. PEEBLES.

POTENT THOUGHTS.

Roman Catholics as Citizens.

Prominent Features of the Catholic Church Pointed Out.

IT IS WELL TO KEEP A WATCHFUL EYE ON THE "RED DRAGON" OF ROME UNTIL SHE SHALL HAVE GIVEN CRUCIAL EVIDENCE OF REFORM; OR, BETTER STILL, CRUMBLE TO EVERLASTING DECEAY.

TO THE EDITOR:—The "Pen Flashes" of Dr. Peebles in No. 343 of THE PROGRESSIVE THINKER are, as usual, replete with brilliant thoughts, good sense, wit and satire; and on most if not all points relating to the phenomena and philosophy of Spiritualism I find myself in full accord with the doctor, and now also, as he himself declares, it seems that we are substantially agreed as to the perniciousness of Roman Catholicism, viewed in the light of advancing civilization. Indeed, the good doctor most graciously forgives me, grants me complete absolution, as it were, for all past, and proffers a plenary indulgence for all future "sins" which I may have committed or shall hereafter commit (in writing) "against the poor Catholics," for all of which I am daily grateful.

Being free, then, to "indulge" without fear of purgatory in this world or the next, yet with some doubts as to my status in the "peanut producing belt" or "nut-cracking synod," I venture to offer a few comments with reference to the Roman Catholic citizen and his relation to his country.

I notice that Dr. Peebles thinks that Catholics who pay taxes for the support of government, and who are law-abiding citizens, ought not, under our constitution and laws, to be discriminated against in rights and privileges of citizenship, chiefly in the matter of civil service. Of course Catholics nor anarchists nor any other class of persons could own property long without paying taxes, nor would they be allowed long to run at large unless they obeyed the laws. Hence there would not appear primarily to be much patriotism in the performance of those two functions. Undoubtedly it is wise to leave unmolested the lawless and treacherous elements in the country so long as they remain inactive, but also it would seem prudent to be on guard with reference to those elements and to so manage and manipulate public affairs and popular sentiment that such elements may never gain the ascendancy.

There are probably some ten million Roman Catholics in this country. They are distributed and mingled among and with the heterogeneous mass of population of the land. Left to themselves without the middle-class interference of foreign-born, foreign-educated (for the most part) and oath-bound leaders, whose aim and purpose is the subjugation, both spiritually and temporally, of all mankind to one despotic, infallible ruler, I make no doubt that the Roman Catholic citizen of the United States would, without great exception, be as loyal and faithful to the government and laws as his education would prompt; but the Catholic citizen never has been and never can be—so long as he makes pretensions to being a Catholic—left alone to work out his own destiny as other citizens and members of the commonwealth. He is constantly at war with himself. He knows he must obey the laws of the land and he sees it to his interest that he should do so; he is told by the priest that he must obey the commands of his church or suffer the torments of purgatory and hell. If he is superstitious and believes the priest he obeys the priest. If he is intelligent, cowardly and unmanly as the act may be, he is false to his citizenship; but in this latter alternative he is no doubt justified in the minds of the fair-minded on the plea that his Catholic obligation is more honored in the breach than in its observance.

Henry Charles Lea, one of the ablest scholars of America, in an article entitled "The Keynote of Rome," printed in the Forum of February, 1890, commenting upon the Catholic oath, remarks as follows:

"The oath embodied in the Catholic profession of faith is not as sensational as that taken by the prophets in the Endowment House at Salt Lake City, which recently has been judicially decided to render those who take it incapable of naturalization, but is none the less binding on the conscience of the sincere believer."

"I acknowledge the Holy Catholic and Apostolic Church as the mother and mistress of all churches; and I pledge and swear true obedience to the Roman Pontiff, and Vicar of Jesus Christ, prince of the Apostles." (Ref. to Acts and Decrees of the Third Baltimore Council, page 53, 1886.)

"In this it will be observed," adds Mr. Lea, "there are no reserves; no exception is made of allegiance to the State, and in the wide field of conflicting sovereignty the duty to obey the Pope is absolute over the duty to obey the laws."

In regard to the rights claimed by the infallible Church of Rome and the duties it lays upon its subjects, the same cogent writer has this to say:

"It is the misfortune of an infallible church that it can confess no errors. Whatever it has once formally claimed becomes its inescapable right, which it cannot abandon without being recreant to the trust divinely

confided to it. Circumstances, such as the triumph of the ungodly, may for a time render it unable to enforce its rights, but they still exist and are binding on the consciences of the faithful. Pius IX. was careful to announce that no concession of principle had been or would be made on account of the altered condition of the modern world, when, in the Syllabus of December, 1864 (Sec. 22), he condemned as an error the assertion that the popes had ever exceeded the limits of their authority or had usurped the rights of princes. Not content with this, he condemned as another error the proposition (Sec. 80) that the Roman pontiff can and ought to reconcile himself with progress, liberalism, and modern civilization—a declaration that recently found an unexpected echo on this side of the Atlantic in Cardinal Gibbons' unduly harsh and unbecomingly arrogant harangue on the occasion of the monument dedicated to Giordano Bruno.

"Thus the papacy of to-day is not simply a spiritual power, but possesses, according to the received doctrines of the church, an indefinite jurisdiction over temporal affairs throughout Christendom, which can be enforced at pleasure. It is a political force, and as a political force it must be treated when considered in its relations with our institutions. But the Pope is more than a mere political sovereign. Not only has he the right to intervene in the domestic concerns of any nation, and to abrogate its laws when he considers that the interests of the church are at stake, but all citizens owe to him obedience in whatever he may command."

It is because Catholicism is a political force—made such by its hierarchy and its fundamental doctrines—that the attack on it in a political way is justifiable. It has long been in the arena of politics as an element of power, bidding for and receiving the allegiance of politicians and political parties; and if there has arisen, or is to arise, an antagonizing political element, whose motto shall be "No Catholics in office," the Catholics have none but themselves to blame. An ardent Democrat of Chicago, who had for fifteen years labored in the interest of his party, told me some two years ago that the Democratic party was under the complete control of the Romanists; that if a Democrat who happened not to be of that religious persuasion was mentioned in their convention for any office, his name was hooted down with the cry of "A. P. A.," and, said he, "there is no chance for a good American citizen in my party; I am too good a Democrat on principle to join the Republican party; there is but one thing left for me to do, and that is to join the A. P. A. and do all in my power to down the Catholic Church in politics."

So it has come about that thousands upon thousands of men, whose first allegiance is to their country and its laws, have for the last seven or eight years been banding themselves together regardless of political faiths or religious creeds (excepting only Catholics to their oaths of first allegiance to their foreign master), until their number, as I am told, amounts into the millions, and all for the purpose of thwarting the efforts of the Romish hierarchy to place the land of the brave and home of the free under the political domination of the Pope of Rome.

Father Chiniquy said the Catholic Bishop of Montreal proposed to him when a priest in Canada, to come to the United States as a missionary to help carry out the plan which the hierarchy had for turning this country over to the government of the Pope. Said the bishop to Chiniquy: "We have called you, Father Chiniquy, because of your eloquence and efficiency as a worker; we want you to go to the United States, we want you to write letters to the French-speaking Catholics of Europe and induce them to come over and settle in the broad prairies of Illinois and the West; the faithful Irish we will mass in the cities, and in a short time the United States will belong to the Pope."

Father Chiniquy said that he undertook the mission, and established sixteen Catholic settlements in Illinois, and in all succeeded in getting 40,000 French-speaking Catholics into the United States, with the end in view proposed by the Montreal bishop. Then a light flashed upon him one morning and he saw that he was engaged in a most unwholly and wicked work. He immediately turned about, and said the old man in a lecture delivered in Chicago a few years ago: "While I was the means of bringing to this country, for the purpose of destroying your liberties, 40,000 soldiers of Rome, I am happy in the consciousness that I have, since the light dawned upon me, turned 70,000 souls away from the creed and superstitions of that church."

The faithful Irish have about captured our large cities, and foreign immigration of Catholic French Canadian, Italian, Bohemian, Pole, Austrian, and what-not, and last but not least, the parochial school, have been the means which the Romish hierarchy within recent years has industriously employed in their endeavor to make successful their plan to first Romanize the population, and then, when they should have obtained the majority of suffrages, to Romanize the civil government.

But they cannot succeed. The fates are against them. The A. P. A. sentiment and idea are getting too strong, and people are becoming better informed as to the intentions of priest and Jesuit; the Catholics themselves

cannot be depended upon to do the bidding of their clerical masters; the Western World is too rife with the spirit of individualism and progress; but lest the danger be not wholly past may it not be well to keep a watchful eye upon the ancient foe of human progress and the great "enemy of mankind," the "Red Dragon of Rome," until she shall give crucial evidence of reform, or better still, crumble to everlasting decay?

A. M. GRIFFEN.

ONSET, MASS.

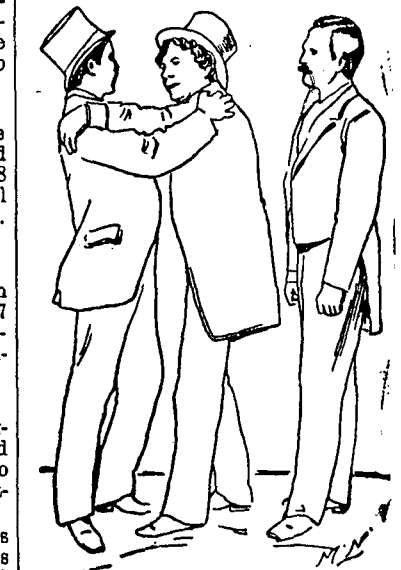
Letter from W. H. Bach.

Onset has what is called its "opening" each summer. This is a day some two or three weeks before the beginning of camp, and is to invite the attention of the people to the fact that the camp and engaging rooms, and otherwise preparing for their summer visit. In order that the trip may be made as enjoyable as possible, the best of talent is engaged for the day and a feast

Mrs. Alfred Bailey writes from Yachquina City, Ore.: "My husband has been a medium for over twenty years and has never been under control; he sees people and talks with them in the spirit, and what seems strange is that he sees them in the body, when away from him: He has seen me a good many times when I was away from home and has told me things that have occurred to me when away. Once I took my little

1 ounce. Price 20 cents.

11-11-68





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

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JESUS AND MUHAMMAD AS HISTORICAL CHARACTERS.

BY WM. EMMETTE COLEMAN.

IN THE PROGRESSIVE THINKER not long since was published the following by Hudson Tuttle: "Mohammed is, of all religious leaders, distinctly historic. Jesus has no historic basis outside the New Testament. There is not an authentic sentence, or even word, in the histories of his age concerning him. His birth, brief life and death are enveloped in myths borrowed from old religions, until his existence, even, becomes questionable. Not so the great prophet of the Moslems."

First, let me state that I am neither Christian nor Muhammadan, but a rationalist, non-Christian Spiritualist. In my opinion, some of the tenets of Muhammadanism are more rational and truthful than some of those of Orthodox Christianity. Jesus and Muhammad were both fallible human beings, and both taught a mixture of truth and error; and I am not a follower of either. But I am an ardent worshiper of truth, including historical truth; and taking Brother Tuttle's statements above as a text, I purpose to give, in brief, the exact facts, so far as ascertainable, as regards the historical data concerning Jesus and Muhammad.

HISTORICAL DATA.
Of course, our great source of information concerning Jesus is the New Testament. Like ancient history generally, the New Testament is more or less inaccurate, with legendary and mythical accretions; but, despite these defects, it is invaluable as a record of the public life and sayings of Jesus and of the early Christians. To a large extent it is historical, as truly historical as any ancient writing, as much so as the accounts of Muhammad, as will be duly shown. There is a science of biblical criticism, as much conducted on scientific principles as are the branches of physical science or those of philology, comparative mythology, etc. A large number of the ablest minds, many of them thorough rationalists, untrammelled by dogmatic or theological prepossessions, are the masters in this biblical science, which is sometimes called the "Higher Criticism."

RESULTS ATTAINED.
For over twenty-five years I have been a close student of biblical science or the Higher Criticism, and among the attained results of the Higher Criticism, among free, untrammelled scholars, are these: The great epistles of Paul are certainly genuine. The Gospel of John is valuable as history, the author having perverted and moulded the history and teachings of Jesus, in order to inculcate certain dogmas and theological ideas, which for the most part had been foreign to the mind of Jesus. John is an historical romance, nothing more. In the first three gospels we have much genuine history—history derived from contemporaneous sources. It is now generally held by the Higher Critics—a conclusion at which I independently arrived nearly twenty years ago—that the primary bases of the first three gospels are two separate documents. First, a collection of the teachings of Jesus, written by the apostle Matthew; and second, an account of the life of Jesus written by Mark, from information given him by the apostle Peter. Our present gospels of Matthew and Mark are not the original writings of those two apostles, but are composite works, founded on the earlier apostolic writings, with many additions, amplifications, etc., particularly in the way of myth and legend.

In addition to the original narratives of Matthew and Mark (which were necessarily largely correct and truthful, though, of course, mixed with error and inaccuracy, owing to the lapse of time since the happening of the events described), our present gospels, including that ascribed to Luke, contain many things collected from other sources: current traditions, sayings and stories, etc. But the foundation, the basis, of all three gospels was derived from Matthew and Peter, two of the companions of Jesus, who personally saw and heard much that is described and taught in these gospels. This is authentic history; and there is no valid reason to doubt the general truth of the leading incidents in the life of Jesus (aside from the miracles) and the general trend of his teaching as contained in the first three gospels. Various inaccuracies and discrepancies exist in them, as was inevitable, but the general run of the incidents and of the sayings no doubt approximates the truth—as much so as do any ancient writings.

Discarding, then, the mythical and legendary accretions, and the other manifold additions and modifications, the product of the thought of a later age foreign to the thought of Jesus and his times, we have in the residue, the work principally of Matthew and Peter, an account of the public life of Jesus of solid historical value—the testimony of eye-witnesses, and therefore more reliable than much that passes for history in ancient and modern times.

that the true apostles were those called and sent by Jesus himself and upon whom Jesus conferred the power of wonder-working, or spiritual gifts; that Jesus was the Son of God, the Messiah, the Christ, and taught the coming of the kingdom of God; that Jesus instituted the Lord's supper the night he was betrayed; that he was condemned to death by the Jews and was tried before Pontius Pilate; that he was nailed to a wooden cross and died thereon, and that he suffered resurrections without number during his execution; that the third day he rose from the dead, and was seen thereafter at various times by his disciples, and last of all by himself, Paul; and that Jesus had as a spirit manifested to him, Paul, and communicated to him various teachings.

Next we have Jewish testimony to the life of Jesus. As regards the well-known passage in Josephus about Jesus as a forger, I make no use of it. But in his Antiquities, xxi.1, is an account of the execution of James, "the brother of Jesus, who is called Christ." This is generally regarded as genuine, though a few have maintained that the words, "who is called Christ," are an interpolation. Against this view I urge the following: Jesus, that is Joshua in Hebrew, was a common name among the Jews, and Josephus describes the doings of a number of different Jesuses. To call a man the brother of Jesus, without particularizing which Jesus, would be as sensible as to call a man the brother of Jesus, without the least clue to which one of the innumerable Smiths was intended.

The passage in Josephus reads thus: "Ananus appoints a sanhedrim of judges, and bringing before it the brother of Jesus, who is called Christ, named James."—in Greek, "Kai paragonon eis auto ton adelphon Iesou (ton legomenon Christon) Iakobos." Omitting the clause which I have put in brackets, Josephus would say that Ananus brought before the sanhedrim "the brother of Jesus named James"—no explanation being given as to what Jesus is meant. It is evident that the clause in brackets is required to make the passage complete. If someone should assert that the words, "the brother of Jesus," are also interpolated, the passage, omitting these also, would say that James was brought before the judges, and as James (in Hebrew, Jacob) was a very common name, and there have been thousands of Jameses among the Jews, it is extremely unlikely that Josephus would have here written "James" and nothing else. It is seen, then, that the words regarded as a possible interpolation, or something equivalent thereto, are indispensable for the completion of the sense of the passage.

THE JEWISH TALMUD.
The Jewish Talmud consists of the teachings of the principal rabbis from a short time before the time of Jesus to a period several centuries later. Jesus is named some twenty times in the Talmud, being designated as Jesus the Nazarene, etc. The Talmud names his brother James; his disciples, Matthew, Nicodemus; his mother, Mary, and Mary Magdalene. It alludes to his crucifixion at thirty-three years of age, his supposed resurrection, his practice of sorcery, the healing in his name by his disciples, his execution by the Jews, his birth in the days of Simon, son of Hillel (the time stated in the New Testament), his mingling of heresy with the true Jewish doctrine, his proclaiming himself, at his trial and execution, to be the king of the Jews, and his execution on the Sabbath before the Passover time.

RABBI ISAAC M. WISE.
The learned rabbi, Dr. Isaac M. Wise, of Cincinnati, who has written several works on the origin of Christianity, and on Jesus, in a published letter, in 1886, said this: "The Jews never questioned the real existence of either Jesus or Peter, Paul and James, or any other of the original co-laborers in the origin of Christianity. Scholarly Israelites and learned rabbis, with the Talmud before them, never denied the existence of Jesus of Nazareth. If all the interpolations are taken from Josephus there still remains John the Baptist, and James the brother of Jesus, hence the existence of Jesus is undoubtedly true. The same is the case with the Talmud. There remains the statement of Rabbi Targum and Rabbi Eliezer ben Hyrcan. They were contemporary with the apostles, especially the latter, whose intimate connection with the apostle James [the brother of Jesus] is especially noted in the Talmud. No Jew ever did invalidate this testimony, and we know of no means in criticism to overthrow it."

TACITUS, SUETONIUS, ETC.
The Roman historian, Tacitus, states that the Emperor Nero, who reigned in apostolic times, executed many Christians, the founder of whose religion was Christ, who was put to death as a crim-

inal by Pontius Pilate, procurator of Judea, in the reign of Tiberius. Suetonius, another Roman historian, in his life of Nero, states that in Nero's reign the Christians, a race of men of a new and baneful superstition, were punished. Christianity was strongly opposed in the early centuries of the Christian era by Jews, Greeks, and Romans; but nowhere in the controversial writings of this period is there a trace of such an absurdity as that proclaimed in the nineteenth century, that Jesus and the apostles never lived, but are myths. The learned Jewish rabbi and the Gentile philosophers, Celsus, Porphyry, and the rest, all testify to the historical existence of Jesus, in their attacks on Christianity. What need of Celsus making his long and critical attacks on Christianity, if Jesus never lived? Why did he not cut the whole matter short by saying, "The man Jesus never lived; the whole thing is a myth?"

A careful search of the world's literature by me has failed to show a trace anywhere of the idea that Jesus ever lived, until the close of the eighteenth century and the beginning of the nineteenth, when a few orange gave birth to the transcendental absurdity of the mytho-zodiacal theory of religions, including the farcical conception that Jesus was the Sun in Arles and Pisces and the twelve apostles were the twelve signs of the Zodiac. As regards Jesus, we have abundance of historical evidence of his life-work—the testimony of Peter, Matthew and Paul in the New Testament; of Josephus and the Talmud, among the Jews; his people; and of the Greco-Roman historians, etc., of the next following generations.

Jesus Christ was an historic existence outside the New Testament. There are authentic sentences in the histories of his life concerning him. His brief life and death, are not so enveloped in myths from older religions that his existence becomes questionable. Rationally speaking, there is no shade of a shadow of doubt of his historical existence. There is no question about it; there can be no question, in the minds of every rational, unprejudiced, intelligent person, who carefully examines the evidence. Jesus is just as much an historical character as "the great prophet of the Moslems," Muhammad (or Mahomet), and the evidences of the latter's life-work rest upon substantially the same foundation as do those of Jesus—as I will now show.

ABOUT MUHAMMAD.

What do we know about the life of Muhammad, and whence was it derived? Here are the facts. The first source of information is the Quran (or Koran), the Bible of Islam. This is an historical or biographical work, like the gospels. It incidentally gives only glimpses of Muhammad at various times in his life. The Quran is "a miscellaneous collection of hymns, prayers, dogmas, sermons, occasional speeches, narratives, and laws, as the Quran became. At his death its detached chapters were scattered far and wide, most of it being unwritten, and existent only in the memory of his followers. The year after his death, there fell in battle the very men who knew most of the pieces of the Quran by heart. To save all that could be found, the Khalif Omar ordered the collection of all the parts that could be found. These were obtained from copies written on flat stones, pieces of leather, ribs of palm-leaves, etc., but chiefly from the memory of men—from those who had learned by heart parts of Muhammad's "revelations."

Many discrepancies were subsequently found in variant versions, which led to serious quarrels, until finally an authoritative text was established, and all the copies of all the other versions were burnt, an irreparable loss to criticism (Encyclopaedia Britannica, 9th edition, vol. xvi, pp. 604, 605; Muir's "Mahomet and Islam," vol. i, p. 237-39). Thus collected, the Quran was found to be incomplete, lacking in instruction on many important theological questions; and to remedy this, the Moslems resorted to oral tradition, alleged teachings of Muhammad, and narratives of incidents and examples in his public and private life, called Hadith. This oral tradition grew and swelled, embodying a vast mass of matter, each embodying some saying, or stating some habit or act, of the prophet. Hundreds of thousands of such traditions were handed down, orally at first, but in time committed to writing (McClintock and Strong's "Encyclopaedia Britannica," vol. vi, p. 401; Muir, l. c. pp. 237-39). Upon these two, the scattered incidental references to Muhammad in the Quran, and the heterogeneous mass of Hadith or oral tradition, is based all we know, or think we know, of Muhammad.

Our oldest sources of information about his life are the biographies of Ibn Ishak and Waki. They are based solely upon the Hadith or oral tradition. The earliest writer, Ibn Ishak, composed his biography under the Khalif Mansur, who reigned from A. D. 754 to 775. Waki's work was written the latter part of the eighth century or the beginning of the ninth century. Muhammad died A. D. 632. Therefore, the first and oldest life of Muhammad was not written until nearly 150 years after his death (Encyclopaedia Britannica, l. c. pp. 604, 605, 607, 608). Nothing like this period elapsed between the death of Jesus and the earliest written records of his life and teachings. Oral tradition played its

part also in the extant lives of Jesus, but the foundation of the gospels are the recollections of Peter and Matthew, recorded in writing during their lifetimes in the generation immediately following that of Jesus, in which generation the testimony of Paul was recorded and part of that of the Talmud. Jesus's public life was probably not more than one year in duration, while that of Muhammad lasted nearly twenty years. Hence the traditional accounts of the latter much exceed in quantity and variety of incident the accounts of Jesus.

The extreme brevity of Jesus's public ministry is the reason of the comparative paucity of detail concerning the life of Jesus which we possess. But of that very short time of activity Jesus's part, we have sufficient details to enable us to determine the general course of his life and of his teachings during the essential one year. The recollections of two of the close companions of Jesus, aided therein by the recollections of others, all eye-witnesses and hearers, committed to writing in the next generation succeeding Jesus, are certainly as reliable as are the narratives of the two biographers written 150 years after Muhammad's death, based upon the multitudinous traditions, handed down orally, emanating from "all sorts and conditions of men."

As regards authenticity, the narratives of Muhammad's life have no advantage over those of Jesus. As was to be expected, confusion and contradiction mark the various accounts of Muhammad, and many disputed points in his career engage the attention of the various present-day biographers of the prophet of Islam. See the works of Muir, Sprenger, Noldeke, Syed Ahmed, St. Hillaire, Dozy, Arnold, Boeckh, Smith, and others. The date of Muhammad's birth is not known, any more than is that of Jesus. The oldest sources disagree as to its date.

MIRACLES.

As in case of Jesus, Muhammad's followers, after his death, surrounded him with miracles and supernaturalism. "The first Mohammedans piously enwrapped their prophet with a cloud of miracles—the mythology," as Dr. Sprenger calls it, of Islam. Muhammad's miracles are told of his birth, as was that with Jesus. It is said that his mother experienced none of the pangs of childbirth. "As soon as he was born he exclaimed, 'There is no God but God, and I am his prophet.' That night the fire of Zoroaster, which had burned uninterruptedly over a thousand years, was suddenly extinguished. The world stood still, and the world fell down. Miracles attended him all through life, as with Jesus. In manhood the desert was miraculously covered with shade-trees as he wandered through it, and the rocks hailed him as the apostle of the Lord.

In the New Testament, Jesus, when asked, "whereas to work miracles, and signs, and wonders, he gave them that generation; notwithstanding, many miracles are ascribed to him. So with Muhammad; when asked, he refused to work miracles, and declared that none should be given the people. Nevertheless he is credited with many miracles—"miracles with a vengeance"—among them being the power of raising the dead to life. We are told that trees went out to meet him; a beam groaned at him; a camel complained to him; and a shoulder of mutton told him he was poisoned (McClintock and Strong, l. c. 403, 404, 405; Sale's Koran, Boston, 1877, 14, 15). The laws of nature, as the Quran and the sacred Al-Buraq, through the seven heavens, is well known. Al-Buraq had the face of a human being and the cheeks of a horse; it had eagle's wings, and spoke with a man's voice. The Angel Gabriel, who accompanied him, had 72 pairs of wings. In the third heaven was an angel with 70,000 heads, in each hand 70,000 rings, and each tongue uttered 70,000 voices at once. Muhammad saw God's face covered with 70,000 veils and the hand of God was so cold that when laid on his back it penetrated to the very marrow (Sale, l. c. 16-18). Muhammad himself gravely related the story of this journey of his the next day, and the laws of nature were so altered that a diminution of his influence for a time. Muhammad's camel performed the whole journey from Jerusalem to Mecca in four bounds, for which service it has a place in heaven (Brewer's "Phrase and Fable," 138).

In view of the facts named above, the words of Mr. Tuttle about Jesus can be applied to Muhammad. "He has no historic basis outside of the Quran and the Arabian oral tradition. There is not an authentic sentence, or even word, in the histories of his age concerning him. His birth, life and death are enveloped in myths." The accounts of his death by his followers are myths, fabrications (McClintock and Strong, l. c. 409). We know nothing of Muhammad except what his Arabian followers have told us. Not a word have we from a contemporaneous non-Arabian, non-Muhammadan source. Contemporary history says nothing about him. Aside from the little which the Quran tells us, all we have concerning him are the oral traditions of his adherents collected in a book nearly 150 years after his death.

In the case of Jesus, we have the evidence of the enemies of Jesus, the Jews, in the generations immediately succeeding that of Jesus. There is nothing like this in Muhammad's case. In view of all these considerations, in which of the two cases have we the most authentic and best attested evidence of history and of the actual facts? Beyond all reasonable doubt, Muhammad is no more an historical character than is Jesus of Nazareth. San Francisco, Cal.

Experience does take dreadfully high school wages, but he teaches like no other.—Caryle.

Whatsoever thou lovest, that become thou must. God, if God thou lovest; dust, if thou lovest dust.—Anon.

Honest men are the gentlemen of nature.—Bulwer.

A GENERAL DELUGE.

From a Geological Standpoint.

BY G. W. BROWN, M. D., ROCKFORD, ILL.

[CONCLUDED FROM LAST WEEK.]

ARTICLE VI.
The Sanscrit is probably the original of all modern European languages. It contains the roots of the Latin, Greek, Celtic, German and Slavonic. It is the ancient tongue which prevailed throughout Hindostan, and from the Gulf of Bengal to the Arabian Sea, extending to the Himalaya mountains on the north. The language has not been spoken for many thousand years. The sacred books of the Brahmins were written in it, and hence, have been preserved to modern times without alterations common to a living language. As our ancient literature has been transmitted to us through the Greek and Latin. Scholars find the original of many of our myths in the Sanscrit, the story of "William Tell" being one of them, though the scene of it is now located in Switzerland, and the occurrence is made to have transpired within a few hundred years.

We stated in a former article that the account of a general deluge was undoubtedly copied by Jewish historians—priests, Josephus tells us—from Babylonian records, while the Israelites were captives in that country. The Babylonian history, without question, was the source from which the flood of Deucalion, as well as that of Noah, was derived; but the story was older than Nineveh or Babylon; it was transmitted to them from a still older civilization; it came to those ancient people through the Sanscrit literature, the common fountain from which Chaldean, Assyrian, Persian and Egyptian were supplied, and from which the Phoenicians drank second-hand, as did the Hebrews.

The geography of the old Sanscrit books, as the world as "a circular plain, with a slightly convex surface, sloping gently on all sides to a surrounding ocean. Beyond this ocean, which incloses the world in a vast river-like circle of waters, was a circular range of mountains, beyond which none but the most powerful gods could pass. In the center of the world, at the highest point of its surface, stood Mount Meru, with Jambu-dwipa, the primeval home of the Aryan race, spread out around it," bordered by six other grand divisions of the earth.

These mountains bordering the ancient ocean supported the vast vault which spread over the world. Above this vault was the home of the superior gods. From their hand direct came light, and heat, and winds, and rains, and all other blessings; and, when the gods were angry, winds, and storms, thunderbolts and earthquakes. The sun and stars were made expressly for man, to enlighten him, with seed, corn and harvest. The earth upon which he dwelt, while under it were immense fires, in which the demons were confined, and here the wicked were doomed to dwell; while above the vault were the Elysian fields, the home of the blest.

This wild astronomical and theological theory of creation was the prevailing idea among the people of the five and six thousand years ago. Indeed, the true theory in regard to the solar system has been taught by the learned but a little more than three hundred years, the great mass of the uneducated still entertained a belief in the ancient system, and are still quivering at the sacred books in confirmation of it. The Phoenicians taught this flat-earth-and-spiced-arms-ament theory at home, and in all their colonies. It was a part of the religious belief of all the nations bordering on the Mediterranean. It was believed by the cultured Greeks, as by the more modern Romans. The whole system of theology of all these nations was the Christian, was built upon this idea; and this was also true of the Hebrews, as their books furnish incontrovertible evidence. True, Herodotus, the Greek historian, ridiculed this teaching, and wrote:

"I cannot but laugh when I see numbers of persons drawing maps of the world without having any reason to make them, but as they do, the ocean-stream to run all around the earth, and the earth itself an exact circle, as if described by a pair of compasses."

The reader will please remember this was the idea entertained by him who gave us a history of the flood, the opening of the windows of heaven, through which to let down the rain, and the breaking up of "all the fountains of the great deep." This conception of the deluge came from India; it was as old as the most ancient civilizations; but it had been modernized with advanced thought, as was the story of William Tell—as have all the myths which the learned have exploded—their origin lost in the sands of time, so antiquated that no one can trace their beginning, or learn when they were not believed as facts.

The mythical teachings in regard to a general deluge are not the only fabrications which have purged humanity, and because of being interblended with a religious education, have paralyzed investigation through many generations. The Egyptians taught that the world would be alternately purified by water and fire; that these were parts of the system which the Creator employed to prevent man from growing in power, and gaining a mastery over him. The teachings of barbarian races, slightly changed, have survived the ages; they have entered into the religious beliefs of the world, and will be as difficult to eradicate from the common mind as any other inherited error of so ancient an origin. Thomas Moore has well written:

"The lover may Distrust that look that steals his soul away."

The babe may cease to think it can play With heaven's rainbow; alchymists may doubt The shining gold their crucible gives out."

But Faith, fanatic Faith, once wedded fast To some dear falsehood, hugs it to the last."

It is to be regretted that scientists are not permitted, without subjecting themselves to sectarian abuse, to pour in a flood of light upon the ancient fallacies which have crept into all our early teachings. Were they at full liberty to give the public their honest thoughts we should soon have a truer conception of the past, and a more exact idea of the future; but ere that "good time coming" shall dawn upon the world, it is possible many years will intervene.

Commenting with the story of creation, as borrowed from the Hebrew writers from countries where they had been slaves, wherein it is represented the whole planetary and stellar systems are the outgrowth of six days' labor, not the production of a single mind, as the English reader finds it in his translation; but the task of many gods, as a correct rendering of the Jewish narrative will show, with all the many incidental errors, following this first incorrect teaching, and ending with the looking forward to a general destruction of the material universe, when a grand conflagration will envelop all in universal ruin; when earth, and moon, and sun and stars, will be "rolled together as a scroll," and disappear, while darkness and chaos succeed the present order of things, much is found that needs revision. He who is sincerely honest is hopeful that the day will not be too far distant when every false teaching shall receive that consideration it deserves; when every myth shall be extended, and the sunlight of truth shall illuminate all the dark corners of the world. This grand consummation of desire will usher in the real millennium, when "knowledge shall run to and fro as the waters cover the great deep."

The foregoing series of articles, written upwards of sixteen years ago, were originally published in the Science Gossip, a Rockford (Ill.) semi-scientific paper, of that period. They were copied by a Montreal publication, and since then have been furnished the material for a popular work on a general deluge, written and published long after Dr. Brown's papers were before the public. The Doctor notes that he made some drafts on his thoughts, and in a few instances the very language he employed, in his Researches in Oriental History. It may be proper to state in conclusion, that the LaPlace theory of worlds originating from a fire-mist, and that suns and planets were originally globes of molten matter, is not in as great favor by scientists as it was even sixteen years ago.

Rockford, Ill.

SURELY NO HUMBUG.

Materializations at Denver.

Mrs. Dr. Fitch Locked in a Wire Cage, Handcuffed, Shackled and Locked to the Floor.

AND STILL THE SPIRITS WALK OUT.
TO THE EDITOR:—I think it my duty to give a brief statement of materializations which have been held before during the last eight or ten months, at the residence of Mrs. Dr. Fitch, of this city. The seances have all been given under strict test conditions. The first one given was in January; the test was the medium's being securely tied with cotton bandages, knots being sewed, bandages being tied around her ankles and the ends, outside of the cabinet, fastened to screw eyes in the floor. Previous to this she was dressed by a committee of ladies and donned a complete suit of black; and under these conditions there came twenty-eight forms from the cabinet. Some were small children, some were as tall as six and a half feet; many spoke in clear tones and were recognized by their friends. This seance was private, there being thirty people in the room.

Next was a public one in the Yandome Hall. The medium stated that she would go under test conditions mentioned by the audience. This time she was handcuffed and shackled, and two forms appeared.

At the third there was a wire cage built by some skeptics who had witnessed seances previously. They locked the medium inside of the cage. Forms came out and made themselves known as before. About four hundred people attended this seance; most of them were inclined to be skeptical, making the conditions very unfavorable.

The next seance was held in Douglas Hall, under the most trying conditions I have ever witnessed. The chief of police sent an officer, Mr. L. Gregory, to the hall with a pair of handcuffs and shackles to fasten upon the medium, which he did; he also locked her to the floor and placed postage stamps over all the keyholes, so it was impossible for her to use herself in any way. She had also been searched by ladies, to see that no kind of material was about her person that could be used to practice fraud. There was no white substance of any kind about her this time. Three forms came out of the cabinet, who were recognized.

We, the undersigned, believe Mrs. Dr. Fitch to be a genuine materializing medium, and can heartily recommend her as such.

Dr. C. P. Perry and wife, Dr. J. C. Holland and wife, Prof. Fair and wife, Dr. K. Young, Mr. K. F. Duncan, and many others could be added to the list. Denver, Col. C. P. PERRY, M. D.

He only is exempt from failures who makes no efforts.—Whately.

Look how the blue-eyed violets glance low to one another.—T. B. Reed.

Death supplies the oil for the inexhaustible lamp of life.—Corbridge.

The jealous is possessed by a "fine mad devil" and a dull spirit at once.—Layton.

Let your literary compositions be kept from the public eye for nine years at least.—Horace.

EXCELLENT WORK.

Good Results at the Northwestern Camp-Meeting.

The Northwestern Camp-meeting opened Sunday, June 21st, with a very large audience present. The address of welcome by Dr. S. N. Aspinwall, the efficient president of the association, was an able and eloquent effort that touched all hearts. As "Old Glory" was appended to its staff in the center of the grounds the vast audience arose and joined in singing "America," causing waves of inspiration to sweep over every heart.

Dr. Aspinwall then introduced Mrs. Julia Steelman-Mitchell, one of the leading speakers at the camp, who gave a fine, spirited address of fifteen minutes, during which she added much to the enthusiasm of the hour. This is Mrs. Mitchell's first camp-meeting, but we predict that it will not be her last. She is doing a good work.

Mrs. Loe F. Prior, from the Pacific Coast, was then introduced. Mrs. Prior has never before visited the Eastern States, but wherever she has thus far gone, good reports of her work have been made. Her opening address won the hearts of the people, and made her a favorite at once.

President Aspinwall then requested Prof. H. D. Barrett, of the N. S. A., to occupy the last ten minutes of the morning session. Mr. Barrett is an old resident of Minnesota, and spoke of the pleasure he felt in being able to greet old friends once again. He briefly outlined his work in the South and West, and paid a glowing tribute to the old workers in our movement, one of whom—Hon. J. O. Barrett, of Brown's Valley, Minn.—was in the audience.

At 2:30 p. m. the large auditorium was occupied by at least 800 people to listen to Prof. H. D. Barrett's first lecture. Hon. J. O. Barrett, the veteran worker of thirty years ago, was introduced by President Aspinwall, and gave an eloquent address of ten minutes. He introduced a series of resolutions which received the unanimous approval of the audience. He referred to his nephew, Prof. H. D. Barrett, of the N. S. A., in terms of loving consideration, and spoke feelingly of the satisfaction he felt in the results of that nephew's work. Mr. Barrett was listened to with rapt attention, and his reappearance upon the platform of Spiritualism was very gratifying to his many friends.

Dr. Aspinwall then introduced the speaker of the afternoon; Pres. H. D. Barrett, of the N. S. A., who spoke earnestly for an hour upon the subject of "Spiritualism vs. Materialism." Which?

At 4:30 p. m., Mrs. Julia Steelman-Mitchell gave a public test seance, that was largely attended. The writer was not present, but the consensus of opinion was to the effect that it was a grand success, the work done being eminently satisfactory to all.

Monday was conference and cleaning-up day. New faces appeared among the campers, and warm hand-clasps, hearty "how are you's" were the order of the day. The camp conferences are presided over by Rev. E. Andrus Titus, who is certainly the right man in the right place. The aim is to make these conferences educational schools, and thus far they have certainly been such. Mrs. Mitchell, Mrs. Fitch, Mrs. Aspinwall, Mr. Barrett, Mrs. H. E. Lepper, Mrs. Lowell and others have taken part in the same, and have contributed much valuable information to the assembled multitudes. No little interest was awakened on one occasion through a friendly controversy between Rev. E. Andrus Titus and Prof. H. D. Barrett upon the question of the development of mediumship. Mr. Barrett challenged some of the statements made by Mrs. Prior's chief control, and the discussion that followed will long be remembered by the people in attendance. As soon as the control had defined his position in full, Mrs. Barrett said there was no conflict of opinion, and that he could see that Mrs. Prior's guide was right.

During the first week the speakers were Mrs. Julia Steelman-Mitchell and Prof. H. D. Barrett. The afternoon audiences have uniformly been large, and have listened attentively to the remarks of the speakers. The platform tests have been given by Mrs. Mitchell, Mrs. Prior and Mrs. Isa Wilson Kayner. Such talent as the ladies named promised much, and the people have not been disappointed in any particular.

On Sunday, June 25th, the speakers were Mrs. Loe F. Prior and Prof. H. D. Barrett. Mrs. Prior was greeted by a large and enthusiastic audience, and her lecture was a masterpiece of eloquence, pathos and profound thought. Her subject was "The Answer of Spiritualism in the Heart-hunger of the World." Tears were in many eyes when she closed. Mrs. Prior's lectures and tests are of a high order, and not a few who heard her publicly stated that they considered her the equal of the finest talent in our ranks.

Mr. Barrett spoke upon "The Needs of the Hour," and was warmly applauded by his auditors, of whom there were probably 1,400 present. At the close of his remarks, Dr. O. G. W. Adams took the platform, and in a very few moments succeeded in arousing much enthusiasm in behalf of the N. S. A. Under the spell of his stirring appeals seventy-one dollars in cash came to his desk, and pledges for more were recorded. During the stay of Dr. Adams and President Barrett, cash in hand, and pledges as good as cash, to the amount of \$200, have been received. Sixty dollars of this sum were pledged by the mediums at the camp. Mrs. Gould, Mrs. Teltworth, Mrs. Kayner, the Fosters, C. E. Winans, Mrs. Aspinwall, Mrs. L. A. Roberts, Mrs. Bain, Mr. Crapney, Mr. Wheeler and others whose names are not at hand are backing this fund. They will give benefit seances from time to time until the full amount is paid. This shows the interest the genuine mediums feel in the N. S. A., and the Northwestern Camp mediums have set their brethren in the United States a most worthy example.

CONTINUED ON PAGE 8.

THE PROGRESSIVE THINKER.

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J. R. Francis, Editor and Publisher.

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W. W. CHANDLER.

His Passage to Spirit-Life Seen by Mrs. Richmond.

W. W. Chandler, of this city, whose painful transition to Spirit-life on Saturday the 27th inst., we mentioned in our last issue, was nearly 70 years of age.

He was born in Vermont and was of the staunch old Puritan stock. He early came to Ohio and, a little later, to this city, where for nearly forty years he has been a resident. He was associated with the Star Union Line (Pennsylvania Railroad), and has been one of the most active and efficient promoters of the interests of that railroad, and especially of "Fast Freight" transportation.

Mr. Chandler was reared a Presbyterian but, twenty years ago, he became converted to the knowledge of Spirit-communion by a discourse of Cora L. V. Richmond, or her inspirers. Since that time he has attended her services regularly, and both he and his wife have been among the warmest and most devoted adherents to the truths of Spiritualism; that is, a future existence and intercommunion between the two worlds, especially as put forth by Mrs. Richmond, for whom he has ever had a deep affection, as well as a lofty appreciation of her public work.

Mr. Chandler never forced his opinions upon others, but he never hesitated to avoid his convictions when occasion required.

The religion of Spiritualism and the ministrations of Mrs. Richmond were among the chief comforts and consolations in his last illness, which lasted four years. Mrs. Richmond was a constant visitor at his bedside, and the gentle Quina spoke many words of uplifting, many cheering and strengthening messages to lighten the hours of suffering.

His devoted wife never left him; in fact, she was rarely absent a moment from his side and never left the house during his illness.

We have from Mrs. Richmond the account of the vision which was hers during the passing out of this generous-hearted man whose absence from his mortal form many will keenly feel.

Mrs. Richmond says: "Ever since I became a seer at the age of 11, it has been my privilege to have open vision whenever I have been present at the time of the passing out of a friend."

"I was with Mr. and Mrs. Chandler for three days, and saw clearly the process of the release of the spirit from the body. For many hours the state of partial coma indicated that the spirit was being withdrawn. Toward the close I saw a white, cloud-like vapor then a shaft of light that formed above the body. Many friends in spirit were about the form, some of whom were my own guides."

"I saw the spirit set free before the breathing had ceased, and saw the rest, surprise and joy that came to his family. The spirit was the most beautiful I ever saw. He was clothed in a robe of light, and that was the form of his humanity. This may be the main cause, while men of nearly all other nations have suffered, Americans have been as safe in Turkey as at home."

"A few elementary facts about Turkey, and in fact all Asia, are overlooked by most Western people. The most important, perhaps, is that the term 'Christian' in all that country is an ethnic one. It means a race or a nation rather than any particular form of faith. Thus the peaceful, industrious Armenians at home, the tricky as well as the honest traders in the cities, the accounts of European merchants, the half-savage robbers and murderers of the Greek highlands are all Christians. In some of the ports the scum of other countries around the Mediterranean and the worst part of the sailor class, together with a considerable portion of outcasts both male and female, are gathered in what is called the Christian quarter, and it is perfectly natural that to the better class of Mohammedans the name should suggest the vilest of mankind. In short, Christian simply means those who are not Jews or Mohammedans, and consequently includes some very bad people. If all the contents of this story were sent to Asia, they would be called Christians. It depends, therefore, a good deal on the province in which the Mohammedans live as to what their idea of a Christian is. The missionaries are generally regarded as good and earnest men and women, and the ministers of Christian nations and the better class of their citizens who travel in Turkey are very highly regarded. My honored predecessors have also done much to give the Turks a good opinion of us. General Lew Wallace was very highly regarded, and James Russell Lowell, who merely visited Turkey, was an embarrassment to Spain, made a fine impression. I believe he also formed a pretty high opinion of the Turks."

To Abate Political Ardor.

Way back through the long and eventful years, to that distant period when the writer was yet in his "teens," are his wisdom teeth were cut, his hair was white, or his brow was wrinkled, an old philosopher inquired:

"Why do you take such a deep interest in the presidential election? You are not personally interested in the election of a constable, and are liable to suffer greater inconvenience from the official acts of a bad one than from either of the aspirants to the presidency now in the field."

Since then there have been fifteen presidential elections, and we own frankly, the wise old man, whose first vote was cast for President Washington, saw things as we see them now. We mention the fact hoping somewhat to abate the youthful ardor of callow manhood, who, taught by aspiring ambition, believe the country will go to the dogs unless their favorite candidate is elected to office. We beg the privilege to assure them the sun will continue its course, the seasons will come and go, day and night will alternate, the rains will fall and the harvests will be reaped precisely the same let any of the parties now in the field be dominant. The duties of tariffs and finance are mooted on which each of the parties, as have most men, occupied opposite sides, and to-day it is far from settled which is in the right.

Obnoxious to the Gods.

Aristophanes, a comic poet who lived some 434 years before our era, in his play known as "The Clouds," puts into the mouth of Socrates the expression: "Zeus hurls his bolts at his own temple as readily as at a rock."

This shows that 400 years before our era the temples dedicated to the gods were meeting with the same fate as do modern churches; that the same evidence of divine displeasure as to their erection was witnessed then as now, and that the attention of ancient philosophers was attracted to this fact as is the attention of the thoughtful to-day.

A double disposition will, with application, surmount every difficulty.—Marius.

History makes haste to record great deeds, but often neglects good ones.—Hosae Ballou.

The envious man grows less as the excess of his neighbor.—Horace.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousands of copies of "The Encyclopedia of Death and Life" have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us new three months' subscription (extending it not less than six months), can each have a copy of the book.

As the demand for this volume of the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentalities, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

J. Jay Watson.

There are many thousands of Spiritualists throughout the country who would be glad to hear Ole Bull's famous violin, and some of his pieces, rendered as nearly as possible in his own inimitable style. J. Jay Watson, the great violinist, owns this remarkable instrument, and there could be no greater attraction at our Spiritualist camps than the music that he could furnish. The circular of the Lake George Camp-meeting spoke as follows of Mr. Watson:

"And what shall we say of those disciples of Apollo, whose gospel of music is ever above and beyond all criticism, and seemed a symphony from celestial spheres? The wild, weird strains of the violin of the only Norwegian, as rendered by Prof. Watson, the skillful rendering of choice selections upon the piano by Miss Watson, and the sweet voice of Mrs. Watkins, as in song she brought to our inner vision sweet memories of departed days, were indeed 'left behind' occasions."

Mr. Watson can be engaged at camp-meetings anywhere in the United States. Address him at 1055 Bedford avenue, Brooklyn, N. Y.

Distinguished Indorsement.

Dr. S. C. Adams, of Oregon, writing us of Dr. Brown's Researches in Oriental History, says:

"It is most remarkable and thrilling digest of history and facts, much in a small space, as most happily arranged. There is more in it than in hundreds of books of ten times its size. It carries the impression of 'inspiration' more strongly than any other book I ever read. If that was not inspired, then no book ever was. It is as conclusive and final in its proofs as any demonstration of the 4th problem of Euclid! I have heard. A lunatic might as well convert the Multiplication Table as to deny its fact and conclusions."

THE PROGRESSIVE THINKER, notwithstanding the immense sales it has made, has still a limited supply of Dr. Brown's wonderfully interesting and instructive book on hand, which will be mailed to any address on receipt of \$1.50. It has passed through four editions in the brief time since it first came from the press.

Hang and Quarter the Knaves.

It is very humiliating to read in the secular press the constant exposures of humbug mediums who personate loved ones who have gone to the great beyond. They pose as Spiritualists, but they are not such; are merely unprincipled fakirs.

"Who steal the livery of the court of heaven To serve the Devil in."

A news dispatch of the 21st ult., from Decatur, Mich., details the exposure in Porter township of R. H. King, pretending to be a materializing medium. Only prosecution in the courts can stop these frauds. Once exposed they should never be trusted again. "Once a thief, always a thief," is an old axiom. King was supposed to be securely tied in his cabinet when he was arrested outside, personating a spirit.

Chicago's Public Library.

The report of the librarian of the Chicago Public Library for June, 1896, shows there are 217,293 volumes on the shelves; that 10,485 volumes have been added during the last year; that 2,542,580 books have been taken from the library during the same period.

This is a proud record for our young city, and shows we have a reading and thinking population said to be larger than any other city on the globe. With these facts, it is surprising THE PROGRESSIVE THINKER has a larger reading constituency than any other liberal paper?

"The Great Roman Anacoda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is a good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

SIGNIFICANT.

What the Pen Said and What the Visitor Said.

Suggestions that Are Worthy of Being Pondered.

I sat at my desk writing an article on "The First Worship," and was patiently unearthing some word whose root ran back into the "Jug-buried" Phoenician, when I was recalled to earth—and modern, aggressive Chicago earth, as that, by a clank of the door-bell. Being my own butler, I answered the summons, and found Mr. So-and-so's wife, who had brought along a "home paper," and intended to "just sit still and read."

I invited her into the back parlor, while the vocal lesson proceeded in the front room.

Mrs. So-and-so chatted awhile on indifferent subjects of no particular interest, until the penholder over my ear began to squirm and wriggle about from sheer nervousness—at least so it seemed to me.

"Hush," whispered the pen, "is the original for Sun, Solar, Elohim, the Sun-God, the Sun; as Beth-el is House of God, both being house."

"House of God," whispered the pen; "Leo is the celestial house of the Sun-God, in which he is for the thirty-one days of the month of Chicago earth, as that, by a clank of the door-bell. Being my own butler, I answered the summons, and found Mr. So-and-so's wife, who had brought along a 'home paper,' and intended to 'just sit still and read.'"

I looked straight at my caller in stolid amazement, and if you will believe it, the pen over my ear never recorded a word.

"I am a member of such-and-such a church," I said.

"Oh, yes, so are we members of such-and-such another church," said my guest.

"If you want to know whether I believe in immortality, and spirit communication with us in the body, I am free to tell you I know it."

"Well, there, now," said my guest, "I have just been hungry to speak to some one who believed in it. When death came into my household, I think I should have gone to the other side, and not an acquaintance led me into the belief."

We talked for an hour as fast as two women can talk—but no matter what we said; I gave this much of the picture solely as a sort of headline for my text. It is this; that we pay our money to support churches and ministers; we give our influence, however much or little that may be, to uphold the churches; and yet we starve and freeze in our very souls, and are just simply forced to forage, as it were, here and there, in the wilderness of churches, for a fellow mortal with whom we may speak of spiritual things.

The question arises: "How long, O Lord, how long," before we can or will come out and support our own churches, or temples, or places of meeting? It is only a matter of time, we know.

Man evidently began very low down. Very low indeed, whether as a blade of grass, or a mollusk, or a monkey; I have no idea, but the first history he left of himself, was simply a few rude flints, in the hands of the cave-bear, and he has grown and developed to his present state. This is incontrovertible proof that he will continue to progress, so we know that the day will come when there will be no more real separation by death.

There must always be the change we call death, but this does not necessitate separation. But could we not hasten that day, at least for ourselves, by judiciously setting our wills to do so? Might not we who pay for our pews in the churches, and starve there for the "bread of life," put our money into edifices of our own where we could meet and "have the gospel preached to us?" Literally speaking, have organized societies who could afford to pay for the most gifted exponents of the truth, where the best of music aided in the harmonizing effects, and the most sincere of spiritualists might be found.

You tell me we have all this. Yes, I know.

Yet I tell you that Mrs. So-and-so guesses that Mrs. Someone-else may have Spiritualistic tendencies because she rents a house of that splendid leader, Moses H. Adams, as "outs across lots," as we say, to get a crumb of comfort, provided her guess is right.

Spiritualism, like the X-ray, is developing itself as it is bound to develop; meanwhile, we are moving along with it, or are we resting on our oars, knowing the tide will move, "will you, no you, I don't simply don't know!"

Do we really realize that for two-thirds of us, a greater or less degree of intercommunication could be established, between ourselves and those already gone on to the spirit-life, if we only put ourselves in practice for it?

Yes, training.

This is a queer, does it? My proof is that almost every medium has to sit for development.

And why not? Do not the very laws of life compel us to practice in order to perfect ourselves in anything? Does not the musician require study and long practice? Is there any trade or device or science that does not require practice to perfect? Well, then, since we are the instrument, since we can do nothing else without practice, does it not stand to reason that we must put ourselves in practice for it? If we had an absent loved one to whom we could write only in a new language, would we not master the language? Do we realize that we might be mediums if we would? Not alike in degree, but more or less able to communicate with our friends. We might do so much, and we do so little.

ONE OF THE MANY.

Constipation, an exceedingly dangerous condition of the bowels, is nearly always the result of carelessness and inattention to the calls of nature. To correct irregularities and restore healthy movements, the best preparation is Ayer's Pills. They are easy to take.

He grieves more than is necessary who grieves before it is too late.—Seneca.

His face was of the doubtful kind that shows the eyes and not the mind.—Scott.

In law nothing is certain but the expense.—S. Butler.

Like clocks, one wheel another on must drive, affairs by diligent labor only thrive.—Chapman.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

So good services; sweet remembrances will grow from them.—Mme. de Staël.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

In such a world as ours the idle man is not so much a bled as a blaine.—Morace Mann.

TRUE CHRISTIANITY,

Shorn of Romish and Protestant Errors.</

Bear in mind, please, that we cannot publish weekly reports of meetings.

Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., will be the principal speaker at a Spiritualists grove-meeting to be held in Burdick's Grove, Texas township, Kalamazoo county, Mich., Sunday, August 2, 1896.

A large audience greeted Dr. White at the Sunday meeting of the People's Home-Spiritualists' Association at Bricklayers Hall. His subject was "The Mission of Spiritualism," which was ably handled. Then came the wonder

marvelously gifted author has not been more universally understood and recognized. For several years I was brought almost daily in contact with him, and the more I saw of him the more I became amazed at his transcendent erudition. Dr. Rabbitt has, like most truly great men, been entirely too modest in urging his great claims before the public. I have often thought if I were a rich man, or even well to do, I could not benefit humanity in a wiser degree than

The most insignificant people are the most apt to sneer at others. They are safe from reprisals, and have no hope of rising in their own esteem but by lowering their neighbors.—Hazlitt.

To know the pains of power, we must go to those who have it; to know its pleasures we must go to those who are seeking it. The pains of power are real; its pleasures imaginary.—Colton.

is: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hullah. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopaedia of information on the subject. Price \$1. For sale at this office.

"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at the office.

BY PROF. W. M. LOCKWOOD.

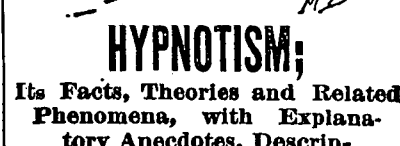
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every one should read this work. Paper, 800 pages.
It will be sent, postpaid, for fifty cents. For sale at
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wisest and strongest lectures against the Bible. Every
woman should read it and know her friends and cu-
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IMMORTALITY.
A poem in five cantos. "If a man die, shall he live?"
is fully answered. By W. S. Barlow, author of
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J. H. Francis, Editor and Publisher.

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SATURDAY, JULY 18, 1896.

A Subject for Anatomists.

Situated near the base of the brain is a small body about the size of a pea, known to anatomists as the pineal gland, so named from its resemblance to the cone of the pine. Its attachment is made up of two small, rounded bundles which pass forward and rest on a substance which in part gives origin to the optic nerve. Various conjectures have been made as to the uses of this little gland. Descartes, that eminent French scholar, anatomist, physiologist, and metaphysician, of 250 years ago, maintained it was the seat of the soul. He traced its action on the mind which was reflected on the muscles. The arbutus-tree of life—is but little distant from this pineal gland, and may be obscurely connected. Recently there was a floating paragraph in the papers suggesting that this pineal gland had the rudimentary elements of an eye, which had never been developed, as if nature had devised one so its owner could see behind him as well as in front. It must be conceded such an addition to the visual organs would have its conveniences; but is it not such already? Whence the source of that power possessed by the clairvoyant, by which he sees in the dark as well as in the light, whose vision, like the Roentgen rays, can pass through solid matter, and is not diminished by light? The bony structure of the skull seems no obstruction to clairvoyant light, neither is the surrounding integuments.

With these facts before us, what purpose in the economy of Nature does the pineal gland serve? THE PROGRESSIVE THINKER has hundreds of learned doctors among its readers. It is possible their attention has never been turned to this subject. Should any of them deem the matter worthy of consideration, they will do our readers a favor by giving in popular language a brief epitome of their views.

The dog that tracks his game with such accuracy is in possession of this gland. Is it not possible he is guided by his interior vision, instead of by scent, as we have supposed? The stars not laid down on any celestial chart, when seen the hand comes in contact with the mundane matter, and the concussion of light—that glittering gleam seen by those of inspired vision—may it not be traced to this seemingly undeveloped third eye? Is not this gland a good field for the independent clairvoyant to investigate at his leisure?

The Judicial Oath.

The judicial oath is a survival of barbarism, an accompaniment of woe of battle and trial by ordeal. In some of its forms it is as old as human history, and is as senseless as it is antiquated. With its "So help you, God," it is questionable if it has aided justice in the least, or contributed a particle to the attainment of truth. With hell the penalty for false swearing the punishment is so distant, and the contemplated escape through the redeeming influence of a Savior's blood is so great, the oath is a small deterrent to perjury with an orthodox believer. The form of its administration, with uplifted hand, calling God to witness the truth of what is stated, is simply mockery when administered to an unbeliever. Says a learned writer: "One noteworthy point is, the oath has passed into a sanction of religion, so that an oath taken in legal form is construed as a confession of faith in Christianity." This of itself is a reason why oaths should be repudiated by every Spiritualist and every Agnostic.

The Quakers, taking their cue from the alleged words of Jesus, "Swear not at all," refused to take an oath. To meet this emergency the affirmation was devised by the British Parliament. This has been adopted in most, if not all our several States. The usual form of its administration is: "You do solemnly, sincerely and truly declare and affirm that (the evidence you shall give in the case now on hearing, or this affidavit is true as you verily believe) and this you do under the pains and penalties of perjury."

Col. Ingersoll's daughter, who had recently been married, gave evidence in the police court of New York, declined to take an oath, and the affirmation was administered; but she raised her hand as if invoking the heavenly powers. This she should not have done. The only response to the affirmation by the witness is: "I do." Quakers, affirming or giving testimony, so determined were they to exclude every semblance of an oath from the act.

It would be well for the liberal press to pass the substance of this article along the line.

The punishment suffered by the wise who refuse to take part in the Government, is to live under the government of bad men.—Plato.

There is a remarkable difference between a sane mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

In nature there's no blemish but the mind; none can be called deformed but the unkind.—Shakespeare.

No Hope from the Pulpit.

The question frequently arises: Why is the average clergyman so very narrow in his conceptions of philosophy and those great laws which govern the material universe? There is but one answer: Their education has been generally limited to Biblical literature and kindred knowledge. If a graduate of a theological seminary, it will be found its curriculum consisted of the elements of Hebrew, a thorough course in ecclesiastical and sacred literature, divinity, Christian ethics, and merely possible, a review of logic, rhetoric and belles-lettres. In possession of these he enters on his ministry, and commences instructing the people in regard to the will of God. He knows nothing of mechanics. The chances are a hundred to one he knows nothing of astronomy, of geology, of natural philosophy, next to nothing of mythology, or of comparative religions. All the sciences which broaden the mind and make the student familiar with the processes of nature have been neglected. Miracle governs every where; fixed and changeless law nowhere. The elements in all their movements are directed by the Supreme Mind, and are used as instruments of mercy or of wrath.

If a clergyman gains a more correct knowledge of natural law, and begins to teach it, he becomes an object of suspicion, then of church discipline. Hence the numberless heretics and ex-preachers scattered all over the country, generally failures in a business way, because they were not properly directed while the mind was plastic and capable of learning and grasping anything.

Is it possible a person properly educated in those great truths relating to the immensity of the universe, the laws governing the countless millions of suns which float in space, denominated fixed stars, each with a retinue of lesser planets revolving around them, can talk weekly from his pulpit about covenants—contracts—which the Creator made with a band of mountain-robbers and assassins of Judea, by which he agreed to be their God if they would be his people? He had already contracted not to deluge the earth again with water, and had pointed to the rainbow as a token he would keep his promise. Can any preacher, understanding the laws of refraction of light by which the prismatic rays are reflected on the clouds, have the impudence to play the demagogue, and point to the rainbow as a token of God that he would not flood the earth again?

So we might continue our inquiries indefinitely with parallel references, enough to fill a large volume, errors of fact made by the so-called sacred historians, which preachers are doling out weekly to their audiences as God's providences, which anyone with even a limited knowledge of the sciences knows is untruthful.

Until natural religion shall take the place of the fictions of "Moses and the prophets," who pretended to voice the will of God, and students of theology shall be taught the sciences, instead of the infallibility of a book containing more misstatements than all others, there is little hope of reform in the pulpit.

A Pessimist's View.

Wm. H. Burr, the well-known author, has been a critical observer of pretendedly lately discovered manuscripts in aid of Biblical and church literature. He remarks that each new find is claimed to be older than the preceding. It is an old saying that the last storyteller has the advantage over his predecessors. If his narration is not the most thrilling, it is because of a defective imagination. It is apparent these new-fangled gospels are what the politicians call attempts at "hedging." The more widely education is diffused the more ridiculous the theory that the paternity of Jesus was due to the Holy Ghost, the third person in the orthodox godhead. And the idea that a virgin gave birth to a son is simply the claim of ignorance or imposture.

The great head of the church, the Pope, and his near associates, the cardinals, are as conscious of the fabrication of these pretended ancient gospels as are the scholars and the independent thinkers the world over. The scheme for their manufacture originated in the Vatican, and is sent to old monasteries to be brought out under favorable influences, as was the Notwith Life of Jesus from a Buddhist monastery, when it is believed the most can be gained by hailing from such a locality. In every case it is so managed as to have the "recovered manuscript" transferred to the head of the Grecian church at St. Petersburg. By this shrewd device these pseudo-sacred treasures will be again dug up by a later generation, and on their strength the gospels will be revised and creeds will be made to agree with them. Indorsed in advance by both the Eastern and the Western churches, what is to hinder a union between them? These parent churches thus joined, a later Gladstone, not in his dotage, will step to the front and lead Protestantism into the meshes of the Holy See. Then good-bye to free thought and to independent critics with sufficient bravery to expose priestly frauds and forgeries. But this will be gained. Jesus will be relegated to mortality, and it will be conceded he was born of earthly parents, but mentally was clothed with the attributes of a God. The record will need many revisions before this can be made to appear, and the lately-recovered gospel, with "Joseph who begat Jesus who is called the Christ," will become standard authority in that distant good time coming.

Proposed Union of Religions.

"Come into my net," said the spider to the fly. If the fly accepted the invitation it was a good thing for the spider, for he enjoyed a grand feast out of the remains of his guest; but the fly, poor fellow, was a fly no longer.

The Supreme Pontiff of the church, his high mightiness the Pope, the Great Father of Christianity, has just issued an Encyclical Letter to all the "Peoples of the Christian World," showing how wrong it is for the worshippers of Jesus to be divided. He says the Church, of course meaning the Catholic, is the living representative of the divine Master, and that "it is a grievous and pernicious error" to teach the contrary. He insists that all should be united under one Christ, "that head the magister instituted by Christ himself and perpetuated in his successors who are immutable."

The good Papa informs the erring brothers who have thrown off their alle-



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glances to Rome, that the "keys of heaven," and the "binding and loosing," mentioned by Jesus, indicate the power of making laws, and of judging and punishing their infraction, "a power which our Lord declares of such amplitude and force that God will ratify whatever is decreed; that the power of St. Peter is supreme and absolutely independent. No other power on earth is its superior; hence it embraces the whole church, and all things committed to the church."

In this Encyclopedia are the seeds of the oldtime indulgences, and the Inquisition, certainly referred to in claiming "divine authority for making laws, and judging and punishing" when those laws are violated.

With the Grand-Old-Man Gladstone in the lead, what is to hinder a universal hegira from Protestantism the world over, into the camp of the one and only true church, the Roman Catholic?

He Came for That.

"I came not to send peace, but a sword," said the good Jesus. This was fully demonstrated by his faithful followers, at North River Church, Farmington, Indiana, on the evening of the 29th ult. Beginning with a pair of combatants on the floor of the church, the friends of each contestant rushed to the rescue, until the fight became general. Fists, clubs, boots, with feet inside, and pocket-knives were the weapons. The news dispatch says:

"When the room was finally cleared Mosher was dead upon the floor, Murphy had a fractured skull, a leg broken, and John Henderson was terribly hurt, having been tramped upon, and her mother was unconscious from fright. Others in the congregation were also bruised."

Reception to Mr. Barrett.

TO THE EDITOR:—A delightful reception was extended to Prof. H. D. Barrett, President of the National Association, by Mr. and Mrs. Richmond, on Monday, June 29, at their charming residence at Rogers Park, Ill. A large number of the members and friends of "The Church of the Soul" received and responded to special invitations, and to those who know what a social evening means, it is needless to say an exceptionally happy time was enjoyed by all. Mr. Barrett, the guest of the evening, notwithstanding his many miles of travel, his constant exertions to the work of the cause, and the multitudinous lectures he has delivered during the months of his extended tour, was as genial and enthusiastic as ever in the good work. Words of appreciation and loving welcome were extended to Mr. Barrett by all. Quins and several other friends, and were kindly received by Mr. Barrett, after which Mr. Barrett gave a brief but interesting account of his visits to the different States, and the general outlook of the cause of Spiritualism along his line of travel.

The evening, however, was strictly a social evening, a good deal of fun being indulged in. Of course, no gathering of loyal Americans could meet anywhere just now, without the main question of issue—gold versus silver—making itself heard, but as in this case the silverites were in a tremendous majority, the only "gold-bug" who dared to say "boo!" was compelled to wear the silver button during the evening, and since then we think we discover signs of his conversion.

By special request Miss Carrie Richmond gave one of her famous comic (necro) readings, which was heartily enjoyed by all. Chas. Bushnell and Mrs. Biddison contributed the songs of the evening. After doing full justice to the good things provided by our host and hostess the merry party said God speed to Mr. Barrett and also to our beloved Water Lily for the summer vacation. Yours sincerely, C. CATLIN.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the sciences of religion, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

A COMPLETE VICTORY

Gained in Michigan in Spite of a Supreme Court Decision.

Last week, Wednesday and Thursday, July 1st and 2d, was a mark in the history of the cause of Spiritualism that will not be forgotten by the advocates of religious freedom. In order to give the reader an idea of the struggle, we must relate the statement of facts, as stated by those who were parties to the suits and as was brought out at the trial.

On May 26, 1896, in the case of People vs. Elmer, the Supreme Court of Michigan handed down a decision, through Judge Grant, that "every person pretending or professing to tell fortunes shall be deemed a rogue and a vagabond," basing its conclusion on Penney vs. Hanson, 16 Cox Cr. Cas., 173; and the English Statute, 5 Geo. IV., C. 83, Sec. 4. The court, in deciding the case, said: "No person who was not a lunatic could believe he (the respondent) possessed such power." This language is especially applicable to this case. No intelligent juror could come to any other conclusion than that reached by the Circuit Judge. People vs. Elmer, 67 N. W. R., 550.

Upon the strength of this decision, and 3 How. Ann. St., Sec. 1997A, a certain captain of the police of Detroit sent out men as detectives, gave them a list of mediums and instructed them to ascertain their business and see if they "pretended to tell fortunes." These two men, on June 11th and 12th, went to five mediums with a made-up story, the first question being: "I have lost my watch; can you find it for me?" They were informed in every instance that they did not hunt lost articles, but that it could be done by some. "Can you tell the past, present and future?" was the next question, with a similar reply as before. Numerous other questions were asked, to try to drag them into their draw-net.

These five persons were complained against as "disorderly, in that they pretended to tell fortunes." The trial of Mr. Wm. E. Cole was set for July 1, 1896. The people's case was stated by the two witnesses who made the visits. Mr. Cole took the stand in his own behalf and was rigidly examined for three hours. About four o'clock, Judge Sellers, Mr. Cole and Prosecuting Attorney Waite went into the judge's room and held a seance for three-fourths of an hour, with fair results.

Mr. Cole is a telegraph medium. He was allowed, in open court, to explain his instrument, its workings, and the part that he played in the sitting. This seemed very encouraging to me. After the return of the parties from the judge's room the Prosecuting Attorney made his argument, after which the court adjourned till 8:30 next morning. The defense was represented by Messrs. Randall, Grece, Carlyle, Morse, and the writer, who went all the way from Lansing and volunteered his services, as he believed that the cause was being tried, and that it was not a personality. Messrs. Randall and Grece made able and exhaustive arguments.

The case of Mrs. Thurston was next called and made very short. It went to the judge without argument. The judge said that in order to do justice to these people he would take the matter under advisement and hand down a written opinion Friday morning.

At nine the following morning the court handed down the following decision: "The prisoners are discharged," and in substance stated that the proofs showed that this was part of our religious worship; that the Constitution assured us our religious liberty; that he would not interfere with our rights; furthermore, the people failed to make out a case against them.

Although the Supreme Court of the State of Michigan has said that no sane man would believe that any person could forecast future events, I will relate, in connection to what I have said above, that to my certain knowledge it can be done. I have no hesitation in stating a little incident that occurred at Haslett Park last fall. Will J. Post, of Flint, Michigan, came to my cottage for a visit. In a joking way, yet knowing his powers well, I said: "Well, Mr. Post, what do you see for me now? You have not told me a thing this season, and we will soon be home again for a year. I know you can tell me something."

"Well, Ottmar," he said, "I could not go away without telling something, as I have always done. Something to remember me by. Let me take your watch and I will see what I can do for you."

I responded to his request. He said: "I see you in an office with a man whom you will be with for some time. He will take an interest in you. There is another man in another office. These two offices have a room between them which you have to pass through. I see you have papers in your hand and you pass out on the street, and I see you in what looks to me like a court-room. I do not see you practice before a jury very much, but studying and doing these errands till you acquire a knowledge that the man whom you are with will counsel with you often. At the time you enter the office nothing is said about pay, but you will get pay as you go along."

He said much more, which I will reserve for future development; but as for what has happened so far is correct in every instance, and to my

AN INTERESTING OBJECT LESSON

FOR SPIRITUALISTS TO CONSIDER.

RESCUE THE ERRING.

Work in Slums by the Deaconesses of Harrison Street.

Society of Light and Hope and Its Aid to Fallen Woman.

HOMES FOR THE HOMELESS WANDERERS PROVIDED IN THE HOLLAND CHURCH—NO ORGANIZED EFFORT BEING CONDUCTED WHERE SUCH HELP IS MOST NEEDED.

TO THE EDITOR:—As set forth by the Chronicle of this city, the old Holland church on Harrison street shelters many an unfortunate girl from the world. For many a year it did service in calling its members to a better spiritual life. Now it is used as a home for those distressed in body as well as in soul.

In the quaint old brown church a friendless girl or woman can always find a loving welcome from the good deaconesses, who have given up their lives to the rescue and reformation of their less fortunate sisters. Girls soon to be mothers, whose babies will never know a father's love or care, here find a home when all else but death seems to have deserted them. Girls and women forsaken by those who should be tenderest in their great time of need here find shelter and friends to guide them to a better way. Through their long days of suffering they are watched over by these noble women, who ask no other compensation than that they have been able to bring one more soul back to the straight and narrow path for "his sake."

NONSECTARIAN ARE THESE WOMEN working unaided and alone among all sorts and conditions of women. Although every girl or woman who seeks their aid is given a refuge and comfort, yet their first thought is for the young, helpless girls who have made their first mistake and for the innocent one that comes through it.

These young girls are taken in as to the home of an older sister and tended with loving care through long days and nights of pain. The deaconesses who are sisters to each other in their organization try to make the poor erring one within their door feel that she too is a sister and that they gladly welcome her as such. And so hearty has been the greeting that many a poor wanderer has never left the fold, but stayed on to help in rescuing those of whom she once was one.

HOMES FOR THE HOMELESS.

And these poor misguided girls are not only cared for during the time of their greatest need, but they and their little ones are always watched over. When the young mother is sufficiently strong to take her place and battle with the world a home is found for her and her innocent baby. For the good deaconesses urge upon these mothers the great necessity of keeping the babies to whom they have given life. Homes are found for these young mothers where temptation cannot assail them. And the women are watched over by the deaconesses even after they are away from the home.

The families they are placed with are kept in close communication with the deaconesses that they may know what their charges are doing. A reunion of these women is held twice a month and they are always welcomed home and an interest taken in their welfare, so that they may know that there is someone near by who constantly feels for them.

The deaconesses who live in the old Holland church belong to an organization called the Missionary Society of Light and Hope, and in the last three years hope and light has been held out to hundreds of wanderers.

ORIGIN OF THE SOCIETY.

The organization was started by Rev. J. A. Sprunger, a Swiss, in Berne, Ind., early in the '90s. And although the orphanage for forsaken babies, as well as those bereft by death, is still in existence in that town, three years ago Mr. Sprunger felt that a larger field was needed, and he removed the work to Chicago. For one year the headquarters of the Light and Hope society was on the North Side. Here a part of the German hospital was occupied, but as the work of the organization grew a home of its own was needed and the association removed to the old wooden church at the corner of Harrison and May streets.

And here is the mother house of the Missionary Society of Light and Hope, which began in a little town near Fort Wayne, and now has large institutions in Bloomington and Cleveland, as well as the orphan's home in Berne, Ind.

But the old Holland church on Harrison street is the mother house and training school for the women who have dedicated themselves and their lives to the saving of others. Here during the past three years fifty deaconesses have been trained and gone forth to offer consolation to those in need of help. Not only are these women sent to the hospitals in Cleveland and Bloomington, but when the "call" is felt within they go far out into foreign fields to carry temporal and spiritual comfort to the weak and ignorant.

These women and their leader are non-sectarian. They are without creed or doctrine. They place their entire faith on the Bible. It is their only guide. Everything is done "in his name." Nothing for their own glorification or reward. And while trying to give bodily relief to their fellow sufferers they never forget that their

souls are diseased as well. While this missionary society is under the auspices of no denomination or creed, yet it is in sympathy with all and lends a hand wherever help is needed.

The officers of the association are: President—Rev. J. A. Sprunger. Vice-President—Rev. Julius Tropp. Second Vice-President—Miss M. Gerber.

Secretary—Miss Kate C. Moser.

While the mother house is in Chicago, the home of the president of the association is at Berne, Ind., but the greater part of his time is occupied in visits to the various institutions. The home on Harrison street is in charge of Sister Kate C. Moser, who, besides being secretary of the organization, also holds the position of matron at this home.

TAUGHT THEIR DUTIES.

Here the deaconesses serve their probation and are trained in nursing and missionary work. Besides the refuge offered to misled girls and women, the deaconesses from this house work in the slums and make house to house visits. No quarters are too low for them to go into if some sister can be saved, and no hour of the night is too late for them to visit the vile districts of this great city to urge upon the poor unfortunates the needs of beginning life anew.

They assure them that they are ready and willing to aid them, and no matter how often they meet with rebuff and repulse they never are discouraged, but try again the next day. From the mother house, also, nurses are sent to those who are unable to get into a hospital and are too poor to have the services of a paid nurse.

When the house on Harrison street was first started two wards were maintained as general sick ones, but after a couple of years they were abandoned, as the deaconesses desired to give their entire attention to erring girls, and it was not thought best to bring them in such close connection with others. So the sick wards are closed, at least for a time, but the deaconesses hope that the day is not far distant when a general hospital in Chicago and its endless work will be added to their labors.

METHOD OF THEIR WORK.

From the time the unfortunate girls and women enter the home they are made to feel that they are a part of it. The sister deaconesses and they live together as one family. They eat at one table and meet together in the same chapel. None of the work in the house is done by outsiders. No labor is too menial for the sisters. And when the girls and women enter the home they take part in all that pertains to its duties. They are taught in the kitchen, laundry and sewing-room, so that they are trained in such a way that later they may earn an honorable livelihood for themselves and their babies.

In the last three years this home has sheltered over 200 girls who had no place or friends to turn to in their great time of need. Many of them were nothing more than children, and one girl was but fourteen when her baby came. She found a permanent home with the deaconesses at their Cleveland hospital. And among the order here are four women who found such peace and happiness that they wished to devote their lives to rescuing those who are undergoing what they too went through.

When the inmates are strong enough to work employment is found them by the noble sisters. An effort is usually made to secure them a home with some family where the child may be taken care of. If the mother is persistent in her refusal to care for the little one the deaconesses ask that they may take it to their orphanage at Berne, but they insist that it is seldom indeed that the little one is given up by its youthful mother.

PROGRESS OF THE WORK.

Since the association was started in 1892 fifty women have consecrated themselves to the work and taken the order of deaconesses. At the home on Harrison street fourteen of these women live with Sister Moser in charge. Sister Carrie Peter is head nurse.

The costume adopted by this organization is as simple as the life they lead. The house uniform consists of a plain skirt and waist of plain blue gingham. At the neck and waist are collar and cuffs of the same material, and a white silk tie is worn. A white apron is worn indoors, and a tasteful white linen cap. When on the street or doing slum work a black cashmere gown is worn. This is made similar to the house costume, and the only color is the silken tie. A plain little bonnet of black silk tied with black ribbons is worn, and in cold weather a long black coat, with a cape, is added to the costume.

The house in which the Light and Hope society lives and gives shelter to so many wanderers is all that is neat and clean. It is simple to a degree, as the organization is not a rich one. When the society was started Mr. Sprunger gave his entire fortune, some \$30,000, to the work. All else is donated, and these gifts have never been very large, as the women work quietly and are little known save to those who apply to them for aid. The founder was the seventh child of Swiss parents, whose circumstances could hardly be called comfortable. With their large family of children they came to America, and as each child could be expected to be self-supporting.

At an early age Mr. Sprunger started out on a journey with the determination that if he was successful his gains should be used for the good of others. When he accumulated a little property this vow was fulfilled, and he surren-

dered himself to home missionary work. Blessed be the saviors of humanity! No person with humanitarian feelings can fail to be touched with sympathy and admiration for such works of divine helpfulness and blessing as are set forth in the foregoing account. The work seems angelic in its kind and tender sweetness and purity, and its noble, uplifting aims and tendencies.

What better, higher, holier work can engage the thought and heart of man or woman—or even archangel of the highest heavens—than that of raising to higher life and thought and purpose the needy and fallen ones of earth?

To be a friend to the friendless, to reach out the hand of sympathetic kindness to the outcast; to hasten, in a very desperation of loving-kindness, to grasp and save those who in helplessness are sinking beneath the dark waves of despair; to give heart and hope and courage anew where there had failed; and to start the soul on the ascending highway of higher aspirations and pure spiritual desires—what work of man or woman—angel, archangel—or a god, can be better, higher, holier?

Questions of sect or religious belief aside—worthy of all praise and honor are these workers in the divine vineyard of humanity. It is with a feeling of sadness not unmingled with shame that we look about us and inquire: What are Spiritualists doing?

These unassuming deaconesses of Harrison street present an instructive object-lesson worthy to be held up before the eyes of Spiritualists the world over—a lesson of divinely spiritual import, the saving and upbuilding of humanity for the earth and the heavens.

JAS. C. UNDERHILL.

THE BIBLE AND SPIRITUALISM

Concise Help to the Study of Bible Teachings.

How under the sun Spiritualists can throw away the Bible and speak of it being a back number, and out of date, is a mystery I cannot fathom. Proverbs xix:25 says, "The soul of the liberal shall be made fat," and how it can be done by throwing away one of the main fattening-machines, I cannot see.

There are many things in the Bible that are quite comical and there are many more that are directly the reverse. Instead of treating the Bible contemptuously, as some speakers do, and thereby "slandering" spiritual phenomena, they should take it as any other historical work and use what suits the subject and leave the rest alone.

There would be many more straight-out Spiritualists to

E. P., Independence, has recently become a medium and is now sorely perplexed: Q. I have had alleged communications from my parents which seem genuine, but what bothers me, my control is so often mistaken, and very often tells what is absolutely false. To get a higher control seems impossible, as I cannot get rid of this one. I cannot tell when to believe him; he tells so many

are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

FRANCIS CASEY, St. Louis, Mo.

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appeared in THE PROGRESSIVE THINKER at the close of the camps of 1895 that an educational feature be added to our camps, was well received. I wrote a short article to second Mr. Hull's motion and received several letters from representative Spiritualists from the far East and West, urging me to agitate this subject, and urge the managers of camps to move in that direction.

In conclusion, allow me to add that

money, why not make it. Miss C. E.

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The angels are satisfied with the they have already accomplished, THE PROGRESSIVE THINKER is one of the main factors in distributing words among the people on the earth. Let the good work go on, and it will be many years before old theology be dead and buried, and a live religion called the religion of Spiritualism take its place. W. CLEVELAND

She evinces the powers of a trained and educated mind in matter of thought and fine literary style, and in the treatment of the subjects which she has so well-handled with conciseness and yet with clearness. The book is a most valuable addition to the library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings.

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HELPFUL HINTS.

Dangers Pertaining to Mediumistic Development.

How to Attain the Good and Avoid Evil.

The question of personal development is one of importance, and has engaged the attention of the ablest minds in every age and in every clime. Observation teaches us that the methods which bring good results in one climate and country will not produce like results in another, owing to the constitutional differences between the people. Then, too, the methods which will prove successful with one individual will not produce like results with another; so each individual must study himself and by experiment find out what is best in his individual case, then follow it to success—ever remembering that all growth of value in nature is slow.

This experience teaches that only general rules can be laid down within which it is safe for beginners to experiment. There are two methods of unfoldment generally followed: First, we have passive, negative mediumship, wherein the individual gives his mind or body as an instrument to be used by unseen forces—like as the window-pane is the medium through which the light enters your home.

The other is where the individual remains positive to the outside forces, except those high beings who aid him by an impression; and gradually by the aid of the will overcomes all the lower tendencies and animal inclinations, and so spiritualizes his being as to clarify the veil which separates this world and the other, that all objects, powers and beings become seen and understood. In this state, communion with the unseen denizens of another world may be had at will, without danger of obsession; for by use of the positive will these beings can be controlled.

In the one case the spiritual forces control the individual, in the other the individual controls the spirits and by his will throws such a magnetic aura around him that no spirit can penetrate it, thus protecting himself from all the dark elementals and earth-bound spirits who do not hesitate to lay hold of and control any negative medium they may find to use selfishly to work out their earth-desires, which cling to them as a result of a selfish, unjust life here.

Fix your mind on some point to be gained, then work unceasingly, with a positive determination to succeed, and time will bring you just reward for your efforts. Think well on every proposition, then let your decision be final—let your "I will" and "I won't" mean that and nothing less. This will strengthen your will, worries and doubts will forsake you, and success will crown your efforts in every direction.

When we start out to unfold to a high state of spirituality we must give our higher self as perfect an instrument to work with as possible, and to this end we should put our body in a high state of health; every function must be in a healthy, normal state. Then all desires, appetites and passions must be brought under control and action of the will, so that any function may be stilled or brought into action at any time by the will.

All of this takes time, and it is no mean victory to conquer self, as all can attest who have attempted it.

After you have conquered all the physical tendencies and desires (not killed them outright, but controlled), then take up the mind and train it so you can concentrate your attention on any one object for any length of time to the exclusion of all other subjects.

This will give you power to draw down knowledge from the great storehouse of nature, at any time and on any subject you desire to be informed on. This will enable you to get absolute knowledge on any fact, principle or law in nature, without depending on the opinion of any spirit, embodied or disembodied.

So that the will can get control of the physical desires, a few days of fasting will generally aid, and will also put the stomach in good condition. Stop meat-eating for a while, also tea and coffee; these will test your power, if you are fond of them. Gradually spiritualize your physical desires.

On the mental plane you can train yourself to think only pure, good, charitable thoughts; get rid of selfishness, envy, jealousy, malice, and all unjust thoughts and actions. Then take up any subject and devote your mind to it until it begins to wander; then rest awhile and take it up again.

A very good way is to take some one object, concentrate on it and take up its formation with the mind and study all its bearings fully, to the exclusion of every other subject. A little time will produce wonders in the training of the mind.

Don't worry if psychic unfoldment comes slowly; ever remember all things of value in nature are slow of growth. When psychic unfoldment does come, don't stop there, but push on into the spiritual unfoldment—for psychic is not spiritual; for comparison take a rosebush as a symbol: The body of the bush corresponds to our physical body, the leaves to the psychological unfoldment, while the flower represents the spiritual fruition. So press on, for a crown awaits thee.

On the other hand, passive, negative mediumship and dark circles are dangerous experiments for a beginner. I know this view will be opposed by many, but I speak from experience when I say they are positively dangerous, and not one negative, passive medium in ten has a mind of his

CHAS. E. WATKINS, M. D.

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own—in fact, is thoroughly irresponsible and will-less—under the control of first one, then another influence, and it is a rare thing to find such a medium who has any spirituality or soul-growth; they are simply instruments in the hands of forces, powers and spirits of whom they know nothing—sometimes good, more often bad.

This body was given your spirit for it to get its earth-experience through; so, see to it that no spirit robs you of your rights or individuality. If you wish to aid the spirits to get earth-experiences which they failed to get, the object is a worthy one, and you can help them in many ways; but it is not necessary to give up your individuality or let the spirits control you. The moment you give up to be controlled by another, you are liable to be obsessed by some earth-bound spirit or vicious, vampyric elemental, which will draw all your vital force from you, leaving you a physical wreck or landing you in the asylum.

You cannot be too careful. Promiscuous sitting in circles, dark or light, should be avoided, for if you are a sensitive and well you are liable to have your vital life force all drawn out and feel so badly you may have to go to bed.

Nature always seeks to equalize, and when you put any number of people in a circle, connected or not, a magnetic current is immediately formed and equalization at once commences; some feel better, some worse; the sick feel benefited, while the well feel sick, and it is not everyone who can throw off this influence.

There is danger of becoming obsessed in circles of this kind if you become negative and give up, as the added power of numbers can be used by a spirit to overcome you, and thus the control is established. You may be years getting rid of an obsession formed in an unguarded moment.

Be careful of the thoughts you think, for thoughts are living, things, and go forth on their mission for good or evil, and like bread upon the waters cast, will to their own return and prove a blessing or a curse. If you think only good, pure, loving, unselfish thoughts, you will draw that kind of spiritual forces to you.

L. W. VAN DYKE, Fruitvale, Cal.

"Mediumship and Its Development and How to Mesmerize to Assist Development," by W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Roman church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Roman hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is vividly paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and o'logical subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

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REMEMBER TO ADDRESS

J. M. PEEBLES, M. D., SAN DIEGO, CAL.

"THE WORLD MOVES"

A Minister's Wife Makes Pertinent Inquiry.

To THE EDITOR:—The following is an extract from a letter received from a minister's wife. She says: "I was looking over that book of Dean Farrar's on 'Eternal Hope,' and wondered what your views would be on that subject? Do you hold that there is hope in another world? Or is it as the tree falls so let it lie? There are so many passages in scripture that I think point to a future life, but the world for so many years has been preaching the punishment of the wicked forever, that we would be laughed at were we to say there was hope beyond the grave. They are not quick here to take up with any new idea, as it would be called."

In reply I say: You inquire about my views of a future life. The blind dogmas of the theology of the past have clothed the future with the horrid phantoms of the nightmare of ignorance and superstition, and have made the world afraid to think.

The multifarious sayings of the different writers of the Bible have been tortured out of all common-sense meaning to sustain their theories. The passage you refer to—"As the tree falleth, so it shall lie"—if it has any reference at all to man's estate at death, simply means that at that change the man or woman is the same person they were before casting off the wormy raiment of flesh, and has not, nor conveys, a particle of knowledge with reference to their future life.

Life is progressive, universal, endless. The law is unswerving that draws spirit on from good to better, from ignorance to knowledge, from errors of false beliefs to the grand truths revealed, as fast as the individual can receive and appreciate them, through the rounds of an eternal day. "The body profiteth nothing; it is the spirit that quickeneth," and when it arises out of the wormy and useless body, it has already woven for itself a more beautiful body, made up of the pure thoughts, noble deeds and works of goodness which have been acting to refine the grosser elements of the earth-life incorporated into the being here to help build a spiritual body—and when the spirit takes its leave of the grosser form, it is "clothed upon" by this spiritual body as a natural sequence—and this is "the resurrection from the dead."

Any other view makes God an idiot or a monster, and heaven an asylum for lunatics, "forever singing praises to God and the Lamb"—playing golden harps and shouting "Hallelujah!"—as though the Infinite Father of All could be pleased with such fulsome adoration from the few, while the majority of his children were rolling in eternal torments. No! Infinitely No! There is no such a thing.

We make our own heaven or our own hell, and carry them along with us, and must ourselves under the burden of errors we have bound upon our own backs, by holy aspirations, noble deeds, advancing knowledge of the right, in ever-increasing wisdom and unselfish acts of kindness to those we can aid—and we have eternity to do it in.

D. P. KATNER, M. D. Prescott, Arizona.

NEWS FROM WAUKESHA.

Spiritualism Is Looking Up, with Bright Prospects.

To THE EDITOR:—Some weeks ago there appeared in your paper a letter from Mr. Will C. Hodge, concerning his giving a lecture in "The Saratoga of the West." There is a sequel to follow.

Mr. Hodge was very earnest in his desire to awaken an interest in the subjects so near his heart, and most certainly has succeeded in doing so. Although his friends here were anxious to have him come, they felt apprehensive of the results, as Waukesha has always been called very conservative. Mr. Hodge not only awakened a deep interest, but he sustained it all through, and his audiences steadily increased from fifty or sixty to upwards of two hundred. The press has noticed his meetings most fairly and favorably, and been well represented in the attendance at every meeting.

Mr. Hodge's teachings commend

11. Mrs. A. E. Sheets.
12. Mrs. A. E. Sheets and R. G. Ingersoll.
13. Conference.
14. Mrs. C. D. Greenmeyer.
15. Thomas Grimshaw.
16. Geo. A. Fuller.
17. T. Grimshaw.
18. Mrs. Carrie E. S. Twing and Mrs. E. L. Watson.
19. Mrs. Carrie E. S. Twing and Geo. A. Fuller.
20. Conference.
21. Mrs. E. L. Watson.
22. Geo. A. Fuller.
23. Mrs. C. D. Greenmeyer.
24. Hon. L. V. Moulton.
25. Mrs. H. S. Lake.
26. Mrs. H. S. Lake and Hon. L. V. Moulton.
27. Conference.
28. Hon. L. V. Moulton.
29. Labor Day. Hon. L. V. Moulton.
30. Mrs. H. S. Lake.
31. Mrs. Cora L. V. Richmond.

AGUST.
1. Rev. W. H. Hicks.
2. Mrs. Cora L. V. Richmond and Lyman C. Howe.
3. Conference.
4. Lyman C. Howe.
5. Woman's Day. Rev. Anna Shaw.
6. Mrs. Cora L. V. Richmond.
7. Lyman C. Howe.
8. S. Well.
9. J. Clegg Wright and Rev. W. W. Hicks.
10. Conference.
11. and 12. Rev. Wm. Lockwood.
13. and 14. J. Clegg Wright.
15. Jennie B. H. Jackson and Prof. Wm. Lockwood.
16. Mrs. R. S. Lillie and Prof. Wm. Lockwood.
17. Conference.
18. Mrs. R. S. Lillie.
19. and 20. Mrs. J. C. Richmond.
21. and 22. Jennie B. H. Jackson.
23. Annual convention and election of the Spiritual, Educational and Protective Union.
24. Mrs. R. S. Lillie and Rev. W. W. Hicks.
25. Mrs. Jennie B. H. Jackson and Hon. A. B. Richmond.

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D. P. KATNER, M. D. Prescott, Arizona.

NEWS FROM WAUKESHA.

Spiritualism Is Looking Up, with Bright Prospects.

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J. G. BATDORF, M. D.

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Dear Doctor—When your medicine reached me I was the doctor who said they could not cure me, but after taking your medicine an getting better rapidly, and feel that they will cure me. May God and the good angels bless you for your aid to suffering humanity.

Dear Doctor—Your remedies have done more for me and afforded me more relief than anything else I ever tried and have tried nearly everything. Sincerely, JAMES EMMIS.

Dear Doctor—I write to let you know that my health continues to improve. To describe my condition and how I feel at the time I began using your medicine is beyond my power. I suffered with female weakness and severe neuralgia in my forehead for two years. I tried several doctors but found no relief until I tried your medicine. After using your medicine a month I feel much better, and believe one month more will cure me.

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"THE WORLD MOVES"

A Minister's Wife Makes Pertinent Inquiry.

To THE EDITOR:—The following is an extract from a letter received from a minister's wife. She says: "I was looking over that book of Dean Farrar's on 'Eternal Hope,' and wondered what your views would be on that subject? Do you hold that there is hope in another world? Or is it as the tree falls so let it lie? There are so many passages in scripture that I think point to a future life, but the world for so many years has been preaching the punishment of the wicked forever, that we would be laughed at were we to say there was hope beyond the grave. They are not quick here to take up with any new idea, as it would be called."

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FORSTER, DR. W. M.

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DR. J. C. POWER.

CHRONIC DISEASE SPECIALIST.

Long standing chronic troubles considered incurable by the general practitioner, readily yield to my treatment, and are particularly subject to it. I treat my patients at their homes as well as at my office, and in their being able to see me

THE MYSTERIOUS AGENT.

THE X-RAYS.

What Is Their Essential Nature?

A Plain Explanation for Common Readers.

Since the startling discovery of the X-ray a few months ago by Professor Roentgen, the world has not only been busy with efforts to discover its greatest utility to mankind, but scientists in every land, stimulated by the greatest of all incentives to the acquisition of knowledge—curiosity—have been striving to determine its essential nature. In this last their efforts have been so utterly fruitless that the question: What is it? remains a glimmering uncertainty.

Writers, in describing the X-ray apparatus and their experiments, usually display so much scholasticism in the employment of technical terms as to thoroughly bewilder the average reader. In this paper it is the aim of the writer to avoid, as much as possible, the use of technical vagaries, and but little can be learned of the X-rays until the apparatus is understood.

The Crookes tube, about which so much has been said and so little learned, is, roughly speaking, a glass bulb six inches long and two and a half inches in diameter at the middle, tapering at the ends like an egg. This so-called tube, like a common electric lamp, is almost a perfect vacuum. Sealed in each end of the tube, by fusing the glass, is a suitable electrical terminal. To one of these terminals is attached the positive pole of the dynamo circuit and to the other the negative.

A current with an intensity of forty thousand volts is now turned on. The tube is at once filled with a yellowish green light, accompanied with a hissing, sputtering sound indicative of great electrical energy.

This is the light, feeble, weird and mysterious as it is, being scarcely equal to a quarter of a candle power, that penetrates bodies otherwise opaque.

The fluoroscope is a box about eight inches long from before backwards, the open end made to fit as closely as possible the forehead and cheeks, the soft, fluffy material, when the instrument is put over the eyes, excluding all light from that end of the box. The back end—the part that is always directed toward the illuminated tube—is about six inches square, the back wall being of wood or aluminum and coated with tungstate of calcium.

Through the kindness of Mr. Eugene McQuat and Mr. W. W. Scott, of the Beacon Lamp Company, Boston, we have been graciously permitted to carry through many important experiments, some of which were most thrillingly interesting. These gentlemen have been manufacturing the Crookes tubes for months, have every facility for X-ray demonstrations, and have made many brilliant discoveries.

Now that we are in their laboratory with everything at our command, let us close the circuit and turn on the X-ray light, if we can call it a light. The tube is filled with rapidly vibrating waves of greenish light. We put the fluoroscope over our eyes, holding the back and within a foot of the Crookes tube—the nearer the better, provided we run no risk of receiving an electrocution shock. On placing the band on the back of the box, directly between the eyes and dimly glowing tube, every bone, stripped absolutely of flesh, stands out in bold and disgusting outline, suggestive of a lifeless skeleton.

When the forearm was placed upon the back of the box, the clothing and flesh disappeared, and the grim and naked bones, adorned by a gold sleeve-button, alone were seen. Then two pieces of hard pine, each two inches thick, making four inches of solid wood, were placed upon the back of the box. Through it all, the bones and many metallic substances were seen as plainly as if no wood had intervened.

A boy stood erect between the back of the fluoroscope and the lighted tube, and there we witnessed the thrilling spectacle of the human heart under the vitalizing force of the life current, beating violently in what seemed a prison cell of dry bones. A tailor who had been carrying a needle in his arm for ten years, placed his arm upon the back of the box and the needle was located instantly and a photograph taken of it, showing the exact location, so it can be easily found by the surgeon's knife.

Fifty years, during which the world has lived a thousand, as it were, in scientific unfoldments, have passed since Morse, with commendable pride, sent the first message over the wires. "What has God wrought?" It seems that the writer is pardonable if, on lifting his wondering eyes from these, the strangest and most inexplicable of all phenomena, he twists the catch phrase by Morse into saying: What has Roentgen wrought?

One of the most important inquiries concerning the Roentgen rays is this: What are they and to what part of the solar light, if any, do they belong? All the color waves of the solar spectrum lie between and include the dark red, having 396 trillion vibrations per second, and the extreme violet rays, having 765 trillion vibrations per second. The red are by far the strongest rays of the sun, and only these have the power to penetrate a dense stratum of smoky atmosphere. For this reason the sun in smoke-dimmed cities like London usually appears red, and does not harm the eyes nor complexion.

The purely red rays of the sun affect very feebly the photographic plate, while the X-rays affect it powerfully. Therefore the X-rays, if belonging to the solar spectrum, are some distance above the red.

If it is true that they have their counterpart in solar light, experimenting on this line will finally unfold a method, and most likely an inexpensive one, of obtaining the X-rays directly from the sun. Nothing is more arbitrary than the division of sunlight into seven colors, as there are millions of colors and shades ranging between the extremes of the spectrum, red and violet. Science has taught the photographer to screen off that part of the sun's rays that affect the sensitized plate, and in this way his picture is unharmed during development.

Science may finally teach us to eliminate from the sun, all the conflicting and neutralizing rays that forever mask and obscure those corresponding to the Roentgen, demonstrating that the sun is not only capable of furnishing the X-rays as now electrically produced in the vacuum bulbs, but rays a hundred times more powerful. It may be that the Roentgen discovery, wonderful as it is, is the mere stepping-stone to one of the grandest revelations of any age—the discovery and complete isolation of solar rays that will render everything transparent—and yet, under proper mechanical devices, may be regulated as easily as the light of an ordinary photograph gallery.

JOHN WESLEY DAILY, M. D.

LIFE ETERNAL.

Converging rays of God create a spark, That, deathless, endless, trackless in its flight,
Goes forth to gesticate in the cosmic sea;
And guided by the Universal Life—
In its spiral course through infinity—
It penetrates the astral zone of earth.
Flashed from the bosom of Omnipotence—
From Central Sun through azure depths of space;
O, thou immortal germ! eternal flame!
Thou art the ray that cannot efface,
Though thou descend unto the lowest plane.

Of life—in scattered rays through earth and sea.
Vibrating in the atoms of the stone—
A spark embedded in its crudest sphere,
And polarized by immutable laws
To affinity sparks that now appear—
Ascending through the endless chain of cause
Unto another plane of terrene life.

From their limitations in the soil
It glides into the plant, whose virgin leaves
Are wooed by gentle winds and sunny days,
And kissed by dew, that, shaken by the breeze,
Descend unto the earth in sparkling rays.
Reflecting beauty from the morning sun.
From swelling buds within the foliage,
Sweet flowers spring to scent the summer air.
Then bend their petals to the noonday sun,
Whose heat dispels their fragrance—
Once so rare;
And of the fading blossoms there is one
That, broken from the plant, returns to earth.

Beneath the drooping plant the flower lies,
And deep within its folds the living spark—
Sustained no longer in its dark abode—
Begins to sense the throbs of Nature's heart,
And feel the kindling fire that God bestowed.
When it went forth into the cosmic dust.

By countless years of Nature's silent toil
The spark is clothed with animated life.
Unfolding threadlike legs and gauzy wings
That flutter in the fragrant air of morn;
And midst the gorgeous blooms that summer brings,
Feasts on their grateful odors through the day.
Thus scintillating through an endless maze
To higher realms of manifested life,
Until the spark has reached the human plane.
Of consciousness, where passion, hate and strife
Are breathed with love and hope, with joy and pain,
Till it attains a knowledge of the Truth.
O, spirit friend, what thrills my yearning soul,
When thy calm eyes meet mine with
So deep and still, there vibrates through my breast
A ray of peaceful love, and through the maze
Of viewless depths there floats a wave of rest.
That gently whispers—Immortality.

O, Light Divine! rebound the scattered rays;
Regenerate this drooping form that dies;
And let me evermore abide with Thee in peace;
For my impatient spirit cries To bathe again in God's eternal sea,
And feel the sunshine of His boundless love.
URIEL BUCHANAN.

THE SPIRIT MESSENGER.

Whence comest thou? so fair thy face,
Thy lilted form so full of grace,
Thy smile so bright,
Thy step so light—
Art thou of earth, fair one?
Thy laughter ripples on the air;
Thine eyes would many a heart ensnare;
Thy white hands carry flowers in bloom
To lighten the pathway of darkness and gloom—
Where is thy home, fair one?
Thy coming has lightened many a care;
When the burden seemed greater than we could bear,
Thy radiant presence brought us good cheer,
To bear our ills while we linger here—
Tell us of thy home, fair one?
"My home is wheresoe'er I will—
With kindness and good deeds I build;
With the love of every one,
By perseverance it can be won;
I'll hover near and guide you on
To a home in the fair beyond."
Thus did the one from the spirit-land
Take me kindly by the hand,
Encouraged by her wise advice,
I will prepare for Paradise.
MRS. E. W. FORD.

IMPORTANT QUESTION.

Why Isn't There More of Them.

Excellent Manifestations Through J. B. Johnson—The Free Temple.

Starting from Battle Creek, Mich., via Lake Huron, Ohio, my destination was to participate in Brother P. D. Dunakin in his pocket, I found myself at his home, the Free Temple, about midway between Norwalk and Sandusky, Ohio, on Friday, July 12. Our welcome was made by Master George, the son, and, therefore, "clipp" of the old block, as Brother Dunakin with his good wife, and Brother J. B. Johnson, of Toledo, Ohio, had gone out to a farmer's about six miles away, where Brother Johnson was to hold a seance for physical phenomena, and as the ship was to follow the block, I not caring to remain alone, of course, I followed. We found the temple a converted almost entirely of unbelievers, and those who were present were of the kind that to satisfy them they must be able to pick every spirit apart, or dissect, and for every other manifestation there is some slight-of-hand explanation; or when the medium was asked to pick up the wrist of a lady, a black cloth being fastened over her body, with the light so bright that all could be easily distinguished, bells were rung, the tambourine was rattled, and those sitting by the medium testified that they were touched by something from behind and yet the lady, who was the medium did not lose his grip on her wrist. After a totally dark seance, when the trumpet was floated over the audience, while one of the skeptics held the feet of the medium, and his hands were securely tied to the chair, and other manifestations were given, these same "won't-believers" said, "Spirits must be in mighty small business to go round ringing bells and rattling tambourines."

I timidly asked the very pompous spokesman of the crowd, "what would he ask the spirits to do?" And as he had no idea what I suggested, he even went so far as to say, "one of the bells was enough to prove that intelligence was manifested." Oh! why is it that so many are allowed to enter a circle with their inharmonious conditions and break all harmony that should prevail, and then the manifestations are light, then the honest investigator is stopped, and the medium, with ever so strong powers, is compelled to bear the taunts of these same "won't-knows," and the honest medium has to be classed with the fakes. Until the mediums are awakened to the fact that none but those who are honest, and will carry into the circle an honest and willing motive; those who look upon Spiritualism as something other than a legitimate—until then conflicting conditions must prevail, and the Spirit-world will be held back, and the prophesies which have been made, and which will carry into the circle an honest and willing motive; those who look upon Spiritualism as something other than a legitimate—until then conflicting conditions must prevail, and the Spirit-world will be held back, and the prophesies which have been made, and which will carry into the circle an honest and willing motive; those who look upon Spiritualism as something other than a legitimate—until then conflicting conditions must prevail, and the Spirit-world will be held back, and the prophesies which have been made, and which will carry into the circle an honest and willing motive; those who look upon Spiritualism as something other than a legitimate—until then conflicting conditions must prevail, and the Spirit-world will be held back, and the prophesies which have been made, and which will carry into the circle an honest and willing motive; 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SATURDAY, JULY 25, 1900.

Unreliability of History.

It is not safe to place implicit trust on anything professing to be ancient history, unless it is the monuments; and we have indubitable evidence that such of these as were accessible to the hand of the forger, as the catcombs, have been doctored in the interest of priestcraft. All ancient literature professing to be Roman, Grecian or Hebrew, has been tampered with, and is known to be corrupt. Homer's Iliad and Odyssey, represented to have been written nine centuries before our era, German critics have shown were written as late as eight centuries after.

The parent Christian church had unlimited ability to practice the most astounding frauds on their ignorant dupes. And we know they were not restrained by principle or fear of punishment. The great misfortune is pseudo-scholars cite from these fictitious authors, or their interpolations in genuine history as authentic records. A person limited in sources of research, or placing full confidence in some favorite theory, fails to find evidences of fraud which another sees at every glance.

For hundreds of years it has been a criminal offense in Christian countries, and in all the original States of the American Union, as well as some of the new States, to adulterate or call in question the divine authority of the holy Scriptures, or controvert the truth of the Christian religion. Adverse criticism was silenced. At an earlier age the Inquisition settled down on controversies of that character at the stake. It is regrettable there seems to be Liberals who are unwilling to explore these frauds, or allow others to trace them to their source without reproach.

Telling Truths Out of School.

That W. T. Stead who raised such a dust in this city during the World's Exposition, by his "If Christ Should Visit Chicago," in a late number of the Review of Reviews, under the head of "The People's Bible History," inquires, "What of the Bible now?" Then he tells of the "great earthquakes" of public opinion produced by the higher critics during the last twenty years. He says the Bible has been having a very rough time of it; that there has been a tremendous upheaval in traditional notions about the Old Testament; that Moses was the author of only a chapter or two additional to the Ten Commandments; that Deuteronomy was a production centuries later; and the Pentateuch generally was written many centuries still later. The Psalms of David, Mr. Stead alleges the higher critics have in great part, if not altogether taken away, and Isaiah is proved to be the work of two authors. He cites confessions made by leading churchmen in England confirming his statements.

"Now the cat is out of the bag," concludes this brilliant writer, "and the man in the street is interested." Yes, and obsolete statutes designed to silence investigation cannot be resurrected at this late day to prevent exposure of the frauds by which these sacred books were imposed on the ignorant and credulous masses.

Higher Education for the Clergy.

It has been shown in these columns that a lack of knowledge in the sciences which makes the clergy cling with such tenacity to the fables and incredible miracles of the Bible, and give them such confidence in the efficacy of prayer. It was claimed no hope of improvement can be expected until a broader education is adopted in theological seminaries. The following news item in an exchange shows this matter is now receiving attention at the French capital:

"A society for promoting the higher education of the clergy has been established in Paris to help young priests who show aptitude for scientific or historical study. A similar society, called the 'Colegium Sapientie' [College of Wisdom], exists in the Catholic university at Freiburg, in Breisgau, and arrangements have been made by which the French and German societies may exchange students from time to time."

The best way to gain a knowledge of the Creator is to become familiar with his works. These furnish unerring revelations of his mighty power, and will excite reverence and veneration as no fabrications in books, however antiquated. Let the sciences come to the front; at the same time relegate miracles and holy fiction to the savage ages in which they had their birth.

Relapsing into Heathenism.

The Daily Post, of Birmingham, England, reports that at the forenoon services, on the last Sunday in March, accurate count was made of the seating capacity in the several churches in that city, which was found to be 8,850; but the absolute attendance was but 840, less than one-tenth of the seats being occupied.

Many books require no thought from those who read them, and for a simple reason—they made no such demand upon those who wrote them.—Colton.

To Spiritualists Only.

That system of religion which does not refine the mind, enlarge the conception, improve the morals, and better fit its devotees to discharge more faithfully all the varied relations of life, has little claim for support from the good, the brave, the true, those who do right because it is right, not from fear of a supposed angry God, or to escape his frowns.

Spiritualists are taught that existence beyond the grave is but a continuation in a higher sphere of mortal life; that the new-born soul carries with it its virtues, and even its vicious nature acquired in its earthly pilgrimage; that it has to be educated, and by long and arduous toil fitted for its new home, qualified to mingle with the more highly developed spirits and fitted to become one of them. It teaches that the loved who have gone before become guardians of those who remain in the flesh, watchful of their interests, ever striving to advance them in the paths of virtue and of wisdom, saddened if they go wrong, and grieved when they are incorrigible.

Leaving aside all other incentives to goodness, the simple fact that a person claims to be a Spiritualist should be a guaranty of his truthfulness; that he is the soul of honor; trusty in every relation of life; destitute of either public or private vices; and free from every defect of character adhering to the vile.

We have been led into this train of reflections from frequent complaints reaching THE PROGRESSIVE THINKER, that unworthy habits are quite too common among some of our numbers; that even mediums and lecturers are not in all cases persons who can be commended to the public. The churches claim the wrong deeds of its members are due to a natural depravity inherited from our parents. May it not be truthfully said, the vices of our mediums and others are inheritances from their Christian progenitors? Traceable to whatever cause, there is absolute need of reform. It commenced too soon, or carried too far.

Voicing the sentiments of the millions of Spiritualists organized or unorganized, we pray most fervently that each lover of our faith, and particularly those engaged in promulgating its truths, turn his visual organs within, and consider whether his actions are subjects of reproach; whether they will cause a blush of shame on the cheek of modesty if their every act is known; and, if so, to not only commence at once a reform, but press that reform to a successful issue without a moment's delay.

Law Must Govern.

The journalist is frequently at a loss to know how to terminate discussion in his columns without giving offense to patrons. A controversy once started goes on from week to week, the editor goes out of patience, and his readers are bored beyond endurance, and yet the demand is made for another hearing, and then for another.

There is but one true method to meet cases of this character, in the estimation of THE PROGRESSIVE THINKER, and that is to apply Parliamentary rules to such discussions, and enforce them to the letter. The party opening, or giving rise to argument by some statement, occupies the affirmative. A person controverting that statement assumes the negative. He replies to the facts and the logic of the affirmative, introduces his own theories and proofs, then closes the discussion so far as he is concerned. The first party is then at liberty to strengthen his original position, and reply to the logical facts of his opponent, and here the case ends.

We see no way to avoid wrangle, and prevent discussion becoming interminable, save by the enforcement of the well-established rules, which will be inflexible in this office from this forth, applicable to all alike.

A Visit to the Sultan.

Mrs. Max Muller, the wife of the great Sanscrit scholar, has just published in Longman's Magazine an account of a call made by herself and husband on the Sultan of Turkey, while they were in Constantinople. The Sultan decorated the distinguished savant with the omam of honor, and invited his visitors to inspect his library. They found this included English, French and German classics, with which his royal highness seemed familiar. Contrary to what is generally supposed, they found him a cultured gentleman, well acquainted with the disgusting arts of adventurers bloated with the hatred against a rival nation because of a difference in religious opinion.

Health Regained.

Many of our readers, interested in the researches of Prof. Edwin Johnson, of London, who has devoted the best years of his life in searching for the beginnings of Christianity, and whose health was seriously impaired by over-labor, will be glad to learn that after two years of rest he finds himself so improved he has recently resumed his task in the British Museum, where he spends several hours each day at his favorite studies. We pray the Professor not to overtask his strength; for when the shock shall be over, produced by his discoveries, his learning will be in great demand, and his books will be sought and read by scholars in pursuit of truth as have been no other publications.

To Be Laid Before the Sultan.

A friend writes that the excellent article lately published in these columns, from the pen of Dr. Adams, of Oregon, suggesting the right and duty of Turkey, in the interest of public tranquility, to exclude the Christian missionaries from that country, has been forwarded to the Sultan at Constantinople, who has access to and will lay it before the Sultan.

If the free government of the United States may exclude the "heathen Chinese" from this country, may not the Sultan, as a police measure, exclude the disturbing missionaries from his dominions, who have caused more bloodshed in that empire during the last two years than the Chinese would have caused America in a thousand years?

Christians in Jerusalem.

Saloons have made their appearance in the holy city of Jerusalem. It is reported there are 135 places where intoxicants are sold, every one by a Christian or a Jew; the Mohammedans are prohibited from selling or using the destroyer.

Nature cannot be surprised in distress. Beauty breaks in everywhere.—Emerson.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousand copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

As the demand for this volume of the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality and THE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

Good for Heathen.

Dr. Rhys Davids, the eminent Buddhist scholar, in a course of lectures delivered in New York, upwards of a year ago, on the history of religions, told his hearers: "The Buddhists accorded honorable rank to female preachers." This is pretty good for a "heathen people" to whom we are sending missionaries, whose religion antedates Christianity more than 500 years. We cannot forego one quotation from Dr. Rhys Davids' published lectures:

"Throughout the long history of Buddhism, which is the history of more than half the people in the world for more than two thousand years, the Buddhists have been uniformly tolerant; and have appealed, not to the sword, but to intellectual and moral suasion. We have not a single instance, throughout the whole period, of even one of those religious persecutions which loom so largely in the history of the Christian church. Peacefully the Reformation began; and in peace, so far as its own action is concerned, the Buddhist church has continued till to-day."

After the Good Man Went Wrong.

She—I'm so surprised! He was such an energetic church worker, too.
He—He was he worked it for all it was worth.—Puck.

The Most Spiritual.

He is most spiritual who is master of the most forces, who can rise superior to most obstacles, can vanquish the most enemies of the inner life, has greatest dominion over matter. The old Scandinavians were groping after profound truth in the superstition that the strength of the vanquished foe passed into the conqueror. The spirit does gain strength by that which it overcomes. The pure in heart sees God, not in heaven, but on earth. It penetrates the veil and God looks into his flower and fruit. His face is the radiance of the daylight. His majesty is revealed in the starlit spaces of the night. The pure in heart sees God in his glory, riding upon the storm, and feels his "peace that passeth all understanding," quieting the throbbing heart, bringing smiles out of tears, peopling the deepest solitudes. To believe that God once wrought upon this wondrous frame of nature was a movement of spirit altogether noble, but to discover that power still working in creation, the creating hand now molding chaos into cosmos, to read the unending genesis of life to-day like Isaac Newton and Charles Darwin is to attain a spiritually compared with which the timid faith of the ecclesiastic in the first chapter of Genesis is as the flitting of the sparrow to the flight of the eagle.—Jenkin Lloyd Jones.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer communion with the purer realms of the Spirit-world. It is written in the sweet spirit of one that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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"The Missing Link in Modern Spiritualism." By Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50; postpaid.

VIRGHAND R. GANDHI.

EXCHANGE NO ROBBERY

Religious Circles of Chicago and India Trade Leaders.

THE REV. DR. JOHN H. BARROWS CARRIES CHRISTIANITY TO THE FAR EAST AND VIRGHAND R. GANDHI BRINGS ESOTERIC TRUTHS OF OCCULTISM TO THE WEST—FAMOUS HINDU WILL TEACH RELIGION AND STUDY PUBLIC SCHOOL SYSTEM IN AMERICA.

Between the religious circles of Chicago and far-away India there will soon be completed what may be broadly regarded as a fair exchange, attended, as is customary with fair exchanges, by no robbery.

Last February the Rev. Dr. Barrows resigned his pastorate in Chicago to carry the truths of Christianity to the natives of India. On July 24th, Mr. Virghand R. Gandhi, B. A.,

the value of his teachings," that his second visit has been planned. This time he comes prepared and instructed to teach. It is, in fact, one of his chief, though not his only reason, for coming to America. The announcement says that in a recent letter to a correspondent in Chicago, Mr. Gandhi expressed himself as being conscious of the great work he is to do in this country in lifting the veil, that the light of true knowledge may unfold in souls that are now hungering for higher truths, and in leading others up to that state who are yet unconscious of the mighty powers that may be developed from within.

Mr. Gandhi's permission to teach is one of considerable latitude. It gives him "full liberty to teach freely the esoteric doctrines and sciences as understood by the few in India," a freedom apparently limited only by his knowledge of the secrets of the initiated and his sense of the fitness of the recipients.



M. R. A. S., a Hindu scholar and philosopher versed in the occult sciences and esoteric truths, will leave Bombay for Chicago to teach the American people the truths of the ancient Vedas.

When Dr. Barrows left Chicago he was perhaps the most widely known of American clergymen. His work in his chosen field had brought him into a prominent place, and the manner in which he filled the position of president of the Parliament of Religions at the World's Fair served to spread his fame. His influence in America was immense, and his departure was the occasion of a farewell meeting at the Central Music Hall such as had never been tendered to any clergyman in this part of the world. In his own field Mr. Gandhi is no less famous. He was a delegate to the Parliament of Religions, representing the Jain sect, one of the three great sects of India. He was the only Indian delegate who was elected and whose expenses were paid by his people. Among the educated classes in India, and among the followers of occultism in other parts of the world, Mr. Gandhi is as well known as Dr. Barrows among those interested in Christian work.

In fact, what Chicago has lost in Christianity it has gained in occultism, a bargain the preponderance of which varies so with the point of view that it may be called an even exchange.

FIRST VISIT WAS UNSATISFACTORY.

Mr. Gandhi's visit to the United States in 1893, his first in his present body, at least, was a most unsatisfactory one for the members of the Brotherhood. Just what the Brotherhood is, and what are its aims, and who belongs to it, are things not known to the world at large. Its members do not pose as members and their names are not revealed. They are followers of Occultism and searchers after truth, but they have taken a leaf from the book of the Indian priesthood and search secretly, keeping the result to themselves. In Mr. Gandhi the Brotherhood thought to find a master and an instructor, but it was disappointed. Indeed, during the whole of his first visit Mr. Gandhi refused to be anything but a learner.

He was pleased to be able to study the American people and their customs and institutions, but he had no permission to make known, even to the partially initiated, esoteric truths, and without it he would not proceed. He left the Brotherhood in the unhappy position of having almost learned things, and at once set about bringing him back.

It is through influential men connected with the Brotherhood, and because of the announcement of his visit says, "of earnest invitations to return to this country from many sincere people who know and understand

GREAT FUTURE FOR AMERICA.

America, so Mr. Gandhi says, is to be more than the land of the free. It has a future beside which its past of political freedom pales to insignificance. It is to be the scene of the great spiritual advancement for which the ages have been waiting. "According to this prophetic young Hindu," as the announcement puts it, "America is the soil on which the greatest advancement in spiritual unfoldment that the world has known in many cycles is to be made in the near future—the new religion, or rather the full comprehension of the old truths is to take root in our midst."

"It is a consummation devoutly to be wished, and Mr. Gandhi's statement has roused a responsive thrill, not only in the hearts of those faithful students of the occult who happen in their present embodiment to live in Chicago, but in others all over the country. For, being well advanced in those hidden truths known only to the initiated, he is looked upon as a master and a prophet."

But Mr. Gandhi's visit is for more than the dissemination of occult truths. To a certain extent, although differing in birth, training and belief, he and Dr. Barrows have the same object in view. Both are laboring for the elevation of the Indian native, and both hope for the introduction of education for the masses, though one bases his hope on the conversion to Christianity and the other holds by the old gods and the old faith.

Since his first visit to the United States Mr. Gandhi has been greatly interested in the founding of free schools in India. When he came to America he expected to stay only during the Fair, returning to India as soon as his work as a delegate was completed. During the Fair he was kept so busy that he had no time to study the customs of the American people. Still, he had decided to go home, and was only persuaded from his intention when Mrs. Charles Howard, a follower of occultism in Chicago, discovered that he had formed an extremely erroneous opinion of Americans and told him of it. In order to correct his ideas Mr. Gandhi lengthened his stay, until in the end it reached nearly two years. He visited a number of Eastern cities, but failed to get west of the Mississippi, an omission which brought forth a storm of letters from neglected followers in California and other seats of belief in occultism.

TO STUDY PUBLIC SCHOOL SYSTEM.

The greater part of his time was devoted to a study of the public school systems of the various cities. "There are in reality no free schools in India," said Mrs. Howard, speaking of Mr. Gandhi's investigation. "The native schools are costly, and the missionary schools are only for

those who embrace the Christian religion. It is only by giving up their faith that the natives can receive free education. Mr. Gandhi was much interested in the American system. In fact, the first time that he visited a public school here and learned that the children of the rich and poor sat side by side and had equal advantages for education, tears came to his eyes and he said:

"If the poor of India had a like opportunity, how soon our fallen country would rise. But we have not one free school in all India. Our government schools are too high-priced for the poor people to take advantage of, when they can procure but one meal a day through their entire lifetime."

During his coming visit Mr. Gandhi, besides imparting hidden truths to such as are worthy, expects to make a further study of American public schools with a double object: He wishes to take back with him a thorough knowledge of the subject, so that he may work understandingly for their introduction in India, and he hopes to interest people in America in the establishment of free schools for natives outside those conducted by the missionaries. With these ends in view he will divide his time. Part of it will be devoted to the instruction of the believers in things that most people do not know, and part of it will be spent in studying and talking public schools with and to anybody at all, whether they believe that they aided in the construction of the pyramids and witnessed the embarkation of Noah, or that they are to be snuffed out like a candle when they shuffle off this mortal coil.

His return to the United States is, indeed, in a great measure due to the efforts of the members of the Society for the Education of the Women of India, many of whom are believers in occultism, and all of whom are interested in his educational work. The Chicago branch of the society has had no small share in bringing him again to this country, and it is at the home of Mrs. Howard, the secretary, at No. 6558 Stuart boulevard, that he is to stay during his visit to Chicago. The other officers of the society are: Mrs. Marion Spencer, president; Col. F. W. Parker, vice-president; and William Schrempf, treasurer.

RANKS HIGH IN OCCULTISM.

As a leader of occultism Mr. Gandhi ranks high. He has never become a member of any of the priesthoods of India, though from his earliest childhood he has been in continual contact with the priests and has had the benefit of their stores of knowledge. In his present body he is thirty-one years old; but, according to the statements of those who have had the benefit of some of the esoteric truths, and therefore should know, his beginning on this earth antedated considerably the beginning of history. Originally he was a dweller in the lost Atlantis, the highly civilized "island in the West," mentioned by ancient writers, which sank into the sea. Since that time he has had diverse existences in diverse parts of the earth.

HIS PRESENT EXISTENCE BEGAN IN BOMBAY.

His present existence began in Bombay. His father, who is now dead, was of high caste, and was a student among the Rishis, the priests farthest advanced in the esoteric sciences. In the retreats of these monks is to be found the deep learning for which India is famous, and but little of the learning ever gets outside of the retreats. For some reason unknown to those uninitiated, but probably because of a belief that the world is not yet ready for them, few, if any, of their discoveries in science and on other lines are made known by the monks. It is claimed that most of the recent wonderful developments on scientific lines have been old stories to the Rishis for ages, but as they have never been revealed to the world outside, they have been, so far as that world is concerned, useless. The Rishis are one of the greatest of the Indian priesthoods, and to learn their secrets the student is obliged to go through years of study and to lead a life limited in all directions by the rules of the order. They are graded according to the distance they have traveled in the rugged road to knowledge, and seven years of study is required before the aspirant is admitted to the grade of pupil, the lowest. Their retreats are commonly in the mountains, far from any town, so that they are completely cut off from the world.

IT WAS AMONG THESE MONKS THAT MR. GANDHI SPENT THE EARLY PART OF HIS LIFE.

Later he graduated from the Bombay University as a barrister at law, but became interested in religious work and never practiced.

IS DEEPLY LEARNED.
He is a striking example of the heights to which education is carried among the Indian priests. He writes and speaks fluently fifteen or sixteen languages, is a fine Sanscrit scholar, and a deep student of philosophy. His knowledge of the Bible is said to be greater even than is common among Christian clergymen. At the time of his first visit to America he met many of this country's best scholars, and on the way home became acquainted with a large number of the students of England, France and Germany. In England he was made a member of the Royal Asiatic Society, before which he spoke, and everywhere was honored by the most learned men he came in contact with. Prof. Max Muller gave a reception in his honor, and consulted him regarding the work he had then in hand.

In spite of his education among the priests, and in spite of the fact that he himself is of high caste, he is strongly opposed both to the priest-hood as it now exists and to all other class distinctions. As stated by Mrs. Howard, with whom he is in continual

correspondence, his ideas on the subject take somewhat the following form:

In ancient times, he says, a man was not born a Brahmin, but became a Brahmin only by his qualification of great morality, learning, and above all a spiritually illumined mind. His son, however, would not be a Brahmin unless he also fulfilled the requirements, though the Brahmin of that period, by strictly obeying the laws, of which he had full knowledge, his wife also understanding the objects of true marriage, mutually observed certain rules of life, which naturally attracted just such soul as merited birth in just such environment and opportunities. The Brahmin of those days did not take a wife simply for convenience, neither were they married while children. Besides, in those far-distant times it was not considered unmanly for the young woman of proper age to select the husband, and the first question was not how much wealth has he. The important consideration in selecting a husband was to be her equal companion through life and the father of her children, were, first, his morality; next, was he of sound health and free from hereditary taint; then his learning and spirituality; and so on.

All the present existing evils, Mr. Gandhi claims, have been the work of the priestly class, who in the present times greatly oppress the people and oppose all progress and education, knowing full well if the masses are educated they themselves would have to work.

WILL STAY SOME YEARS.

Mr. Gandhi's second visit is to be a long one. During it is likely that the believers in occultism all over the country will have a chance to see and talk with him, and, they hope, receive their share of the revelations which he is expected to make. In part at least his determination to come to America was brought about by the fact that in his former visit he was obliged to neglect entirely the members of the Brotherhood in the West, who have been clamoring ever since for his return. He expects to visit all, or nearly all, of the large cities in the country, and will not return to India for two or three years.

Mr. Gandhi will bring his wife and his seven-year-old son with him. His wife, contrary to most Hindu women, is well educated, but cannot speak a word of English. Her first study on reaching this country will be to learn the language, after which it is likely that she will enter some training-school for teachers and fit herself to aid her husband in his educational work in India. During his stay in Chicago Mr. Gandhi and his family will be the guests of Mr. and Mrs. Charles Howard.

The above, from the Chicago Tribune, is only one of many straws illustrating the great interest of the secular press in occult or oriental teachings. Mr. Gandhi made a very favorable impression wherever he lectured among Spiritualists. LAGO.

IN THE RUINS OF MITLA.

Translated from the Spanish by Ernest S. Green.

Ye marvels of another age,
Ye wonders of the past,
Ye pages which for idle man
Have been too deep and vast;
Why is your majesty the cause
Of wonder and of dread?
Because of all the splendors gone,
Of all the grandeur dead,
Ye still are beating with your wings
The centuries' round your head.

Mute history of granite which
Has been erected here,
What hast thou written down by those
Who will no more appear?
Each mighty monolith of art
Extolled did grow.
Who wrought them? Who hath borne
Them here?

Where none could lay them low?
God only knows, who dwells above;
The solitude below.
Each obelisk, in mute haunter,
To you doth speak, O day,
"Thou dost see and know, but I
For Art and Truth made way.
I represent the guardians
Which ruled these ancient walls."
What sacrifices and what toils
The student's mind enthralled!

By Titans, not by men, were built
These temples' mighty halls.
To-day what of the rights remains,
The customs and the laws
Of kings and priests who offered here
The prayers for their lost cause?
A beautiful tradition from
The ages long ago;

The ruins by the ivy clad
Where yellow crucifers grow;
The epic of the struggle which
In lines of rock doth glow.
Gone is the temple's grandeur, and
The palace walls are low,
Transformed into a fort where all
Respires of gloom and woe,
Oblivion, grief and orphanage.
But yet the light we see
Of yonder sun shall fade; and dark
And fearful shall it be
In that mysterious, awful gate
Of black extinction.

By Ignorance despoiled there lies
Upon the ground alone
A broken Grecian fret which dry
Leaves seek to make their throne.
The heathen gods, long since cast down
The nettle doth pollute;
Those everlasting walls the rude
Hand still will persecute—
O, tourist, think, and tread thy peace—
The fathomless we salute!

Wouldst thou not know, audacious wise
Who know no more than I,
A civilized, heroic race
Did hither live and die?
Degenerated or extinct,
No more its powers defy.
Of its mysterious dwelling here
The records hidden lie,
For God alone their secret knows,
And God will not reply.

JUAN DE DIOS PEZA.
Mitla (Oaxaca), November 15, 1892.

It is your duty as well as privilege to look young as long as you can. One way to do so is by dressing the hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

room waiting the change which was to
liberate her from physical afflictions.
During that time, when opportunity af-
forded, I was reading volume one of The
Encyclopædia of Death. I would tha-

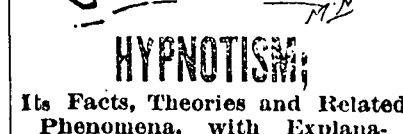
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Abstract

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Mrs. Belle K. Stanfield: Q. (1) Is space absolutely dark and intensely cold?

(2) If so, whence do spirits derive heat and light?

(3) If spirits inhabit zones, what supports these?

(4) What is the source of physical and spiritual vitality?

(5) If the spirit is immortal, must not the supply of vital force be inexhaustible?

(6) How is spirit vitality arrested and embodied in the physical?

A. (1) and (2) Space is pervaded by an ether through which from centers are propagated vibrations which, according to their length, rapidity and direction, give the phenomena of electricity, light, heat and magnetic attraction and repulsion. As this ether is a perfect conductor of these vibrations, they give no indication of their passage until they meet an obstruction, as the surface of a world. Then they are intercepted and the atoms of matter set in vibration and by these the senses become cognizant of the vibrations. Hence it is that interplanetary and stellar space is absolutely cold (devoid of heat), and absolutely dark. These vibrations have no relation to spirit beings who see and become cognizant of spiritual things by spiritual vibrations.

(3) The zones of the Spirit-world are supported by their revolution around their center of attraction.

(4) All vital force as manifested in physical organization is the accompaniment of change in structure, but spiritual vitality is the expression of pure force, and as such its source of supply must be inexhaustible.

(5) Spirit vitality is arrested and embodied in physical being by the long series of progressive unfoldment called evolution. This is the only means of its incarnate expression.

Chas. Bartlett: Q. Is the Golden Rule an infallible guide at all times and under all circumstances?

A. We maintain that for a being with a spiritual existence and its possibilities before the Golden Rule has no exceptions. In fact to such a being there is even a higher law of conduct: Do all for others.

A subscriber, Stanberry, Mo.: Q. (1) How can a person not at all mediumistic get rid of undesirable influences from spirits?

(2) Are there any good or bad influences likely to come from the talismans advertised by fortune-tellers?

A. (1) A person "not at all mediumistic" will not be troubled by any spiritual influences. (2) You will receive nothing from such talismans.

R. M. Gold Hill, Oregon: Q. I was born in the midst of my mother's troubles. How can I escape the consequences which I have inherited?

A. A belief in inheritance is a potent factor in causing depression of spirits, and great unhappiness. From extended observation, we draw the conclusion that this cause has been greatly overestimated.

Children are born whose mothers have been troubled in mind or indisposed of evil, and yet happy in disposition and strong in body.

The sweetest, sunniest child we ever met was one whose mother had suffered great mental suffering, and at one time, physically, she became so depressed that crystalized set in, and for some years her life was a deprivation. Yet after all this, this beautiful child came, physically healthy, so contented and quiet, the remark was often made that one would scarcely know that a child was in the house. Such instances show the wonderful persistency of nature against adverse conditions.

Where the child has partaken of the influence of the mother, and has consciousness of the fact, instead of excusing and repining, which intensifies the disposition, the will should be cultivated to hold the thoughts above the valley of despond.

Dr. W. M. Forster, San Francisco: Q. Your question, "Is the answer department of THE PROGRESSIVE THINKER embodied the essence of common sense with regard to the spiritual question? Why cannot Spiritualists in general use more common sense in connection with such serious questions? I would like the opinion of the department on organization."

A. Organization that comes from the necessities of growth is desirable, for it binds all together, and thus is capable of putting forth greater force in time of need. This affirmation does not take into consideration any special form of organization. It is self-evident that there can be no creed or discipline, and the widest latitude of belief must be allowed. Until local societies bind themselves to stand by the action of their delegates, and are restrained to abide by the vote of the central body, that body is like a rope of sand. Take, for instance, the Methodist Conference. Why is it a power? Because the individual churches represented are bound by its actions. If the delegates were to go home, each to do in his own church as he pleased, and the church ready to repudiate anything he might have done in the conference, what a farce that assembly would be!

Thus a central organization must have the control of the subordinate societies, or it is little more than a subordinate society itself. So distasteful is such representation to Spiritualists that the subject has not been broached, and yet there is a conference of rights and power by the societies or their delegates will surely be demanded.

A. M. B.: Q. A man and his wife being poor, he dies, leaving her in poverty, say in Chicago, where money is daily lost in the streets and gutters: if he can tell his widow where to go and find some of that lost money to relieve her need, would such a course on his part be considered mercenary or improper by other spirits?

A. In strict justice money that is lost and found should be restored to the owner by the finder, and this holds with spirits as well as mortals. But money lost in the gutter or elsewhere, where restitution to the owner is impossible, might well be bestowed on those who are needy, and instead of being considered "mercenary," would be regarded with favor by associate spirits.

G. W. Pyles, Indian Territory: Q. I greatly admire the Questions and Answers Department. Allow me one question: How do bibliologists harmonize the genealogy in the first chapter of Matthew with that recorded by Luke?

A. The most plausible explanation of this direct contradiction given by commentators is that Matthew gives the genealogy of Joseph, and Luke that of Mary. If, however, Joseph was not the father of Jesus, what relevancy has a genealogy traced through Joseph's line? Having God for a father is surely of more consequence than a lengthy pedigree leading to the lecherous and dishonest Joseph?

The true explanation is that these genealogies were manufactured by authors who did not consult together, and of course are different.

H. L. Bridgeport: Q. For some years I have had at times an experience of pictures or phantasmagoria when being in the dark or on shutting my eyes. Those mostly take the form of processions, as though coming out of a building or of a vast crowd in the street. Sometimes they turn into a phase more fantastic and grotesque and are quite amusing. Have they any spiritual significance?

A. This may be an incipient clairvoyance, the result of spirit-friends attempting to impress the mind, or it may be purely a reproduction of past images, real and those pictured by a vivid fancy. The more these processions of pictures are thought of and watched, the more distinct will they become. They are especially vivid in children, and often mistaken by the child for reality.

A subscriber, New Whatcom, Wash.: Q. Are surgical operations ever performed by the use of hypnotism without pain?

A. Certainly, and there are a multitude of instances where severe operations have not been felt by the patient. It is destined to become one of the most helpful of remedies and means.

Progression: Q. (1) Is water from a cemetery well, seventy feet deep, fit for drinking?

(2) Is lager beer and ale harmful if not taken in excess? Are they good as tonics?

(3) Are tea, coffee and tobacco harmful, and what are their effects? I was surprised to see that you take the view that tobacco is not.

(4) Is meat-eating injurious? A leading medium, to the question "Please describe the spiritual body," said "I had no spiritual body, was not a floating nonentity, but his body was as real as our own." What did he mean?

A. (1) If the water was from a well drilled into an impervious subsoil, and not allowed to keep out the surface water, there would be no contamination from the cemetery. This, however, is rarely attended to with sufficient care, and the entrance of surface water may become a prolific source of disease and death.

(2) Beer and ale, as mild tonics, taken in small quantities, at certain times, would be beneficial or at least not harmful. Their excessive use is decidedly harmful in many ways.

(3) The active principles of tea and coffee are almost identical, and are nerve stimulants. Taken in small quantities, as a single cup at meals, they are refreshing and harmless. But, like all stimulants, their excessive use leads to nervous disorders, dyspepsia and kindred diseases.

I think the correspondent is mistaken when he says that this department advocates that tobacco is not harmful. I have not the answer before me, but if I remember correctly, the case was of an old man who had used tobacco many years, and who asked if he ought to leave off. As by years of use his system had become habituated to the weed, his at once stopping would give him great discomfort, and probably shorten his life. As the use is not a moral sin, but a sin against the physical being, it was a choice of evils, and recommended the least which was to go on for the few remaining years, not trouble himself about the habit.

Tobacco is a narcotic poison, and its excessive use highly injurious, the more so in the young than in the old. This may be said of all narcotics and stimulants. In declining age they are less injurious, and can possibly be beneficial. Tea, coffee and tobacco arrest cell-division and thereby sustain the flagging forces. The Indian would endure prolonged fasts or take long journeys with a little parched corn and his pipe.

Whatever may be said against alcohol, and no words are sufficiently strong to present the horrors of its abuse, it is not a stimulant. Some chemists have decided it is not a food and is not digested, well knowing that it is almost the last in the series, wood-fiber, starch, sugar and "spirits," having the tension of force strong to the last, ready to break and yield all without an effort on the part of the individual. Let this tension be so great that it can be assimilated only in small quantities, and a teaspoonful as presented in whisky or brandy, or a small glass of wine, is a sufficient daily quantity, and beyond that it becomes harmful, as incapable of direct assimilation and necessitating its expulsion by the overworked organs of excretion.

(4) The teeth and digestive apparatus of man show that he was created for a mixed diet, and the use of flesh with fruits, vegetables and grains, appears to be his proper food. Healthy flesh may not be as concentrated as some meats, but it is more easily digested. Puns and peas are much recommended, but much force is required to digest them; fish yields much of the greater benefit.

The danger in this concentrated force, giving flesh diet, is that the system is continually surfeited. Only a certain amount of food can be well digested, and the remainder must be expelled as waste or its half-digested products form compounds, incapable of assimilation and more or less injurious, weakening the system and rendering it liable to the attacks of disease. There is no danger of a hungry person eating too much bread, or potatoes, but the danger would be imminent if broiled steak was alone set before him; as a thirsty person would not drink too much warm water, but if obliged to slake his thirst with wine would suffer therefrom.

The prejudice against certain kinds of flesh—as pork, for instance—is an interesting survival of superstition, having its root in the Bible. The flesh of a healthy, well-cared-for pig is quite as objectionable as that of a diseased one, when the latter is overfed and frightened by the strange surroundings of the stock-yard, much less so. With all the "hygienic" writing and lecturing against the pig, and his tendency to scrofula, there has never been a single fact presented showing that the pig is more prone to that disease than the sheep or ox, or that its flesh has a tendency to produce that class of diseases. Of all domestic animals, the cow appears to have the most tendency to scrofula, as exhibited in tuberculosis, and the germs of that terrible disease are excreted in the milk, while the most ardent vegetarians do not object. The food of the anthropoid, to which man is nearest related, is largely composed of fruits, and if fruit was made a staple article of diet, it is safe to judge that a corrective, and a higher state of health attained. As it is, flesh forms the principal diet three times a day, with vegetables and bread to give it

relish, and fruit is for ornament, rather than use.

If one desires a dainty diet with all the variety of flesh, it is not had on grains, fruit and nuts, rightly proportioned. Raisins, dates, figs, with olives and bread, and fresh fruits of the season; bread, with walnuts, pine-kernels or the plebeian peanut, olives, grapes, or oranges; light-drawn tea, with oatmeal and apples; or a glass of lemonade, with crackers, or bread and butter—these are instances of the combinations which may take the place of the heavy meals, which burden the system with waste products rather than yield it the flush of vital force.

It is quite evident that as the race advances it will adopt a fruit and vegetable diet. To the sensitive the slaughter of animals is repulsive, and this feeling is destined to become dominant.

(5) To the spirit its form or body is not "spiritual," but as real as the earthly body is to man. It is not a dreamy, insubstantial, airy and teaching thing, but the intention of the spirit, which seemingly contradictory, perfectly presents the meaning.

CASSADAGA.

Grand Success on the Opening Day.

The Star of the Camp Is Still in the Ascendancy.

SPECIAL CORRESPONDENCE OF THE PROGRESSIVE THINKER.

The seventeenth annual session of the Cassadaga Lake Free Association opened on Saturday, July 11th, under conditions most flattering, and with every prospect of a season of unparalleled success.

Even at this early date most of the cottages are occupied, and the hotel registers show a good patronage.

On the opening day there were twice the number of people on the grounds than were present at the same time a year ago. Those otherwise prophetic who forecasted a poor season, and during the intervening months, in predictions of Cassadaga's certain and total eclipse, may try to comfort themselves in the knowledge that while the star of the camp's destiny is still in the ascendancy, the ones by which they forecasted their prognostications were misleading.

At the opening exercises Saturday afternoon, President A. Gaston introduced the new chairman, Geo. H. Brooks, of Wheaton, Ill., saying that "those who were present a year ago and remembered some of the stormy closing scenes, could not fail to cheerfully welcome the new chairman, who had been elected to the position, and that the skies had brightened and the atmosphere grown clearer, which evidences, so early indicated, were accepted as an augury of one of the most harmonious and successful seasons in the camp's history."

The prevailing harmony, good will and earnest determination of the workers to carry forward the cause of Spiritualism, was apparent to all.

For our new chairman he bespoke a cordial welcome, saying: "He comes to us filled with the warm enthusiasm of a young conqueror. I believe he will do us good, and in return receive good, and possibly, through his development and rich experience at Cassadaga, graduate into a future president of the N. S. A."

In response, Mr. Brooks assured the audience that he was a thorough Spiritualist, every one of his six feet, two inches and a half, and would be glad to be the kindly consideration and help of all in making this Cassadaga's banner year.

Mrs. A. E. Sheets, a new speaker at Cassadaga, gave the opening address upon the subject of Spiritualism, following with a continuation of the same subject on Sunday morning. This lady, who is very pleasing and fair to look upon, by her earnestness and dignified bearing made a most favorable impression.

Another new-comer, Mrs. J. J. Whitney, of San Francisco, California, gave a number of platform tests that were pronounced accurate and quite wonderful.

Mrs. Whitney is destined to be popular. By Sunday afternoon excursion trains and private conveyances had deposited several thousand people within our gates, attracted by the advertised appearance of the celebrated agnostic and fearless actor, Robert G. Ingersoll, who, by her earnestness and dignified bearing made a most favorable impression.

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educational work—the library, lyceum and kindergarten—has for several years the result of private enterprise and industry. The Cassadaga Lake Free Association, under the management of Mrs. Maria S. Smith, has been in the degree of the motor; but since the camp has grown and broadened in its work, it has become necessary for the association to take all the various branches of educational work under their charge and immediate direction. While these additional branches have been added, the association is considered well worth the cost in the good results it will eventually produce.

SHIRLEY BELLE.

Northwestern Camp.

TO THE EDITOR:—Since my last communication we have been having very warm weather in this vicinity. A gentle rain is falling this morning, however, that will be of much benefit, both to crops and mortals. The work of the camp has moved steadily on, notwithstanding the heat and the teaching that have fallen from the lips of the various speakers here, all tending toward a better living here, and thus creating a better hereafter for each individual soul. This camp has certainly done much good, both in strengthening those who know of our humanitarian religion, and in bringing those into the knowledge who have been awakened to the desire to know, and are earnestly commencing to seek.

There are mediums upon the ground for nearly every phase of mediumship known to-day, and in many ways is the seed being sown that will certainly yield the harvest by and by.

Mrs. Ida Wilson Kayner has been very successful in giving proof to many who have commenced to look into the subject, and have come to a place like this for the first time, that their loved ones were still living, and are able to manifest, and by intelligence prove their identity. Kind words are spoken of her by all who come in contact with her, and her diversified gifts give her the power of reaching a greater number of skeptics than some others in the field.

I sometimes think that if you could see the class of people that make up the audience at this camp you would be surprised. They show the most intelligent and thinking minds of the day.

The State University of Minnesota is but a few miles from camp, and some of the professors have been visiting the camp looking for "more light," and seemingly willing to accept it wherever they can find it.

The wide range of thought shown in the written and oral questions asked the guides of Mrs. Richmond, show that this is an age of questioning far beyond the narrow limits of the old Spiritualism. The ready answers and the covering of the ground by concise and condensed replies, captivates the audience, that is an evidence that much of the teaching reaches a responsive soul.

The manifested benignity in the light by Benjamin F. Foster have certainly set many skeptics to thinking that there are powers in existence which they have failed hitherto to recognize. He has a small cloth cabinet placed upon the platform in the large pavilion, and sitting so that a curtain falls in front of him, and he is able to tell the audience, with an opening to let their heads out for air, and so as to be seen by the audience, bells are rung and thrown out in front, lambs are played upon, written messages passed out by the side of the faces of those sitting, hands are shown.

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ADDRESS AT THE FUNERAL OF DR. L. P. POWERS.

action was urged by Rev. G. C. Love,
State Agent of the N. S. A. COR.

SCIENTIFIC DEMONSTRATION OF IMMORTALITY.

ABSTRACT OF DR. DEAN CLARKE'S LECTURE AT SPOKANE, WASHINGTON.

Ever since man began to reason and ponder on his origin and destiny, there have been two great theories concerning his being, the Materialistic and the Spiritualistic. The former affirms that life and mind are the result of physical organization, and the latter that mind is a distinct entity which produces the organization and imparts life to it. The former asserts that "death ends all," and the latter that death is but birth of the spiritual man from his material body. Which of these two conflicting theories is true?

Does the body produce or organize the mind or spirit, or vice versa? Deductive reasoning affirms that every effect is the result of a cause, and it needs no argument to prove that the physical body of man is produced by an energy inherent in the primal germ cell from which its complex machinery is evolved. All organic forms of vegetable and animal being are evolved from a pre-existing life. The experiments of Prof. Tyndall and other physical scientists have proved conclusively that there is no spontaneous generation, or that matter cannot produce life nor conscious mind. The seed that does not contain potentially a life principle never germinates, but rots.

There is no proof that chemical action has ever produced any form of organization higher than crystallization. Though the physicist may say with Pope:

"See through this air, this ocean, and this earth,
All matter quick and bursting into birth,"

there is no proof that this quickening energy is a property of matter. The scientific method of reasoning therefore compels us to adopt the Spiritual hypothesis of the origin of life and mind, and to maintain that there is a Universal Energy pervading the universe of matter, which is superior to inherent physical forces, for it controls them and that this primal creative potency is the source of individual life and mind, which create each organic form through which they are manifested.

Unquestionably physical man is the highest organization in Nature. Spiritual Science now affirms that the ancient patriarchs were right in their belief that a spirit in man, and it further declares that this spirit is the essential or real man, which clothes itself with a physical garment, or dwelling, in which it abides long enough to evolve "a spiritual body" (such as St. Paul affirmed to exist), which it crosses over the "veil" of death, and enters a higher condition of life than is mortal.

Having shown that the materialistic theory does not rationally account for the origin of life and mind, the speaker proceeded to sustain the spiritual hypothesis, by showing that mind as "a mode of motion," or as a primal energy, is distinct from physical forces.

It is a doctrine of physics that all forces inherent in matter are correlated and used by the one into the other, but there are no facts to prove that any of them can be transmuted into either life or mind, nor that the latter can be changed into the former. True, the nerve force in animal and man, by which mind or spirit is connected with the physical body, and by whose vibrations the control of the body is undoubtedly transmitted force obtained from air, food and water. But mental force is vastly superior to nerve force, and there is no miraculous alchemy that can change pork and cabbage into an epic, an oration or a vision of heaven!

Our individuality is due to the fact that a spiritual constitution, for which we know it persists from infancy to old age, while our bodies are a ceaseless flux of molecules taken in and cast out daily.

If our personal identity pertained to the outward form we would be entirely another person as often as once a year. If the physical body were the source of sensation, if all we see, hear, feel, taste and smell were sensations photographed upon the physical brain, memory of them would not last a month, for with an active thinker at least, brain substance would be wholly changed in that time. If the mind were the source of sensation, if all we see, hear, feel, taste and smell were sensations photographed upon the physical brain, memory of them would not last a month, for with an active thinker at least, brain substance would be wholly changed in that time.

Truly, the brain is the organ or instrument of the mind and there is a most intimate relation between them, so that they are mutually affected while united, but the power of mind transcends in every way the physical properties of brain, and we are now positively assured of some of the most convincing facts that do not depend upon the physical organs through which they are usually manifested, and the exercise of one such overthrows the materialistic theory that feeling and thought are mere functions of the brain. There are to-day thousands of highly intelligent persons who see without eyes and hear without ears.

Swedenborg was a remarkable instance of this, and A. J. Davis, now a noted physician in Boston, is another, and Miss Mollie Fancher, of Brooklyn, N. Y., is a most remarkable clairvoyant and clairaudient.

The speaker said he knew and had personally tested a hundred more, so he could say with the great German metaphysician, Schopenhauer, that whoever sooths at the facts of these metaphysical powers "is not worthy to be called a skeptic; it is simply a confession of weakness."

The exercise of these supernatural faculties of mind, which are frequently developed by hypnosis and the use of anesthetics and volatile stimulants, and seem to be wholly normal to some persons, clearly indicate the existence of a spiritual body, independent of the physical body, and possessing a counterpart of all its organs. For it is an accepted principle of physiology that a function requires an organ; hence the clairvoyant and clairaudient must possess organs more subtle than the physical ear and eye, and by parity of reasoning, an interior moral counterpart of the material organs.

This is further proved by the testimony of many persons resuscitated from catalepsy and coma, from drowning and various other causes. Scores, if not hundreds, of such have told of being fully conscious of being out of their bodies, which they could look down upon while floating above them in a more ethereal form, which appeared to be tethered by a magnetic cord to the physical body they had vacated.

This "spiritual double" is further proved by not infrequent "phantasms of the living," or "apparitions of the astral form," called "doppelgangers" by the Germans, which have been seen by thousands of intelligent persons now living, and that are testified to by many eminent writers of antiquity.

Also the testimony of many eminent seers who, at deathbeds, have witnessed and described the resurrection of the spiritual body from its old encasement, shown in the material form, we have the confirmatory testimony of the prophets and seers of the Bible record.

According to Luke, xx, 37, 38, Jesus said: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, Isaac and Jacob."

A sentence, well couched, takes both the sense and the understanding.—Felt-ham.

Romance has been elegantly defined as the offspring of fiction and love.—Disraeli.

Mark that all these verbs are in the present tense and declare, as plain and emphatically as words can, that all the so-called "dead" are now (or were then) living, and that they were living as living as decorated spirits, as all these living.

St. Paul confirms this truth in II Cor., v, 1, where he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands (the spirit body), eternal in the heavens."

We may cite also the appearance of Samuel to Saul, and "the woman of Endor." The appearance of Moses and Elias on the mount, the Prophet Daniel (probably) to John on Patmos, and of Jesus to Paul, on his way to Damascus—all these, according to the testimony, were seen in human form, though with bodies ethereal and shining with the "glory" of heavenly transfiguration!

Last, and not least, said the speaker, modern art and science, through the photographic camera, has absolutely demonstrated the continued existence of deceased humans, who have been submitted body closely resembling their abandoned mortal form. This fact is testified to by eminent scientists as Alfred R. Wallace, F. R. S., the great naturalist and co-worker with Darwin; Wm. Crookes, F. R. S., editor of the London Quarterly Review; and the late J. T. Taylor, editor of the British Journal of Photography; by Mr. Gurney, of Fifth Avenue, New York, the oldest photographer in the United States; by H. S. Newton, of New York City, an inventor of and dealer in photographic apparatus, and the great lucidity of such photographs was triumphantly proved by six expert photographers who were summoned in 1895, or thereabouts, to the trial of Mr. Mumler, the first known spirit photographer, who was arrested for the alleged crime of obtaining money under false pretenses, by professing to take spirit photos.

The speaker said he personally tested this man's claims, in Boston, in 1871, and he exhibited several specimens then obtained, which he could vouch for, one of which was obtained by Mrs. Lincoln of the spirit body of Abraham, the great emancipator of America, and another of his own angel mother, whose likeness was unmistakable, and another of the mother of a graduate of Harvard, who accompanied him, and assisted in putting the artist under crucial test conditions.

Such facts as these, verified by thousands of the most eminent men and women of the age, and demonstrated by crucial experiments of scores of the greatest savants of science in Europe and America, settle the great question "If a man die shall he live again?" and Hamlet's query: "To be, or not to be, is no longer the unsolved problem of 'to date' scientists and philosophers, who have dared the scoffs of fools and investigated phenomenal facts by the million now occurring, which demonstrate beyond controversy man's continued life post mortem!"

A WONDERFUL BOY ARTIST.

He Lives in Beloit, Wisconsin.

If your space will allow, I wish to give THE PROGRESSIVE THINKER readers a short account of Beloit's remarkable boy artist.

His name is Frank Yonts, and he is not yet 10 years old, and is a scholar in our public school.

For the past year or two he has displayed an extraordinary talent for drawing, and his sketches are much admired and have received very favorable criticism from competent judges.

He is doing considerable copying for Beloit people, and specimens of his work are to be seen in many of the mercantile windows. He has received no instruction, but says there are times when he cannot resist the impulse to sit down and sketch, and does his best work at those times, with no apparent effort, but feels in an excited and happy condition of mind.

He also says that since he began to draw he has a great aversion to meat, and cannot eat it, as he imagines he sees it trembling and quivering as though alive. Beloit people take great interest in this schoolboy artist, and predict great things for him. One of our daily papers has recently, and said in conclusion:

"Keep your eye on this young man, as his is no ordinary talent, and he is bound to make his mark."

He goes out sketching in the fields and is improving his time in this way as he is vacation, and has rather sat down with pencil and paper than eat his dinner or play with the boys.

I have printed a small story-book for children, and Frank has illustrated it in a very artistic and striking manner.

Of course Spiritualists know that he has been in contact with the Spirit-world, combined with his natural talent.

I will keep your readers posted as to the boy's progress. Yours for the cause, GEO. L. BARRUS, Beloit, Wis., July 18, 1896.

Central New York Camp.

The camp opened on the 18th of July, and proved from the first day that it was a success. Sunday, the 19th, we had a good attendance, both forenoon and afternoon. Mrs. Armstrong, M. D., of Buffalo, was the speaker for the afternoon service, and Frank T. Ripley gave good testimony to his presence. We have a good number of workers with us now, including Mrs. S. A. Walters, of Auburn, N. Y.; Mrs. H. Elliott, of central N. Y.; Mrs. A. Armstrong, of Buffalo, N. Y.; Frank T. Ripley, of Chicago; J. W. Dennis, of Buffalo, as well as some local talent. We are much encouraged with our first day's opening, and all that is needed for some time to come. Artisan well furnish flowing water, and we could not be better situated if we wished to.

J. W. DENNIS.

IT CURES BY THE MIND.

Hypnotic Clinic Is at Length Established in Chicago.

Dr. Herbert A. Parkyn in Charge—History of Founding the Institution.

AT NO. 255 BOWEN AVENUE, ON THE SOUTH SIDE, THE CHICAGO SCHOOL OF PSYCHOLOGY CONDUCTS A FREE DISPENSARY AT WHICH MENTAL THEAPETICS PROVE MORE POWERFUL THAN MEDICINE.

TO THE EDITOR:—Hypnotism (better known as mesmerism) is to become an active agent for good in Chicago. It is to-day, and always has been, the forerunner of Spiritualism. The hypnotic state is often taken out of the hands of an operator by a spirit, and the great do as he or she (the spirit) pleases. The establishing of this hypnotic clinic is merely the placing of another cornerstone for Spiritualism. In regard to this clinic, the Tribune sets forth that after many discouragements and postponements Chicago's hypnotic clinic is at length in full operation. It is not run under the auspices of the Illinois Medical College, which was originally going to start it, nor are the head men of that institution connected with it. In-

stead it has been begun in spite of the opposition of its formerly projected home, and is now an educational institution in itself, called the Chicago School of Psychology.

At No. 255 Bowen avenue, just off Cottage Grove avenue, on the South Side, the only hypnotic clinic in the United States is held. The neighborhood is highly respectable, and the doctor, a medical student of the present day, the new departure is already well patronized by people anxious to become cured through the unusual methods employed. No charge is made for treatment, and with the free dispensary run in connection with it, the public is already recognizing the institution as a great charitable work and a benefit to its locality.

The Chicago School of Psychology is another of the recent products of this city's enterprise. Knowing well the great success of the hypnotic clinics abroad and fully realizing the necessity for some means of training the doctor, and medical student of the present day, the projectors undertook the present venture. The School of Psychology is designed to furnish instruction in hypnotism, suggestion, and the various things included under the head of psychotherapy, while the clinic is run as an auxiliary to furnish instruction to the student in the same way as in other medical institutions.

HOW THE CLINIC CAME TO BE.

The history of the founding of the school is another chapter in the fight which hypnotism is making for recognition in medical practice. About two years ago the first public use of this healing power was made in the University of Minnesota, at Minneapolis. Dr. W. X. Sudduth, then dean of the dental department there, introduced hypnosis as an aid to the work of the institution, using it first to prevent pain.

As an anesthetic its success was so marked that it was tried on other kinds of cases, and suggestion was extensively employed. The astonishing results obtained soon made the dental clinic more popular than the regular medical clinic and resulted in stirring up considerable professional jealousy, so that the department finally had to be abandoned.

Dr. H. A. Parkyn, the operator at the University of Minnesota, came to Chicago and began practice. He was made a member of the faculty of the Illinois Medical College, being appointed lecturer and demonstrator in psychotherapy. The clinic was to have been started the middle of last February at No. 61 Austin street, in North Dearborn. But the extensive attention it attracted even before its beginning proved too much for the conservative practitioners at the head of the institution, and the project was abandoned just as it was about to be begun.

But Dr. Parkyn was not to be stopped so easily. Believing the work is one of the coming benefits to humanity that must be finally recognized, he determined to go ahead and start a school of his own. For some time he considered negotiations looking to the establishment of a clinic in one of the large hospitals of the city, but at length decided to go ahead on his own hook. The result was the formation, early in June, of the present School of Psychology. Dr. Parkyn is the Medical Superintendent and Sidney B. Flower is the secretary and business manager.

HIGH CLASS CLINICAL MATERIAL.

In locating the clinic the South Side was chosen as furnishing an abundance of material of the high-class needed in beginning a new departure of this nature. The wisdom of the selection is well shown now by the large number of patients already received daily. A row

of plain red brick houses on the north side of Bowen avenue was chosen, and comfortable quarters fixed up. Dr. Parkyn and Mr. Flower both have their rooms above the clinical apartments, and are thus on hand at all times.

The Chicago School of Psychology does not aim to treat sickness exclusively by suggestion, although that is the principal means employed. On the other hand, it is to show the value of mental treatment, and how it may be applied to the work of the regular physician. The students at the school are almost entirely of the latter class. A regular dispensary is carried on in connection with the other features, and where patients are in need of drugs they are always supplied at once.

When a sick person is admitted to the clinic his case is taken charge of in a businesslike manner. A record of past troubles and a complete history of the treatment employed is taken down by the secretary, and kept as part of the books of the institution. Then as the succeeding treatment is undergone this is also noted down, so that a complete record of every particle of work done is carefully preserved. Following is a summary of the work done and some of the principal cases handled since the opening of the clinic, taken by Mr. Flower from the journal.

WHAT THE JOURNAL SHOWS.

The school opened on June 15 and by the end of the month twenty-eight cases had been treated. Among these were several which, attracted by the novelty

and then removed by suggestion, as you strip a twig of its leaves. He was treated six times, and at the eighth treatment he pronounced himself a perfectly healthy man. At the third treatment such profound sleep was induced that a pin was run through his arm unnoticed. So far there have been no cases for treatment in which it was necessary to use hypnosis as an anesthetic in a surgical operation.

If mental treatment alone were relied on at this institution, an old lady of 62 years, who had been troubled for eight years with a difficulty in hearing, would probably be in the same condition to-day as she was on June 20, when she came for treatment. An examination of the affected organ revealed nothing more serious than an accumulation of wax, and the only suggestion used in her case was to the effect, when the wax was removed, that she could now hear perfectly. On her return in a few days she reported having heard her minister preach, a thing she had been unable to do for years.

The hours of the clinic are from 9 until 11 o'clock in the morning, and 7 to 8 in the evening, though the latter time has been discontinued temporarily during the hot weather. At present this space for treatment is entirely filled with patients' cases, and it is expected shortly an additional hour will have to be added.

RECORD OF THE MEDICAL SUPERINTENDENT.

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of plain red brick houses on the north side of Bowen avenue was chosen, and comfortable quarters fixed up. Dr. Parkyn and Mr. Flower both have their rooms above the clinical apartments, and are thus on hand at all times.

The Chicago School of Psychology does not aim to treat sickness exclusively by suggestion, although that is the principal means employed. On the other hand, it is to show the value of mental treatment, and how it may be applied to the work of the regular physician. The students at the school are almost entirely of the latter class. A regular dispensary is carried on in connection with the other features, and where patients are in need of drugs they are always supplied at once.

When a sick person is admitted to the clinic his case is taken charge of in a businesslike manner. A record of past troubles and a complete history of the treatment employed is taken down by the secretary, and kept as part of the books of the institution. Then as the succeeding treatment is undergone this is also noted down, so that a complete record of every particle of work done is carefully preserved. Following is a summary of the work done and some of the principal cases handled since the opening of the clinic, taken by Mr. Flower from the journal.

WHAT THE JOURNAL SHOWS.

The school opened on June 15 and by the end of the month twenty-eight cases had been treated. Among these were several which, attracted by the novelty

and then removed by suggestion, as you strip a twig of its leaves. He was treated six times, and at the eighth treatment he pronounced himself a perfectly healthy man. At the third treatment such profound sleep was induced that a pin was run through his arm unnoticed. So far there have been no cases for treatment in which it was necessary to use hypnosis as an anesthetic in a surgical operation.

If mental treatment alone were relied on at this institution, an old lady of 62 years, who had been troubled for eight years with a difficulty in hearing, would probably be in the same condition to-day as she was on June 20, when she came for treatment. An examination of the affected organ revealed nothing more serious than an accumulation of wax, and the only suggestion used in her case was to the effect, when the wax was removed, that she could now hear perfectly. On her return in a few days she reported having heard her minister preach, a thing she had been unable to do for years.

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The hours of the clinic are from 9 until 11 o'clock in the morning, and 7 to 8 in the evening, though the latter time has been discontinued temporarily during the hot weather. At present this space for treatment is entirely filled with patients' cases, and it is expected shortly an additional hour will have to be added.

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The Religion of Spiritualism

COMPARED

With the Ancient Religions,
Which It Supersedes.

A Broad and Philosophical View
by
PROF. J. R. BUCHANAN.

The word Religion has always been understood to mean man's relations to a higher world, and the ethical principles which are associated with that relation. If there were no higher world there would be no religion; if the so-called religion had no ethical principles it would be a worthless superstition, and if it permitted no intercourse with that higher world it would be false and fraudulent. Hence Spiritualism, with its lovely ethical principles, is the true religion.

WHAT IS MORALITY.

Morality is generally understood to mean principles of rectitude which are independent of any relation to a higher world. If that higher world be a positive and influential reality, it follows that morality alone is not based on a complete view of human life, as its basis does not include the entire truth, and though it may be true as far as it goes, it is not a complete philosophy.

Religion cannot justly be ignored, for we occupy two worlds and need to understand both, as far as possible.

RELIGION INCLUDES MORALITY.

Morality does not necessarily imply religion, but true religion does necessarily imply and include morality, for it shows us the laws that govern both worlds and the model in the higher world to which we should endeavor to conform if we would attain the highest happiness here and hereafter.

If, then, it is necessary for a wise man to take into consideration the whole of human life, instead of the small fragment spent on the earth, and if the higher worlds that reach onward and upward into eternity, beyond the telescopic range of human vision, depend for their character and for the character of the human mind upon the character of the human mind, then the religious ethics in which the whole of human duty is expressed should be the paramount study of every rational man.

In other words, the true religion which is revealed by spiritual science should be our paramount study in college and in church, for true religion is the science of happiness and virtue—the science of divine wisdom.

I know the word religion has become repulsive to many honest thinkers, because they have never seen a true and honest religion embodied in a college and have seen so much of false and ignorant religion.

The seven forms of so-called religion which still dominate in all nations (Confucian, Brahmin, Buddhist, Christian, Mahometan, Jewish and Mormon) are but the foggy, chaotic, and ancient ignorance, credulity and fanaticism sustaining no closer relation to true religion than the chemistry of Greece, which recognized but four elements, sustains to the chemistry of the nineteenth century.

No one of these religions ever had a just conception of the spiritual science of the Spirit-world. The nations that represent the most advanced civilization of this century are largely in doubt as to the existence of Spirit-life, or profoundly deluded with insane notions of an infinite hell and a vast separation of the two worlds of life by an impassable abyss. This is absurdly called Christianity, though it was never taught by Christ.

THE OLD AND THE NEW.

So far as the old established religions are concerned, there is nothing to satisfy a rational mind, and the agnostics deserve honor for rejecting them. Hence the religion which the nineteenth century has prepared for the twentieth is essentially a new religion—a revelation, which we may as well avow, that a divine revelation, that comes from the divinest sphere that has ever been sought by the human mind—the spiritual sphere that continually sends its blessed influence into the heart of all humanity.

Embodying in itself love, wisdom, health and peace, it gives us a perennial influx of these blessings in proportion as we commune with its blessings that come from the newly-found Paradise of eternal serenity and joy, of which our ancestors were ignorant, and of which the devotees of all national churches to-day are as ignorant as the ancients were of America.

The American Spiritualist may say to the world: "Behold I bring you a new religion," and the novelty of his religion will be attended by the howl of antagonism coming up from all national churches alike. For the most who are able at Rome to worship fictitious relics and kneel to the representative of an effete despotism, still claiming the mastery of the world—or from those who congregate in the crowds at the filthy waters of Mecca, and originate epidemics in their ignorance from those who worship Buddha and seek to get away from the realities and duties of life, as visionary hermits, or as ignorant wandering beggars, seeking a mysterious Nirvana—all, all alike ignorant of that Heaven of which they have only the fanciful legends of superstition, or the vague doubts of Confucianism, without one truthful report based upon the honest scientific search for knowledge.

FAITH AND DOGMATISM.

Prior to the present century there has been no scientific national religion, born of knowledge and truthfulness. Excepting the Confucian system of ethics, which can hardly be called a religion, all national systems have been based on blind faith and enforced by dogmatism. They all claim infallibility, and look with jealousy upon every attempt to enlarge our religious knowledge by investigation.

Evolution or progress is the perennial strife and war between the spirit of free investigation, continually seeking new truth, and the spirit of blind ignorance that clings to inherited ideas and superstitions, as the infant clings to its mother.

An enlightened spirit once gave me the word "stereorallia" (manufactured from the Greek), as an expression of the stubborn resistance of ignorance, for which we have no better English word than "stolidity."

Stolidity is the common character of all ancient national religions, and American Spiritualism is the first religious declaration of mental independence against the imperious rule of ignorant stolidity, which has held all nations in mental slavery.

The Declaration of our Fathers in 1776, just 120 years ago, made the introduction of spiritual and religious liberty a possibility, and every champion of spiritual light and freedom may be added among the saviors of mankind.

My own investigation of the mysteries of life began in 1855, and in 1857 I had completed the experimental demonstration of the functions of the brain (which I have been teaching ever since) and proved that man had a spiritual and immortal nature and was able through certain organs, I had located in his brain, to communicate with his friends of the Spirit-world. (And as I just wrote the words "immortal nature," the quick and unexpected response came in one of the loudest raps I ever heard, near my foot.) These investigations I have continued quietly in the fifty-five years (devoted chiefly to the science of the human mind) have located the organs of the human mind, and the noble souls of long-past centuries, whose honorable lives on earth have made their acquaintance most desirable, and from them I have learned truths of vast importance to mankind, which I am now preparing for publication.

Their physical demonstration in spirit-writing and painting, spirit impression and the familiar daily greeting of the friendly rap, especially when I have written that which pleases them, assure me that I have a much larger circle of true friends in the Spirit-world than here, where I am surrounded by the knowledge known to mankind.

But how shall we who live in the sphere of positive knowledge treat the old systems of faith, and delusion—the old religions that from time immemorial have enslaved the world.

WERE NOT FOOLS.

Our forefathers were not fools, and we cannot say that all their religion was essentially false, though it was belated and false.

As they were ignorant of the modern sciences of geology, paleontology, botany, chemistry, meteorology, astronomy, geography, archeology, ethnology, anthropology, electricity, therapeutics, psychology and historic criticism, they were utterly incapable of developing a true religion.

Not knowing the laws of nature, they could not distinguish between the possible and the impossible. They did not know just what effects might be produced by material causes, or what conditions were necessary to originate animal life, or if it could originate spontaneously from mind—or what were the powers of the disembodied soul, and what possible interaction might occur between spiritual powers and physical events.

They had not explored the spirit world to ascertain whether any of the Gods of Jehovah and Vishnu, Jupiter, Apollo and Mars, could be found there, or were only fictions and frauds.

Knowing nothing of the history of our globe, nor much of its geography, their conceptions of creation were just as worthless as their opinions concerning the immortality of the soul. It was discovered, and yet we are told from the pulpit to accept their ignorance instead of modern science—although in their childish ignorance they had not even learned that the laws of nature or laws of God are absolutely fixed and inviolable, and that whatever has occurred in the past may occur again in the same conditions.

Hence it was not difficult for our ancestors to believe that a pair of materialized angels rained fire and brimstone on Sodom and buried it in the Dead Sea, and that Mrs. Lot, on looking back, was turned into a pillar of salt. For centuries the leaders of the church unanimously attested and the pious firmly believed that she was still standing there, looking toward her lost city in the Dead Sea. And alas, the most ignorant of the clergy are not yet ashamed to repeat the story of the legend as they do of God, and the pious brethren still believe it, though some of the educated clergy are ashamed of it.

CHRISTIANITY.

The Christianity of the church, which the best of the clergy prefer to call churchianity, was established at Rome in the second century, long after all the apostles and disciples of Jesus were dead, and professes now to base its authority upon the interpolated passages in that ingenious compilation called the New Testament, which made its first appearance at Rome about one hundred and twenty years after the murder of Jesus, the older half-brother of Jesus, at Jerusalem, when every one of the apostles and disciples of Christ had long been dead, and no one was left with any historical authenticity, and not a single witness to attest its origin—not even when St. Augustine was challenged by Bishop Tertullian to produce any evidence—a challenge that could not be and never has been met.

A church established on such a basis, to profit by the traditions of a nobel work of the apostles, is the most fraudulent of all churches in its origin, being a conglomeration of Jewish and heathen mysticisms and scraps of apostolic literature doctored and corrupted. Of course, it can claim no higher rank, for the most unaccountable and honorable in its origin of all the seven rational religions, and owed all its respectability to the fragments of apostolic literature which it has embellished and by which it charms its dupes—aided by such deceptive words as Norton's Genesis, and the Gospels, and similar pious frauds.

In these seven great rational religions, of which the agnostic Confucian and the dogmatic Mahometan are the most reputable, we see the great blind giant of Humanity groping and stumbling along in the dim twilight of the earth, which is shrouded by the fogs and phantasms of superstition.

The churches were struggles of the human mind in darkness, impelled by reverence and faith, and I respect them all, honoring their sincere followers for all the good they have done; and surely they have done a great deal, prompted by the best emotions of the heart (though misled by priests), and the Mahometan is the only one that has been able to conquer that terrible curse, intemperance.

It upheld intellectual civilization by its universities and libraries when literature was crushed by the so-called Christian church, in the Dark Ages. But acting without knowledge and misled by their churches, mankind have wandered through centuries of calamity, following the phantasms of imagination, never looking up to the higher world, which might have guided them safely, lightning in blind fanaticism, slaughtering each other, and leaving a historic record of bloodshed, devastation and misery—all achieved in the names of imaginary gods, for not one of the seven great religions had attained the modern conception of the divine—the right mystery, by approaching which we learn the vast amount of our own ignorance. But in those days the priests of all religions manufactured gods just like themselves.

A BASE IMITATION.

Of all the great historic churches of the world, that which calls itself Christianity and vainly aspires to conquer the world, has the most warlike, the most terrible, the bloodiest and most tyrannical record, as every honest historian

knows, and as Prof. Draper and President Andrew White have shown in their splendid works, which every progressive thinker should read. This is due to its peculiar origin. The other national churches were not corrupt or fraudulent in their origin, but the Christian church, which compiled the New Testament, was a base imitation and caricature of the religion of Jesus and the Apostles, embellished by extensive but garbled quotations from the Apostolic writings.

I speak of the Roman church as the historic representative of what has been called Christianity. For fifteen hundred years, says Father Yorkie, of San Francisco, "the church was one, and it really was for nearly fourteen hundred years, when the noble reformer, Wycliffe of England, appeared."

His day has gone by, but its old potential Leo, on the bank of the Tiber, still claims supremacy in his lasting cyclical, and sends out his empty commands like King Canute, to the advancing waves of liberty and science, which have covered his dominions and struck terror into his soul, as the statue erected to Bruno has told him that a philosopher who never again be burned for fidelity to truth.

That statue enraged not only the Pope but the entire Roman priesthood, for they have never apologized for that murder nor surrendered their claim to conquer heretics, which they attempted to do in the Netherlands by the entire slaughter of the whole population, in which horrible attempt, Spain, endorsed by the Pope, expended in vain \$800,000,000, and with Pope Leo's endorsement she is repeating her crimes in Cuba.

The resurrection of the spirit of liberty. Rome, the venue of the execution, was the first seat of the death-knell of the bloodiest system of despotism that ever redden the soil of the old world, and in this country still seeks to escape from its horrible record by the fabrication of history, which has frequently been exposed in THE PROGRESSIVE THINKER.

The Mexicans, wiser than we, are prospering while we are distressed, by preserving their currency from the grasp of the money power, and with the same wisdom they have secured the freedom of their minds from the shackles of Romanism by refusing to recognize the lands of the church; as Catholic countries have been obliged to protect themselves from a dangerous class by expelling their Jesuit priests.

The twin brother of Romanism, the Protestant church, has a materially different record, but it is equally false. I believe that it will surrender to the truth in the coming century, and then will furnish noble standard-bearers. It is to Protestants that I would appeal, for I would expect them to accept religious liberty and truth by the hundred thousand, and this article is already too long and the appeal must appear in another number.

Seattle Camp-Meeting.

There will be a camp-meeting in Seattle, Washington, beginning August 8, 1896. The management of the camp-meeting will be in the hands of Rev. G. C. Love. He has engaged the services of Mrs. Georgia Cooley, who is now working for the New Era camp, and has also secured the services of Mrs. Ella Royal Williams, who has just finished her intention of attending. Mrs. C. M. Phillips also is expected to attend. These last two began public work only a few days ago, and their work seems very satisfactory. As to the Brockway family, they are lecturers, state-writers, poets and novelists, and have been appearing from different persons have appeared in THE PROGRESSIVE THINKER from time to time, endorsing them for the good work they are doing.

Seattle and Tacoma are the homes of some good mediums and speakers, and it is expected that the revolution will be in the camp-meeting, lifting their voices in the camp-meeting. The grounds are to be lighted with electric lights by the company that is operating cars to the camping grounds. Everybody bring tents and camping outfit, as the ground will be a long distance from the city, and the water supply is not so good as in the city. It is hoped that arrangements can be made to have lunches sold on the grounds.

Come, everybody, to Seattle's first camp-meeting, and let us be harmonious and the greetings of the Spirit-world will be grand and glorious. Manager, 324 Front St., Portland, Oregon.

Maple Dell Park Camp.

Maple Dell Camp opened July 18 for its seventh annual session of five weeks. The attendance was very satisfactory for the opening, but severe rain undoubtedly kept away many who would otherwise have been present. The floral decorations on the platform were pleasant to the eye, and under the leadership of Mrs. Lora Holton, of Chicago, the morning session was formally opened with true and noble singing. "America," Chairman C. M. Danforth, in his characteristic and whole-souled manner, made all feel welcome, and Dr. D. M. King outlined in detail the work of the season. Hon. O. P. Kellogg delivered a strong address on the theme of "The Future of the Human Race."

Miss Katherine Dickens Cole opened the afternoon meeting with a recitation and the address of the day was delivered by Rev. Mrs. M. Klein, who made her first appearance upon the Maple Dell rostrum on this occasion.

In the evening an informal dole was held in the hotel, and Mr. C. B. Gould presided, and Mr. E. W. Turner, president of the Mahoning Valley society, Mrs. J. S. Reichard, Mr. Danforth, Jr., Mr. Thomas and others took part in the exercises.

Special mention should be made of the excellent work of some of the camp, which includes special classes in anthropology, vocal and instrumental music, phonology, the Delors system of physical culture, psychology, oratory, elocution and other branches.

The prospects for Maple Dell were never brighter and all are anticipating a successful and profitable session.

TO AN OPTIMIST.

O, poor, blighted Optimist, your life is but a dream;
There's little real happiness, things are not what they seem.

The big fish eat the little ones, the spider eats the flies,
And carries humanity until the mortal dies.

Then what awaits us when we pass into another life?
Shall we find there eternal rest, or never-ending strife?

Some spirits say they're happy, but others the reverse;
So how can we be certain our condition won't be worse?

A PESSIMIST.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with a series of brief and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth 6c. For sale at this office.

THE PAST.

It is Set Forth as an Object Lesson,

For the Benefit of the Living Present.

Out of all the varied environment of living men, out of the varied phases that are the outcome of such environment and the causes leading thereto, out of all the changing scenes of earth-life there shall in the near future be worked out the best life for man, that has not been possible in the years through which the race has been patiently traveling.

A weary, weary, long, tiresome journey from the cradle to the grave; a long, weary way of taking every affliction as a dispensation of Providence, and waiting for the death of God to be shown in the granting of peace and prosperity, and a vain effort on the part of the patient lover to accept all afflictions as coming from the hand of Infinite Kindness, whose smile must be constantly played for, long and weary, and whose forgiveness was the boon that removed all danger of penalty, no matter what law broken or transgressed, or who else might suffer thereby.

Out of all this, we say, there shall come a life that has grown up amid this life-turbulence, a noble, self-sustaining life that shall be the life of the future, that shall shape this people; that shall mold the forces material of the present century into a far more exceeding weight of glory for the betterment of human life, and for the uplifting of the masses, and that shall make possible the existence of the pure spirit on this side earth. A force that shall mould thought, life, culture, and make this earth worthy the footstool of him who may be called all-wise and eternal.

Do you not see that modern mind utterly refuses to be bound by the chains of ignorance and superstition? Do you not see that the developed intelligence of this country cannot be bound and foot by "this faith the Lord" coming from any source, if such edict contradicts our innate sense of freedom, justice or liberty—liberty to think, liberty to express our opinions, liberty to what we unlearned or what may be exploded by the development when the delving is over?

Let the professors dig up old Pompeii and Herculaneum—the more they dig up, the better for us all. Let the Egyptian priests dig up the obelisk of the obelisk of Africa be shaken from center to circumference—the more they unearth, the more will we have to help out our conclusions, and our knowledge of these very ancient people. If they do not succeed in finding the diamonds and pearls belonging to the supposed princess Isis, they may find some infinitely more precious things, and throw a little light on what earth sciences have been, and thus help us to draw some reasonable conclusions as to what the race is still capable of being.

Let the results of this dig, and listen for the results of this dig; it will be an additional fact in the endless chain of earth existence that will be of priceless value, as all additional knowledge is, and add reason for us to know what men are doing, and what they have done in the past, and what they are doing in the present, and what they will do in the future.

Do you realize the long, weary way they must have been over in learning how to govern this country, the failure after failure, the collapse after collapse of some of their best schemes of government, the revolution, the revolt, the struggle against power; the long, weary way to learn that which took centuries to demonstrate, "that all power was vested in the people, and that governments took their power from the consent of the governed?"

There seems to have been no "inspiration" in this lesson on government. There seems nothing but the patient groping after something that would satisfy the demand, and all the need of the people. Centuries upon centuries of hard, patient thought, long ages of work before much that could be called progress.

Oh! the race has been in the night—the dense dark night of ignorance, so long, so long! Rampant superstition has almost crushed out what little spark of reason that may have existed, and the slow movement toward the light, that is the result of the slow dawn, upon the horizon, is a general demand to know what truth there may be and what of error. The race has far to climb before it will stand upon the plane of intelligent reason. The human mind has a long way yet to go before it will shed the robes of superstition, and error is rampant.

The culture of reason, the development of thought, the stimulation of thought should be the ultimatum of all lines of education of earth's people—those patient people who have plodded along in the dark, trodden streets of those ancient and modern cities, to the "twelve gods of the Greeks." These people, we say, are only a type of a large portion of our people to be found on the streets of Chicago or New York. If these ignorant thousands are a menace to pure municipal government, so is ignorance a menace to all progress.

Look at the average tramp and see what you will have to do for him before he is fit to become an American citizen—before he will be other than a curse to himself, and a very dangerous element to the community. You can begin to see what the upward development of a race means—oh, what does it mean! Think you that a few millions of missionary money could not profitably be expended right here at home? Do you think that we need to carry out our Oriental heathens with the terrible odors of the next-door neighbor staring us in the face? Think you that there is any real need of sending any of our home talent abroad to Christianize those Eastern heathens when such a waste of social utility exists right here? Oh, my husband, what a waste of money, and what the interest of gospel and social reform! Rise and be therefore in earth-life, you ought to be! Rise and stand upon the plain of modern earnest thought!

All the missionary zeal that is being worse than wasted in Armenia could and ought to be turned upon the slums of our great cities and smaller ones in proportion. All the spirit of Christ that can possibly be gathered throughout all Christendom is sorely needed right among the shadows of our great churches. The whole wealth of these churches, the centralization of power that has tended toward raising the pure teachings that the system contains, beyond the reach of the lowly, whom "Jesus died to save," has made religious outcasts of the very ones who are so much in need of these elevating influences.

Of China or India has anything more heathen than this have, it must be beyond our description. The purifying teachings of Christ are no purer than Buddha's, and if any zealous Confucianist should attempt to convert Chicago, what kind of a reception would the gentleman get? So also do

they by our apostles, if Armenian reports are truthful.

Ignorance, lack of knowledge is power and the real truth is about this: That every system of religion extant has its beauties, its pure teaching, its season of power, and then its abuses bring about the decline of that system. There is only one thing that will always continue to exist, and that is life—the goal of earth-life is that lifeless life beyond the portals we call death.

Whatever, then, will cultivate, uplift, prove a help in the right direction—that is in the direction of progress—should be countenanced, and whatever conduces to man's downfall, either materially, mentally or spiritually, should be placed, if possible, beyond his reach. All that tends toward the betterment of humanity should be stimulated, helped, fostered; but all that tends to blunt the mental faculties, to impoverish the physical man, or to eliminate the spiritual, mentally or spiritually, dangerous and should be put out of sight, out of hearing and out of the knowledge of him who is to become the incarnation of all that is pure and noble in earth existence. A PROGRESSIVE THINKER.

ONSET, MASS.

Still Gloriously Moving On.

The Influences That Make It a Success.

The past week at Onset has been one round of good things. Prof. Wm. M. Lookwood, with his science, Jennie Hagan Jackson, with her winning ways and improvisations; W. F. Peck, with his logic; A. E. Tisdale, with his sightless eyes and illumined spirit—all combined with our best mediums to make a grand combination of forces for good and truth. The weather has been better and everybody has taken upon him or herself the duty of assisting the others to have a good time. Groups of people in every direction discuss all sorts of topics. Men and women as well, have been devoted to political topics, yet the utmost harmony prevails. It seems as though the people gathered together at Onset have decided to "agree to disagree," and no matter how warm a discussion is entered into, the result is the same in the end. As long as these discussions do not come on our platform at the public meetings, nothing but harmony will result.

Dr. Dutton, of Chicago, has been delivering a series of lectures on medical topics at the hall for the past week which have been quite well attended, and have been instructive. Of course, one is not to expect to discuss to everything taking place on so large a ground as Onset, and consequently the writer has been unable to attend but one of these lectures.

Phyllis Hall is occupied nearly every evening by some test medium who, for the small admission of 10 cents, gives a test session. These are fairly well attended.

Materializing scenes, as usual, attract the greater proportion of the people. They are still discussing, or, to be more direct, both "cussing and discussing," yet general satisfaction seems to be given. The mediums for this phase of phenomena who are now located on the grounds.

The regular excursions have begun and the steamers Siren, Genevieve and Martha's Vineyard are continually making trips to Cottage City, Gay Head and other places. The Siren has been in the vicinity, while the Siren devotes the most of her time to trips between Onset and Monument Beach, passing the home of President Cleveland, and also carrying passengers "over Jordan," to the clam bakes.

The special entertainments have begun, and they have been very patronized. Thursday evening a benefit was tendered Theodore F. Price, which was well rendered and presented a most interesting programme.

Among those we look forward to in the near future are H. D. Barrett, J. Frank, H. C. W. Hiden, who is already in our midst, ready to begin his work. Of this I will have more to say next week.

The interest in our conferences has continued, and we have had as fine conference meetings as I have ever attended. While we have a few who have not learned the value of the conference, the majority of our speakers have had fine thoughts to give forth. The beauty of these meetings has been in the fact that they have taken up subjects of general interest; matters that Spiritualists are interested in. The "Theosophy" of those interested in fishing was enhanced by the appearance of some mackerel sharks in the bay. Immediately several boats put out to catch some of them. I am informed that the four were caught, one day and five the next. As one of these fish weighed one hundred and twenty pounds, it is not surprising that some skill and ingenuity to land them. Blue fishing is a favorite pastime with the cottagers, as high as twenty-one fish being taken by one boat. They range in size from three to five and six pounds, with an occasional catch of a still larger fish. They are very voracious, and as one of our Western friends can realize something of the interest shown in catching them; especially as they are one of the finest table fish that grows. I will add that the mackerel shark is not dangerous, being of an entirely different system from the man-eating shark. With meetings, socials, races, musicals, boating, fishing, yacht races, clam bakes, and social intercourse, it can be readily imagined that the camper at Onset has no time hanging idle on his hands. In fact, the time is too short to give a proper description of the week.

Onset, July 20, 1896. W. H. BACH.

Did You Ever Make Money Easy?

MR. EDITOR:—I have read how C. E. B. made so much money in the Dish Washer business, and I think I have been here a long time, and I have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they cannot help but buy one. For the benefit of others I will state that I got my start from the Mount City Dish Washer Co., St. Louis, Mo. Write to them and they will send you full particulars.

I think I can clear over \$3,000 the coming year, and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others.

J. F. C.

THE TALMUD.

Selections from the contents of that ancient book, the Talmud, which contains a vast amount of information. It gives the experiences of a spiritual and material life. It is a book of wisdom, and it is a book of power. It is a book that will help you to understand the mysteries of life, and it is a book that will help you to become a better man. It is a book that will help you to become a better citizen, and it is a book that will help you to become a better father. It is a book that will help you to become a better son, and it is a book that will help you to become a better brother. It is a book that will help you to become a better friend, and it is a book that will help you to become a better neighbor. It is a book that will help you to become a better man, and it is a book that will help you to become a better citizen. It is a book that will help you to become a better father, and it is a book that will help you to become a better son. 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seats empty, making lots of room for more. As I often say, there is room in Carter's heart for all the boys. I want all these seats filled up.

"I wasn't expecting to be called on to-night, but I always try to please the boys. I only wish I could express to you what I think of the gold question, but it is hard to make you understand, as I never was much of a speaker. Gold, gold, that is the metal for the Democratic party."

The attention of the group was evidently not close enough upon what was being written, for the "spirit" broke off and wrote: "I will make a speech to-night and tell all."

Further pleading failed to bring back the shade.

CHICORA FEAT NOT PROVED.
The feat of locating the Chicora has not yet been proved, but Martha is confident that she saw the boat and its cargo and talked with one of the crew. The test was proposed by a neighbor, and the young woman knew next to nothing about the Chicora and its fabled voyage of two years ago.

"I called some of the spirits to the table," said Martha, "and after a while I went into a trance. At first it was all dark and I only felt a rushing sound. Then I seemed to see the land and the shore distinctly. I would know the place in a minute. They told me it was a little west of St. Joe. Then I seemed to go down under the water and I saw the boat. It was loaded with flour. The spirit told me that it was wet only a little on the outside. All around were the bodies of the men who had been on board. The young man named Carroll was a passenger. I met a Frenchman who said his name was Hermee Vonbrau. I went for a promenade with him."

This trance lasted half an hour and Martha's friends were alarmed. All the while she kept muttering of what she saw and talking with her spirit companions.

In another trance the young woman saw what she calls purgatory. "I wish I could describe it to you," said she, "but I haven't words to express myself. It seemed like a big road, with a crowd of people and all darkness, except at one end, where there was light. The crowd was working and pushing and suffering, trying to get to that light, but they couldn't get there. Some of them were trying to get back to earth, but they couldn't move either ahead or backward."

ANOTHER STORY VOUCHERED FOR.

Relatives and several of Martha's friends vouched for another story of her powers. She had called up "Dick," and one of her brothers, who was skeptical that his dead sister was present in spirit, made a test which was to him fully convincing. Talking a pan he hung it in the hallway, about ten feet from Martha, and then asked:

"If that is really and truly you, Dick, rap on the pan."

Martha did not move, but looked at the pan, and soon, it is said, came, distinct and loud, taps on the pan. At another time the girl's clairvoyant stood with arms folded in front of a water faucet, but out of reach, and, according to her own statement, supported by Mr. and Mrs. Frisby and Mr. and Mrs. Krelle, she turned the water on and off at command.

"Twice," said Martha, "the spirits have lifted me up and held me in the air. I lay on the lounge, and the first time they raised me four inches. The next time I was lifted over a foot. The strength was taken from one of the men in the room." Four witnesses testified as to this suspension in midair.

As set forth in the above, Martha Hardy is a most remarkable medium, and if her mediumship is fostered judiciously her powers will become more remarkable as time passes on.

Englewood, Ill. IACO.

GHOST SCARES FARMERS.

A Searching Party Armed with Shotguns Organized for Its Capture.

The Chicago Chronicle contains the following dispatch from Indianapolis, Ind.: Farmers of Benton township, Elkhart county, Ind., are greatly excited over the appearance of an apparition at an old church and graveyard.

The specter was first seen by John W. French and wife while they were returning home from a visit in the neighborhood. The ghost is said to be about eight feet high, and to resemble an old man with long, white beard, dressed in white and carrying a club. While it appears in the form of a man, however, it is transparent and makes a noise resembling thunder. It advances rapidly upon travelers until about ten feet from them, when it suddenly disappears.

The ghost frightened William M. Moon last Thursday night so that he has been under the care of a physician ever since. A searching party went out last night armed with shotguns, looking for the specter, and it was seen several times at a distance, and each time it disappeared, only to immediately reappear in a different locality.

Another posse went out to-night, which will be divided into groups of two and three persons, stationed one hundred yards apart. Quite a number in the neighborhood refuse to go on these expeditions, fearing dire results. Some of the neighbors say that the spirit resembles an old man who was murdered some ten years ago in that locality, save in height.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where, with sweet hours of leisure and enjoyment. Price \$1.00. For sale at this office.

PROF. J. J. WATSON.

"The Little Faded Flower."

One evening I was violin soloist at an entertainment given in a fashionable church in New York City. My daughter Annie was pianist on the occasion, and several singers of note took part in the programme. Mr. J. R. Thomas, at that time one of the most popular song composers, as well as a vocalist of rare ability, was also among the performers. His charming ballad, "The Little Faded Flower," had become very popular.

Upon the evening above mentioned, Mr. Thomas, at the request of the celebrated surgeon, Dr. Edward H. Dixon, and others, favored the audience with the beautiful song alluded to, which he rendered with so much tender pathos that many of his hearers were moved to tears. Dr. Dixon being especially affected.

After the entertainment had concluded, the Doctor approached my daughter and myself and thanked us most cordially for the happiness which he said we had conferred upon him, as well as his friends who were present. His eyes were still visibly affected from weeping, and no doubt noticing that we had observed this, he remarked: "You may wonder, dear Professor, that a man of my years should shed tears over a simple song, but that beautiful music, wedded to such touching words, had a very deep significance for me. Come around to my office, when you can spare time, and see a little faded flower which I have sacredly preserved for many long years." A day or two after I dropped in and found the good Doctor at leisure, which was rarely the case, as he was almost constantly engaged with patients. After the usual salutations the Doctor, placing his arm in a friendly manner within my own, directed our footsteps to a picture on the wall, in the center of which was a faded rose entwined with a lock of hair. He then gave me the history of a little young lady who had been a patient of his in early life, but had removed with her family to South America. That rose and lock of hair, said he, were handed to me by the young lady on the day of sailing. Her frail constitution did not long withstand the change of climate, and she soon passed on to the "Summer Land." Here the tender-hearted surgeon gave way to another flood of tears, and we slowly walked away from the dear mementoes. Several years after this Dr. Dixon, who was much beloved and highly esteemed, not only in America but throughout the civilized world, was also called to pay the debt of nature.

Some months later I was sitting in one of the small waiting-rooms in the Astor House, looking over a morning paper, when the episode connected with the little faded flower and lock of hair suddenly came into my mind; in fact, the whole scene seemed to again pass before my eyes, as if it had occurred but a moment previous. As I was ruminating upon the matter, a colored boy who was in the act of brushing a gentleman's coat, near the entrance of the room where I was sitting, began to sing in a most audible manner the words and music, "The Little Faded Flower." My astonishment can better be imagined than described, through the medium of cold type, and for a moment I was almost dazed. These remarkable experiences in various forms have always been more or less experienced through members of my family. A dear sister of mine, now passed away, frequently, with the most unerring precision, gave extraordinary proofs that "coming events cast their shadows before," some of which I hope to relate to the readers of THE PROGRESSIVE THINKER in the near future. The remarkable experience which I told a few weeks ago, entitled "Sweet Alice," in the columns of the Banner of Light, of a similar nature to the "Faded Flower," and also coming through a colored musical medium (in the shape of an every-day office boy), simply prove to my mind that as musical mediums the colored race offer much food for thought. This has been most tangibly proved through that wonderful phenomenon, Blind Tom.

These "coincidences," so-called by the average man and woman, are comparatively clear to unbiased investigators of spiritual phenomena, and it is nowadays really a rare thing to meet a person, who has passed the age of thirty, who has not a personal experience to relate in some form which goes to prove (although they may not openly admit it) that the subtle forces of nature are constantly proclaiming "There is no death."

J. JAY WATSON.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, 31; paper, 75 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

Gen. W. H. Parsons on Thomas Jefferson.

JEFFERSON.

He Believed in the Primitive Doctrine.

JEFFERSON'S COMMENT ON RECEIVING A COPY OF UNITARIAN SERMONS.

TO THE EDITOR:—I send you a letter from Thomas Jefferson, which, when written (1824), two years prior to his death (July 4th, 1826), he specially requested should not get into print, as he "did not wish to give offense nor be implicated in theological controversy."

It contains the profound convictions of a philosopher and statesman, reputed in his day and time and in this generation as an infidel who rejected all religion. The letter first saw the light April 23, 1896, in the Christian Register, Boston, Mass. We clip it from the columns of the Washington Post, to whom it was given for publication by our ever indefatigable worker for spiritual truth, Samuel Baldwin. We send it to THE PROGRESSIVE THINKER, with the suggestion that your readers give Jefferson's letter the widest possible circulation, by clipping it from your columns and handing it to the editor of their local journal, for the perusal of the 5,600,000 Democratic voters, who look up to this more than inspired man as the founder of American Democracy, as he was the author of our magna charta.

Anything from his pen on a theological subject will be scrutinized with deep interest by a multitude both out and in the folds of ecclesiastical organizations.

In the maturity of years and power, devoted to the welfare of his beloved country, the "Sage of Monticello" declares, in the fac simile letter hitherto unpublished:

"I have always rejoiced in efforts to restore to us primitive Christianity, in all the simplicity in which it came from the lips of Jesus. Had it never been so complicated by the subtleties of commentators, nor paraphrased into meanings totally foreign to its character, it would at this day have been the religion of the whole civilized world. But the metaphysical abstractions of Athanasius and the maniac ravings of Calvin, tinctured plentifully with the foggy dreams of Plato, have so loaded it with absurdities and incomprehensibilities as to drive into infidelity men who had no time, patience nor opportunity to strip it of its meretricious trappings and to see it in its native simplicity and beauty."

The above citation from a fac simile letter of this sage and revered patriot, the author of the Declaration of Independence, the charter of all our political rights and social religions, and political privileges, deserves to be inscribed in letters as enduring, and preserved and perpetuated from generation to generation, and age to age, where all men should behold it and time should not efface it, equally with that immortal instrument itself. Does it not embody as grand truths? Are they not the sentiments which the mass of Spiritualists entertain? Are not the ethics taught from our pulpits by all our truly inspired teachers and speakers, the "Primitive Christianity," in all the simplicity in which it came from the lips of Jesus?

Is not every bold delivered by THE PROGRESSIVE THINKER against existing so-called Christianity, aimed not at "the native simplicity and purity" of the teachings of the Nazarene, but rather when "paraphrased into meanings totally foreign to its character," by the "maniac ravings of Calvin," "the subtleties of commentators," and metaphysical abstractions of false teachers?

The Post says:

"The April 23d issue of the Christian Register (Boston, Mass.), is a notable number. On that day this pre-eminent religious weekly celebrated its seventy-fifth anniversary. One of its marked features is a greeting from Mrs. David Reed, the wife of the founder and first editor of the paper, who even in her ninety-second year writes a beautiful letter of greeting and benediction. Her clear, beautiful handwriting is reproduced in fac simile. There are articles from leading writers showing the progress of thought during this fateful period, and none will be read with more interest than Prof. Toy's outline of the development of Biblical criticism. A most remarkable feature of the paper is a fac simile letter from Thomas Jefferson, hitherto unpublished. It is as follows:

"Monticello, Jan. 16, '24.—I thank you, sir, for the copy you have been so kind as to send me of the Rev. Mr. Bancroft's Unitarian sermons. I have read them with great satisfaction, and always rejoice in efforts to restore to us primitive Christianity in all the simplicity in which it came from the lips of Jesus. Had it never been so complicated by the subtleties of commentators, nor paraphrased into meanings totally foreign to its character, it would at this day have been the religion of the whole civilized world. But the metaphysical abstractions of Athanasius, and the maniac ravings of Calvin, tinctured plentifully with the foggy dreams of Plato, have so loaded it with absurdities and incomprehensibilities as to drive into infidelity men who had not time, patience, nor opportunity to strip it of its meretricious

trappings and to see it in its native simplicity and purity." I think, however, that the same "free exercise of private judgment" which gave us our political reformation will extend its effects to that of religion, which the present volume is well calculated to encourage and promote. Not wishing to give offense to those who differ from me in opinion, nor to be implicated in a theological controversy, I have to pray that this letter may not get into print, and to assure you of my great respect and good will.

"THOMAS JEFFERSON."

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"THOMAS JEFFERSON."

COL. INGERSOLL.

His Views of Some Modern Isms.

CHARACTERISTIC INTERVIEW WITH THE WELL-KNOWN LECTURER IN LILY DALE, THE SPIRITUALISTS' CAMP-MEETING.

"What do I think of Spiritualism? Poof! I don't believe a word of it as a religion, or as a truth to swear by."

Thus spoke Col. Robert G. Ingersoll. He was here to deliver his well-known lecture on "Liberty, Man, Woman and Child." The lecture decided on was calculated to please the great number of Spiritualists and general attendance expected from the conservative towns about here.

"But there are several good things about the Spiritualists," he continued, with the eye-twinkle habitual with him when pleased with any particular subject. "First, they are not bigoted. Second, they do not believe in salvation by faith. Third, they don't expect to be happy in another world because Christ was good in this. Fourth, they do not preach the consolation of hell. Fifth, they do not believe in God as an infinite monster. Sixth, the Spiritualists believe in an intellectual hospitality. In these respects they differ from our Christian brethren, and in these respects they are far superior to the saints."

A STORY FOR THEOSOPHISTS.

"What do you think of theosophy, Colonel?"

"Ah," replied Ingersoll, "I can illustrate that with a story which will exactly answer the question. There was a man out in India who was preaching to a few Hindoos on the street. He said nothing is real; all is illusion. At that point a man rode up on an elephant and guided it to run over the speaker. Thereupon the speaker ran away and the people laughed. Then the speaker came back, and the crowd said: 'How do you explain your conduct so it will agree with your principles?' And then the speaker replied: 'Friends, there was no elephant. I did not run away. You did not laugh. I did not come back. I am not explaining this now. It is all an illusion.' According to my idea that man was a Theosophist," said the Colonel.

Colonel Ingersoll next took up the question of heredity and hypnosis. The latter science, he said, he did not believe in. He pronounced the science of palmistry or hand-reading also a fake, pure and simple, as also that of judging by the physiognomy.

The above, from the New York Daily Journal, illustrates the character of Colonel Ingersoll. Just as he is, acting as he does, and lecturing in accordance with his own peculiar style, he can do a far greater amount of good, in the aggregate, than he could if a Spiritualist and recognized as such. His own spirit guides recognize that fact without doubt, and maintain him in his present state of belief.

Lily Dale, N. Y.

HIS DEATH FORETOLD.

Remarkable Manifestations in Connection with a Farmer's Assassination.

July 10th, about three o'clock in the morning, Alex. Gindelsberger, a farmer residing near Greenfield, Ohio, was called from his home by unknown men and murdered. At the time of the murder his daughter, Mary, aged thirteen, was the guest of Mrs. Will Cook, of Portsmouth. She occupied an upstairs room. All through the night the occupants of the house were disturbed by peculiar noises and disturbances, and were unable to solve the mystery. Miss Gindelsberger came down that morning extremely nervous and pale. In response to inquiries she said: "I received a premonition of my father's death. I could hear voices calling him out of doors, and then thought he was murdered. This was followed by loud rappings in my room and on the headboard of my bed. I was terrified and drew the covers over my head. How long I lay in that position I do not know, as I apparently went to sleep again. I heard the clock strike three when I awakened again. A hand touched me and pointed ahead, and then I saw my father murdered."

This was told to Mr. Cook and his family about eight o'clock in the morning. Less than an hour afterward they received a telegram announcing the father's murder in almost the same manner as the child related it.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown black. Hence its great popularity.

TALMAGE A SPIRITUALIST.

"No Two Cities on Earth Are in Such Rapid and Constant Communication as Earth and Heaven."

In a Decoration Day sermon in Washington City, May 31, 1896, Rev. DeWitt Talmage said:

"Who says that the dead do not know of the flowers. I think they do. The dead are not dead. The body sleeps, but the soul is awake and is unhindered. No two cities on earth are in such rapid and constant communication as earth and heaven, and the two great Decoration Days of North and South are better known in realms celestial than terrestrial. With what interest we visit the place of our birth and of our boyhood or girlhood days. And have the departed no interest in this world, where they were born and reared, and where they suffered and triumphed? My Bible does not positively say so, nor does my catechism teach it, but my common sense declares it. The departed do know, and the banished procession that marched the earth yesterday to Southern graves, were accompanied by two grander though invisible processions that walked the air, processions of the ascended, processions of the martyred, processions of the sainted; and they heard the anthems of the churches and the salvo of the batteries, and they stooped down to breathe the incense of the flowers."

"These august throngs gathered this morning are insignificant compared with the mightier throngs of heaven, who mingle in this service which we render to God and our country while we twist the two garlands. Hail spirits multitudinous! Hail spirits blest! Hail martyred ones, come down from the King's palace! How glad we are that you have come back again. Take this kiss of welcome and these garlands of reminiscence, ye who languished in hospitals, or went down under the thunders and the lightnings of Fredericksburg and Cold Harbor, and Murrefreesboro and Corinth and Yorktown, and above the clouds on Lookout Mountain."

"Among the thousands of gatherings at the North and at the South for Decoration Days, I am conscious that this service is unique, and that it is the only one in which there has been twisted two garlands, one for the grave of the Northern dead and one for the grave of the Southern dead. O, Lord God of the American Union, is it not true that we bury forever our old grudges? My! My! Can we not be at peace on earth when at this moment in heaven dwell in perfect love Ulysses S. Grant and Robert E. Lee, William T. Sherman and Stonewall Jackson, and tens of thousands of Northern and Southern men, who, though they once looked askance at each other from the opposite banks of the Potomac and the Chickahominy and the James and the Tennessee, now are on the same side of the river keeping jubilee with some of those old angels who near nineteen centuries ago came down one Christmas night to chant over Bethlehem, 'Glory to God in the highest, and on earth peace, good will to men!'"

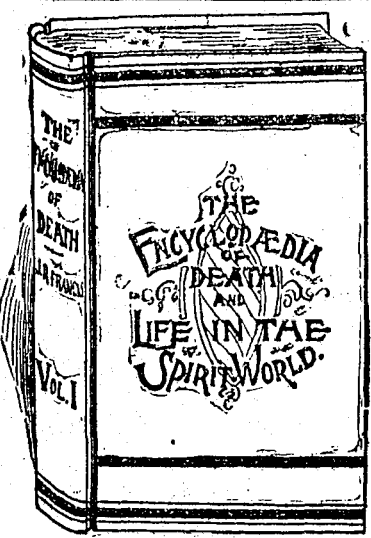
It is the duty as well as pleasure of our Spiritual organs to welcome such eloquent admissions of the facts and philosophy of Spiritualism.

W. H. PARSONS.

THE TRAMP.

Let me stand a moment, parson, in your study warm and bright, Like the moth, your cheery firelight beckons from the dreary night. Sit down? No! I'd rather stand here, if it's all the same to you. I've no right to take the time, sir, of a man that's good and true. I've not come to you for succor. I've no beggar's tale to tell you. I but lift my eyes a moment from the dreary path to hell. I'll not shock you with the story of my life. Its failure stands Written deeply on my face and falters from my trembling hands. I've no errand here to-night, but to thank you for the warm Words of sympathy you uttered last night at the church. The storm Drove me, freezing, to the portal, where I crouched within the arch. Thinking, bitterly, the sexton would soon find me out, and march Me away to let the ladies sweep their skirts along the aisle. On their lowly road to heaven there's no room for one so vile. As I am, excuse me, parson. You don't know the madning hate Of a wretch that, spurned, forsaken, fights alone against his fate. Soon a strong hand struck my shoulder. 'I will go,' I muttered, 'Yes.' 'Come right in,' a kind voice answered. 'You are freezing cold. I guess You'd be warmer down the aisle, sir, near this register.' And there I, bewildered, found myself beneath the gaslight's cheerful glare. In that church of Christ—the first time since my life was turned to night, When my wife—my only hope on earth—was buried from my sight. Oh, the stinging! Would to God that sound forevermore might roll Through my sorrow-haunted memory: 'Jesus, Lover of My Soul! Little wonder that the rich and poor who thronged that holy place Listened, breathless, to the sermon, as with glowing words and face You described the home celestial where no seraph cares to know Who has worn the silken garment or the sackcloth here below. I could see a white hand beckon even me toward that home. I could hear a glorious whisper, 'Who-soever will, may come.' 'Who-soever will, may come.' Good night, parson, you may never see my wretched face again. But I thank you from my lonely heart. Oh, never mind the rain, I'm used to that. Go home with you? Oh, no, I've no place for your heartstone. But if you would pray one prayer That the small white hand that beckons me will never weary grow, I may meet you yet above the storm, if I never here below.

MRS. J. H. O. SMITH.



THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is by remitting \$1.50 you will get 1 year's PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 50,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

RIGHT LIVING
— BY —
SUSAN H. WIXON.
Author of "Apples of Gold," "All in a Lifetime," "The Story of a Soul," "The Story of a Heart," "Sunday Observance," etc., etc.

"Living is an art, a method of expressing great concepts in action, the highest method, the noblest of the arts."—TALMAGE'S SERMON.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as of persons whom it is wisely and appropriately desired to instruct without teaching them valuable ethical lessons.

Contents:

Right Living. What is Morality? What is Ignorance? Knowledge of the Great Truths. Concerning Education. Concerning the Future. The Illumination of Life. Prudence and Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance. The Virtues of the Soul. The Virtues of the Body. The Virtues of the Mind. The Virtues of the Heart. The Virtues of the Tongue. The Virtues of the Feet. The Virtues of the Hands. The Virtues of the Eyes. The Virtues of the Ears. The Virtues of the Nose. The Virtues of the Mouth. The Virtues of the Throat. The Virtues of the Lungs. The Virtues of the Stomach. The Virtues of the Liver. The Virtues of the Gall. The Virtues of the Bladder. The Virtues of the Uterus. The Virtues of the Vagina. The Virtues of the Penis. The Virtues of the Testes. The Virtues of the Prostate. The Virtues of the Seminal Vesicle. The Virtues of the Utricle. The Virtues of the Bulbourethral Gland. The Virtues of the Spermatic Cord. The Virtues of the Epididymis. 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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 30,000. We close pages early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

A subscriber writes: "A grand picnic and display of fireworks to be given by the Church of the Spirit, (pastor, Dr. Willis Edwards), at Center Grove, on Saturday, August 1. Many prominent lecturers and test mediums will be on the grounds to take part. Mediums of all phases are cordially invited. Excellent music for dancing; plenty of seats and tables for refreshments. Fishing, etc. Bring your own baskets, or you can be served at the restaurant upon the ground. Fireworks in the evening. Lake electric cars to River Forest and walk a few blocks. Steam cars at the (10 cents round trip) Grand Central depot, corner Harrison street and Chicago avenue, will convey you to Center Grove. Trains leave Chicago at 6:10 a. m., 8:20 a. m., 1:30 p. m., and 3:30 p. m. Leave Center Grove at 6:50 p. m. and 10:10 p. m. Admission, 25 cents; children, 10 cents."

Secretary writes from Troy, N. Y.: "For the past eight Sundays we have had with us one of our foremost speakers. His guides have been able to give us each Sunday lectures of deep instruction and marked ability, drawing large and enthusiastic audiences. We feel that he has done a good work for us. We much regret that Mr. Colburn has to leave us. He speaks two Sundays for the society at Troy, and then goes to Queen City Park for the entire season of camp-meeting. The society all wish him God speed in his good work. We had our annual Fourth-of-July picnic. The weather not being favorable on account of heavy showers, we had to leave Mrs. Hodgkins' grounds and adjourn to the Alhambra Opera House, which was kindly offered us. A large crowd gathered to enjoy the pleasures of the day. There were recitations by the young people, and an oration by our speaker, Lucius Colburn. Then the crowd were seated to a table laden with delicacies prepared by the ladies. The rest of the day was taken up by visiting by the older people and sports by the younger ones. Our society is in a flourishing condition and we are in hopes to have a speaker for a few weeks in the fall."

S. N. Aspinwall writes: "The interest at the Northwestern camp continues unabated. Yesterday, the 14th, was the fourth Sunday, and though the mercury stood 100 in the shade, the camp was filled with people and the large assembly tent was taxed to its utmost capacity to hear the wonderfully inspired words from the lips of that gifted speaker, Cora L. Y. Richmond. Following her lecture a series of sittings by Mr. Arthur, the well-known hypnotist and healing medium, which gave perfect satisfaction. The camp is filled to overflowing. All mediums are having all they can do, in fact they are unable to fill the demand of the people for their services."

Mrs. E. Louise Teed, trance and psychometric medium, formerly of Ithaca, N. Y., is now stopping in this city.

Pocahontas thinks that while it is in principle true that peaceful, law-abiding Catholics ought not to be debarred from holding office, there is a strong objection, namely: If he be a good Catholic and were elected to office, and the bishop or pope should command him to do something contrary to his duty as a citizen, how long would he be a law-abiding citizen? "I am not willing to see, or help place in power, anyone, Protestant or Catholic, that will take away from me my right to the free utterance to my honest beliefs in religion."

Dr. Willis Edwards, pastor Church of the Spirit, writes: "We open our new hall, with a seating capacity of nearly 2,000 persons, on Sunday, August 2, and September 1. The congregation has grown entirely beyond the limited space of the present meeting place. We are in correspondence with some of the most eminent mediums in the country, who will assist us in our work—some notable as W. J. Colburn, Rev. Moses Hull, Elwood L. Coulton, Mrs. Ida Whitlock, W. H. Bach, and many others. Mrs. Mattie Hull will be with us as the entire month of October. We expect all the different phases of mediumship, philosophy and phenomena will be ably demonstrated. We ask all friends to send their testimonies on or before September 1, which is for the good of humankind. Address of hall with names of speakers for the opening, etc., will be given in a later issue of THE PROGRESSIVE THINKER."

J. H. Lohmeyer writes from San Diego, Cal.: "W. W. Tatum, trance, physical and independent state-writing medium, who is at present engaged in San Diego, Cal., intends making a tour of the Eastern States, for public work, and he wishes to correspond with authorized officers of societies for engagements for the season of 1896-7, commencing with September. Mr. Tatum is a public platform test medium on an equalled with others well known in the East. He has one phase, which is not general with public work—receiving independent state-writing on the public platform in connection with his tests. I have seen him receiving messages on four slates within ten minutes, and he receives twelve messages at another meeting, for twelve different people. Knowing from experience what is most needed for public work, to satisfy the masses, I recommend Mr. Tatum to all societies that have not made arrangements with speakers for the entire season. It is a fact that the people who visit their halls, and who are anxious to have some demonstration of the truth of spirit return. Terms will be made reasonable. Address W. W. Tatum, Los Angeles, Cal. Gen. Del."

Prof. A. B. Severance writes: "I was delighted to read the editorial in THE PROGRESSIVE THINKER of July 25, in regard to the 'Unreliability of Ancient History.' I have said many a time in the past that there was nothing so unreliable as history. And the farther you go back in history the more unreliable you will find it. Therefore I have always claimed that the Bible, being nothing but a history of the people who lived in the East, and who were not so far back that they could not be any reason for our taking it as a guide for religious instruction, or as a moral guide either. It seems strange to me that so many people in these modern days will take any stock in the plan of salvation put forth by the Christians, as taught in the Bible. To me it seems as infamous a

trine that no matter how much you may sin, you can be forgiven if you only come to Christ—while, as I understand it, everyone must take the consequences of wrong doing, and that there is no escaping from it. How many murderers have been swung off from the gallows into the arms of Jesus, according to Christian teachings. The people (that is, some of them) ought to know the superstitions of the past as taught by history taken out of them, and more of the modern teachings that pertain to practical common sense engraved into their minds. And I wish to say again that your editorial will do much good to set people thinking, and when they begin to think, and do not take everything as authority, as they have been taught in the past, they will come nearer the truth. I will present the ever-present now, is what we should study the most, and if we keep up with the progress of the times we shall have plenty to do."

Carrie Fuller Weatherford, trance lecturer, public test medium and improvisatrice, can be addressed for full work at Alaska, Kent Co., Michigan.

Dr. H. C. Andrews writes: "I shall lecture and conduct a grove meeting, July 25 and 26 in Damon's Grove, near Riverside, Berrien Co., Mich. I will also lecture at the same place at weddings and funerals, anywhere in Michigan, Ohio and Indiana, and would like to correspond with societies anywhere for engagements. Our glorious cause is gaining ground here. Address me at Riverside, Box 45, Berrien Co., Mich."

Dr. T. Babcock writes from Waukegan, Wis.: "This has been quite a conservative town, but through the efficient work of Bro. Will C. Hodge, Spiritualism has taken a new hold, and many are inquiring into the new philosophy. His lectures are practical and seemed to fill the minds of the people. The people who are asking for something more than the dry husks of old theology, and who are so fortunate as to engage the services of Bro. Hodge will never have cause to regret it. He should be kept at work. The world needs such workers, and he is too valuable a man to be allowed to remain in Waukegan. His acquaintance with him makes me appreciate his worth, and I know him to be one of nature's noblemen—an honest man. Waukegan will extend a hearty welcome to him whenever he comes this way, and his many friends are anxious that he should stay as long as he can in the future. From the 'Saratoga of the West' we send our best wishes to THE PROGRESSIVE THINKER and its 40,000 readers."

Dr. Adah Sheehan, whose lectures are always impressive and eloquent, desires to announce that she is open for lecture engagements for the coming season, and also for next season. She has been confined very closely for the past year to her home practice, carrying forward a project of her spirit guides and counselors. She can now be addressed for engagements at Elmhurst Gate and Russell street, Eden Park, Cincinnati, Ohio.

Mrs. C. C. Scovell, who has been sojourning in the west for some time, has returned to her home in Waukegan, Wis. Her meetings there are well attended. She is certainly a very efficient worker.

Wm. Mason writes: "The case of Martha Hardy, mentioned in your last week's paper, is a remarkably strong one, and if the phenomena could be produced before a committee of the Seiberth commissioners (supposing there may be found in the west some such body), don't see how they could account for it on any other than a spiritual basis. I say supposing the phenomena could be produced, notwithstanding the prejudice which they would have in their minds during their investigation. I know what would be a great hindrance to this unfavorable condition of their minds, according to the laws of spirit phenomena. The fact of her writing in three languages (an inexperienced ten-year-old girl) is remarkable. If it be proven that she has imitated correctly the Chlorea, together with the place in the hall where the bodies of the crew are lying, it would be a great achievement. I would like to see this tested. It ought to close the mouths of cavillers."

H. Raphael writes: "The first meeting of the Spiritualist Gospel Temple was held at Hyattsville, Washington boulevard and Paulina street, on July 18. It was a grand success financially, socially and spiritually. The programme consisted of singing by the children, a Sunday-school address by the chairman, tests and readings by Mrs. E. Raphael and other mediums."

All members of the Illinois State Spiritualist Association are requested to be present at a meeting to be held at the office of Dr. D. S. White, 754 West Van Buren street, Wednesday evening, August 6, 1896. Business of special importance will be presented. By order of E. L. Jenifer, president; D. G. Hill, secretary.

M. Theresa Allen writes from Springfield, Mo.: "I have just returned from Winfield, Kansas, camp-meeting, which closed on the 21st inst. I visited the camp the last few days of its session and found a very harmonious and happy company of campers, speakers and mediums, notwithstanding the inclemency of the weather. As the general proceedings will undoubtedly be reported by others, I will only say that my visit to the camp was more especially in the interest of organization—local, State and National. I gave one lecture on the subject Sunday morning to a fair-sized audience, and was pleased to note the interest manifested in the same. I also lectured Sunday afternoon and Monday forenoon upon subjects taken from the audience. I fully intended returning to Springfield on Tuesday, but finding a special interest awakened concerning a local society, and being urged by the local Spiritualists to remain another day for the purpose of organizing a local society, I did so, and now am happy to report that Winfield, Kansas, has a local society as well as a camp association."

B. C. Lower, of Los Angeles, Cal., writes: "W. J. Erwood and wife, platform test mediums and speakers, sing under control. They are able exponents of Spiritualism, and are desirous of making engagements with Pacific Coast societies for the coming fall and winter. Address them in care of Box 203, Los Angeles, Cal."

Mrs. M. A. Reed, an excellent medium of this city is now at the Clinton Camp.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism, together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known, talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, etc. Price, cloth, 75c. For sale at this office.

Lake George Camp, N. Y.

It is due the readers of THE PROGRESSIVE THINKER that the more they be made of the Lake George camp-meeting. This camp is really but three years old. It is situated on the shore of Lake George, and easy of access. Hotel Woodfin is an ideal hotel, and under the management of Mr. Eugene L. Seelye and his equally competent wife, both having had years of hotel experience, besides being staunch Spiritualists.

Quite a number of cottages have been built, and all of a superior order, and only owing to the depression in business, several others which have been begun, would have been completed.

The meetings were formally opened July 12th by Mrs. T. H. Reynolds, of Troy, N. Y., who spoke from subjects given by the audience, followed by improvisations and vocal psychometry. President Griffin presided. The meetings were very satisfactorily conducted. A conference was held Wednesday afternoon.

Sunday, July 19, Prof. Waite, of Fort Edward, was to have conducted the meetings, but could not be present. Mrs. Reynolds took his place and gave excellent satisfaction, both by lecture, poem and test. In the evening, "The Religion of Spiritualism," and anyone who had doubted that Spiritualism was a religion could not again if they had listened to that inspired lecture.

To fully appreciate the beauties of this camp one must come here and be convinced.

Chesterfield Camp, Ind.

Although the heavy rains have had a depressing effect on the people in camp, and no doubt had an effect on many who would come, yet we are enjoying the beauties of nature, and breathing the pure, fresh air, which is such a relief from the crowded cities, bringing to us health and vigor. Spiritually, we have all that could be asked for in the phenomena, as far as physical seances are concerned.

The philosophy in its most radical form is being discussed by Mr. Sprague, of Jamestown, N. Y. The philosophy of its beauty and grandeur is being demonstrated by Marguerite St. Omer, of Cincinnati, O., who has already endeavored herself to the hearts of the people by her sweet and inspiring lectures. In her lectures, by presenting Spiritualism in her plain, practical and eloquent manner, which draws people to us to learn more of its beauty and grandeur, and leading the investigators to seek more earnestly for the truth as demonstrated by her own findings are far superior to any we have yet heard. As a test medium on the rostrum, we can say that all her tests are duly recognized, and that all that is asked from anyone. Clear and distinct they are given to us, with messages from loved ones, proving to us the fact of immortality, and that we are surrounded by those whom we have mourned as dead, but now realize are ever with us, and can commune with us. May she long be spared as an instrument to lead up to the light those who are groping in spiritual darkness. She came to us a perfect stranger, in very few health, but we are pleased to say her health is much improved.

Our vice-president, Mrs. Luther, who has been sick some time, is also improving since coming to camp, and we hope she will be able to fill her part of the programme.

Grand Lodge Camp.

The opening day of the Grand Lodge, Mich., Camp was ushered in by a gloomy, drizzling rain, which continued through the entire day, and prevented hundreds of people from attending, yet we can record the fact that a very large and appreciative audience was with us to enjoy two as fine discourses by Mrs. Anna L. Robinson, of Port Huron, Mich., as ever came from any speaker in her line of instruction. She does not enter into the depths of science beyond the comprehension of the listener, but deals more with the practical details of life, and her sympathetic expression, brings all enraptured with her earnestness of purpose. "To be good and do good."

Mrs. Robinson remains with us till July 24th.

Moses Hull enters upon the list July 23 to 27.

Dr. Mansfield, independent state-writer, commences his labors with us July 22, and continues to August 4.

Our camp starts out with far brighter prospects for campers this year than last, being double the number of one year ago.

Prof. Goodman, of Missouri, independent state-writer, is now with us, doing good work in his line.

Our music is the pride and joy of our camp, under the direction of Edwin O. Russell, being the same quartette of last year, and having a year's practice in advance, and as luck will have it, our efforts will be received in the same way as before.

The Lansing cornet band rendered some very fine music upon our grounds for our opening day. In fact is one round of music continually in one form and another, and as luck will have it, our camp is a veritable music center.

J. P. RUSSELL.

IMPORTANT NOTICE.

The Spiritual, Educational and Protective Union.

The annual meeting of the above association will be held Friday, August 1st, 1896, at 10 o'clock a. m., in the auditorium at Lily Dale, N. Y. It is proposed to reorganize the Union at that time into a State association of the Spiritualists of New York State, having been invited to meet and join with the Union for that purpose. The Cassadaga Lake Free Association has given us the entire day on their programme and a large attendance is especially desired.

It is hoped that all members who cannot attend and are not connected with any other auxiliary of the N. S. A., will renew their membership for the ensuing year. Spiritualists not members, are earnestly requested to join the S. E. & P. Union. For further particulars address FRANK WALKER, Sec'y., Lily Dale, N. Y.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California cold process; do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. I have been in the business for over 120 families anyone will see the fruit for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around here. I will sell you all you want of fruit and complete directions, to all of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

FRANCIS CASEY, St. Louis, Mo.

3300-0461

Is he good that does good to others.—Bryere.

NORTHWESTERN CAMP.

Election of Directors—Good Financial Showing.

TO THE EDITOR:—Since I last wrote you the camp has been moving along in harmony, sowing the seeds of truth on fertile minds that are sure to produce a harvest of thoughts and deeds in the future that will be a credit to the cause. There have been many visitors to the camp since then, and they have received manifestations and explanations that have given them something to think of. The class of people attending these lectures will compare with the Massachusetts gathering anywhere in the land. They were thoughtful and intelligent, and are here to learn. I will now summarize to date.

Wednesday, the 15th, the conference was held at 10:30 a. m., and was of great interest, as have been all of these days. The Rev. Richmond gave the lecture of the day, and his subject was the prompt poem that was a revelation to many in the large audience. After her lecture, Mrs. Isa Wilson Kayner, of Chicago, gave platform test readings that were very accurate, and when the time came for her one old gentleman came forward to test Mrs. Kayner, and said, "I used to know your father, E. V. Wilson, many years ago, and as I heard you giving tests, I said to myself, 'She's a chip of the old block.'"

Thursday, the 16th, Bro. E. Andrus gave his third lecture, taking for his subject, "The Power of the Mind." He spoke with great earnestness and power, and was widely appreciated throughout.

Friday, the 17th, Bro. Lyman C. Howe gave his first lecture and was met by a very large audience, and he gave them a fine discourse, and his improvisation of the invocation was truly good.

Saturday, the 18th, Mrs. Richmond gave her farewell lecture at 2:30 p. m. In the morning conference Mrs. Richmond, Bro. Lyman C. Howe, E. Andrus Titus and Dr. S. N. Aspinwall took part in the discussion, the question being "On the subject of the control of earthly bound spirits, and the influence of the ether in the debate, it made it one of the best conferences of the entire session. After the lecture in the afternoon, Prof. Arthur, the "boy phenomenon," gave an exhibition of his power as a hypnotist and magnetic healer. He was able to place a number of people in a somnolent condition of earth that were brought to him for cure.

A mock trial in "Police Court" was the most laughable feature of the evening. The Judge, mounted on a drygoods box, dispensed Irish justice as follows: A man charged with having fifteen wives was acquitted because of his ability and willingness to support them. A woman arrested for fortune-telling was sentenced to tell the Judge's fortune, etc. Black Patti, Von Yonson and other celebrities, were represented. The amusing programme concluded with a burnt cork exhibition of singing and dancing.

A number of mediums were on the grounds, among whom we notice D. L. Lee, developing medium and magnetic healer; J. L. Beckhart, inspirational and healing medium; Albert Smith, English psychist and palmist; Will Cole, with his spirit telegraphy, well known at Lake George, and Mrs. Clemmens, trumpet medium. Considering the weather all are doing well. The seances given by Mr. Hatfield Pettibone are different from all other materialization seances because done in full light. At a seance the writer was permitted to look inside the cabinet while the manifestations were going on, and saw that all were seen and also one round halo-like circle of light in the center of which was the dim outline of a human face. The sitters were permitted to put plates in one after another on the medium's head and receive personal messages written by the hands coming from the cabinet. None were permitted to see the messages were all of a personal character and many of them signed with the name of departed friends. Several persons were then invited one after another into the cabinet, and with their heads protruding through the opening, facing the audience, were permitted to feel the hands, patting and rubbing them on various parts of the body.

A seance was given to-day for the benefit of a man named Bontelle, who was once a Franciscan monk, but has since recanted his vows of celibacy and taken up with himself. The couple are here in independent circumstances, and the Spiritualists being charitably inclined, the seance was well patronized.

Passed to Spirit-Life.

Passed to Spirit-Life, Louis H. Hobbs, of Clackamas Co., Oregon, near the town of Canby. Brother Hobbs was an earnest investigator and believer in Spiritualism, and in his life he commanded the respect of all, because of his good works and pleasant ways.

His life is a monument of grandeur along the path of time, and his entrance to the higher realm was to receive a crown of glory and widen his field of usefulness as a spiritual individual.

Our departed friend was born near Portland, Maine, June 5, 1817, and departed this life July 6, 1896. He was united in marriage to Miss Emily Cleland in the month of September, 1841. He leaves a wife and four children.

For several years Brother Hobbs was an attendant at the Spiritualist camp-meetings at New Era where he was highly esteemed by those who knew him, and it was a sad blow to the camp-meeting now in session when the writer was called to the cemetery at Canby to officiate at his funeral service.

"Tis grand to lead an honest life Through earthly trials, toils and strife; But grander still to enter rest Beloved by all and truly blessed."

REV. G. C. LOVE.

Passed to the higher life from Lima, Iowa, July 13, our brother, John Hutchinson. He was a Spiritualist twenty years, and during that time his house was ever open to investigators.

His wife is one of the very best of mediums. She is left with us, but so old and feeble we fear she will not stay with us long in this body.

Brother Hutchinson saw spirits and told who he saw before passing over. He was beloved of all, and kept in places of trust. It will be hard for our society to get along without him, but our loss will be his gain. His funeral was very largely attended.

L. S.

News comes of the death by suicide of Wm. C. Church, of Baltimore, Md., on the afternoon of July 18th.

He was one of the oldest materializing mediums in the world. His name during the earlier pioneer days of Modern Spiritualism was a household word to the struggling believers. He has suffered much in his years of toil, hardships, privations, persecutions, even imprisonment and mob violence. For the past two months he was among strangers, and became despondent and concluded to end his days. His age was 67 years.

R. I. S.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

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ner again followed with a test seance, and every reading was pronounced correct, and when her time was up the audience wished her to go on and give them more.

Wednesday, the 22d, Dr. S. N. Aspinwall gave the lecture at 2:30 p. m., taking for his subject, "Materialization," and gave some interesting incidents in his investigations.

There are four more days of camp proper, and then, like the Arab, we will fold our tents and away. Five weeks of successful camp life in these hard times is a good record. Will write you again after we break up.

T. D. KAYNER.

Lake Brady Camp-Meeting.

We have had Mrs. A. E. Sheets and J. Clegg right for speakers the past few days, and each have fully sustained their reputations for oratory, but there they part—the one representing the spiritual, the emotional, the heart, while the other is the mental, the intellectual, the brain. Spiritualists, as a rule, have always clung to the ideal, and do not care to have the ideal denied out of existence, and many criticize Mr. Wright's caustic attacks upon things still held sacred. He made admirers, while Mrs. Sheets made friends. Lake Brady has now a permanent Women's Association of nearly thirty members, and has elected a board of several acting officials. It is a organization from the society of last year, which did such efficient work for the camp—it treasury being a convenient source of revenue. "A little nonsense now and then is relished by the best of men." This old saw was fully verified at Lake Brady, and the evening of the entertainment given under the able management of Bell Herrick, acting chairman. The programme was an excellent one; one or two numbers deserve special mention. The singing and dancing of Lily and Rheba Haines fully sustained the reputation of Lake Brady as a "Haines Family Company."

A mock trial in "Police Court" was the most laughable feature of the evening. The Judge, mounted on a drygoods box, dispensed Irish justice as follows: A man charged with having fifteen wives was acquitted because of his ability and willingness to support them. A woman arrested for fortune-telling was sentenced to tell the Judge's fortune, etc. Black Patti, Von Yonson and other celebrities, were represented. The amusing programme concluded with a burnt cork exhibition of singing and dancing.

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THE CAMP-MEETINGS.

RIVERSIDE PARK CAMP-MEETING.

Grand Lodge, Mich., commences July 19, and ends August 16th. For full, illustrated six-page programme address J. P. Russell, Grand Lodge, Mich.

MT. PLEASANT PARK.

The Fourteenth Annual Camp-meeting of the Mississippi Valley Spiritualist Association commences at Mt. Pleasant Park, Clinton, Iowa, August 2, closes August 30. For full circulars and particulars address Will C. Hodge, 710 Prairie street, Milwaukee, Wis., until July 15th; after that, Clinton, Iowa (Mt. Pleasant Park).

CASSADAGA CAMP.

Will open July 11, and close August 23. For full programme and many interesting particulars send to A. E. Gaston, Lily Dale, N. Y.

LAKE GEORGE CAMP.

Situated at the head of Lake George, at the terminus of the Glen Falls branch of the Delaware and Hudson railroad, opens July 12 and closes September 6. The management have published an illustrated pamphlet with programme. Send for it, addressing James D. White, Albany, N. Y.

NORTHWESTERN CAMP.



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

VOL. 14.

CHICAGO, ILL., SATURDAY, AUGUST 8, 1896.

NO. 350

JESUS CHRIST.

The Historical Evidence of His Existence

CRITICALLY REVIEWED BY HUDSON TUTTLE.

The necessities of the Question and Answer department, which, assisted by the spiritual teachers who have honored me with their guidance, I have attempted to make instructive, preclude discussion. For as there always are conflicting views, every answer might lead to a discussion of great length. To every answer I give my best thought, and the highest inspiration given to me, and having done this, I can usually do no more. To my statement that there was no historic evidence of the existence of Jesus Christ outside the New Testament, Mr. Emmette Coleman made a lengthy reply which demands attention. Mr. Coleman is credited with vast researches in Oriental and antique history, and as having a remarkably complete private library at his hand. To enter the lists with such a champion is like courting defeat, and yet as he has thrown down the glove, I must perform accept the challenge or allow the reader to conclude that the evidence is all on his side.

I will not enter into an analysis of the motives which actuate him in putting forward views which have been repeatedly overthrown by most eminent scholars, and are considered questionable by even leading churchmen. The human mind is subject to reaction. We see men who in the prime and vigor of their lives are radical and progressive in their views, as they grow in years, instead of going on, turn back, and perhaps at last call for a preacher and die in the arms of the church. The same man who has seen every reform and every advance in science met with antagonism, even after general reception. Occasionally there appears a writer, even now, denying the laws of gravitation, or the lunar theory of the tides, and Darwinism is constantly overthrown by some unknown minister of the gospel on penny-press reviews. More incomprehensible, men distinguished as scientists occasionally arise, now, after evolution is an established system of creation, and deny the entire scheme, even to the substitution of creation by direct will of God. How shall we account for such blindness to the light of truth? Darwin gave a beautifully clear explanation, by the law of atavism, whereby the generations are constantly taking back to ancestral types. The purest breed of cattle, for instance, will now and then produce a scrub, and the most moral families have one child that takes back to the savage. To me, it seems that my old-time friend, Coleman, has been seized with atavism, and gone back several generations, and forgotten all that learning and criticism have accomplished in the past century. I am glad that he is a worshiper of truth, as he avers, for when truth is presented to him he will receive it. Evidently he has been led astray by some theory or theories, and has not given the matter the attention required.

The subject of dispute is this statement: "Mohammed is of all religious leaders, distinctively historic. Jesus Christ has no historic being outside the New Testament. There is not an authentic sentence, or even word, in the histories of his age concerning him. His birth, brief life and death are enveloped in myths borrowed from old religions, until his existence, even, becomes questionable. Not so the great prophet of the Moslems."

Now, as for Mohammed, his life falls in the province of modern history, and has been written by modern methods. Mr. Coleman quotes from encyclopedias—an easy way to get erudition, but not always safe. If he will turn to Gibbon's Decline and Fall of the Roman Empire, he will find a full and impartial biography of the great prophet of the Moslems, and the Arabic authorities on which it is based. No historian has a reputation for vast research, accurate learning, and impartial honesty equal to Gibbon. We are presented by this great master of history a vivid picture of the rise, in the beginning of the seventh century, of a great religion, which for a time threatened the existence of Christianity and rapidly exceeded it in number of its converts. We see the means by which it was propagated—the fraud, the rascality, the force. There is the time-old pretense of help from God; the prostitution of spiritual gifts to the basest selfishness; the formation of dogmatic beliefs; the consecration of a priesthood; the subjugation of the believing people; the action growth of a holy book, the Koran, from the remembered sayings of the prophet, which had been written down at the time on smooth stones and shoulder-blades of sheep, brought together, compiled and sanctified into a book which is sacred, even to the letter. All this passes directly before us, and shows how in a comparatively enlightened age a great religion may start up and grow in luxuriance.

If this be so, does it not furnish a key to unlock the mysterious rise and progress of the older faiths which originated in the night of the past, when the masses were densely ignorant?

What evidence is furnished by the New Testament of the existence of Jesus? Mr. Coleman says: "John is a historical romance, nothing more. But the first three gospels are genuine history—history derived from contemporary sources." He says that we have the testimony of Paul, who "was personally acquainted with many who had seen Jesus, the head of the church at Jerusalem." The testimony of Paul is genuine history. He surely has misunderstood the "higher critics" for

they have established the fact that Paul's epistles—so-called—are older than any of the gospels. Mr. Coleman came to the conclusion "twenty-five years ago" that John was a historical romance, and if he would accept the guidance of the "higher critics," such as Prof. Johnson, he might in a single day find that Matthew, Mark and Luke were equally corrupt as John.

When were the gospels written? Baur, the eminent German scholar arrived at the conclusion that Matthew was first written one hundred and thirty to one hundred and fifty years after Christ. Uhlhorn says that the synoptical gospels must have been in use in the church as early as the middle of the second century. Zeller thinks Luke was written about 130 A. D. Volckman dates Mark at 70 or 80. Holtzman places the first writing of the gospels at 60 to 80. This confusion arises from absence of data, but all scholars agree in making the writing so far removed that it must have been from tradition. Not until the third generation were these memories fixed in writing. After three generations of verbal report, these traditions were written down. By whom? It is impossible to know. The first rule drafts were changed by each copyist, and as the doctrines of the church grew, the books were changed to bear testimony. The gospel was in the hands of ignorant, unscrupulous fanatics, who thought it meritorious to lie for the sake of their faith, who scorned the wisdom of the pagan world and set up belief, blind faith against knowledge, and zeal against honesty.

The church was not founded on the gospels, but the gospels grew out of the necessities of the church. The readers of THE PROGRESSIVE TRUTHS know that the gospels are some brilliant papers by Prof. Edwin Johnson, M. A., late filling the chair of Higher Classics in New College, London, and for many years a distinguished clergyman. No scholar has ever brought to the subject as profound knowledge of ancient literature as he does in his "Rise of Christianity." The general conclusion he has reached is that all ancient history that has come down to our times is either monkish forgery, or has been so shamefully changed or interpolated as to be untrustworthy for any purpose; and the Talmuds, which we have so great confidence in, are really comparative modern fabrications, but little of them older than the Maimonides.

He says: "It is only in Spain, and during the eleventh century, we move out of the legendary mist into historic daylight and can pass in review a long line of scholars whose work is crowned by the great rabbi, the true Moses of the synagogue, who fixed its creed and its law."—Maimonides, p. 298.

TESTIMONY OF JOSEPHUS.

I confess to surprise that Mr. Coleman discards the passage in Josephus about Jesus as a forgery! It has for centuries been a sheet anchor of evidence to Christians, and has just as much support as the passage concerning the "execution of James, the brother of Jesus who is called the Christ."

These passages, quoted with so much satisfaction by Mr. Coleman, have been a source of vexation to genuine scholars for centuries. They could not place confidence in his statements, which conflicted with authentic history. Prof. Johnson says that the "Antiquities" were produced by Basilides, probably in some monastery of Southern Italy. He makes the statement so clear by numerous references, it seems silly to controvert his conclusions. Of the identical passage referred to by Mr. Coleman, in which he makes a display of Greek learning, the count of the words, reader, who is not understanding, is too apt to think that a world of wisdom is concealed by the unknown potholes. Prof. Johnson says: "It proceeds from the Basilian forge, and has been flourished in the face of the world as historic evidence by a long series of Basilians and Benedictines, who have shut their eyes in the same style that appears in other notorious forgeries"—p. 414.

RABBI WISE.

whom Mr. Coleman quotes with great satisfaction, however great his learning, accepts the passages in Josephus, the same as that writer, and the Talmuds, as a whole, without question, the same as Talmage does the Bible. The testimony of such a man is of no more value than that of the gospel minister regarding his holy book. Prof. Johnson had learned the count of the words in these Jewish records to their source, and by quotations too lengthy for these columns, exposed the fraud. He says: "Between the years 1,000-1,200 falls the first period of Judaism and most of its important literature"—p. 293.

EVIDENCES OF THE EXISTENCE OF CHRIST OUTSIDE OF THE NEW TESTAMENT.

Mr. Coleman says: "Jesus Christ has a historic evidence outside the New Testament." In this he is diametrically opposed to a host of writers of profound piety and learning. The Rev. John W. Chadwick, who would have pressed any outside evidence in his effort in support of Christianity, despairingly says: "For knowledge of the man Jesus, of his idea and his aims, and of the outward form of his career, to New Testament is our only hope." Then he further says: "The Christ of Paul was not a person but an idea; he took no pains to learn the facts about the individual Jesus. He actually

boasted that the apostles had taught him nothing. His Christ was an ideal conception evolved from his own feeling and imagination, and taking on new attributes from year to year to suit each new emergency."

M. Renan says: "The Christ who communicates private revelations to him (Paul) is a phantom of his own making." There is nothing in the writings of the "Early Fathers" explanatory of the gospels. The student of history finds no more trace of the man Jesus than the traveler finds the will of the wisep he chases over the quaking bogs.

Yet with his strange atavism, Mr. Coleman brings forward this pagan testimony, of which Prof. Johnson says of Tacitus: "After all that has been said about the Benedictines and their literary activity, we may now certainly affirm that this strange piece of mythology was their production. . . . It is the monks who write under the notorious names of Tertullian and Jerome, who direct our attention to the work. . . . The writer thinks in Catholic phrases"—pp. 44-45.

And of Pliny, whom Mr. Coleman wheels into service, Prof. Johnson says: "The supposed correspondence of Pliny with the Emperor Trajan is not to be found in any extant manuscript. It was added to the collection by Alders, under the influence of her guides, at the Northwestern Camp Sunday, July 12th, the subject being formed of two questions sent up from the audience: Question: 'Is it true that each cycle of time has its civilization which passes away, and after a period of rest to the earth or planet new forms of life appear and progress from lower to higher conditions? Please explain the meaning of a cycle of time.' Also a question pertaining to the lost arts."

It is known to all men of science that there is not only the revolution of the earth upon its axis, there is not only the revolution of the planets around the sun, producing the solar year, but there is the larger revolution of the planets and the sun around the more distant center; that revolution around the more distant center is one of the larger cycles of the ancient astronomers. As you have the yearly cycle and the lunar cycle, so you have these larger cycles. The cycle of the planets around the more distant sun is, of course, many thousands of years. These cycles were called aeons, meaning a definite, but very extended period of time. An aeon is not "eternity," but is a large cycle of time, i. e., the revolution of the solar system in the sun around the more distant sun.

There are certain changes that seem to culminate in particular directions. There is what is known in astronomy as the "precession of the equinoxes," which is caused by this larger motion around the more distant sun, and beneath this is the larger revolution of the planets and the sun around the more distant center. This which is clearly manifest in human life is that there are cycles of human growth—cycles of experience in which there are culminations of art, science, religion and government. Every phase of existence seems to be toward a higher growth, perfection, or maturity and decline. This applies not only to individuals and nations, but to the whole human race.

The periods of human history (the great periods) can only be cycles subdivided. These periods of human history were dominated by smaller and larger cycles. They each have their beginnings in primitive knowledge; in each the race is borne forward to the culmination of knowledge, and then declines. Accompanying each there is (or each cycle has) a distinct system of intelligence. There is no doubt that there have been many periods in past history that have reached greater perfection in certain directions than, the present period, but each cycle brings added forces and the present cycle has not yet culminated. These cycles of time include three culminating the culmination of physical power; the culmination of intellectual growth; and the culmination of the love of beauty in the imagination. The intellectual power must have culminated in Egypt; for the imagination you must go into ancient India.

The races must go back to the primal beginning of these cycles; each one begins on a degree higher than the preceding one began. It will not be long, however, that the human race will turn back to Egypt, Greece and India. Those great nations hold the wonderful knowledge of the old world, and the knowledge of the cycle which brings you to the day when those things which were known only to the scholar, the recluse and the hermit, will be known to all. Mythology is taught in every school. The boy is an astronomer, and may compute the distance of the stars in the starry heavens. The child knows the meaning of the words of the Bible, and you are now in the midst of a utilitarian age, of an age of the recognition of material facts, of an age that has forgotten the beauty and humanity of the mystics. You have taken nature in her external form; you seek her outward form and she gives you nothing else. You seek geometry, astronomy, and forget the astrology that included the spirit of the stars. You seek her chemistry, and the rare alchemy of the spirit is denied you. You must turn unto the altar of the spirit, not unto the altars of the old, but unto the altars which this cycle of time brings you to the shrine of the Great Spirit.

You have reduced your astronomy to such physical laws that there is no room for the realm of the spirit, and you have reduced your religion so that there is no room for the wonderful meaning of Om. Nevertheless the universe does not forget its purposes. Nature brings you the nemesis which overtakes you. In the midst of this Brahmin god, Brahmin thee, Allah the great, Om the infinite, Jehovah the wise and perfect, the eternal God, smiles out upon you through the starry heavens and through the wonderful atmosphere of ether; ministering angels bend above you.

Meanwhile, when Christians have buried their dead within the sepulcher, when materialists have buried their dead, from which there is no awakening, the power of the Spirit-world, the world of the benefactors, the kind; those mystic voices which came to Buddha beneath the trees, those angels

man himself, and passing of the Christ-idea into the perfection of humanity.

That there was a man Jesus, around whom the traditions and myths, in the hands of Paul, aggregated and grew into form is probable; but the Christ of the gospels, of the church, of Christendom, is an idea which has grown and expanded with the wants of each succeeding year.

Mr. Coleman has great erudition; he is honored by membership of learned societies, and has made the best argument possible, but when the light of truth is turned on his statements, they disappear like wisps of fog in the light of the sun of morning.

CYCLES OF TIME.

And the Civilizations that Pertain to Them.

All Inclusive Breadth of Spiritualism.

The following is a synopsis of the discourse by Mrs. Cora L. V. Richmond, under the influence of her guides, at the Northwestern Camp Sunday, July 12th, the subject being formed of two questions sent up from the audience:

Question: "Is it true that each cycle of time has its civilization which passes away, and after a period of rest to the earth or planet new forms of life appear and progress from lower to higher conditions? Please explain the meaning of a cycle of time." Also a question pertaining to the lost arts.

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Meanwhile, when Christians have buried their dead within the sepulcher, when materialists have buried their dead, from which there is no awakening, the power of the Spirit-world, the world of the benefactors, the kind; those mystic voices which came to Buddha beneath the trees, those angels

who taught Rameses, come to keep watch and ward over you.

In this culminating cycle astronomers will have solved the mysteries of the past; the chemists will have traced the alchemy of the spirit. All forces will be at your command. Egypt will have yielded up all her precious secrets. There will be nothing you do not understand. The earth will have completed that vast millennial cycle; you will have no more wars, for you will have no more selfish seeking for the treasure, and emoluments of earthly power, and the law of self-government will be the government.

In this great culminating age, the culmination of all the culminations of the past; the lives of those who have served humanity and loved mankind better than fame, will be revered.

History only gives you the account of lives that have slain or enslaved mankind. The inner history of the human race is being recalled to you. You will turn by and by and prize Plato more than Caesar, and you will love the man in the present century who has talked for humanity and acted for humanity, more than you admire Napoleon. You will make more of the one who serves his fellowmen than of a warrior. He who has done more to serve humanity will be most revered. You will love William Lloyd Garrison, Wendell Phillips and Abraham Lincoln, more than all the heroes of all the battles, and today you are rapidly reaching this culmination.

When the mighty secrets of Free Masonry went out from Egypt, there also went out the secrets of physical science, all the mysteries of the Master Builder of the Universe.

We do not need secret orders to-day to reveal the mysteries of the realm of science. We do not need a special pledge of fraternity to make us kind to one another. No one should do more for a Mason than he could do for any other human being. We are approaching the culmination of the teachings of Christ.

What Christ learned on the Mount of Transfiguration, and taught upon the Mount of Olives, you learn here in these wonderful ages and beneath this illuminated tent. We are each of the mystics of the spirits. We meet on the common level of human existence. We are all in the mystic circle of Om. We are all in the secret of the occult universe, and understand the meaning of the fires of the Parsees in the living flame of universal love.

Not only was the auditorium dedicated on that occasion, but Bro. J. J. Beard, of Columbus, had built a cottage so that he could come to the annual gatherings and bring his sons and daughters and their children. Brother and Sister Beard think if Spiritualism is good enough for them it is just about good enough for their children, and grandchildren; so they have prepared for their entertainment at the annual camping. Their cottage was dedicated after the exercises were done at the auditorium. Others will be dedicated during the camp in August and September.

An excursion from Columbus to the way stations helped to swell the crowd. The Ashley band volunteered its services and gave some as good music as is often heard. Taking it all in all the meeting was a success and a prophecy of a grand "encampment."

I said I had been at four camps; I ought to have said five, for the meetings at Bluffton, Ind., on the 25th and 26th of June, were large enough to be called camps. Hon. Levi Mock, the man who engineered the meetings, is one of the best known men in Eastern Indiana; and everybody who knows him knows that he is a Spiritualist; his light shines continually. When he wants to convince his friends that he is not a fool, he sends for a first-class medium, or speaker, and invites them, as Philip did Nathaniel, to "come and see." When he extends such an invitation they come. He can use Coleridge's language, "Veni, vidi, vici." Judge Mock's life has been such that everybody respects him and his opinions.

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My next objective point, after delivering the funeral discourse over the remains of the old man, was the State of Hobart, Ind., was Woolley's Summerland Beach Park, at Millersport, thirty miles east of Columbus, Ohio. I spoke there on July 4 and 5.

Mr. Woolley, of Columbus, Ohio, has bought a beautiful piece of ground on the bank of the Scioto, and is building a "State of the Future," which I understand is said to be the largest body of water in the State of Ohio; there he has built a large and elegant hotel, and there, with the aid of Prof. D. M. King and Mr. Wadell, is endeavoring to establish a camp-meeting. I am fully convinced that with wise management, a successful camp can be established at Summerland Beach Park. Considering the rainy weather, we had large audiences; and the interest could by no possibility have been better.

I cannot take my leave of this meeting without saying a word for Mrs. Klein, of Van Wert, Ohio. She has been lecturing over a week when I got there and, I believe, was to stay another week. I like her talk very much; she is truly an inspired woman. Saying that does not necessarily endorse all that she says. It is not necessary to do that. Her thoughts are such as are thrown upon her brain by her spirit guides; and are far ahead of much that purports to come from the spirit-world.

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The mediums in attendance and who took part in the work, were Mrs. Dr. Hutchinson, of Kansas City; Mrs. Hammond, of Topeka; Mrs. Powell, of Lawrence; Mrs. Mott-Knight, the state writer, and Mr. Gillman. There were others whom I cannot name. The speakers were Capt. H. H. Brown, late of the Unitarian church; Prof. Conneth, Mrs. M. Theresa Allen and myself. Capt. Brown is well known to most of the progressive thinkers, and needs no words from me. Prof. Conneth was once a physician and surgeon; then he entered the Congregational ministry, where he preached acceptably until he outgrew his creed. Seven years of preaching, reading, writing and thinking placed him where he could no longer believe his own preaching. He then left the church and went to the Unitarians. He took a church in Beatrice, Nebraska, and went to preaching; but he had made a fatal mistake—he had welcomed dangerous truths and the leaves worked and made him work until he was compelled to leave the Unitarian pulpit. Now he is in the Spiritualist lecture field. It is a question whether he can be starved out of that or not. He is a southerner, a growing man, and should be patronized by Spiritualist societies everywhere.

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ECHOES FROM CAMPS.

His Itinerary Extends Across the Continent.

Notes of the Various Camps and Workers, by Moses Hull.

This is only July 25. The camping season has hardly begun yet; but I have already been on four camp-grounds, and talked to several thousand people. In this epistle I shall say little of any other camps than those made at the various general summer rendezvous of Spiritualists.

My first stopping-place after leaving New England was Ashley, Ohio. The camp at Ashley is not so large as many of the other camps, but there are very few better camps. Low there are more live and intelligent workers. The Spiritualists of Ashley and vicinity have lived so that they have gained the confidence of their neighbors. Everybody believes in and respects their intelligence and integrity.

The camp at Ashley, called Woolley Park Camp, has been running, I believe, six years. This year it perhaps is better than ever before. They are better prepared to entertain the public than they have ever been in the past. A few new and beautiful cottages have gone up, and more are in process of construction. I was called there June 21, to dedicate their new auditorium. At the last camp-meeting they decided that the tent in which they had held their meetings had served its day and generation, and they would build a new camp have it, and would build an auditorium; so they put a new sawmill on the grounds, and cut down the trees, and made a well-spread as not, and made their number of them, and built as fine an auditorium as there is at any of our camps. There are a few larger pavilions, but none better or more adapted to their work. Indeed, it would serve as a good pattern for other camps to follow.

An immense rain fell on Saturday before the dedication; also on the afternoon of the day of the meeting, but the auditorium afforded a perfect shelter. The large audience seemed to enjoy all that was done. Many are now anxiously waiting for the time of the camp to come; they want more.

Not only was the auditorium dedicated on that occasion, but Bro. J. J. Beard, of Columbus, had built a cottage so that he could come to the annual gatherings and bring his sons and daughters and their children. Brother and Sister Beard think if Spiritualism is good enough for them it is just about good enough for their children, and grandchildren; so they have prepared for their entertainment at the annual camping. Their cottage was dedicated after the exercises were done at the auditorium. Others will be dedicated during the camp in August and September.

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Mrs. Lindsey, of Grand Rapids, and Mrs. Russell, of Grand Lodge, are giving tests in the audience, as well as giving private sittings. Mrs. Coffin, from Grand Rapids, has just arrived. She is reported to be a good medium. I speak every afternoon. To-morrow Sunday, I speak in the forenoon and the afternoon.

My presence here has revived the talk of a training-school for workers in the cause. That school will get materialized, and many think Grand Lodge is the place for it. Why doesn't some rich Rockefeller or among the Spiritualists start such a place to train our workers?

I start from here on Monday morning, the 25th, to Onset, Mass.; then the next week,

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read 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.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Woolley Summerland Beach Camp Meeting at Licking Lake, thirty miles east of Columbus, Ohio, commences June 28, and ends August 2.

August 1, 2 and 4, Hon. L. V. Moulton will lecture at Lake Brady.

August 5, 6, 7 and 8 the veteran worker, Moses Hull, will lecture at Lake Brady.

Dr. Phillips is at the Clinton Camp. The Doctor is popular as a psychometrist and healer.

August 2 will be a gala day at Clinton Camp. The opening address will be made by the President, Alonzo Thompson. This camp has grown into exceptional prominence and significance.

August 2, Dr. P. T. Johnson will lecture at the Devil's Lake Camp Meeting. August 3, Mrs. Litchell will lecture there. August 4, M. F. Hammond will occupy the rostrum. August 6, Mr. Hammond will lecture again.

The Northwestern Camp has closed, having proved a great success.

August 1, Mrs. Marian Carpenter lectures and gives tests at the Grand Lodge (Mich.) Camp.

August 2, Dr. W. A. Mansfield will give a public interesting lecture on the subject of "The Human Mind."

August 4, Eva Payne Hopkins of Owosso lectures at the Grand Lodge Camp Meeting.

August 5 is Woman's Day at Cassadaga. Rev. Anna Shaw lectures.

S. Well, of Bradford, Pa., lectures at Lily Dale, August 8.

Mrs. Cora L. V. Richmond will lecture at the Lily Dale Camp, August 6.

August 2, Dr. W. B. Mills gives tests at the Lake George Camp Meeting.

"August 5 and 8, Mrs. Reynolds lectures at Lake George Camp. She is regarded as an excellent test medium.

Lyman C. Howe brings an excellent report from the Northwestern Camp. He has bushels of praise for Mr. Aspinwall.

August 8 is the opening meeting at Temple Heights (Me.) Camp Meeting. There are many excellent speakers on the list. Our friend, Oscar Edgerly, will lecture there.

August 1, J. W. Dennis lectures at the Freeville Camp, N. Y. Subject: "Why Do We Advocate Spiritism?"

August 2, J. Frank Baxter lectures at the Freeville (N. Y.) camp. It closes on that day.

Great expectations of the success of the Parkland Camp, Philadelphia, is entertained. Mrs. Caswell is one of the leaders pushing it ahead.

Hon. O. P. Kellogg is chairman at Hasletts Park camp, August 2 he delivers the opening address.

Jerry Bunker will act as agent for THE PROGRESSIVE THINKER at Hasletts Park Camp.

Wednesday, August 5, there will be a reading circle at Hasletts Park. E. R. Hopkins will lecture.

Lyman C. Howe passed through the city on Wednesday of last week on his way to Lily Dale. He lectures there the 4th and 5th.

The Verona Camp Meeting, Me., opens August 1st. During the week following there will be addresses by F. W. Smith, Mrs. Peyser and Mrs. Juliette Yeaw.

August 6th, an address will be given by Mrs. M. J. Wentworth at the Verona Camp.

Mrs. M. C. Donnell will deliver an address on "Metaphysical and Spiritual Healing" at the Verona Camp Meeting, August 7th.

August 2, 3, 4 and 5, Mrs. Lillie will lecture at Lake Pleasant.

Geo. H. Brooks seems to be giving excellent satisfaction as chairman at Lily Dale Camp.

August 6, Mrs. Tillie U. Reynolds lectures at Lake Pleasant. She will be followed by a seance by Mrs. Pepper.

August 8, Mrs. Clara Field Conant will lecture at Lake Pleasant.

August 2, 4 and 6, F. A. Wiggins will lecture at Onset, Mass.

August 7, Carrie E. S. Tving will lecture at Onset.

The camp at Vicksburg Mich., will open August 9th.

P. D. Hughes, secretary, writes: "Owing to the inclement weather during the first week of the camp, Devil's Lake Camp will be continued one week with added attraction, not ending until August 17th."

Mrs. N. M. Russell gives tests at the Grand Lodge Camp Meeting, August 4.

At the Grand Lodge Camp, J. Frank Baxter lectures August 5, 6 and 8. He also gives tests. August 7 Rev. G. S. Bradley lectures.

The Sunapee Lake Camp Meeting opens August 2 with Edgar W. Emerson and Mrs. B. B. Craddock. August 6, Mrs. S. E. Hall will lecture. Mrs. Craddock and Mr. Emerson take an active part the first of the camp.

Cottages are to rent by the month or for the season at the National Spiritualist Camp Meeting at Parkland, Pa. Apply to Mrs. Palmer.

The Spiritualist Camp Meeting at Redonda, Cal., opens August 2. S. D. Dye will deliver the opening address. He will be followed by J. J. Morse, J. M. Peebles and W. J. Colville.

August 4th, our old friend, Dr. Geo. W. Carpenter will lecture at the camp meeting at Redonda, Cal. August 6, Prof. Lovell will lecture. August 8, Mrs. Julia Schlenger will lecture on "Organization."

Joseph Smith is unfortunately in the poor-house at Preston, N. Y. He is undoubtedly superior, from a moral and spiritual standpoint, to thousands who are out of it. He writes: "I avail myself of the present moment to speak to you again. I did not expect you to do so, but your usual custom to discountinue THE THINKER at the expiration of subscription, which was May 1. Well, you will get your dollar—your material dollar—and also your spiritual dollar, for, inasmuch as you have done it unto the least of these, my brethren, you have done it unto me. I have the promise of power due me for hard labor rendered before I came to the poor-house. Now, you know there are three kinds of poor, namely: God's poor, the Devil's poor,

and the poor devil. Now, God's poor are those who tread closely in the path of the ancient seer, the great Nazarene, and follow the law of their being, physical, social, intellectual, moral and spiritual. The Devil's poor is composed of the whole Christian world that accepts the doctrine of the atonement, and expect to sneak into heaven by the center of God's grace, and as the law of the Jew, Jesus by the neck, even in the heat of uncontrolled passion the last act of their lives is murder. All of this class are most emphatically the Devil's poor. The poor devil is the poor millionaire who worships God at the shrine of Mammon, and laments his treasures in hell. He expects to squeeze his way into heaven with his gold on his back, through a needle's eye, or like a thief and robber, climb up some other way. Now, God's poor is the only class that can ever reach heaven; that is, know that they are poor, and have no other heaven found anything so instructive and satisfying as the system of inspirational development given through the guides of J. C. P. Grumbine of Geneseo, Ill. The teachings are something out of the usual order. The mild, sweet influences of the spiritual world are brought into our expectations. I have never yet been disappointed with an experiment; have been able to read rocks, twigs, names; have seen faces, landscapes, heard voices, and learned to perceive and protect myself as an individual spirit. I eat and drink as I please, and have no little satisfaction in a very materialistic or true Spiritualism, but with the fraud and evil attending this beautiful religion, it takes courage to work in the cause. I sincerely recommend Mr. Grumbine to the readers of this paper as an intelligent, pure-minded teacher."

Mrs. S. C. Hickey writes: "I have but just read of the camp-meeting at Winfield, Kansas, where we had a genuine good time, but on account of rainy weather did not have as large an attendance as we would have had. Our speakers and mediums did a great amount of good and gave general satisfaction, so that we need not have been disappointed in our conversation with those who at first were rather opposed to our peculiar way of presenting our religion, and I feel assured we left a good impression on the minds of the thinking people."

Annie Wagner writes from Omaha, Neb.: "Mary L. Goodridge, of Portland, Maine, assisted in our meeting in Kansas, and her presence was a great help. Although the weather was warm and sultry the hall was crowded with eager and anxious enquirers, and all went home feeling convinced of the nearness of the Spirit-world. Names and messages were given, in every instance correct, by the little guide Lottie. We hope Mrs. Goodridge will remain with us, as we need such workers in Nebraska. We also hope that the Spiritualists of Nebraska will wake up to their duty and organize societies. At present we have no chartered society in the State. So far every effort in that direction has been a failure. We ask all friends to the cause to send us their good thoughts as we need all the help we can get."

W. N. Slocum writes to The Medium, Los Angeles, Cal.: "Being a visitor at the Mediums' Home, Encinitas, I write to say that there are no mediums here yet, excepting Mrs. Hammett, who has been here for some time, and who, although she is not a medium, is a very good worker in the cause of the work of making it of future service to old and infirm mediums and an asylum for orphan children of Spiritualists. Mrs. Hammett is an honest, self-sacrificing woman, unselfishly devoted to the work in which she is engaged. She is also a woman of ability and good judgment—an excellent medium, but for some reason, perhaps a doubt as to the success of the effort in this locality—she has not received much aid from Spiritualists anywhere, at home or abroad. The climate here is good. The ocean beach (2 miles distant) is pleasant, the scenery grand, range after range of hills being visible, extending from San Bernardino to the Old Baldy to Table Mountain in Mexico. But the country in this vicinity is much broken, there being little arable land in any one place. There is an abundant water supply in the mountains, but it would cost more to bring it to the small farms than to pump it from the wells. There are no running streams near here and few wells. Most of the water for domestic use is caught in cisterns during the winter, and sometimes it does not hold out through the summer. Mrs. Hammett has a capacious cistern and a well. Notwithstanding these drawbacks, there is the foundation here for a successful Home, a refuge for the overworked or aged medium, and that such is needed now and will be still more required in the future, no one can deny. Why will not some wealthy Spiritualist invest in the matter? Full information can be obtained by addressing Box 42, Encinitas, Cal."

James Wright sends the following from Omaha, Neb.: "The First Society of Spiritualists meet at 25th and Indiana streets, on 24th, at 2:30 p. m. All worthy mediums are kindly invited to call when passing this way."

The Chicago Chronicle of Monday says: "A gloom was cast on the Indiana Spiritualists' State Camp Meeting yesterday by the death of a young man, F. M. Davis, of New York, one of the best known Spiritualist workers and musical directors in the work. His death was tragic. He had just closed his day's work and gone to his cottage. The friend staying with him followed, and fell full across the bed dead. Heart failure was the cause. His wife, a New York being, was notified, and will arrive at Anderson to-day to take charge of the body."

Dr. Adah Sheehan, whose lectures are always impressive and eloquent, desires to announce that she is open for lecture engagements for the coming season, and also for next season's camps. The Doctor has been confined very closely for the past year to her home practice, carrying forward a project of her spirit guides and counselors. She can now be addressed for engagements at Elsinore, Cal. and Russell streets, Eden Park, Cincinnati, Ohio.

The Kansas Free Thinkers' Association will hold their sixth annual convention at Fort Park, Ottawa, Kansas, August 21 to 26 inclusive. Railroad rates applied for. Board and lodging for the six days, \$2. Good speakers and good music have been secured and a good time to be expected. For further information address G. W. Jones, secretary, Everest, Kansas, or Etta Temple, president, Ottawa, Kans. Would be pleased to have as many attend as possible.

Frank T. Ripley acquitted himself well at the Central New York Camp Meeting. He is engaged for next year. J. Brown writes from Chesterfield Camp, Ind.: "Please inform your readers that Miss St. Omer vindicated herself from the charge of being a Roman Catholic. She explained and stated she never was a Roman Catholic, although she had been educated by the sisters in music, fancy work and languages, and that neither of her parents ever were,

and the cloud of suspicion which rested over her is lifted, and she stands high in the estimation of the campers here."

ITEMS FROM LIGHT, LONDON, ENGL.

"Dahziel's Agency" is responsible for the following telegram: "A remarkable case was on trial this morning before the Hon. Mr. Justice, William Macdonald was brought into court charged with having entered a house for the purpose of committing robbery. Macdonald was positively identified as the burglar by a number of persons who found him in the house and attempted to capture him, but without success. Macdonald, in his defense, proved an alibi with the assistance of Professor Wein, the distinguished scientist, who swore positively that at the exact moment the robbery was said to have been committed Macdonald was placed in a hypnotic trance by him before a large audience in a public hall, five miles from the scene of the burglary. A question asked of this witness as to whether it was possible for the spirit of Macdonald to wander elsewhere while his body remained in a state of trance in the hall, was answered in the affirmative. The testimony on both sides was not only so conflicting, but so startling, that the Recorder adjourned the case until he could obtain the testimony of a number of scientific experts. We have since heard that Macdonald has been acquitted."

"Chiero" is in London for a few weeks only. We called on him at his rooms, 157 New Bond Street, and were extremely interested in his wonderful collection of photographs of hands, and in his reading of our own. A visit to Chiero would surely cure even an Alchemist of his own old-world desire to invent a sincere person for practicing palmistry."

J. Elmer sends us a suggestive note on "Presentiments." He says: "Whatever opinion one may hold regarding many apparently supernatural occurrences, very few persons positively deny the reality of a great deal that Spiritualists declare to be due to spiritual influence. Orthodox would not dare to refuse to believe incidents so similar to those recorded on the pages of their sacred Scriptures, and so they have various methods of explaining them. It is pleasant to note that by many Christians Denial of Spiritualism are not associated with idealism. Many Christians now believe the occult events to be due to divine interposition, and this explanation of the supernatural is so near that of Spiritualists that they may gladly welcome any book written to illustrate this theory. In 'The Guiding Light' a collection of the 'Waterbury Divine Guidance,' gathered together by H. L. Hastings, of Boston, a prominent Christian editor and author of America, many incidents are given which are well deserving the attention of Spiritualists."

There is a question which is continually finding its way to us: Is it right to attempt to develop the faculty of mediumship? We have never any hesitation as to our reply in normal cases; but where the medium, or candidate for mediumship, is over-excitable or nervous, or in very poor health, we recommend caution, or try to deter, just as we should advise anyone in any other line of work, to avoid overtaxing the strength. But in cases where mind and body are in a fairly healthy condition, we feel no difficulty in saying: Go on.

Mr. William Haughton appears to have been the recipient of (to him) reasonable indication that there are dogs and horses in the spirit-world, and, incidentally, probably other animals, capable to human spirits. May I inquire if any of your readers have had any indication of the existence of savage beasts in spirit-life? If one kind of animal exists in that condition, why not the other?—J. S. H.

Without attempting to disprove Mr. Lord's statement as to the ordinariness of his ideas concerning mediumship, made by him in his letter of the 29th ult., I would like to submit, existing only in his matured imagination—maintain that my letter of the 20th simply stated what are, unfortunately, established facts. Fraudulent mediums certainly do exist, and will continue their work of deceit as long as they find it so remarkably easy to satisfy some of these "impartial critics," who, before any phenomenon whatever is produced, are already satisfied as to its reality. And until such steps are taken as are suggested by Mr. Robinson, or the adoption of other proper precautions, deception will still be practiced, and the cause will be further subjected to these annoying exposures, and the cause of progress hindered. I further maintain that honest mediums would not suffer by submitting to such test conditions as would act as a safeguard against deception, but, on the other hand, would find a distinct advantage to be protected from seizure and rough usage.—J. Watson.

An instrument called a mono-telephone has been invented, responding only to messages transmitted on a certain note. Twelve such telephones may be inserted in one circuit, each responding only to a message transmitted through the transmission instrument on the same note, and disregarding the messages forwarded through the transmitters attuned on the other notes of the octave.

Last Sunday night, at Dauby Hall, Liverpool, a public meeting was held, in which Mr. John Slater took an active part. The Melbourne Herald writes: "Who do not attend these services are missing much that would most certainly be of interest to them. 'Summer Group' discussions are especially worthy of note, as also is the choir for whose excellent numbers Mrs. Freeman is to be thanked. Visitors are always welcome. Mr. Elliott, the worthy conductor, being especially pleased to see them."

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Man's life is not for himself alone. Man has not the provision of all surrounding nature to control all solely for his selfish gratification, but his life is, when properly applied, common property, and for the universal good.

Science has engendered materialism, and that only aggravates the cupidity which is the curse of our epoch. And while "dogmatic religion has conducted us to absolute power and despotism; materialism ends, logically and inevitably, in anarchy and chaos." What, then, can save modern civilization from falling into chaotic ruin? Nothing but Spiritualism; which substitutes a rational faith, founded upon incontestable evidence, for blind, baseless beliefs.

Lake Brady Camp-Meeting.

The meeting here Sunday was very largely attended, notwithstanding the threatening weather. The other large business enterprises, and zealous in his efforts to push the interests of the city.

He was a Spiritualist by organization, and no one ever had the cause more closely to his heart. He made it a part of his life, and a noble example he furnished of what a Spiritualist ought to be. Just and honest, and his words as good as his bond; gentle and affectionate; a friend in need, who would make the largest sacrifices, he exemplified the spiritual law, that as spiritual beings we ought to do all for others.

about the earth by electric waves in the place of wires is no longer a dream.

Just a word to those seeking a private sitting with Mr. John Slater. Go there as usual, and outside the door, but take inside with you pure intent, with the ardent desire uppermost in your mind to be helped, encouraged, and strengthened in that which is of supreme importance to you, viz., your spiritual welfare. Then will you draw forth the influence corresponding to your thoughts and desires, and thus, as "unity is strength," so surely shall you receive aided power. Words of guidance and hope will await you, and an eternal joy, all of which will help to make the pathway of life the easier, and its burden the lighter.

ITEMS FROM HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

The Ueberlinsche Welt (Berlin) reports the delivery of two lectures on mediumship, its essence, its scientific importance and its future, before large audiences in the German capital. The lecturer, Professor Dr. Ochendorff, the celebrated psychologist. He declared, with all the weight which such a statement would necessarily carry with it from so eminent an authority, that mediumship is an undeniable fact, in spite of all denials, and that, as such, it could not possibly be opposed to nature.

The Estrella Polar (Mahon) quotes from El Globo, one of the leading journals in Madrid, the report of a somewhat remarkable lecture, delivered in the Athenaeum of that city, on "The Philosophy of the Marvelous," by Dr. Sanchez Herrero, one of the leading scientists in the Spanish capital. The gentleman is not a Spiritualist, but he is evidently on the way to become one. He discussed the phenomena of magnetism, hypnosis, and somnambulism; and after dismissing the various theories which have been propounded to explain them, and rejecting all of them, he concluded that the phenomena of magnetism, hypnosis, and somnambulism, are due to the intervention of devils as preposers, he fell back upon that put forward by Spiritualists as "entitled to greater respect than all the previous ones." The truth is gaining ground, even in scientific circles.

Mediums are Spiritists of Magnetism (Brussels) refers to terms of justifiable exultation to two recent triumphs of scientific Spiritualism in Paris. One of these is the demonstration by Colonel de Rochas, of the polytechnic school in that city, in conjunction with Dr. Daxer, editor of the Annales des Sciences, collected from the Baron de Manteuffel, Professor Sabatier, and Procureur General Maxwell, of the genuineness of a series of extraordinary physical manifestations obtained through the mediumship of Eusepia Paladino, under the most rigorous test conditions. The second is to be dealt with in the following number.

Grief, sorrow, who shall say into what great and wonderful blessings these resolve themselves. Many changes in human nature result from these afflictions, changes unremarkable by human eye, but all clearly visible to us, and knowing, we bless God for these lessons.

In time to come, however, I never weary of ways ready for the glorious possibilities of your vocation. Master, reach the goal, and pass all your trials and weariness, the splendor of that Immortal Light shines brightly through the gloom, trust all that is well, that in His keeping it is impossible to fall short of the desired aim.—Gligh.

"By whose authority," asks Florence Murray, in the Spirit World, "was it that the ministers of the established church declared Spiritualism, but a few years back, to be a religious fable, and now almost all of them confess it to be a truth, and many preach it from the pulpit? The priests of the Catholic church know all about it, but from the beginning of time they have been endeavoring to keep it out of their own authority. The Roman Catholic church is a mass of Spiritualism—its teems with so-called miracles. The men and women who have witnessed them have been transformed into saints for their wonderful powers, but the knowledge must not be disseminated among the masses. The reason is obvious. The people would learn too much."

In a lecture on Symbolism delivered by Mrs. Besant, in India, she thus referred to "the triple thread," an emblem worn by Brahmins who have control over body, speech and mind: "It conveys to the eye that sees it the idea of a man of perfect self-control, whose body can never betray him, and whose senses can never conquer him; whose speech can never soil nor hurt one ear on which it falls; whose speech will be self-controlled, used only when there is something to be said which is worth saying, and whose mind is under control, so that the friend of the word, the Brahmin, and his speech must always help and must never wound." This beautiful ideal of self-control I have copied and hung up in my bedroom, to be to me an every morning monition. To it mediums particularly should aspire.

Have confidence in your interior nature, and you will find the way. The standard you may have raised for your attainment.

What man requires is to eradicate from his nature that false impressions have been artificially implanted, and to develop the true nature of man.

The general improvement in the Lyceum lately is gratifying to the workers and those who attend. The Melbourne Herald writes: "Who do not attend these services are missing much that would most certainly be of interest to them. 'Summer Group' discussions are especially worthy of note, as also is the choir for whose excellent numbers Mrs. Freeman is to be thanked. Visitors are always welcome. Mr. Elliott, the worthy conductor, being especially pleased to see them."

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religion being higher in its conception than the materialistic.

"Planetary evolution is progressive inspiration. There can be no evolution without first involution. Spiritualism is evolved from evidence that was first involved. Why should the church reject Spiritualism? It is like the exiled prince who was hiding from his enemies. He heard shouts of rejoicing, and thought it was the mob coming to slay him. He used every effort to keep them at bay, but finally had to surrender himself. Then instead of enemies come to destroy him, he discerned they were his friends, and loyal subjects, who stood before him with their hands outstretched, and his burden was lifted. Thus Spiritualism comes to crown the church with proof of that immortality which it has already accepted on trial."

Mrs. Elizabeth Watson was the afternoon speaker. She proved herself to be a fine speaker as the reverend gentleman who had preceded her, and followed him in the same train of thought. Said she:

"Why should we reject the testimony of the Bible? We can take Moses' word, for much that we accept as truth depends upon human authority. True, the Bible has been revised again and again by those who made no claim to inspiration, still its truths remain as authority. We should take truth for authority, and not authority for truth. There is no hell except what a man dips for himself, out of which he must climb by his own efforts. Men come here as the rounds of all the mediums, courting their spirit wives. Why didn't they court her while still in the body? These household angels might be cherished here and now." These speakers still continue.

Lake Brady has a colored medium, Mrs. S. Thomas of Chicago. She is carrying Spiritualism into the colored churches of the South and West. She is a fine itinerant speaker, and still holds membership in the African Methodist church. To-day she went under control of a little negro girl, the daughter of the lyceum, to the great amusement of the children. She gave the name of her control as Sunlight Nancy.

The Children's Progressive Lyceum is quite a feature at Lake Brady. Arrangements have been made for an interesting and profitable day for the children.

Materializing is the most remarkable phenomenon, and the most difficult to believe, of any on the camp-ground, and yet it is the most sought after. The materializing seances are usually crowded, and people are often turned away.

A party of wealthy landholders are now on the grounds, who keep the mediums busily occupied. One of them, a very large gentleman, last night at Mrs. Archer's seance introduced his spirit wife, who stood scarcely taller than Trixy, the cabinet control. The gentleman stretched out his arm and his spirit wife stepped under it. Said he: "She does this as a test. It was a way she had of measuring her height when in earth-life." He held out a diamond solitaire he had on his finger and declared she told him things connected with it no one knew but himself.

Immediately after this form came one calling herself Atlanta and claiming to have inhabited the supposed submerged continent of that name. She was very tall, of a majestic appearance. Another ancient spirit followed her, wearing a turban and a long flowing beard. His robe had an oriental appearance and he gave the name of Keptus. A gentleman present claimed him as a spirit of his own family. He seemed to come out of the floor, some distance out from the cabinet. Trixy would scold and pet by turns the spirits inside, encouraging them to try and make themselves known. Then her voice would break as with tears, and she would declare she couldn't get them all fixed up. "Why," said she, "here's one big woman, she's so awful fat, I can't materialize stuff enough to dress her in." Some one asked Trixy to come out. She answered freely, "I can't, I can't fix it. I haven't even got a face."

She soon appeared, however, but was yelled and pretended she had something pretty to give Aunt Jenny, as she calls Mrs. Donovan, the assistant of Mrs. Archer. Some one said: "Did you step on it, Trixy?"

Said she: "No, you know my foot isn't that way! It wouldn't hurt me if I did."

"How do you travel?" some one asked. "I just scold through the air."

Mr. Dell Herick, chairman of Lake Brady Camp, has been on the sick list for a few days, but is now recovering. Dr. Schermerhorn has made an efficient chairman during his absence. In this connection we must say good health has been the rule so far this season, notwithstanding the uniform dampness exposure to which many have been subjected.

A benefit was given Miss Maggie Cook, last evening, but the same was fully returned by the audience in messages and tests from their spirit friends. Mrs. Archer is the only materializing medium of full forms now at the camp, but she fully sustains that part of the phenomena. She has held five seances during this past week and all were crowded.

Mrs. M. S. Crilly, known as the prophetic seer, is here. She is said to read a life from the cradle to the grave.

Mr. Pettibone still continues his seances of materialized hands, and to some this phase is more convincing than full form, because it is a sight. We are now in the midst of the 10th preparations, and Woman's Day will be upon us August 13.

It is already woman's day, as her work at the testifies. Marguerite Ziomer and Warren G. Richards, two of Cleveland's most gifted elocutionists, gave a splendid entertainment here that was highly appreciated.

Mrs. M. McCaslin.

Passed to Spirit-Life.

Brother George J. Dunmore passed to spirit-life, Sunday, July 26, at the home of his sister, Mrs. Eunice Thompson, at Clinton, Iowa, at the age of 53 years. Death resulted from heart trouble after an illness of several months. He was fully conscious to the last and felt assured of a life beyond. The funeral services were conducted by Brother J. A. Bailey, of this city, a bosom friend of the deceased.

Departed to a higher life from his home in Sandusky, O., July 24th, 1896, John S. Cowdery, in the 63d year of his age.

He was born in Freedom, Catusaugus County, N. Y., December 13, 1833. In early boyhood he came with his parents to Lake County, O., and in 1855 the family moved to Margaretta, O. In 1868 he became a resident of Sandusky, where, in connection with his brothers, he commenced the manufacture of school crayons, and built up a large industry in which he continued until his death. He was also connected with the other large business enterprises, and zealous in his efforts to push the interests of the city.

He was a Spiritualist by organization, and no one ever had the cause more closely to his heart. He made it a part of his life, and a noble example he furnished of what a Spiritualist ought to be. Just and honest, and his words as good as his bond; gentle and affectionate; a friend in need, who would make the largest sacrifices, he exemplified the spiritual law, that as spiritual beings we ought to do all for others.

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THOMAS PAINE

SOME OF HIS NOTED WORKS.</

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. H. W.: Q. (1) Whenever I think about life and its problems, or the higher knowledge and attainment of the same, I feel a strong inclination to become a speaker, so as to help to propagate truth. Naturally I am a good talker and do not pronounce my words well, as I am tongue-tied. Is this an indication that I would be a good speaker?

(2) Is there anything in the claims of astrologers and others to decide character by the stars? Would it be advisable to rely on this in search for a wife?

(3) In science the muscles of my arms contract and I sometimes feel a dizziness, and strange fear that I might fall into trance and not revive. Shall I yield to the trance or resist?

(4) There is a desire in all to teach. To know carries with it the desire to explain our knowledge to others. It is a rare delight to become a teacher and a leader, but while this aspiration is widely felt, the capability does not often attend it. It requires long and continued study to acquire the knowledge demanded to become a successful speaker, and then there must be a peculiar aptness, a personal magnetism, without which knowledge is of no avail to interest an audience.

If you desire to become a speaker—first, how much and what will you say? Will you give yourself to the cause? What have you to speak about? Acquire knowledge of your subject first. That will compel you to give faithful utterance. Without this, depending on the inspiration of the hour, you may become noted for eloquence, and you may become a sounding brass, and meet disappointment.

Above all, be sure that it is love of "propagating the truth," and not a personal ambition to lead and influence others, that lies, perhaps unrecognized, at the foundation of your desire.

(2) There can be no reasonable doubt that the planetary and stellar bodies have an influence on the earth and its inhabitants; but it has not been proven that this influence decides character or controls events. On the contrary, the great mass of astrological literature, "calculations," etc., is the veriest rubbish. It would be a hazardous scheme to rely on the sayings of an astrologer in "search of a wife." Better trust to the attractions of a pure and loving heart than all the prognostications of the world.

(3) There is no danger that you will not revive from the trance state, and if you desire to enter therein, you will have to lay aside your fear and passively allow yourself to pass under the control of the intelligences whose influence you now feel but resist.

The character of that trance state, and the intelligences that will enter, will depend on the refinement and intellectuality cultivated in your past life.

H. J. H.: Q. (1) It is said: "Thoughts are things," yet things may be defined with more or less accuracy, while thoughts range from meaningless reveries to profound, clear-cut ideas. Now, what constitutes a thought?

(2) When a child I was taught that every idea thought and word would stand recorded against me. What conditions are necessary to cause thought to be recorded in good or evil?

(3) What is the explanation of the wonderful feat performed by Herrmann, the magician, of permitting six bullets to be fired by six men, in no way accomplices, in the presence of a large audience, and of returning the missiles in good condition to those who shot them?

A. (1) To think is to set in motion from the center of spiritual being waves which go out from that center, as vibrations of light from a luminous object, and these are intelligible and the very antithesis of any idea we form of things. It would be just as accurate to say that the wave of air from the wing of a bird is a thing, as that a thought is a thing. It is a catchy phrase that "thoughts are things," and as such has passed with the drift of similar phrases, yet it will not bear a moment's investigation.

(2) The thought passes away but leaves its impress, and the organization which emanates certain thoughts will at any time, under like conditions, produce them. This is the record. As thoughts come involuntarily, and often against the will, it is impossible to say that the man can be held morally responsible for thoughts that pass through the mind.

We call those thoughts which come from the higher spiritual faculties good, because they are elevating and inspiring for righteousness, and the thoughts coming from a mingling of desires and passions are evil. The cultivation, then, of the higher faculties is the direct method of making a record of good thoughts which would be the character in the path of honor, justice, charity and rectitude.

(3) We are certain that six men cannot fire six bullets at Herrmann, but have him catch them as he would not allow those six men to use their own pistols, loaded by themselves, nor even a single one of them. The trick is that Herrmann has the bullets in his hand while the cartridges in the pistols are blank.

Inquirer, Paw Paw, Mich.: Q. What position does A. J. Davis and his works occupy to-day among Spiritualists—that is, the intellectual leaders? Is he recognized as authority, and are his books considered seriously, or as somewhat visionary productions? Is Mr. Davis still living? If so, where?

A. A. J. Davis was the pioneer in the great spiritual movement, and his voluminous writings—almost a library in themselves—form a standard portion of its literature. Probably had he remained alone, in the field of clairvoyance and inspiration, he would have been a leader, and a most surprising one. But the era was not destined for individual leadership, as in the past. He opened the way and threw wide open the gates of inspiration. It was discovered that spirit communion was not confined to appointed ones, but to a chosen few, but was a common heritage, affording only in degree, and capable, like other faculties, of culture. Soon after Davis had poured forth his inspirations, the rappings, which he had prophesied, came, and clairvoyance and the various forms of spirit-communion, and his work became blotted and lost in the flood-tide which set from the angel-shore.

A disciple of Davis would accept his books as authority, but Spiritualists accept no book or man or spirit as authority, only so far as they express demonstrated truth.

Like all trance or clairvoyant utterances, there are passages in Mr. Davis' writings which are visionary. There

are passages which are in conflict with science as received, yet when all these are eliminated, there remains most eloquent pages which uplift the mind, and assist in the understanding of the most intricate spiritual questions.

From the beginning Mr. Davis gave a portion of his clairvoyance to diagnosing disease. When the law was passed making it a criminal offense to prescribe for the sick without a diploma, he graduated as a medical college in order to conform to the law, and opened an office in Boston, where he has for many years had an extensive practice.

It would appear that the fountain of his inspiration for writing is exhausted and his rare clairvoyant gift turned to other uses, as it has been many years since he has published any new book.

SPIRIT PRESENCE.

In waking dreams I sat alone,
The evening stars shone in the West,
The moon anon broke through the clouds,
And gemmed the river's restless breast.

I thought of youth's long-vanished years,
Of childhood's home—who can forget
That holy spot, though we are old,
When life held nothing to regret?

Along the old familiar path
I walked again; the same old trees
Above me spread; my long-lost flowers
Tossed me their perfume on the breeze.

I reached the door, it stood ajar.
I pushed it wide, all was the same—
The hall, the stairs and window, and
The rosebush twined around the frame.

With eager step I sought the room
We children always loved the best—
Our mother's room—she used to say
We were her birds, and this our nest.

I felt I was at home again;
I stood and looked with anxious face,
When, lo! I saw! Oh! could it be?
My mother in her favorite place!

She raised her eyes—they met my own;
Quickly I sprang to reach her side.
Ever, as in the days of old,
Her arms for me were open wide.

I did not dream! My head dropped low,
Once more upon her faithful breast;
And through my being thrilled the sense
Of rapturous bliss, of perfect rest.

She kissed my brow, put back my hair,
And said: "I know it all, my child;
With scarce a plank to stay your foot,
Your way has been through breakers wild."

"You have been scorned because you snapp'd
The chain of creeds that chilled your
But father not—God never wrecked
A soul upon the rock of truth."

"Tis by an earnest life spent here
We build our home beyond life's sea.
Be true! For know that right is right,
And God is God eternally."

"O, how I cried, 'Take me with you;
How can I bear earth's noisier moods?
Since I have heard celestial strains,
Your voice of love from that bright shore!'"

"Be patient, child," she said, "not now."
And clasped my hands in both her
"I never shall cease to guard and bless;
You shall not feel yourself alone."

One long, deep gaze into her eyes,
Then, gently as day fades in night,
Or evening breeze along the grass,
She slowly vanished from my sight.

The grave may keep the crumbling form,
Whose hollow tenant now is free!
I was not wild! and well I know
My mother came and talked with me.

DORCAS LEONA BURROWS,
Gibson, Pa., July 23, 1890.

SONGS OF THE DEAD.

With transports of vision and joy unalloyed,
Mid rhythmic duties of time,
In regions supernal, afar from the night,
We gather our soul-sweets sublime.

Immured in the earth-winds that sport
In the cold,
We realms of the crystalline spheres;
We sing through the ages with rollicking song;

And bid fond adieu to the years.
Departing from caverns of glistening white
To spiritual oceans of foam,
We find 'mid their lilies, so fragrant and pale,
The exquisite raptures of home.

Afar on the night-winds of elfin domain,
The faint shavings of soft summer skies,
With radiant brightness traversing the gloom,
Sweet visions of loved ones arise.

Then come in the twilight by rivers of light,
And breathe the rich perfume of love,
And dance on the wavelets, all rippling and bright,
To musical thunders above.

When through with the rollicking joys of the best,
And night through the portals has fled,
We glide to the golden-hued temples of rest,
And dream the sweet dreams of the dead.

We are rocking on the bosom of the gently rolling waves—
Simply drifting in the starlight to the haunts of heaven's caves,
Where the rainbow sport as echoes
And the echo of the rainbow's chime as music evermore;

Where the flowers of rarest perfume, acquiescent to the will,
Are created from the starbeams—the excess of heaven's fire!

Where the flowers of crystal rivers, floating o'er the rocky steep,
Are entwined with wild sky-breezes, into garlands for the deep;

Bathing now in tinted vapors, circling round the rainbow's rays,
Reveling in the joys of ocean, and the sporting of the spray,
Gathering skeins from colored zephyrs, weaving them in garments bright,
Chasing shadows from the caverns of the rocks with golden light;

There we linger in the twilight till the signal trumpets sound,
Making e'en the highest welkin with our toll beguiled with mirth,
That His justice may soon triumph throughout heaven and the earth.

B. WORTH-MORRISON.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet style, and is well adapted to place in the hands of Christian people. Price 15 cents.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

QUEER DOINGS.

TO THE EDITOR:—Some "heart-burning" I am told, was caused at the Methodist Episcopal conference in Cleveland, Ohio, in May, when a proposition was made to elect Bishop A. Beals (colored), D. D., Ph. D., "of African descent, an orator and scholar," to be a bishop. The white folks do not think the time has come yet for such a move. One of the funny resolutions queried: "Are women included in our article of religion which reads: 'Man is very far gone from original righteousness?'" and, while this question is pending, let them obey the apostolic injunction, "let the women keep silence in the churches. If they want any religious knowledge, let them ask their husbands at home. The resolution, although no doubt a burlesque, is yet characteristic of the mental acumen and intellectual standing of that ponderous body of religious soul-savers. It was also decided that "the church should not recognize in any matter of legislation the Christian Endeavor societies, or action in any manner the abolition of Bowers (colored) with the Epworth League." Is not this proceeding somewhat schismatical? Why not "set bounds to our passions by reason, to our errors by truth, and to our schisms by charity?" The decadence of the Christian church is plainly visible in these grand conclaves.

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The Lincoln message has aroused a wonderful interest far and wide, and is being published by the secular press everywhere. The demonstration seemed all the more remarkable because of the

very distressed condition of the elements at the time. A perfect bedlam of rain, thunder and lightning together with an excited audience made the conditions anything but favorable, but the powers above overcame all. The Lincoln slate was taken to Jackson, Mich., by John Hutchinson, who photographed and electrotyped it.

Our camp has the best mediumistic talent that can be produced. We have Farmer Riley, S. P. Mitchell and John Maybes for material phenomena; Marion Carpenter, Mrs. N. M. Russell, Mrs. W. C. Coffman, Mrs. F. V. Jackson, Mrs. L. J. Kelley, of Michigan; a poem by Mrs. O'Brien, of Albion; short address and inspirational poem by the writer. In the afternoon a most magnificent oration was delivered by Rev. G. C. Love, of Portland, and Mr. Louis Ward, of Portland, who added much to the camp by his able work.

Brother Henderson's spirit pictures and views as presented by a stereoscope, added much to the entertainment of the camp, and last, but not least, was kept up by zealous workers during the entire season, the work being given credit to New Era. Many new mediums were started in their work. Several were ordained, and we are glad to say that New Era has placed in the field four who will be a credit to the cause: Mrs. Ella Royal Williams, of Salem, Oregon; Mrs. Phillips, of Clackamas; Mrs. Kate O'Brien, of Albion; and Mrs. Hattie C. Westlake, of Portland.

CHAS. E. WATKINS, M. D.

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Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

ANOTHER REASON is he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

ANOTHER REASON is he makes the price of treatment right to all.

HE IS ENDORSED

by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

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Which will more than repay you. Should you desire to consult him

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DR. G. E. WATKINS, AYER, MASS.

Efforts of Nature to Remove Disease.

TO THE EDITOR:—Knowing that your readers are all more or less interested in health, and how to regain the same when sick, we copy below a few words from Dr. C. E. Watkins' little book on "Chronic Disease."

Dr. C. E. Watkins is without doubt one of the most successful healers now living on earth. His practice extends all over the world, and believing that many would like to know his views on chronic disease, and how to cure same, we take the liberty of asking you to print these extracts from his book on "Chronic Disease."

C. L. BATH.

THE EFFORTS OF NATURE TO REMOVE DISEASES.

Many authors, particularly the ancients, wrote much on the powers of nature to remove diseases. It was usually called by the name of nature, or a certain principle inherent in the system, to expel from it everything injurious, foreign, or extraneous. Some have denied that such an effort exists, while others admit it, and term it reaction, which may be considered an appropriate term. That it does exist must be evident to every person the least acquainted with the animal economy. Townsend, in his "Guide to Health," has the following remarks on this subject:

"The efforts of nature to relieve herself have, in all ages, exercised the attention of speculative minds. It is not my intention here to introduce the 'Archons of Van Helmont' to the patient, but I shall state some facts which will give him an idea of those efforts which nature can exert for warding off approaching evil, for removing what ever disturbs her economy or functions, and for repairing any injury the system has received."

"When catarrhes are applied to the surface of the body, they first excite a genial warmth, and the inflammation of the skin. A sense of burning follows; and nature, distressed, goes instantly to work, separates the cuticle to form a bag, interposes serum between the nerves and the offensive matter, then prepares another cuticle, that when the former with the adhering substance shall fall off, the new papillae may be again provided with a covering."

"If a grain of sand falls into the eye, tears flow in great abundance to float it off, that it may not mechanically injure that delicate and most irritable organ."

"The same reasoning will apply to the operation of emetics and cathartics; for not only is the peristaltic motion either greatly quickened or inverted, according to the urgency of the distress, but both the mucous glands and the exhalant arteries pour forth their fluids in abundance, to wash away the matter that chemically or even mechanically offends."

"When a thorn is lodged in some irritable part, the first suggestion of the mind is, by the fingers, or by the assistance of the nails, to extract that thorn; but it is perhaps beyond our reach. The design of nature, in the consequent inflammation, is to produce suppuration, and thereby to remove the thorn."

"Should this effort be effectual, she next proceeds to the granulation of new flesh. The arteries and the veins, the lymphatics and the nerves extend themselves, unite, and renew their communication, and, without the assistance of a surgeon, nature effects a cure."

"Supposing her efforts to float off the offending matter, whatever it may be, should be insufficient after the suppuration is complete, she then proceeds to surround it with a wall; a hard and insensible callous is produced, or, in the language of surgery, a fistula is formed, and here, as I apprehend, her efforts cease."

"In case of pleuritic inflammation, nature pours forth coagulating lymph, and, without the physician's aid, forms a new membrane, supplied, like the renovating flesh already mentioned, with arteries, veins, lymphatics, nerves, and

thereby preserves the substance of the lungs from injury."

Van Swieten makes mention of cases in which catarrhes of the lungs, being too large for the common duct, had, after producing inflammation, adhesion, and suppuration, found their way by fistulous ulcers to the external surface of the body, and thus effect their escape.

Among the most astonishing efforts of nature to relieve herself of those cases of chronic disease, is the absorption of bone. For when a child has been lodged within the cavity of the abdomen, from which it cannot be extracted in the usual way, nature, by inflammation, usually forms adhesion, and in process of time an abscess, so as to eject the foreign matter through the segments of the abdomen or by the rectum; and this frequently without considerable injury to the mother's health.

Yet more astonishing are her resources in cases of necrosis. For example, some portion of a bone (for example, of the tibia) is deprived of animalization; this she envelops with new bone, united at each extremity with the fibres of the living bone. Here it proves a stimulus, and calls forth renewed efforts of the vital principle. Inflammation is produced, suppuration follows; isthmus of the dead bone is formed, the bone, and the dead portions, if not extracted by the surgeon, are dissolved by the pus and floated off. We have already mentioned, in cases of inflammation, the efforts to relieve herself by resolution and by suppuration; but when the vital energy in a part has been totally exhausted, and suppuration ensues, she has still one expedient left, and this frequently effects a cure. Fresh inflammation is excited and makes a separation between the living and the dead. The part deprived of animation is cast off by sloughing; a kindly suppuration follows, and granulation with a new cuticle completes the cure. We thus see that the author of nature has provided a principle which is calculated to remove disease.

It is very observable in fevers. No sooner is morbid matter retained in the system than an increased action of the heart and arteries to eliminate the exciting cause by the skin or by other outlets established for that purpose. With what propriety, then, can this provision of nature be denied, as it is by some?

A medical professor in Philadelphia or Baltimore ridicules this power in the constitution. He says to his class: "Kick nature out of doors!" It was this man or a brother professor who exclaimed to his class: "Give me mercury in one hand and the lancet in the other, and I am prepared to cope with disease in every shape and form. I have no time to stop here and comment upon such palpably dangerous doctrine; but have only to say, let the medical historian record this sentiment maintained in the highest medical universities in America in the nineteenth century. I am pleased, however, to observe that all physicians now coincide with such views."

Disease, then, according to what has been stated, may be considered rather a healthy effort of nature than otherwise, or a restorative process to bring about a healthy action.

The theory of our practice is, that all the actions which form the symptoms, and which are manifested during the disease, are merely so many salutary processes set up by nature, to remove some morbid cause which is present in the system, and that consequently the great effort of the practitioner should be to aid these processes, by administering such medicines as are found to stimulate the performance of them.

This doctrine recognizes it to be a principle, or a law, that medicines, to yield favorable results, must be given to act in harmony with the symptoms; that in a large majority of cases the efforts of nature are salutary, and that no form of medicine will be effected until this is generally admitted that practitioners, instead of resorting to a violent, perturbing and injurious medicine, shall rather seek to wait upon nature—to pause where they do not see how they can assist her, and to offer aid upon all possible occasions. She knows what she is about, and can place her fractured bones, her wounded parts, call into action new organs when others are injured or destroyed, and, in short, perform so much that for centuries the theory of a sentient principle superintending the functions of the body has always more or less been entertained.

In the *Bulletin de Therapeutique* (quoted in the *London Medical-Chirurgical Review*) we have the following: "The art of healing, it is very generally admitted, is one of those branches of medical knowledge in which there exists the greatest amount of errors, defects, and about, and where experience is alike most difficult and deceptive. The mistakes that are daily made are often far greater than we are willing to admit."

"And then how little do we know the extent of nature's own curative resources, and how much she will often effect, unaided by our means, even in spite of the interference of art! In the practice of our profession it should ever be borne in mind that we have to do not only with the existing disease, but also with the conservative and reparatory efforts of nature, which, by itself, is often sufficient to produce a cure. Hence those reputations of medicines and modes of treatment which so rapidly start up and are so quickly forgotten; and hence those false goods of therapeutics that to-day are adored, and to-morrow are despised."

"The one great principle, then, to which a conservative review of homeopathy, 'allopathy,' hydropathy and all other systems of medicine seems irresistibly to lead, is that in all cases and on all occasions nature is truly the agent in the cure of disease; and that, as she acts in accordance with fixed and inviolable laws, the art of the physician ought always to be to facilitate her efforts by acting in harmony with, and not in opposition to those laws."

"Human Culture and Cure, Marriage, Social Development, and Social Upbuilding," by E. D. Babbin, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Philosophy of Spirit, and the Spirit-World," by Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

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REMEMBER TO ADDRESS

J. M. PEEBLES, M. D., SAN DIEGO, CAL.

What the Editor of the Philosophical Journal Says of Dr. Peebles and His Medical Work.

Having heard and known of Dr. Peebles for years through his books, essays, lectures, psychic gifts and remarkable cures, we felt with some forty or fifty others last week at Dr. Peebles' residence, in honor of W. J. Colville's visit. Dr. Burroughs, courteously conducted us through the doctor's medical laboratory, the printing plant and up to the 14th story—sky-lighted—where the doctor diagnoses and prescribes now for over 400 regular patients. To some of these he gives psychic treatment only; but to the majority vitalized medicines, not poisons, nor drastic drugs. Every day he dismisses more or less cured.

Upon one corner of his desk there lay a pile of letters, probably 75 or 100 or more—the number usually received daily. Looking into his shipping express box we saw that he had shipped that day thirty-eight boxes by express, and a larger number of packages by registered mail. The doctor's business is continually increasing, and for the reason that he cures the sick—he cures them! His charges we know to be very moderate; just enough in most cases to pay for the expenses of medicines, with their accompanying shipping. Though he has five assistants, he attends personally to each patient. These write him every week or ten days, so that he keeps in close magnetic sympathy with each invalid.

Every letter sent out of his diagnosing room (and sometimes over a hundred go daily) carries with it the doctor's advice, or healing magnetism. Some are cured almost instantaneously by his psychic power; while it sometimes requires months to effect cures with others. The doctor devotes his whole time to his patients, sending out such vibratory thoughts with his medicines, as "God and his angels bless you," "Be of good cheer!"—"Your health star is rising!"—"All is well," etc.

Dr. Peebles, so well and honorably known these forty years among Spiritualists and reformers for his benevolence, his moral integrity and scholarly attainments, has never found it necessary to advertise that he was healing. Everbody knows it. His articles in the *Spiritualist* and medical journals are being copied in England, Australia and India. He is now devoting his time and whole strength to healing the sick. His remarkable cures have already been compared to those of the doctor who is called in Denver and the great West the "Miracle Worker."

Inquiring of the doctor how he could accomplish so much at his advanced age, he replied smilingly—"I keep the commandments—my body is not puffed up with pork and beer—my garments are not saturated with tobacco smoke, nor my brain befuddled with whiskey. A person's vitality, strength and terrestrial magnetism partakes of his foods, drinks and habits."

"An hour in my garden," said the doctor, "and an hour at book-writing in the evening, is my daytime, my rest!" Spiritists through the world are almost continually recommending the sick to Dr. Peebles for treatment, thus recognizing in the higher life his wonderful psychic gifts of healing. There is not a disease—a chronic disease—in the whole catalogue that the doctor does not cure, unless it be in the very last stages, at death's door.

The doctor, as is well known, is one of the best educated physicians in the United States, having received both his M. D. and A. M. degrees from the Philadelphia (Pa.) University. This, with his intuition, experience, and psychic gifts, enables him to make a diagnosis of disease with astonishing correctness and prescribe with equal wisdom and good, sound medical judgment; hence his unparalleled success. He has hundreds and hundreds of testimonials unasked—"mark well," unasked for! The names of many of the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

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Having carefully studied all the therapeutic agencies in connection with his long medical experience, he uses those best adapted to each case with varying success. He is joyfully writing the Doctor: "I am better," "I am cured," "God bless you."

TESTIMONIAL.

In justice to the cause of truth and to Dr. J. S. Loucks, and for the benefit of the suffering of earth, I hereby certify that I have been cured of my chronic disease, sciatica, by the use of his cures, like Schaller's, are INSTANTANEOUS; in other cases months are required.

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VOL. 14.

CHICAGO, ILL., SATURDAY, AUGUST 15, 1896.

NO. 351

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Trance and Sleep-Walking—Spirit Influences.

"O sleep! O gentle sleep! Nature's soft nurse, how have I frightened thee That thou no more wilt weigh my eyelids down And sleep my senses in forgetfulness? Why rather, Sleep, liest thou in smoky curls Upon uneasy pallets stretching thee, Than in the perfumed chambers of the great, Under the canopies of costly state, And lulled with sounds of sweetest melody? O thou dull god! Why liest thou with In loathsome beds, and leavest the king-lings couch A watch case or a common 'larum bell? Wilt thou upon the giddy mast Scull up the ship-boy's eyes and rock his brains In cradle of the rude, imperious surge, And in the visitation of the winds Who take the rutilant billows by the top, Curling their monstrous heads and hanging them With deafening clamors in the sleepy clouds, That with the burly Death itself awake? Canst thou, O partial Sleep, give thy To the wet sea-bee in an hour so rude, And, in the calmest and most still night, With all appliances and means to boot, Deny it to a king?"

Macnab, in his "Philosophy of Sleep," tells of a young woman, who, after a protracted sleep, awoke to discover that her mind was a perfect blank. Her friends were strangers to her. She did not know how to speak or write, or even dress. And the only thing to be done for her was to teach her over again all that she had known. She learned the rudiments of everything as does a little child, and her mind was beginning to again be stored with necessary knowledge. Then after some months she had another protracted fit of sleep, and when she awoke she had become herself again, and was in the same condition she had been in previous to her first sleep. During all this time she had not lost her mind; she had simply developed, unconsciously, her double nature, as in the case of Dr. Jekyll and Mr. Hyde.

Saint Matthew says: "Beware of false prophets." "Ye shall know them by their fruits." Jesus exorcised demons, and performed cures upon the same line of practice as his predecessors. He said that curative virtue went out of him; and the physical fatigue he evidently experienced was similar to that felt by all magnetic healers. Apollonius of Tyana was a miracle-worker, and his historical claims that he raised one from the dead who had been interred three days.

The fakirs in India are innumerable. Alone in the twilight by the roadside, scarcely distinguishable from the dust, motionless and seeming to gaze fixedly at some object unseen by profane eyes, the fakir is a figure both startling and unearthly, and any right-minded horse would refuse to pass him in the dusk.

CRUCIFYING. There is one remarkable fakir whose method of crucifying the spirit is somewhat new. When seen by travelers he is usually crouching cross-legged outside of his hut, with three broad strips across his forehead, his hair a streaky bronze and his aspect that of a Japanese god. Inside his cell is a modern iron bed with no mattress or springs and instead of them transverse bars thickly studded with iron spikes on which for eight hours a day the fakir stretched himself.

Another devotee had a gallows built on the bank of a river, in a spot exposed to the full heat of the sun, the hot winds and reflected heat from the banks, and here he hung suspended by his heels, his face covered by a prayer cloth and his head with each oscillation passing within a foot of a hot fire kindled beneath him.

STARTLING PHENOMENA. The Society for Psychological Research in England cites the following cases among many.

The Princess di Crisofori says that while dressing for dinner one night she saw a hand waving to her from the next room. At night she heard the voice of Mr. Abbott, a friend, in her room, and she remarked: "I'm sure Mr. Abbott is dead." Still later she had a vision of him with a livid mark across his face. "He told me he was dead," she says, "that he had left me some money, and before he died, had wished to make some alteration in his bequest, but the end came so soon that he had no time to do so." It transpired that Mr. Abbott died that very night. "The legacy was left as stated. There was also the fact that he had intended making some change as regarded it, but though the lawyer was sent for, he came too late."

Mrs. J. was living at Perth when the Tay bridge disaster occurred. A storm raged that evening while she was writing a letter. Suddenly she was haunted with ideas of death, and by a ghastly realization of human tragedy. The girl seemed full of chills. She ran upstairs and exclaimed to her mother that "lots of people," she was sure, "were dying." The disaster occurred about 7:15.

ANIMAL SPECTRALS. Animal spectrals are by no means missing from the statistics of the society.

certain house, for example, was haunted by a spectral tabby cat, described as a very miserable and unhappy looking creature, and took its pleasure by suddenly appearing before the cook and causing her to stumble. Mrs. Drew (Mr. Gladstone's daughter) gives correlative evidence concerning a spectral bull seen by Mr. and Mrs. Potter, and which suddenly disappeared.

MISSING CHILD FOUND. A case is cited of an English widower, Mr. R., who, while away from his native island, married a second wife and returned with her to England to take possession of his baby boy, whom he left with a nurse, and whom he was unable to find on his arrival. One night Mrs. R. saw the sitting room door open. A beautiful lady came in, followed by a common-looking woman carrying a child about a year old dressed in a yellow pelisse. The lady came up to the bed and said, pointing to the baby: "This is Johnny; you will remember Johnny." She smiled and Mrs. R. was just going to answer when the vision was gone. Her husband said that she had exactly described his first wife and that the child's name was Johnny.

Some days after, returning from Westminster Abbey, they lost themselves in a narrow congeries of streets. Suddenly Mrs. R. saw the common-looking woman of her vision carrying the baby with the yellow pelisse. After discreet inquiry it turned out that she was the nurse that was wanted, and that the baby was the missing child.

In these days of strange Spiritualist phenomena and startling revelations that come to some people we are not so much surprised as we were formerly by the statements that come to us of wonderful visitations to their communications with the spirits and the spirit-world. The faith of these people in what they have manifested to them is undoubtedly larger than most of us have in such things, but now and then there comes a case of such strangeness, and in which the parties making it seem to be so earnest and sincere, and of such faith, that they are worthy of record, at least, in that part of a newspaper devoted to the current topics of the day, and the chronicling of strange events.

SPRITS IN DREAMS. A great number of instances are on record in the Greek and Latin classics of remarkable dreams, which show how widely the faith in spiritual nature of dreaming is universal. In these latter days where remarkable revolutions of events to transpire have been made, and time has proved their correctness. And we also have instances where dreamers have been visited by forms, unseen and not to be seen by others, and yet to these dreamers these forms are real, are living, moving bodies.

TWO WIVES APPEAR. And now we have to record the strange visitations that have come to a woman named Dubois, one of the proprietors, we believe, of a sawmill on the Outback. He is now living with his third wife, the former two wives being dead, one of them having died three or four weeks after giving birth to a child, the child dying a couple of months after its mother. This man is not a believer in Spiritualism, and is as far from an "ism" of any kind as the most practical and thoughtful among our citizens. He has been married to his third wife several years, and they have lived happily together, and nothing has come between them to make their lives unpleasant, and he is now in as good health as he ever has been, hence it is the more difficult to account for the strange almost nightly visitations that come to him.

About two weeks since, the first of these visits was made at a late hour in the night, when the house was wrapped in the most solemn stillness. He was awakened from his sleep by feeling the touch of light, cold fingers in his sleep, and saw standing above and bending toward him, from near the ceiling of the room, two forms and the faces of his two former wives, and one of the women held a child in her arms. One of them addressed him, and told him to make no noise, else they must disappear. But he was frightened and cried aloud, waking his wife who slept by his side. The spiritual forms instantly disappeared, and did not come again during the night. The next night he occupied another bedroom, but being restless did not sleep much and received no sign of ghostly or Spiritualistic presence. But the next night he was again awakened by the touch of fingers, and saw as before the spiritual forms of his two former wives and the babe in the arms of his mother. Both spoke to him and bade him come to him; that they were both ever at his side, and should guide and protect him, and were in constant intercession for him with the Almighty, and urged him to make his peace with God.

Twice since has he been thus visited, but the messages have been different each time. On one of the latter occasions his first wife told him they should all meet after death and be happy together. The voices sounded as real to him as any earthly voice. The faces were as real, and the forms as distinct as if real flesh and blood; though, as he said, more "spiritual." So positive is the dreamer, or the gentleman visited, that what he has seen he has seen with all his senses fully alive, that he will listen to no suggestion that must have been dreamed, and that he has brought proper to print a statement of his remarkable visitations, as an interesting addition to the collection of accounts of strange visitations from the "spiritual world."

OUR PROGENITORS. The mineral, vegetable and animal kingdoms are our progenitors, and have furnished the elements which make up

the human compound. These elements remain loyal to their source, and carry back the soul to worship at nature's shrine, and unless there is greater power in the imperfect thing than in the perfect, that soul must react upon and materially affect the lower realms of the visible universe that so powerfully act upon it. To talk of the unknown suggests something beyond the range of the outward senses, and that something science will not touch or treat of. It only weighs and measures and analyses the outer shell of things which we call matter; puts the cart before the horse; makes the machine creator of the living force, and of the ruling intelligence behind it.

THOUGHT TRANSFERENCE. What is meant by thought transference is perhaps most simply illustrated by the common parlour amusement known as the "will game." It is played as follows: The person to be influenced or "willed" is sent out of the room; those remaining then agree upon some act which that person is to be willed to accomplish, as, for instance, to take some particular article or piece of bric-a-brac from a table or cabinet and place it upon the piano, or to find some article which has been purposely hidden. The person to be willed is then brought back into the room; the leader of the game places one hand lightly upon her shoulder or arm, and the whole company think intently upon the act agreed upon in her absence. If the game is successful the person so willed goes with more or less promptness, takes the article thought of and places it upon the piano, as before agreed upon by the company, or she goes with more or less directness and discovers the hidden article. Nervous irritation, excitement, even faintness or actual syncope, are not unusual accompaniments of the effort on the part of the person so willed.

If the game is played honestly, as it generally is, the person to be willed, when she returns to the room, is absolutely ignorant of what act she is expected to perform, and the person with whom she is placed in contact does not intentionally give her any clue or information during the progress of the game. In the more formal experiments the person to be willed is known as the sensitive subject or percipient; the person who conducts the experiment is known as the agent or operator. The sensitive is presumed to receive in some unusual manner from the minds of the agent and the company an impression regarding the action to be performed, without communication between them in any ordinary manner.

MOLECULAR TRANSMISSION. Again, place an iron nail within two inches of a magnet, in a short time the nail is magnetic. In this case we know molecular action takes place between the two bodies, and the magnet, one of its effects; that is, by the nail having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet's force, and we suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail. As we have no sense to recognize the transmission of this quality, we cannot recognize the connection.

BRIDGING THE CHASM. There is a far more intimate connection between terrestrial and superterrestrial states than most people imagine, and with the rapidly increasing sensitiveness of large numbers of people all over the world, which is a characteristic feature of the coming era or new era now dawning, the seeming chasm between the so-called two worlds will be greatly bridged. Arndt said in 1816 that he operated upon one of his patients from his dwelling at an hour in which she was not accustomed to be magnetized. Her husband told him later, that she was going about very cheerfully, when suddenly she felt a heaviness in her head and went to sleep on the sofa. The sleep lasted a quarter of an hour. Arndt had magnetized her so long, and they waked her up.

Dr. Barth magnetized his patient at different times at a distance of twenty miles. When she was engaged in amusement, at the dance, etc., the attempt proved a failure. His wife, who had never yet been magnetized, wrote him once that she was sick. It was twenty miles away, waited until night and then magnetized her from that distance, willing that it should be known to her that he was magnetizing her. A letter from his wife crossed his written message—on account of sleeplessness from which she was suffering, she had gone straight to the window, and suddenly became very sleepy and had the feeling of being magnetized by her husband, whereupon she slept soundly all night long. Dr. Barth recommends, in such attempts, to actively impress the person concerned, because through the direction of the thought upon another person the latter becomes aware of the influence. Gaudier says something similar.

A remarkable case of somnambulism is reported from Trimore in the county of Wexford, Ireland. A young man, evidently a tourist, engaged a room at the railway hotel there and retired to rest. About 3 o'clock in the morning some night struggles saw a man in his shirt, holding a lighted candle, raise a window on the second floor of the hotel and deliberately lower himself from it, falling a depth of fourteen or fifteen feet. The fall apparently did not affect him, and with the candle still lighted in his hand, he walked into the foreward knocked at a door. Here he returned to consciousness, and was provided with shoes, hat, and an old coat. So dressed he walked to the police barrack and

knocked for admission. The sergeant who had charge of the station, finding the plight of the man was in, procuring him with clothing and refreshments. Sergt. Tyrrell then made inquiries at the hotel, where he found the young man's luggage, gold watch and chain, and over fifteen pounds in cash.

PREACHES IN A TRANCE. South Carolina is becoming famous for wonders of a psychological character. The latest case reported is that of a negro in Beaufort, Edgemoor county, who works upon the plantation of a Mr. Hillyer in that place, and who is mystifying the people in all that vicinity by his queer doings. Every night about half an hour after he goes to bed he enters into what appears to be a trance and preaches a sermon. He is quite illiterate, but without a book and with his eyes closed, takes a text which, by reference to the Bible, is found to be correct in chapter and verse. When in this state he is entirely oblivious of any and everything that may be going on around him, and a physician who has examined him says his arm could be taken off when these spells are on him and he would not know it.

GREATLY DISPLEASED. There are a great many people who are firm believers in dreams, and who are not ashamed to admit it, and a great many other people who will not plead fully to what they call foolish superstitions, but who are yet more easily pressed by a bad or good dream. To the latter order, according to a paper published at Trenton, a gentleman belonged who some years before buried his father in a temporary grave while the tomb in course of construction for the remains was being finished. When completed the person from whom it was the other took place, but on the temporary grave being opened, it was found full of water and the coffin was decayed. This being the state of things, the undertaker hastily packed up the bones, placed them in an urn and reinterred them.

The same night the son dreamed that he saw his father's great displeasure, and awaking from his dream, he fell asleep again to have it repeated. This happened several successive nights, until at length he mentioned the circumstances to his friends, for though no believer in dreams, his mind was troubled. One of his acquaintances suggested that perhaps his father's spirit objected to being removed; and many hearts that have been likely, all the bones had not been collected; and this last hint led to a search and to the finding of a bone which had escaped notice. It was at once interred with the rest in the urn, and since that night the son's slumbers have been undisturbed, the ghost, his grievance settled, appearing no more.

LIGHT AND HOPE. The light from the mountain peaks of the Summerland is falling gently and beautifully upon the waste places of earth. The mourners are being comforted; hearts that have been hitherto been desponding. While we bid farewell to the passing year, and our thoughts linger upon its pages, let us wipe every falling tear; while we cherish the memory of those who have passed from our outward sight, let us be ready to go forward joyfully in the work that lies before us. Let us be prepared to fight the battles of our new and better world, with the weapons of truth, and march on in the ranks of progression toward the better land.

We must all feel, especially those who have passed the meridian of this life, that each year as it rolls away is a milestone on our journey, bringing us nearer the goal of the ages. Let us stand of the best, where as faithful soldiers in the army of peace, we may hope to rest and labor on and on forevermore.

THE MOQUI INDIANS are few in number, and dwell in the mountains of Arizona, about a hundred and fifty miles from Fort Wingate, the nearest military post. So ignorant of all matters outside of their own little villages are the Moquis that they believe that they are the only people in the world, with the exception of the four companies of United States cavalry that appeared on the occasion of their last outbreak. The appearance of these soldiers at this time simply astounded them, as they had no idea there were so many white people in the world.

Gov. Solomai made a visit to Washington with two Moquis about ten years ago. The sights the old chief saw then were so marvelous to himself and companions, and the existence of the Washingtonians seemed so ideal, that his ambition on his return was to introduce some of the ways of the white people in his own tribe. On his return to the village he commenced to relate to his fellow-citizens, the wonders he had seen. He described the immense numbers of people, railroads and gigantic buildings.

But he could not convince his companions that he was telling the truth, and they finally thought him crazy. Consequently they held a meeting, and decided that the proper thing to do with Solomai was to confine him in a hole. He was kept there some time, and when finally released, resolved that it was dangerous to tell the truth. His two companions, awed by his example, were afraid to corroborate his statements.

A NOVEL REMEDY. A Virginia gentleman, during an athletic exercise one day, felt a sudden pain in his back, and immediately sent for a negro physician to the plantation who made prescription to medical skill to prescribe for him. The negro, having sagely investigated the case, prepared and administered a dose with the utmost confidence of a speedy cure. No relief being obtained, however, a regular physician was sent for, who on arriving inquired of the negro what he had given. Sambo promptly responded: "Rosin and alum, sir."

"What do you give them for?" continued the doctor. "Why," replied Sambo, "de alum to draw de parts together, and de rosin to solder 'em."

REASSURED. A good story is told of a timid clergyman just arrived from a trip abroad. Coming home the weather was alarmingly tempestuous. The wind blew a

hurricane, the vessel rolled, and the parson took fright. He left his stateroom and staggered along to the office of John Kavanagh, the purser, who is a bit of a wag, and said: "I'm sure, Mr. Purser, you'll pardon me, but I feel so dreadfully agitated. Kindly inform me, we are in any positive danger?"

Kavanagh replied: "Come with me a moment," and he led the way to the forecastle. "Now," continued he, "bend your ear down there and tell me what you hear." The sailors were swearing in their happy-go-lucky, unconscious way. "How shocking! What language!" groaned the parson, trembling from head to foot.

"Now, do you for a moment think that these sailors would go on in that profane fashion if there was any real danger?" asked the consoling Kavanagh. "True, true," replied the parson, somewhat calmed by the assurance. "One may sometimes pluck the sweet flower of comfort from the vile cloak of sin. The ways of Providence are indeed inscrutable, and back he crawled to his room, in a degree reassured.

Two hours later the storm had increased in violence, the wind raged and howled more wildly, and huge waves broke over and seemed to submerge the great ship. The parson was out of his room again, more scared than before, and was seen silently, nervously fumbling his way along the wet deck to the forecastle, where he was deadly pale, and trembled with excitement. He listened. The sailors were shouting, and a tremendous oath amid the din reached his ear.

"Thank heaven," murmured he. "They are still at it. They still blaspheme. There is no danger yet, the Lord be praised."

CURED BY A "SAINT." On the authority of a member of the medical profession, the British Medical Journal states that a devout woman, afflicted with an ulcerated stomach, visited St. Winifred's well, and was duly cured by the saint. She returned home, boasting that she could "eat anything," including even "pigs' feet." Whether she actually indulged in pigs' feet does not appear. If properly cooked, they are a harmless delicacy; but, anyhow, she had been suddenly cured very ill at tea-time. The doctor who was called in "diagnosed perforation of the stomach," and the next day the poor lady died.

One of the first requisites, I take it, in estimating the value of all "cures," whether miraculous or otherwise, is the subsequent history of the cases. This is supplied with great effect in the above instance. But, perhaps, I shall be told that the saint does not insure against pigs' feet in cases of ulcerated stomach.

EQUAL TO THE OCCASION. A clergyman of the Church of Scotland took an interest in the progress of a Highland student, and aided him as much as he could in his studies preparatory to getting a license from the Presbytery. In one thing, however, he was deficient. Both minister and student were much exercised as to how to overcome the difficulty. Neither knew anything of Hebrew, and how the young man was to read the sacred books without it sorely puzzled them both. At last the clergyman saw his way clear as if by inspiration. "Take your Gaelic Bible," he said, "and when you are asked to read Hebrew, go on reading from it."

The day came, the trial proceeded, and everything passed off satisfactorily. The young man was requested to read Hebrew, and with fear and trembling he drew forth his Gaelic Bible, and proceeded to read and translate. After he had gone on thus for a short time, "What will do," said the moderator. "What do you say, brethren?" Every reverend brother complimented the young man on his familiarity with Hebrew, and he said the saint was now preaching, and in charge of a church.

BIBLE-BIBLE-BIBLE. There is no doubt that the good people here have a rapid expression which may be best described as the Bible face, but what is far better, they have the Bible heart as well. Their profound religious earnestness and their passionate devotion to the Bible cannot be questioned. When they walk about the grounds, even if only to get the air, they carry their Bibles with them. The favorite, and indeed, the only edition in evidence is the flexibly bound marginal Bible.

There is no glory in having a book which looks new, for that would indicate that Bible study has only been taken up lately. The Bibles of most people here show plainly, even on the outside, the daily usage of years, and if one could look at the inside, it would be seen that every page is covered with writing. A few have Bibles with blank pages interleaved, on which they write either comments of their own or appropriate quotations from great writers. Such a book is more than literature—more even than a divine revelation. It is the spiritual history of a soul's life, its fears, its inspirations, its fierce conflicts with evil, and at last its final victory. This is how the people here use the Bible.

They do not study it as critics; they raise no questions as to its origin or authorship. They start out with the premise that it is verily and indeed the word of God, and on that they stand. No concessions are made to modern thought or scholarship. The verdict of the great critics is contemptuously ignored. Instead of being troubled by the demands which the Bible makes on their faith, they would like to believe more. They would consider it treason to God to smooth down the hard places in the Bible. Those who come here must accept it literally from lid to lid—the story of Joshua and the sun, or Jonah and the whale, just as much as the story of Christ's resurrection. The whole Bible stands or falls together. This is Mr. Moody's faith; it is also the faith of this great conference here has created.

People profess to have faith in Jesus Christ. Let us try this. He said: "If a man write you on the right cheek, turn to him the other also." When we see people do this, we shall not doubt their faith in Jesus Christ; until then we have the right to regard their faith as a mere profession, without living, vital force. How can you have faith in him without having faith in the efficacy

of that precept? "Render no man evil for evil," he said. Have you faith in that rule of action? If not, you have no faith in him who gave it. If you have, then why so constantly violate it? Show your faith by your works. He said to the woman taken in adultery: "Neither do I condemn thee; go and sin no more." Have you faith in Christ? Then why give the lie to that faith by despising, condemning and imprisoning the adulterous woman? Show your faith by your works. We insist that they who daily and hourly disregard, and persistently violate these great, leading and really divine principles of human action, whatever their profession of faith, show a lamentable lack of faith in them, and in him who gave them, and who, by his life, proved their efficacy and divinity. In the meantime let us individually take the lessons from the Angel-world, and do the work which our hands find to do, and which will bless ourselves and our fellow-beings. Many of us are in responsible positions and have others dependent upon us, and hence may be compelled, for a time, to move on in the old channels, but as we can see that there are better ones, we can use our influence to bring about the time, not only for ourselves to get into them, but help others in the same direction, so that we may realize indeed in truth, "Thy will be done on earth as it is in heaven."

"God of the mountain! God of the storm! God of the flowers! God of the world! Breathe on our spirits thy love and thy healing; Teach us content with thy fatherly dealing; Teach us to love thee, To love one another, Brother his brother, and make us all free; Free from the shackles of ancient tradition."

INDIAN MONKS. The Indian monks, called Phoenegs, do not shave much, but amuse themselves between prayers by pulling out their superfluous hair with tweezers. They command the streets, in long yellow robes, early every morning, with a wooden bowl to receive the alms and victuals of the faithful, and carry a triangular bag, with which attention is called to the fact that the cupboard of the monks is bare.

WORK OF THE DEVIL. The aborigines in their astrology ascribed most of their maladies to demons. What matters it, however, whether the Devil or "devils" are blamed for the ailments and mortality of men? The day certainly will come when science will be able to trace every illness to which the Adamic race is subject, to the poison which an infernal, god-antagonizing power was permitted to infuse into creation and the creature. It is already demonstrating that healing and restorative means for every ailment were left on earth for man to seek and make use of; and also that not until divine revelation came to man could the existing remedies be judiciously applied and scientifically classified. The conception that devils were the cause of sickness was, therefore, only erroneous in so far as these beings were materialized.

Martin Luther, who must be credited with being the founder of the religious emancipation of modern times, asserts that "pestilence, fevers and other maladies are undoubtedly to be regarded as the despoiling work of the Devil;" and nearly all the theologians of the following centuries maintained the same doctrine, adding, however, that the power is limited under divine providence, and that the evil thus permitted because of man's sin and fall is turned into good in the redemptive process in the souls of individuals.

In their carnal vagaries the phantasy of the aborigines molded a demon in human shape for every disease. The typhoid fever devil, for example, was pictured by the Sanguine as Mahakala, a being burdened with eighteen uncanny visages, representing the various stages of this dreadful contagion.

Before the discovery of iron, and not less than eight thousand years ago, the territory of what is now China, Korea and Japan was occupied by a brown race, either Malay or Malay-negroid in character. This is pointed out by tradition, by ethnology, anthropology and archaeology. The brown people bore the same relation to eastern Asia as did the Iberians and Lapps to prehistoric Europe. While of a low grade intellectually, they had mastered nearly all the primitive arts. They had domesticated the buffalo, dog, cat, monkey and the barnyard fowls. It may be questioned if they had tamed the horse or cow. They lived in huts, tilled the soil, and understood pottery. As a race they were split up into innumerable clans and tribes. They were perpetually warring among themselves, using as arms weapons made from wood and stone. They worshipped fetiches and devils, practiced polygamy and polyandry, offered human sacrifices to their idols, and were altogether pretty respectable savages.

CARL SEXTUS. (TO BE CONTINUED.)

WORK ENOUGH TO DO. We know not what awaits us, The future's hid from view; Of one thing we are certain: There's work enough to do. There's work that brings good tidings From spirit-realms to this; There's work that makes conditions For future joy and bliss. There are many all around us Who grope in error's night; We can dispel the darkness By bringing in the light. There's much to be accomplished By willing hands and brains; Bright is the worker's pathway With labor's happy gains. There's work enough for all men Who've willing hearts to work; And God will give glad welcome To all with work well done. STEPHEN H. BARNSDALE.

DR. ADAM SHEEHAN. Her Views of Materialization. I see there has been a discussion going on relative to materialization, and its value to our cause, some going so far as to say there is no such thing. To me materialization is a fact in nature as palpable as the earth itself, and I have never had a doubt of its truth. If independent slate-writing is a fact (a form of materialization) there is no valid reason why the spirit who has learned the law by which the message is made to appear upon the surface of the slate may not also make himself a visible presence under proper conditions, but to accept materialization as a fact does not imply a belief in the power claimed by any individual who comes along claiming to produce the phenomena, without the most thorough and painstaking investigation. We must learn to be more careful in our statements concerning the things we witness, and which we call spiritual manifestations as they necessarily belong to and influence the world for or against our cause.

Frauds and pretenders abound, and live by their nefarious practices, assisted too often by good, well-meaning Spiritualists, who are woefully ignorant of the means employed to deceive and defraud them. And not only are they robbed, but they assist the rascals to continue their practice in other fields by writing for publication a glowing account of the manifestations taking place in the presence of the wonderful Mr. and Mrs. Medium, and by and by, when the aforesaid wonder is exposed, the good Spiritualist who has rushed into print to indorse him or her does one of two things: He stubbornly refuses to believe that exposure anything but a plot to injure the medium, sends the abused individual money and letters full of comfort, or denies and renounces Spiritualism in toto, declaring the whole thing a fraud.

I believe our relief lies in education and generalization, and by this means we will finally remove every objectionable feature that confronts us to-day. The very fact that mediums have found a protection in the national organization, and may bring their grievances to that body, and if worthy receive attention and consideration from this great organization, who must know who it protects, will finally lead to such a rigid investigation that their report may be relied upon by spiritual societies and individual Spiritualists who keep abreast of the times and our movement.

Spiritualism is the grandest light of the age, and does not depend for its existence upon any one phase of phenomena or opinion of them, collectively gathered, as it often is, by attendances upon less than a dozen seances, and a brief acquaintance with one or two persons who claim mediumship. Spiritualism requires more of man than mere belief, based upon what he thinks he sees. We do not know all its meaning to man. We are children who bask in its sunlight, too often unthinking, happy and careless of its lessons.

To me it is solemnly grand, the anthems of all ages. The history of all races, the struggles of all souls in their upward striving, lie slumbering on her bosom. To teach her philosophy is a privilege; to give voice to her messages to mankind is to walk in the shadow of death and proclaim eternal life. "Who will enter this 'Book of Hours' will not be greatly disturbed when the trickerster meets exposure, since they know that exposure is inevitable. There are no secrets in nature if man demands truth, and sooner or later the Angel of Deliverance that sleeps in the stone will come forth revealed in all her purity, stripped of all the rags the unthinking have clothed her with. The hard knocks are all necessary to make the chips fly, and there are many who know that there is a spiritual Spiritualism that transcends any and all religious plans of salvation.

I wish to send greeting to my friends scattered throughout the country, and announce that I am open for lecture engagements for the coming season; also next season's camps. I have been confined very closely for the past year to my home and practice, carrying forward a project of my spirit guides and counselors. The work is done, I am happy to say, and I return to the lecture-field with great satisfaction to myself.

Address me at Elsinore Gate and Russell street, Eden Park, Cincinnati, Ohio.

DR. ADAM SHEEHAN.

LIGHT. Let there be light! The words were spoken long ago, But down the ages still they flow; The double meaning they convey Finds echo in our hearts to-day, For not alone to outward sight Was the command: "Let there be light," But to the inner senses fine God also meant for light to shine.

Let there be light! Light that shines from sea to sea—Light that shall make mankind more free From Superstition's galling chain—From Ignorance and vice and pain. Oh! let that light so clearly fall That it may help us, one and all, To see in each a brother man Not bound by any creed or clan. E. N. TUPPER.

The mother's heart is the child's schoolroom.—Beecher. Our possessions are wholly in our performances.—Simms. Calamity is a man's true touchstone.—Beaumont and Fletcher. There are follies as 'catching as contagious disorders.—Rochefoucauld. Striking manners are bad manners.—Robert Hall. Fortitude is the marshal of thought, the armor of the will, and the fort of reason.—Bacon. Into the composition of every happiness enters the thought of having deserved it.—Joubert. Wherever the tree of beneficence takes root, it sends forth branches beyond the sky.—Saadi.

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SATURDAY, AUGUST 10, 1906.

Human Sacrifices.

That book which incites to crime is not of God. He who is influenced to murder because of its teachings has been misled. The Satanic literature, with blood and thunder tales in the shape of dime novels, have done an irreparable injury to every reader. The love stories, presenting false ideals, never met with in practical life, corrupt wives and maidens to their own lasting injury, they ruin the boys and the homes in which they are read.

Many a time during the last few years accounts of murders and attempted murders have been published in these columns, crimes induced by pretended commands from God to Abraham, to sacrifice his son Isaac to satisfy his passion for blood. Freeman and wife, of the Pecos tragedy, of a few years ago, is the best known of them. A lovely daughter was fully butchered. There was no malice on the part of the parents. They were devotedly attached to their child; but God demanded blood. There was the Bible lesson they could not escape; so the only child in that devout Christian home was sacrificed on the altar of duty to the God which Freeman and wife worshiped.

The New York Herald of the 13th ult. records two recent cases in that city. Without entering into painful details, the tenants in adjoining tenements heard agonized shrieks from rooms occupied by Mrs. Della Kiley, 437 W. 17th street. The husband was away to his work. The door was broken down, and an entrance made by the frightened neighbors. The mother, 27 years of age, was striding up and down the room, brandishing a huge knife and reading passages from Genesis describing Abraham's adventure, while the terrified child, marked for slaughter, crouched, screaming, in a corner.

What if the mother was insane? It was the damnable teaching gleaned from that infernal record of barbarism which wrecked her mind and prepared her for the devilish deed which would have been a reality in a few minutes more. The priestly authors of that book, and those who insist on its infallibility and give it circulation, would have been held responsible at the bar of Eternal Justice, not the poor wretch who received the story as the inspiration of heaven.

The other case was Mrs. Rachel Moses, 29 Norfolk street, "crazed by religion," says the report. She was interrupted in her bloody sacrifice by the interference of the police.

Scarcely a month goes by without an attempt to imitate Abraham in his proposition to slaughter his son on Mount Moriah, by command of God, which narrative of authors of reading books for schools have copied with full details.

Condensed Thought.

Paul du Chailly, the African explorer of two decades ago, and more recently a traveler in "The Land of the Midnight Sun," terms of his own coinage, during an address at the Ladies' College, Rockford, Ill., a few evenings ago, condensed into an epigram the following quaint but beautiful sentence:

"It is nice to go up to the truth, and when you find it you are delighted. How many more books could be written with that postulate for a text."

His Consolation.

The Boston Transcript is responsible for the following:
"Said old man Gullington: 'There is a passage in Scripture, brethren, that impressed me powerfully. I've thought on it and thought on it, and I'm allus thinkin' on it. I disremember jest what it is, an' ez fer that matter, jest what it is; but you can't tell how much uva sallis it is to me on my journey through this vale uv tears.'"

Oh, the Mohammedans.

"Mohammedan depositors in the post-office savings banks are enriching the British government, as their religion forbids them to receive interest. They insist on taking out no more than they have put in.—News Item.

A Thinker for Thinkers to Think About.

It is very generally conceded that the Epistles of Paul are the oldest of the New Testament books, and that they were written in advance of any of the others. Orthodox critics contend the first of the Epistles was written about A. D. 52, and the latest of them near ten years after. There is strong internal evidence that Paul's adventures at Damascus, during which he alleged he made that wonderful escape from arrest by being let down by the wall through a window in a basket, occurred sixty-four years before our era, but as that is not important to the present discussion we pass it.

The first three of the canonical Gospels are claimed by the quoted authority to have been written between the years 61 and 65, and John so late as 96. Careful investigators clinging to orthodox fix later dates for all of these latter books, whilst other careful students show almost conclusively not one of them was in being but little if any before A. D. 173. Then there are still others who, after diligent search, are fully satisfied neither of the canonical Gospels were in existence much earlier than the beginning of the Reformation; that some of them, in fact, were brought forward to put down Luther's heresy; that pseudo-historical works, cited to sustain the antiquity of the Gospels, are either gross forgeries, else genuine books filled with interpolations.

Additional to the received Gospels there are nearly fifty others, known as apocryphal, or spurious. Many of these are of comparatively recent origin, though efforts have been made to prove them ancient.

The point to which attention is directed is this: As the Epistles of Paul, conceded to be the oldest of the New Testament books, contain every essential feature and doctrine appearing in the Gospels, is it not a fair presumption that the Gospels and the apocryphal books were attempts of later writers than Paul to build up the character of Jesus, and clothe him with supposed perfections, drawing largely on outside material relating to other so-called avatars to complete the character?

It does not matter when Paul wrote, whether sixty-four years before our era, sixty years after, or 1,500 years still later; did the Epistles precede the Gospels? If so, then were the Gospel writers, without regard to name, when or where written, trying to write the history of Paul's Christ, drawing upon his narrations for such apparent facts as are common to all of them; and upon their imaginations and outside sources for lesser incidents, such as were needed to round out the character Jesus, resulting in innumerable discrepancies, to which impartial and independent critics are constantly directing attention.

One point more: Paul, after his conversion at Damascus, did not return to Jerusalem, as it would have been supposed he would, but he went direct to Arabia, where he remained three years. Then he visited Jerusalem to see Peter, where he remained fifteen days in private, seeing no one, as he claims, but "James, the Lord's brother." Thence he visited Syria and Cilicia, returning again to Jerusalem after another absence of fourteen years, then laying bare them—not telling his readers who the "them" were—the Gospel he had preached to the Gentiles.—See Galatians, chapter 1, and the two first verses of chapter 2 for these facts.

Every statement drawn from Paul by the Gospel writers agrees in every essential particular. Those additional statements of which Paul makes no mention are the distinguishing features of the different writers. Critics have suggested for many years that there must have been an earlier Gospel on which the several writers had plucked drawn facts. Have we not in Paul's Epistles substantially that supposed earlier Gospel the learned have been so long in pursuit?

Another inquiry: If canonical and apocryphal writers drew their material facts in regard to Jesus from Paul, on whom did the good apostle draw for his information? Bear in mind, please, the Acts of the Apostles have not been universally accepted as genuine by Christian writers; on the contrary, it has been shown by Baur and other German critics to be a production of the second century, and was a sort of apology for Paul's doings. Setting this book aside, we have no account of Paul's miraculous conversion. Then, let us have Paul's own statement as to the source of his knowledge in regard to Jesus. Turn to Galatians 1:11,12, revised edition, and read:

"I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man, nor was I taught it, but it came to me through revelation of Jesus Christ."

The idea is the same in the authorized version and in the Catholic Bible. Paul did not rest his statement here, but he goes on to tell that he did not confer with flesh and blood; that he did not go up to Jerusalem to see the apostles; that he was unknown by face to the churches of Judea; and that they who were of repute imparted to him nothing; on the contrary, they who were reputed pillars sent him and Barnabas to the Gentiles—a splendid device, suggests another, to get this self-styled apostle out of the way.



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"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

Legitimate Questions.

If the hairs of the head are all numbered, and a sparrow cannot fall to the ground without your Heavenly Father's watchful care, how about that aching tooth which an immature tornado that recently struck Louisville, Ky., swooped out of the mouth of the city hall engineer? Was that a special interposition of Providence to relieve pain? Why in thunder did he carry away the engineer's hat and spoil his necktie? What had they done to excite Infinite wrath? Here is a brilliant opportunity for the versatile Talmage.

The Hydrocycle at Cassadaga.

We give above a photograph of the new water bicycle which President Gaston has in use at the Camp. It much resembles the ordinary bicycle in many points, having bicycle pedals, saddle and grips, and ball-bearings. It is steered by rudders shaped like the tail of a fish, attached to the two metal cylinders and connected with the handle-bar; the cylinders are divided into watertight compartments, and so cannot be sunk, and they are so proportioned and placed as to render an upset impossible. It is provided with a seat in front, and handles like those used on a wheelchair for the person who occupies the front seat. Its speed is high, being about twice that of a good rowboat, and it is about that of a first-class bicycle.

It was invented by Hon. L. V. Moulton, of Grand Rapids, Mich., an attorney by profession, practicing in the United States courts at Washington as an expert in the laws governing patents. He is well known to most of our readers, personally, as of veteran Spiritualist, wonderfully well informed in all that relates to its phenomena, for several years a lecturer at Cassadaga upon science and its relation to Spiritualism and social and political topics. Mr. Moulton has been shown by Baur and other German critics to be a production of the second century, and was a sort of apology for Paul's doings. Setting this book aside, we have no account of Paul's miraculous conversion. Then, let us have Paul's own statement as to the source of his knowledge in regard to Jesus. Turn to Galatians 1:11,12, revised edition, and read:

"I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man, nor was I taught it, but it came to me through revelation of Jesus Christ."

A Noble Man Passed On.

Charles S. Ehrhardt, who resided at 716 West Madison street, passed to spirit life on Friday of last week. He was prominent as a member of the Temple of the Magi, of this city. He was a most excellent man, and was beloved by all, who deeply regret his untimely departure. His body was cremated, in accordance with a wish he had often expressed.

You will find a box of Ayer's Pills an excellent traveling companion. For constipation, indigestion, sick headache and nausea, they are prompt, safe and efficacious. Taken in season, they may prevent serious illness and vexatious delay and disappointment.

Revery, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bounded as by a natural frontier.—Hugo.

The rain is playing its soft, pleasant tune fitfully on the skylight, and the shade of the fast-flying clouds across my book passes with delicate change.—Willis.

EXCELLENT FOOD FOR THOUGHT.

THOUGHT WORLD STUDY

Henry Wood's Recent Discussion of the Psychic Realm.

He Urges Mental Concentration on Lofty Ideals Every Day.

BELIEVES THAT IN THE END PHYSICAL ILLS WILL BE HEALED THUS—OBJECTIONS WHICH MIGHT BE RAISED AGAINST THE AUTHOR'S SYSTEM.

It is a curious fact, says the Chicago Chronicle, that the same period which has shown marvelous development along material lines has shown rapid advancement in psychical directions; that the age which produced Darwin, Huxley and Spencer has aroused interest in all the various forms of thought energy—idealism, spiritism, hypnotism, somnambulism, telepathy, and the like. Practical as the age is, many of the various forms of spiritual dynamics take a practical turn and we have the different kinds of mental therapeutics—Christian science, faith cure, metaphysical healing. Or this thought energy may take on a semi-religious, semi-philosophic form, and we have theosophy, religious mysticism, aspiration, concentration and recreative incarnation. The world is wide. There is ample room for all these experiments, and nature may be trusted for the survival of the fittest.

Among the more thoughtful and judicious writers on these abstruse subjects is Henry Wood. His recent work, "Studies in the Thought World, or, Practical Mind Art," is characterized by the same refined scholarship seen in his earlier works. There is, too, the same spirit of fairness and moderation, and whether one agrees or disagrees with the opinions expressed there is respect for the man and a certain recognition of the worth of his thought. Unlike many writers who incline to the deductive method and to dogmatic forms of expression, Mr. Wood is acquainted with the scientific tendencies of the day and appreciates their results. He has studied well the great process of evolution in the material world, and, with others, admits that Darwin and his co-laborers are entitled to the gratitude of the world for their achievements and elaborations; that only through such untiring efforts could the lower steps and processes of the grand upward trend have been demonstrated.

The criticism Mr. Wood passes upon the evolutionists is that they make life and mind the result of structural organism, and not the cause and controller of this organism; that man is the product, the consummation of matter, and not its formative power.

On the contrary, Mr. Wood holds that all evolution is evolution of spirit, not matter. The real progress is in the ascending quality and complexity of life, mind, soul. Matter of itself never progresses. It has no character of its own. The same matter appears, disappears, reappears in higher or lower shapes, as the case may be. Everything has a soul of its own, more or less advanced on the highway of individualism. The human ego taking matter shapes its own expression. Animal life or mind assumes its own form, and tree life, by its informing power, compels the matter that reveals it.

There is nothing particularly new in this idea. Various philosophers, from Plato down, have said the same thing, and Edmund Spencer is but one of the many poets who held that "Soul is form and doth the body make." Still the development of the thought, and that, too, in the light of modern science, and particularly the application of it to the art of healing, is comparatively new. As everything from the primal cell upward tends to man, then, according to our author, man is not only poetically, but scientifically, a microcosm. "In the profound depths of his being in orderly arrangement are seen sun, moon, fixed stars, comets, mountains and valleys, trees and flowers, quadrupeds and birds, with all variations and possibilities, terrestrial and celestial. Man is in the universe and the universe in him." All of which is but another version of Emerson's question:

Is it that my opulent soul
Was mingled from the generous whole;
Sea-valleys and the deep of skies
Furnished several supplies;
And the sands whereof I'm made
Drew me to them, self-betrayed?

The explanation of evil is in accordance with this sentiment. The memories and traces of brotherhood still linger with us, and friction comes because of lagging behind the normal onward trend. The great command is "forward," and failure to fall into line is responsible for all abnormality. It is clear, then, that "the man who loses his soul is the man who has not found it."

On all inferior planes progress comes from a pushing from behind, and is accompanied by friction, but when the plane of spiritual understanding is reached, man then learns the uses of ideals, which, like great magnets, draw him upward and onward; or, to use Goethe's expression, "Das ewig weibliche zieht uns hinan." The eternal climb through the ages has come from an inherent craving for something higher, better, nobler.

All progress is thought progress, and this becomes visible or manifest in progressive forms or embodiments. Denial of body, after the manner of the Christian Scientists, Mr. Wood holds erroneous, for body must be affirmed, not denied. The degree of perfection in embodiment is the degree of attainment reached by the life, mind and spirit which permeates it. Instead of denying matter and the reality of the physical organism, Mr. Wood declares the human body to be the highest visible expression of divine art and architecture, and that any seeming dishonor has been thrust upon it by perverted thought. The body is to minister to the soul. If it be ignored or imposed upon, then, instead of ministering to the soul, it demands for itself constant service and indulgence. The supremacy of soul is to be constantly recognized. This thought, firmly held, tends to mould and influence the body until the body, not only renders useful service to the soul, but becomes less and less sensitive to disorder.

DEFINITION OF LIFE.
Life is defined as that condition in which the real man, ego, or mind, rules and receives normal tribute from his sensuous organism. Health is the perfect co-operation of soul and body. Illness is imperfect co-operation, and death is the complete ascendancy of body over soul.

great improvement on his former self.

Professor Gates makes no application of this principle to healing, but everyone must acknowledge that it tends in this direction. Mr. Wood anticipates the question: In the event of acute and very serious illness, would you rely upon mental forces alone? His candid answer is: "Under present conditions, no. In desperate cases, where there has been no previous higher mental growth or development, a little time may be necessary." This is expedient, he maintains, not from any fault of the law, but from prevailing materialism, unintelligent criticism and unjust intolerance. "There is no incongruity in extreme cases in the employment of both material and mental aid until public opinion has become softened and educated." None the less the cure should be made as much as possible along mental lines. If the effort be constantly in this direction the results will be cumulative.

EFFECT OF LATENT THOUGHT.

As every mind is a center of thought, it follows that mental influences for good or ill are continually going out in all directions. Desultory, aimless thought is less efficient than that which is directed with purpose. Still latent thought has immense control. What the Germans call zeitgeist, or spirit of the times—the unconscious bent and striving of a people at a given time—"the sentiment that is in the air"—has an effect that is hardly realized until that sentiment has changed and the public is actuated by other motives equally unconscious. This latent thought is conservative, holds to the past, does not readily take to the new. Sentiment for ages has been in favor of healing through drugs, outward applications, specific remedies. This sentiment is not easily changed and doubtless will prevail for some time to come. On the other hand, conscious, rational thought reaches out to the new while holding fast to the good that is in the old. It is slow in making progress, for the latent thought of the multitude hinders its influence like a heavy weight. Yet it gains gradually, and in time becomes itself the latent, unconscious thought that sways the multitude.

The supremacy of mind, its power over matter, and especially the application of spiritual force to the healing of physical ills, is so new an idea that its effects cannot have the force it must have when concerted opinion is in its favor. Meanwhile, notwithstanding the emphasis given at the present time to physical science, there is a decided increase in public sentiment toward the new thought, which must have weight sooner or later.

In fact Mr. Wood is sanguine enough to believe that early in the twentieth century there will be truly scientific prescription based on the law of chemical combinations in mind instead of matter, and he considers it a hopeful sign of the time that physics is becoming so refined and immaterial that it seems likely soon to dissolve in metaphysics.

PSYCHOLOGY OF CRIME.

The author has a chapter on "The Psychology of Crime." He complains that when a criminal offense occurs the usual concern is only with the event, its details and the adequate punishment of the offender. He thinks deeper research should be made and the real causes of the crime should be studied and known. Although recognizing a general upward trend of humanity, he sees there are forces at work that tend directly to generate crime and disorder. Love of luxury, the desire for sensuous gratification, is a significant factor in destroying character and obscuring high ideals. The mass of sensational and morbid reading matter with which the public is flooded, creates mental conditions of a depraved kind that seek expression in outward forms and deeds. What men mentally dwell upon they become or grow like. "As a man thinketh so he is." The undisciplined thinking faculty has a spongelike power of absorbing the medium which surrounds it. If the medium be good it becomes good, if it be bad it becomes bad. Even when a person detests crime he cannot immerse his thoughts in it without feeling its effects.

The scientific way, then, to destroy evil, according to Mr. Wood, is not to hold up and analyze it in order to make it odious, but rather to put it out of consciousness. To the degree that one does not see it, to him it becomes nonexistent, because there is nothing to arouse its vibrations within. This does not mean that intelligent, high-minded people are to close their eyes complacently on existing crime, but that the cure must come from within, not from without. The criminal and those disposed to crime must be surrounded by that which will tend to create worthy ideas and ideals. "Reform will come only so fast as the necessity for more ideal mental pictures is appreciated."

The human consciousness is like an endless corridor in a picture gallery, each visitor executing and hanging his own works of art. His preference is determined by the character of those before which he lingers. "All of which is in accord with the latest views of those best informed as to the methods to be used in dealing with the criminal classes."

Mr. Wood thinks his philosophy of life is in perfect harmony with the Bible and with the purest ideals of all religions; that the spiritual healing of to-day is the same in kind, though different in degree, to that of Christ and the primitive church. "As outward and practical attestation, it ought never to have dropped out of the church." Referring to the divine commission to preach the gospel and heal the sick, he naturally asks: "By

what authority is one declared binding through the ages and the other ignored?"

Filippant criticism of a book characterized by the sincerity and earnestness of the one before us would be entirely out of place. At this point of the world's progress it would be thoroughly unscientific to attempt to mark the limitations of spirit or deny its potency over matter. Yet, without questioning the general value of the work, a word may be said on a single point to which exceptions may justly be taken.

The mental concentration which the author urges undoubtedly has its advantages—in fact, is greatly needed in these days of hurry and distraction. But this exercise should be done sanely and sensibly or great harm may follow. To concentrate the thought for any length of time on abstractions or negatives may lead to pernicious results in two ways. The mind may feed upon itself to the extent of destroying itself, or it may luxuriate in ideals and care nothing for practical realization. One needs a firm grasp on the concrete world or lofty ideals may lead to nothing but idle sentiment. CAROLINE K. SHERMAN.

To the Editor:—Religion is a subject much larger than the popular conception of it. Property is an abstraction everything that pertains to the higher needs of man. Its central idea should be development in everything good. It does not consist of restrictions, but seeks to unfold and to enlarge individual power. It deals with man as man—not altogether good, not altogether bad, but as having a moral faculty susceptible of improvement. The end is not to curtail but to enlarge human privileges, and in thinking and doing each must have ample opportunity, limited only by a just sense of the good and the true. Here is the duty and opportunity of the church—making itself a great institution for the help of men. It is divine in proportion to the fulfillment of its mission, and no further. If it fails to recognize the intrinsic worth of man, it is neither human nor divine.

A large experience and observation have confirmed an opinion long cherished that the future of our race must be a much larger institution than is the church of to-day. Man's conception of the physical universe has been vastly enlarged by the important discoveries of modern times. He finds himself in a universe of vast proportions. He is no longer an insignificant creature, envied by a little, but a being related to all existence and all things. Human thinking is enlarged, human wants have grown and man needs the best possible helps in these growing conditions. Naturally man looks to the church for his ideals and inspirations. That the church fails to meet the wants of a large proportion of the human race is a discredit to the church rather than to the people. Having spent many years in the ministry of an orthodox church, trying to make the church helpful to men, a larger thought has gradually taken possession of me.

Living in the northwestern section of the city, I have, by careful observation, learned that a large proportion of the people do not attend church. The question is, why? Is the fault with the people or with the churches? In earnestly studying the question, I have attended most of the different churches, and the conviction forces itself upon me that there is needed a broader institution than anything now in existence, having an institution progressive, tolerant and humane, not aiming to make man a member of a sect nor to bring him within the limits of any denominational fold, but to unite men and women as such in helpful service. With no test of creed, people who are interested in the welfare of society, of the world, of the platform broad enough to embrace all who revere the good. If the means can be provided to pay the rent and other expenses of maintaining a plain hall in which services can be held on Sunday or at other times, I believe a large number of people would gladly co-operate in an enterprise of this sort. The idea would be to have sermons, lectures and other instructive entertainments upon a broad and liberal basis, possibly also establishing a Sunday-school upon broader lines than is any now held in this vicinity. This, with me, is not a theoretical project—experience has shown the feasibility of such a plan.

Dr. Thomas of the People's Church, heartily endorses the movement, and promises cordial co-operation. In addition to the ordinary services, I have the promise of occasional sermons or lectures on Sunday evenings by some of the most talented men in the city. If, for the present, a hall or vacant store could be rented in the vicinity of Forestwood Park, say on or near North Avenue, I believe much good might be done. The expense would be small, as I would gladly give such services as I could render, and I have the promise of help from men who are interested.

If Chicago people would become interested in a movement of this kind, and communicate with me, there is little doubt that something can be done. The intention is not to interfere with any of the churches, but to work on broader lines. Christian or non-Christian, believer or unbeliever, would be equally welcome. The religion of the moment would be to make men broader, not narrower, and to utilize all the elements of strength available. J. S. PAULL.

No. 682 Thomas St., Chicago, Ill.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

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"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest history of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

FOR A BROAD CHURCH.

Some Excellent Suggestions

To the Editor:—Religion is a subject much larger than the popular conception of it. Property is an abstraction everything that pertains to the higher needs of man. Its central idea should be development in everything good. It does not consist of restrictions, but seeks to unfold and to enlarge individual power. It deals with man as man—not altogether good, not altogether bad, but as having a moral faculty susceptible of improvement. The end is not to curtail but to enlarge human privileges, and in thinking and doing each must have ample opportunity, limited only by a just sense of the good and the true. Here is the duty and opportunity of the church—making itself a great institution for the help of men. It is divine in proportion to the fulfillment of its mission, and no further. If it fails to recognize the intrinsic worth of man, it is neither human nor divine.

A large experience and observation have confirmed an opinion long cherished that the future of our race must be a much larger institution than is the church of to-day. Man's conception of the physical universe has been vastly enlarged by the important discoveries of modern times. He finds himself in a universe of vast proportions. He is no longer an insignificant creature, envied by a little, but a being related to all existence and all things. Human thinking is enlarged, human wants have grown and man needs the best possible helps in these growing conditions. Naturally man looks to the church for his ideals and inspirations. That the church fails to meet the wants of a large proportion of the human race is a discredit to the church rather than to the people. Having spent many years in the ministry of an orthodox church, trying to make the church helpful to men, a larger thought has gradually taken possession of me.

Living in the northwestern section of the city, I have, by careful observation, learned that a large proportion of the people do not attend church. The question is, why? Is the fault with the people or with the churches? In earnestly studying the question, I have attended most of the different churches, and the conviction forces itself upon me that there is needed a broader institution than anything now in existence, having an institution progressive, tolerant and humane, not aiming to make man a member of a sect nor to bring him within the limits of any denominational fold, but to unite men and women as such in helpful service. With no test of creed, people who are interested in the welfare of society, of the world, of the platform broad enough to embrace all who revere the good. If the means can be provided to pay the rent and other expenses of maintaining a plain hall in which services can be held on Sunday or at other times, I believe a large number of people would gladly co-operate in an enterprise of this sort. The idea would be to have sermons, lectures and other instructive entertainments upon a broad and liberal basis, possibly also establishing a Sunday-school upon broader lines than is any now held in this vicinity. This, with me, is not a theoretical project—experience has shown the feasibility of such a plan.

Dr. Thomas of the People's Church, heartily endorses the movement, and promises cordial co-operation. In addition to the ordinary services, I have the promise of occasional sermons or lectures on Sunday evenings by some of the most talented men in the city. If, for the present, a hall or vacant store could be rented in the vicinity of Forestwood Park, say on or near North Avenue, I believe much good might be done. The expense would be small, as I would gladly give such services as I could render, and I have the promise of help from men who are interested.

If Chicago people would become interested in a movement of this kind, and communicate with me, there is little doubt that something can be done. The intention is not to interfere with any of the churches, but to work on broader lines. Christian or non-Christian, believer or unbeliever, would be equally welcome. The religion of the moment would be to make men broader, not narrower, and to utilize all the elements of strength available. J. S. PAULL.

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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speaker, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday to get Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Madame Bourgeois, the brilliant pianist, of Chicago, is now at the Cassadaga Camp to remain the entire season.

Mrs. Isa Wilson Kayner is at Clinton Camp, where many will be glad to greet her and enjoy her mediumistic work.

J. H. McMillen writes from Portland, Me., that he has been asked to give a series of lectures on Spiritualism, and that the cause of Spiritualism is spreading over this Northwest coast. Orthodox sneers and falsehood cannot down it—it has come to stay.

Dr. Lucy Barnicot has removed to Boston, Mass., and can be addressed for engagements at 175 Tremont street, Boston, Mass.

Mrs. M. T. Longley gave an address, August 10, at Redwood Camp, Cal. Redwood Camp. An address was delivered by J. S. Loveland.

W. J. Colville lectured at Redondo Camp, August 10 and 14.

W. C. Bowman gave an address at Redondo Camp, August 12 and 14.

August 15, at Redondo Camp, addresses were made by Mrs. E. Sloper and J. J. Morse.

Dr. J. C. Batorf lectured at Grand Lodge Camp, Mich., August 9.

Dr. P. T. Johnson lectured August 11, 13 and 14, at Grand Lodge Camp.

Hon. L. V. Moulton lectured August 12, at Grand Lodge, on "National Association."

Lyman C. Howe lectured August 15, at Grand Lodge Camp.

Mrs. Cora L. V. Richmond lectured August 9, 11 and 12, at Vicksburg Camp, Mich.

E. W. Sprague lectured at Vicksburg Camp, August 14 and 15.

At Lake Pleasant Camp, Mass., August 9, Col. Robert G. Ingersoll lectured on "Some Reasons Why."

August 10, Mrs. T. U. Reynolds lectured at Lake Pleasant Camp, Mass.

Dr. C. W. Hadden lectured at Lake Pleasant Camp, August 10, 11, 12 and 13.

Edgar W. Emerson lectured at Lake Pleasant Camp, August 11 and 15.

Mrs. Frances Holmes lectured August 12 at Lake Pleasant Camp, Mass.

Mrs. Clara F. Conant lectured at Lake Pleasant Camp, Mass., August 13 and 14.

Anna L. Robinson lectured at Haslett Park Camp, Mich., August 9, 11, 12 and 13.

Marion Carpenter lectured August 9, at Haslett Park Camp.

Rev. James De Buchanan, M. D., Ph. D., of Kansas City, lectured August 14 and 15 at Haslett Park Camp, Mich.

At Sunapee Lake Camp, N. H., August 9, Edgar W. Emerson was speaker.

Mrs. R. S. Little lectured at Sunapee Lake, N. H., August 9, 11, 12 and 13.

Mrs. E. I. Webster lectured August 15, at Sunapee Lake, N. H.

Moses Hull gave his farewell discourse at Lake Brady Camp, Ohio, Sunday, August 9.

G. W. Kates and Mrs. Kates occupied the rostrum at Lake Brady, assisted by Prof. Joseph Singer and Walfrid Singer, August 11 to 15.

August 9 and 11, Mrs. Carrie E. S. Twing lectured at Onset, Mass.

Theodore F. Price, well advertised in consequence of his article in Philadelphia, lectured at Onset, Mass., August 9, 12 and 13.

August 15, there was a Veterans' Spiritualist Union at Onset Camp.

Mrs. Juliette Yeaw lectured August 9, 13 and 15 at Temple Heights Camp, Maine.

F. A. Wiggins lectured at Temple Heights Camp, August 9, 14 and 15.

Oscar Edgerly lectured at Temple Heights Camp, August 10 and 15.

The annual meeting at Temple Heights, Me., took place August 13.

A. E. Tisdale lectured at Verona Park, Maine, August 9, 11 and 13. A memorial service was held on the afternoon of August 9.

August 12, at Verona Park, Me., was devoted to Temperance, led by Mrs. Plishon, of Augusta, with an address in the evening by Mrs. M. C. Smith.

August 9, 13, 14, J. Clegg Wright lectured at Cassadaga.

Rev. W. W. Hicks lectured at Cassadaga August 9.

Prof. W. M. Lockwood lectured August 11, 12 and 15 at Cassadaga.

Jennie B. H. Jackson lectured at Cassadaga, August 15.

J. Frank Baxter lectured and gave tests, August 12, 13, 14 at Clinton Camp, Iowa.

Idea P. A. Whitlock lectured August 9, at Lake George Camp, N. Y.

Julia Steelman Mitchell lectured August 9, at Devil's Lake Camp, Mich.

Will C. Hodges, inspirational speaker, who for the past five years has been secretary of the Mississippi Valley Association, will sever his connection with Clinton Camp at the close of the present season and will devote his entire time to the lecture field. He is open for engagement to lecture for the coming season of 1897, and for societies and places where there is no society, commencing September 20 and will make reasonable terms with any party desiring his services. Is engaged for the month of November at St. Louis, Mo. Address him at 40 Loomis St., Chicago, Ill.

Dr. H. C. Andrews writes: "I addressed a large audience at Chesterfield Camp August 5, and shall lecture and give tests at Jonesboro, Indiana, August 16. I expect to be at Montpelier August 23. I will answer calls to lecture anywhere in Indiana, on reasonable terms. The mediums are doing grand noble work in converting many to our harmonious philosophy, and Chesterfield camp is proving to be a grand success in every way. Address me at Jonesboro, Ind.

J. W. Dennis writes that: Woman's Day was very appropriately celebrated at the new camp at Freeville, N. Y., by Mrs. Augusta Armstrong, of Buffalo, Mrs. Armstrong is an adept at these lectures as she brings in music, recitations and pleases her audiences. She delivered a fine address upon the above occasion and is a fine lecturer upon the subject of women's enfranchisement.

Geo. W. Walron, inspirational and trance speaker from England and Canada, is now at Denver, Col., en route to the Pacific Coast. He proposes after filling engagements in the Western States, to take a professional tour through Canada. He is at present recruiting health and strength at Denver, Colo., letters on business may be addressed to him there until further notice. Societies in Colorado or States west requiring his services should write to him. He is open for mission and revival work. Address him at the Granite Building, 1225 Fifteenth street, Room 15.

Mrs. M. Bates writes from Joliet, Ill.: "A few weeks ago, Mrs. Lee Norie Claman, of Chicago, came in our midst. A meeting was held at the home of Mr. Pettis. A good crowd was gathered there; a fine lecture was given by her cousin, Brother John, and at the close of many beautiful messages from loved ones, every one of which was recognized. Such an interest was awakened that it was decided at once she must come back the following week, which she did, and we have had meetings once a week ever since. The hour of July the Methodist church was thrown open for us to go in and hold two services that day which we did, with great success. It was startling to the skeptic to hear the messages given, names and dates in full. At this time we decided as our crowd had increased, to hold a service at a place of worship, and we have leased the old Masonic hall for a year, where we will hold our meetings, hoping by that time to own a temple of our own. Last Friday night we held our first meeting in our new quarters, and were greeted with between seventy-five and one hundred persons, and a very fine service. We will very soon have our State charter, and will be numbered as one of the active societies of the present age to spread the light of immortal life."

C. H. Mathews writes: "Mrs. Elsie Reynolds, materializing medium, of California, gave two materializing sances at the residence of Mr. S. Farig, in Dover, Ohio, July 25 and 26, which proved very satisfactory to about twenty-five persons, including the writer, who met his three children now in spirit-land and thirty or forty strangers."

The First Religio-Philosophical Society, of Fayette county, Iowa, will hold its annual meeting and picnic Saturday and Sunday, August 29 and 30. All are cordially invited. The meeting will be held in the hall of the Robinsons, two miles west of Lima, Iowa. Mrs. Lowell, of Anoka, Minn., will address us Saturday, p. m., and Sunday at 10:30 a. m. and 2 p. m.

Mrs. Frances Koehler, of Chicago, is spending the summer at Lily Dale. She can be found at her cottage next to Library Hall, and will take subscriptions for THE PROGRESSIVE THINKER.

P. J. Barrington, M. D., writes from Strawberry Point, Iowa: "We would like to see the readers of our favorite paper, THE PROGRESSIVE THINKER, that we have been here several weeks in Strawberry Point, Iowa, working for and with this most excellent people, lecturing on alternate Sundays, with the Universalist minister, holding services in a church building owned jointly by the two societies. A. Treadwell and family, and E. L. Gager and wife, the leading workers here, residing at the head of the lake, are of the highest caliber, and people of standing. Mrs. Gager is developing mediumship of a high order, and holds circles in her own commodious residence, to which people from the country drive in a distance of 10 or 12 miles to attend. We find our leading papers in many homes, and only the extreme stringency of the times hinders the issue in a long list of subscribers to THE PROGRESSIVE THINKER now. Wife and myself are open to calls to work for, or organize societies within 100 miles of here, working together or single, on favorable terms. Address us at this place."

Adelle writes from Cassadaga Camp: "Much interest is being manifested at this camp. The meetings in point of numbers increase daily. The hotels are filling up, and it begins to look like olden times. There are not as many professed mediums here as usual, so the genuine mediums are doing a good work, and are kept busy. Mr. F. Corden White has given up platform work, and will devote his time in the future to private work. Those having had sittings this season say they are most excellent. At the close of the camp he will go to Lake Pleasant Camp for a week; after which he will locate in Chicago, where we bespeak for him a busy future."

Dr. R. Greer, who, a month ago, went on a vacation, has returned, and will be found at the old stand, 127 Laclede street. While the doctor was gone he took in the Gulf of Mexico, bordering the coast line of Mississippi. He stopped most of the time at that enterprising town, Biloxi, and he is now at the new resort of Ocean Springs, and many who have homes on the Gulf coast, he says, especially about Biloxi, declare it a paradise of contentment to eat, and but little to do. The destiny of the Gulf coast line of Mexico, with its mighty waters and verdant banks, the doctor says, is yet unexplored, but is a promise of golden. No other coast, he says, can surpass it in its multitude of oyster-beds and ocean of frolicking fishes; or in its unlimited variety of the loveliest semi-tropical plants, fruits and flowers, and, above all, none, he says, can surpass it in its coolest sunshine, because of the regular blowing of trade winds, or of gulf breezes, which temper the atmosphere. The doctor predicts that the Gulf coast line shall soon become the mecca of the future."

Allen Franklin Brown will start for Texas Camp about August 15, and anyone wishing a lecture on the way may arrange by corresponding with him. Address him at 703 Manhattan Block, St. Paul, Minn.

A subscriber writes: "Allow me a little space in your valuable paper, calling attention to the spiritualistic work of Mrs. P. A. Robinson, located at 1352 West Lake street. Her prophecies are accurate and convincing. Not long since a lady called with her child. The medium said: 'The child will suddenly pass away in a few days.' In about ten days the child died with cholera-infantum. She then wrote me a long letter. That followed. Her descriptions of spirit friends and transferring of messages are fine."

Mrs. R. Wadsworth writes from Minneapolis, Minn.: "The article in THE PROGRESSIVE THINKER, copied from Sunday Times, Minneapolis, has brought me letters of inquiry in reference to the Order, from east, west, north and south, so you will see your paper reaches far and near. Glad it is so widely known."

Mr. and Mrs. Kinkead go to Watskwa, Ill., Aug. 10, to hold a trumpet and materializing sance for the society of that place.

Mr. J. C. F. Grumble will form two classes, one for psychometry and one for clairvoyance, while at Clinton, Iowa, under official engagement. He delivers five lectures there during his engagement. The mediums are doing grand noble work in converting many to our harmonious philosophy, and Chesterfield camp is proving to be a grand success in every way. Address me at Jonesboro, Ind.

J. W. Dennis writes that: Woman's Day was very appropriately celebrated at the new camp at Freeville, N. Y., by Mrs. Augusta Armstrong, of Buffalo, Mrs. Armstrong is an adept at these lectures as she brings in music, recitations and pleases her audiences. She delivered a fine address upon the above occasion and is a fine lecturer upon the subject of women's enfranchisement.

can be addressed at Vicksburg, Mich., campgrounds, where he will serve as chairman until Aug. 30. His permanent address is 416 Newland avenue, Jamestown, N. Y.

Etta Sepple, writes from Ottawa, Kansas: "At the Ottawa Convention of the Kansas Spiritualists, held August 21-26, there will be a two days' discussion between a Spiritualist and a Materialist. 1st. Man has a spirit which survives the death of the body. Hull affirms; Conway denies. 2. There is no spirit; all is matter. Conway affirms; Hull denies. As our association is supposed to be materialistic, I hope there will be a large attendance of Spiritualists, as it will aid their speaker."

Mrs. Dr. Magon was in the city last Monday. She and her husband are located at present in Milwaukee, Wis. They are efficient workers in the cause of reform.

Lake Brady Camp.

TO THE EDITOR:—Kindly allow me space to reply to a paragraph which concludes the notice of this camp in your issue of July 26.

I was never a Franciscan monk. I was once a Trappist novice and upon my experience in that order I occasionally lecture. Having never taken vows of celibacy, I had none to recant. The service spoken of as given for my benefit was a lecture given by my own guides through me as their instrument. This was preceded by a poem and at its close tests were given by Miss Maggle Gaul. I am a spiritual worker on the rostrum of five years standing, and an ordained minister of the gospel of Spiritualism. Though I am not wealthy, I do not quite consider myself in indigent circumstances. At any rate, I have never yet asked aid of the charitable inclined Spiritualists or others by way of alms. I have lectured at this camp three times during this season and hope to do so on future occasions. Those who have attended my lectures have paid an admission fee, which I have received. "That is all."

I have for some years been a frequent contributor to the Spiritualist press, and articles from my pen have found place in your columns.

Your correspondent not having been present at the lecture alluded to, was doubtless misinformed as to its character.

E. J. BOWELL.

Passed to Spirit-Life.

Passed to the higher life from his home in Grand Lodge, Mich., Mr. Burns, aged 71 years. He had been a resident here forty-two years. A few weeks before going, he said he would manifest as soon as possible, and he did so at the funeral, so plainly that some recognized the truth of the promise. He leaves a wife, five children and a mother, who is past 90. Mr. Burns was a firm believer in the truths of Spiritualism. He was waiting and ready to go. The messenger came suddenly, he having no warning. He got up in the morning, as usual, to the church a moment, then lay down and went to the other side. Services were conducted by Mrs. J. H. Dunham, of Ionia, Mich.

Frances M. Beck passed to spirit-life on the 18th of July, at Delphi, Ind. She was a firm believer in Spiritualism, and died in that faith.

FRANCES BECK KNIGHT.

Passed to spirit-life from 43 Brian Place, Chicago, Illinois, at the age of 77 years, Mrs. Dr. C. Butt, who had lived all the creeds of Christendom and lived the past ten years in the knowledge of the truth of Modern Spiritualism. She did all the good she could during life and has gone to her great reward, as her works will follow her.

The Arena for August.

"Mahayana Buddhism in Japan," is the title of a most interesting paper in the August Arena, by Mrs. Annie Elizabeth Cheney, who has for years been a close student of the Flowery Land and the customs, manners and religions of her people. The impetus given to the study of Oriental religions by the Parliament of Religions at the World's Fair has brought about a most serious investigation along these lines and has dispelled many of the absurd ideas in regard to Eastern religions which have so long gained currency amongst all Western people. Mrs. Cheney gives a definition of Nirvana which will be new to many readers, and her thoughtful and sympathetic analysis of Mahayana Buddhism will form a valuable contribution to the literature dealing with Oriental religion. The Arena is most excellent, and should be read by every liberal family. Terms \$3 per year. Address Arena Publishing Co., Boston, Mass.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquery, reveals the degrading, impure influences and results of the confession of sins to a priest. It is the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

"Mediumship and Its Development, and How to Masterize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and will form a valuable book. Price, 50 cents; paper, 25 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais Brooks. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"Poems of Progress." By Lizzie Doten. In this volume, the peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. For sale at this office.

"The Great Roman Anasconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

MAPLE DELL CAMP.

Hon. A. B. French Again on the Rostrum.

Throughout July the weather was decidedly against successful camp-work. With the first of August came better weather, however, and with that a larger attendance.

The first Sunday of August has been observed here for thirty-six years as anniversary Sunday, and the attendance last Sunday was the largest for the present season. In the morning the early history of the movement in Ohio was related by Chairman M. C. Danforth; Thomas A. Black, of Cleveland; Mrs. L. M. Brown, of Charlestown, and Dr. D. M. King, whose home is here.

Letters of fraternal greeting were read from associated societies at Millersport and Van Wert, Ohio, and Hon. A. B. French delivered a memorial address full of touching tributes to the memory of pioneer workers who have advanced to higher spheres. The vernal Dr. E. P. Brainerd, of Ravenna, and Dr. M. Fuller, the magnetic healer, of Chardon, also occupied seats upon the platform, as did Mrs. G. Cooper, of Akron.

A pleasing opening for the afternoon programme proper was the presentation to Dr. D. M. King, of a handsome ebony cane, with beautifully hand-chased gold head. Dr. King has been a pioneer worker in Spiritualism for over forty years, and in the presentation speech by Dr. B. Gould, the speaker paid a very high tribute to this illustrious worker. Dr. King has organized seven different Spiritualist camps, and his greatest success in this line of work has been at Maple Dell Park. Mr. Gould declared the support of the staff to be indicative of the support which the workers here owe to the Society of Spiritualists, for which he has labored so unselfishly, and that the purity of the gold was typical of the purity of his life and character. The presentation was a complete surprise, and the response was very feeling and impressive.

Hon. A. B. French delivered the address of the day in his usual masterly manner. Particular credit is due to Master Shirley French, of Garrettsville (a brother to the distinguished orator), for the excellent and artistic manner in which he rendered a vocal solo. A class of little girls also gave a musical number, under the direction of Madame H. C. Gould, and the day closed to good advantage by the benefits they have received from Miss Cole's instructions in the Delasarte system of physical culture.

In the evening Mrs. N. S. Baade, of Detroit, lectured to an appreciative audience. She is a very pleasing speaker, and her guides are certainly of a high order. Her engagement should have expired to-day, and the announcement that the management have arranged with her to remain with us until next Sunday has been hailed with jubilation by all on the camp.

The Verne Lee Comedy Company have given good satisfaction in their dramatic work, and have completed their engagement. On each of the remaining evenings of the season, the comedians will perform, and the dramatic performances will be under the personal direction of Miss Clair Tuttle, assisted by Mrs. Agnes Tuttle, better known, perhaps, as patrons of the drama as Agnes Crampton.

There is perhaps no more popular name at Maple Dell Park than that of Clair Tuttle. Her past labors for the Association have been very successful from a financial as well as an artistic standpoint.

Thomas A. Black and Mr. and Mrs. Thomas A. Barker, of Cleveland, have been among the recent visitors, also Mr. and Mrs. Cooper, of Rainbow Cottage at Lake Brady, Mr. and Mrs. J. D. Mendenhall, of Maumee, Ill., are spending the season with us, and the latest arrivals from a distance have been W. P. Hazen and wife, from Tampa, Fla.

Hon. U. L. Marvin and son, F. H. Marvin, of Akron, have been with us for several days, much to the delight of all who have had the pleasure of their acquaintance. Mr. Marvin is not only one of the most distinguished members of the bar of this State, and now sitting upon the Circuit Court Bench, but is an exceptionally gifted conversationalist, and his fund of jokes and witty stories seems to be inexhaustible. Although a consistent Episcopalian, he has the good fortune to be a brother-in-law of our President, and he is probably indebted to which fact we are probably indebted for his presence with us.

A special committee has been appointed to direct the compilation of an accurate history of the early manifestations of spirit power on the Western Reserve, and it is hoped that the same will be published in pamphlet form by the time of the next annual meeting, and will certainly make interesting reading.

It was announced last week that a large delegation from Lake Brady would positively visit us on Monday of this week, and everybody on the grounds had speeches of fraternal greeting, sentiments of co-operation for the cause of truth, and ready to do so. The delegation had been arranged, but much to our disappointment the visitors failed to make connections, and we certainly hope that the next time they will reach our shady dell without such disappointment.

Mantua Station, O. SELIM.

New Era Camp, Oregon.

The Spiritualists of Oregon, have just closed their first season of camp-meetings, and have held the New Era camp-ground, commencing June 20, and closing July 12. The most noted talent was procured. Dr. M. F. Ravlin, of California, was with us the entire camp, and is a good worker for the cause.

Bishop A. Beale, the inspirational speaker and singer, remained with us a week.

Mrs. Georgia Cooley, the noted medium, was also present the entire camp, and her presence was enjoyed by all.

Other interesting speakers were also present. An admission fee of ten cents a day or twenty-five cents a season was charged, which was very satisfactory to all, and all recognized the fact that more was gained than by taking up collections as has formerly been done. The cottages were filled and a larger number of tents were on the ground than for several years previous.

Many old and new faces were seen and a hearty handshake was ready for all. All parted with the desire that we should clasp hands again at the camp of 1897.

The following officers were elected for the ensuing year: President, O. V. Quint, Barlow; vice-president, F. Fuller, McMillen; secretary, W. E. Jones, Portland; corresponding secretary, Mrs. L. I. Irwin, Portland.

Our society realizes the fact that a support for our mediums is needed and this year joined the National Spiritualists' Association.

The board will make special efforts to secure a large attendance for next year, and we hope all interested Spiritualists will lend a helping hand to make the meeting as successful as possible. The camp will open about the last of June or first of July. For further information apply to W. E. Jones, Mrs. L. I. Irwin, Cor. Sec'y.

IMPORTANT NOTICE.

The Fourth Annual Convention Of the National Spiritualists' Association Of the United States of America and Canada

WILL BE HELD AT MASONIC TEMPLE, WASHINGTON, D. C.

The Fourth Annual Convention of the National Spiritualists' Association will be held in Washington, D. C., October 20, 21 and 22, at Masonic Temple.

This convention will be attended by many of the most able speakers and mediums in this country, and questions of great importance to all Spiritualists will be considered. Railroad rates on the certificate plan will be secured for those who desire to attend.

The officers of the National Association have endeavored to emphasize the objects of this association of Spiritualists for business and religious purposes.

They have no personal axe to grind or political ambitions to further. Their only desire has been and is to sustain organization as simple as possible in form, for the protection and promulgation of Spiritualism. They have not endeavored, in the responsible positions they have occupied, to work as servants of the people, with no desire to dictate to those who placed them in their respective positions, or to the Spiritualists of the country.

Organization already has proved itself a mighty power for good and we earnestly request that such chartered societies as can make arrangements to be represented in the next convention, select able and competent delegates as soon as possible.

The National Association has nearly doubled its membership in the past two years. Its officers have protested against wholesale ordination and have labored assiduously to prevent this form of endorsement of persons not qualified by gifts or character, to publicly represent the truths of Spiritualism.

The Association has founded a library located in a few minutes walk from the National Capitol Building in Washington, D. C.; a library which is constantly visited by eminent people of all denominations, from all sections of the country. This library now contains about five hundred volumes of the choicest productions of the ablest Spiritualist authors. As far as possible it has collected the publications on the subject of Spiritualism from the earliest days of its history down to the present time.

It has succeeded also in collecting many valuable souvenirs of the early days of the cause in this country.

It has also repeatedly said to legislators and politicians that as the National Association represents thousands of voters, they must not enact legislation that shall in any way disgrace this land of the free and home of the brave.

The liberal, fair, and progressive position taken by the officers of this institution on the subjects of "God in the constitution," extreme Sunday legislation, and the right of women to the same, has met with the almost unanimous endorsement of our people and the endorsement of hundreds of Christian citizens of all denominations. These have come to their aid and are assisting in the defense of the constitutional rights of the people. In Washington, D. C., Free Thinkers, Materialists, Jews, Unitarians, Adventists, and Free Will Baptists have been united in this patriotic work.

Much has been accomplished in regard to securing rates, known as "clergyman's rates," for our speakers and mediums, especially in the West, and while not endorsing particularly the discrimination as a privileged class, yet while the present system is in operation, the officers of this institution will continue to labor to secure similar rates for all who are entitled to the same, or will assist at the proper time in abolishing the granting of these rates to clergymen or any class whatever. Railroad managers, however, at the present time, have the desire to be just, and not to discriminate against any of our people because they are Spiritualists.

Thousands of pages of literature have been distributed during the past season, and the supply has not been equal to the demand. Our worthy and talented president has accomplished a great deal of good work in proclaiming the findings of great joy in many places where for years no presentations of the truths of our progressive religion have been made. The great mass-meetings held in several cities have been a great success, the full result of which cannot at present be estimated.

Through the columns of the papers, both spiritual and secular, fortune-telling, charm-selling and other fraudulent practices have been denounced as a disgrace to Modern Spiritualism, and all mediums who have indulged in such doings have been urged to abandon these practices and all Spiritualists have been requested to assist, counsel, and aid them to present only genuine spiritual phenomena, and thus win the confidence and respect not only of the Spiritualists, but of the public generally. Through the influence of the N. S. A. Spiritualism is gaining for itself a good name which is to be sought for more than great riches.

As far as its means would allow, it has constantly carried on a campaign of education, preventing persons who had no legal right to do so, from performing the marriage ceremony, and also has effectively assisted as far as possible, in eradicating fraud and deception from our ranks.

Eminent judges all over the country are discussing the question which the National Association has for some agitated: "That spirit mediums or sensitives are not fortune-tellers, and therefore not subject to the penalty attached thereto in several States, and if the mediums of the country will co-operate with the National Association by holding themselves aloof from such practices, both in advertising and personal presence, much trouble will be avoided in the future."

The cessation of seething attacks upon Spiritualism during the past year by pulpits and press, the invitations constantly received at N. S. A. headquarters from boards of trade, chambers of commerce and committees of citizens of the large cities of the land, politely inviting us to hold a session of our convention, or a mass-meeting, in their respective cities, certainly testifies to the good accomplished through organization.

The future of Spiritualism on a happy organized basis in America may be more successful than the fondest hopes of its most enthusiastic promoters have dared to expect. Will not all Spiritualists unite, not only to protect mediums, but also to protect themselves, and to make an argument with good sense and logic, until the day shall come when an educated mediumship, when sensitives developed in adapted institutions sustained by the Spiritualists of the country, shall rapidly aid in truly blessing and saving the world?

All interested in accomplishing these

results and much more of a kindred character, should attend the next convention of the National Association. Arrangements have been made with the Ebbitt House, one of the very best hotels in Washington, to entertain the delegates at a reasonable price. The headquarters for the delegates will be located in this spacious hotel, and the famous Red Parlor will be secured for the reception on the evening of October 19. Persons desiring rooms reserved, please notify the secretary as early as possible. FRANCIS B. WOODBURY, Sec'y.

THE CAMP-MEETINGS.

RIVERSIDE PARK CAMP-MEETING, Grand Lodge, Mich., commences July 19, and ends August 16th. For full illustrated six-page programme address J. P. Russell, Grand Lodge, Mich.

MT. PLEASANT PARK. The Fourteenth Annual Camp-meeting of the Mississippi Valley Spiritualist Association commences at Mt. Pleasant Park, Clinton, Iowa, August 2, closing August 30. For full circulars and particulars address Will C. Hodges, 710 Prairie street, Milwaukee, Wis., until July 15th; after that, Clinton, Iowa (Mt. Pleasant Park).

CASSADAGA CAMP Will open July 11, and close August 23. For full programme and many interesting particulars send to A. E. Gaston, Lily Dale, N. Y.

LAKE GEORGE CAMP. Situated at the head of Lake George, at the terminus of the Glen Falls railroad, the Delaware and Hudson railroad, opens July 12 and closes September 6. The management have published an illustrated pamphlet with programme. Send for it, addressing James D. White, Albany, N. Y.

HASLETT PARK CAMP. Michigan, will be held at Haslett Park, beginning July 30 and ending August 31, and including five Sundays. For a beautifully illustrated pamphlet, giving full particulars, address G. P. Ottmar, 209 and 210 Hollister Building, Lansing, Mich.

LAKE PLEASANT CAMP Will commence July 4 and continue to Sept. 1. For full programme, address A. P. Blinn, 603 Tremont street, Boston, Mass.

LAKE BRADY CAMP. Opens June 28 and closes September 6. The management have issued an illustrated pamphlet of 12 pages, containing full particulars. Address Chas. Thomas, 670 Broadway, Cleveland, Ohio, or C. P. Hopkins, superintendent of grounds, Lake Brady, via Kent, Ohio.

DELPHOS, KANSAS. This camp opens August 7 and continues seventeen days. For full and comprehensive information concerning the camp, address A. D. Ballou, M. D., who will furnish circulars.

MAPLE DELL CAMP Will open its regular session, under the auspices of the National Spiritualist and Religious Camp Association, on July 18 and continue until August 24. For full programme and particulars address Dr. M. King, Mantua Station, Ohio.

VICKSBURG CAMP. This camp, located one-half mile from Vicksburg, Mich., commences August 7 and closes August 30th. For full programme and particulars address Jeanette Frazer, Vicksburg, Mich.

TEXAS CAMP. This spiritual camp-meeting will be held at Oak Cliff Park, Dallas, Texas, commencing August 29 and closing September 12. For full particulars address J. C. Watkins, Dallas, Tex.

VERONA PARK CAMP. The annual meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., from August 1 to August 17. For full programme send to Freeman Smith, Rockland, Me.

ASHLEY CAMP, OHIO. This camp will open August 23 and close September 13. For full particulars address H. Baxter, Ashley, Ohio.

LAKE SUNAPEE CAMP. Commences August 2 and closes September 6. For full programme, address W. H. Wilkins, secretary, Pelchville, Vermont.

NATIONAL SPIRITUALIST CAMP-MEETING. Pa.-land, Eden postoffice. It commences July 12 and continues to September 14.

REDONDO, CAL. Spiritualist Camp-meeting, commences August 2 and continues August 30.

OAK CLIFF PARK Camp-meeting, at Dallas, Texas, commences August 29 and closes September 12.

"We cannot publish full programmes of all the camps; send to the secretaries for the same, giving full particulars, and much valuable information. It is so will only cost you a postage stamp."

Married.

Married at Lincoln, Neb., Thursday, July 30, 1896, by County Judge S. T. Cochran, Mr. W. T. Hamilton, of Wellman, Ia., to Miss Etta Ross, of College View, Neb.

Mr. Hamilton is one of the most extensive stock dealers in eastern Iowa; he is also president of the Security Savings Bank of Wellman, Washington county, Ia.

Miss Ross for several years past has been a teacher in the public schools in Iowa and Nebraska, and is a very intelligent and attractive lady. Mr. Hamilton and Miss Ross were by no means strangers, but were both born and reared in Washington county, Iowa, knowing each other from childhood; therefore, it is not a case of marry in haste and repent at leisure. The bride and groom left the following night on a wedding tour for Colorado to spend two months in the Rocky Mountains, and will return to their Iowa home on October 1. Mr. Hamilton is one of the many subscribers of THE PROGRESSIVE THINKER and is directly in line with our cause. May they long live and prosper in their earnest pursuit. DR. P. S. GEORGE.

Special Notice.

Our State Spiritualist Association will convene in annual session October 8, and continue two days. It would like to make an engagement with some good physical medium for the above dates—materializing, trumpet, etc. Please give this publication in order that it may be put in correspondence with mediums as above mentioned.

Dr. P. S. GEORGE, Lincoln, Neb. Sec'y S. S. Ass'n.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price, 75 cents.

"The Watskwa Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watskwa, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

ALL INTERESTED IN ACCOMPLISHING THESE

THOMAS PAINE'S SOME OF HIS NOTED WORKS.

Life of Thomas Paine, By Editor of the National with Preface and Note by Peter S. Paine. Illustrated with many stirring scenes from Paine's life. Paine's Home and Paine Monument, at New Rochelle, also portraits of Thomas Clio Hickman, Paine's Secretary, and of Thomas Clio Hickman, Paine's Secretary, and of Thomas Clio Hickman, Paine's Secretary. Price 25 cents. Cloth, 50 cents.

The Age of Reason. Being an investigation into Truth and Fallacies of the Christian Religion. A new and complete edition, from new plates and new type; 166 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

The Rights of Man. Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo, 32 pages. Paper, 25 cents; cloth, 50 cents.

Paine's Complete Theological Works. Age of Reason. Examination of the Prophecies, etc. 11th edition. Post 8vo, 432 pages. Cloth, \$1.00.

Paine's Political Works. Thoughts on Education, Rights of Man, etc. 11th edition. Post 8vo, 600 pages. Cloth, \$1.00; postage, 20 cents.

THE ELIMINATOR OR—Skeleton Keys to Sacredotal Secrets. BY DR. R. B. WESTBROOK. Profoundly reverent, but thoroughly radical; exposing the fabulous claims of ancient Judaism and made Christianity, containing many startling disclosures never before published, showing clearly the mystical character of most of the Old and New Testament stories, and proving that Jesus was an impostor and not a person. A genuine sensation. Price \$1.50. For sale at this office.

Researches in Oriental History. BY G. W. BROWN, M. D. One Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY. 2. RESEARCHES IN ZOROASTRIANISM. 3. DERIVATION OF CHRISTIANITY. 4. WHENCE OUR ARYAN ANCESTORS? The whole comprises an earnest but fructuous search for a historical basis for the Jewish religion. In this volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Mosaic law is traced to the Babylonian Philosopher, 2500 years B. C., and its history is outlined, following the waves of civilization, until it is fully developed into Christianity, with a mystical legend at Alexandria, in Egypt, soon after the commencement of the Christian era. The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, force, and force, and that its rites, ceremonies, dogmas and superstitions are but a series of so-called traditions, and a series of search among the records of the past; its facts are mostly gleaned from Christian authority, and no person can read it without interest, and no person who reaches the same conclusions with the author on otherwise. For sale at this office.

HYPNOTISM; Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences. BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations and much to the interest and value of the book, which will be found very interesting to all who read it, as well as helpful and instructive to the student. The work is a handsome volume of 200 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

ATLANTIS. The Antediluvian World. Illustrated. BY IGNATIUS DONNELLY. THE QUESTION OF A ONCE-INITIATED but now submerged part of this globe has attracted the attention of many of the world's ablest men. The data gathered from ancient and modern sources, from classical authors—from traditions, legends and popular music, (many all original), and adapted to modern scientific and antiquarian researches in the monuments and the ruins of the ancient world, are here arranged in compact literary form. In this very interesting volume, the book possesses a unique character in that it is the cause of its affording corroborative evidence of the genuineness and truth of the statements made by the ancient writers. It is a work of great value to the student of the fact of an Atlantis and a great people of the past, existing on this earth. For sale at this office. Price 20c.

Superstition in all Ages Or "Le Bon Sens." By JEAN MESLIER. A Roman Catholic priest, who, after a pastoral career of thirty years in France, who after religious duties, and asked God's pardon for having taught the Christian religion, and who, after a long and arduous life, and with testimony from his parishioners and to the world, has written the French original of this work. Post 8vo, 389 pages, with portrait. Cloth, \$1.00; postage, 14 cents.

"The work of the honest pastor is the most curious and the most powerful of the kind that the last century produced."—Paine and Voltaire had never said. Jean Meslier had none. He keeps nothing back, and yet, after a long and arduous life, he should have been one of the priests who left that testimony at his death, but that all priests do not—Jean Meslier.

AN EXCELLENT WORK. DEATH AND THE AFTER-LIFE. The "Bellar Key" is the philosophical introduction to the revelations contained in this book. Some idea of this volume may be formed from the following table of contents: 1—Death and the After Life. 2—Senses in the Summer Land. 3—Senses in the Summer Land. 4—Senses in the Summer Land. 5—Senses in the Summer Land. 6—Senses in the Summer Land. 7—Senses in the Summer Land. 8—Senses in the Summer Land. 9—Senses in the Summer Land. 10—Senses in the Summer Land. 11—Senses in the Summer Land. 12—Senses in the Summer Land. 13—Senses in the Summer Land. 14—Senses in the Summer Land. 15—Senses in the Summer Land. 16—Senses in the Summer Land. 17—Senses in the Summer Land. 18—Senses in the Summer Land. 19—Senses in the Summer Land. 20—Senses in the Summer Land. 21—Senses in the Summer Land. 22—Senses in the Summer Land. 23—Senses in the Summer Land. 24—Senses in the Summer Land. 25—Senses in the Summer Land. 26—Senses in the Summer Land. 27—Senses in the Summer Land. 28—Senses in the Summer Land. 29—Senses in the Summer Land. 30—Senses in the Summer Land. 31—Senses in the Summer Land. 32—Senses in the Summer Land. 33—Senses in the Summer Land. 34—Senses in the Summer Land. 35—Senses in the Summer Land. 36—Senses in the Summer Land. 37—Senses in the Summer Land. 38—Senses in the Summer Land. 39—Senses in the Summer Land. 40—Senses in the Summer Land. 41—Senses in the Summer Land. 42—Senses in the Summer Land. 43—Senses in the Summer Land. 44—Senses in the Summer Land. 45—Senses in the Summer Land. 46—Senses in the Summer Land. 47—Senses in the Summer Land. 48—Senses in the Summer Land. 49—Senses in the Summer Land. 50—Senses in the Summer Land. 51—Senses in the Summer Land. 52—Senses in the Summer Land. 53—Senses in the Summer Land. 54—Senses in the Summer Land. 55—Senses in the Summer Land. 56—Senses in the Summer Land. 57—Senses in the Summer Land. 58—Senses in the Summer Land. 59—Senses in the Summer Land. 60—Senses in the Summer Land. 61—Senses in the Summer Land. 62—Senses in the Summer Land. 63—Senses in the Summer Land. 64—Senses in the Summer Land. 65—Senses in the Summer Land. 66—Senses in the Summer Land. 67—Senses in the Summer Land. 68—Senses in the Summer Land. 69—Senses in the Summer Land. 70—Senses in the Summer Land. 71—Senses in the Summer Land. 72—Senses in the Summer Land. 73—Senses in the Summer Land. 74—Senses in the Summer Land. 75—Senses in the Summer Land. 76—Senses in the Summer Land. 77—Senses in the Summer Land. 78—Senses in the Summer Land. 79—Senses in the Summer Land. 80—Senses in the Summer Land. 81—Senses in the Summer Land. 82—Senses in the Summer Land. 83—Senses in the Summer Land. 84—Senses in the Summer Land. 85—Senses in the Summer Land. 86

CASSADAGA.

Items from This Favorite Resort.

The law of supply and demand is exemplified at Cassadaga in the ample provision made for the development of inspirational gifts, the abundant opportunity for the presentation of individual opinions, and the privilege of hearing almost every legitimate question that ever perplexed a people intelligently discussed from every standpoint at the informal sessions held daily during the summer assembly. If you have an Indian control who desires to manifest to the people, he will be welcome at the Forest Temple. Have you made a discovery in science, meet with the class at the Thought Exchange, for there you will find kindred minds. Should you desire to testify, exhort or advise, the morning conference invites you to the platform.

HON. L. V. MOULTON.

Last Wednesday was "Labor Day" at Cassadaga, and the people congregated in the spacious auditorium to hear the Hon. L. V. Moulton discourse upon the unhappy relations existing between "Capital and Labor," in this greatest government on the rolling globe. Two years ago, on a similar occasion, Mr. Moulton gave unmistakable evidence of being a Henry George disciple, but in this last address, though there was still some Georgism manifest, there was evidence that the pupil is outgrowing the teacher by a broadening of views and a fuller comprehension of the question in all its bearings.

The picture drawn of our industrial conditions; the all but hopeless position of the wage-earners who produce the wealth; the capitalists who own and control it; the rapid accumulation of vast fortunes; the despotism so apparent, with the ever-increasing helplessness and limitations of the toiler, was so purely American that none could fail in the recognition. It was conclusively shown that wealth is not the reward of industry, no large fortune ever having accumulated by economy and industry. Great wealth comes through seizing the raw material, taking possession of and keeping that which does not rightfully belong to any one individual. Plundered labor makes millionaires. Had Adam worked every day since the creation until the present time, at one dollar per day, he would not be a millionaire. Had Jesus shored the jackplane from his apprenticeship, at one dollar per day, until now, he would not be worth the income of Rockefeller for one week. An incident—laste to get rid of our public lands to corporations and syndicates has fanned in the agriculturist, made him a serf, and the unlawful owners of the land lords and dukes.

No reference was made to party politics aside from the tariff and protection that does not protect labor, nor to our monetary system and its robbery of labor; while silver, the burning question of the day, was equally ignored; so we are left in doubt as to whether the oversight was intentional or otherwise.

The address closed with a prophecy that justice and equity was all that would save our government and boasted civilization from a return to the barbarism of the Dark Ages.

A special course of lectures on social economics is attracting considerable attention.

Hon. A. B. Richmond's lecture on the X-rays ranks among the very best of the season—so say the critics, who consider themselves capable to weigh in the balance Cassadaga's talent—passing judgment supposed to be unbiased by favoritism.

Mrs. J. Whitney, the gifted Californian, who has so delighted the people with her marvelous public tests, has been engaged by the management for the remainder of the season.

Mrs. Whitney is beyond question the most satisfactory test psychic ever on the C. L. F. A. platform, one of the most convincing things about her work being that the stranger and skeptic just arrived are more likely to receive a demonstration from the invisible than the believer, which fact precludes the possibility of collusion.

The few mediums on the ground endorsed by the management have accomplished much this season in the way of demonstrating the continuity of life to the investigator, but the trend of the people has been in the direction of higher intellectuality, manifest in the attendance at lectures and classes.

Mrs. H. S. Lake has completed her engagement and returned to Cleveland.

Saturday afternoon Dr. W. W. Hicks delivered a scholarly address, entitled "A Visit to Our Mother," from the standpoint of a Pagan, showing how we owe our laws, languages and our religions to ancient India.

Saturday afternoon and Sunday morning Mrs. Cora L. V. Richmond occupied the rostrum. It is unnecessary to write eulogistic words of this lady whose ability is so well known, but it is a universal opinion here that she is quite eclipsing herself this season.

Lyman C. Howe delivered his first lecture Sunday afternoon. We regret the fact that he appears to be in feeble health, and a spirit of depression and sadness pervaded his discourse. This is accounted for in the recent great bereavement that overshadowed his present pathway.

This Monday, August 3, was Memorial Day, an occasion that has become a feature of the camp. In its early inauguration none but the workers, or those residing in the immediate

CHAS. E. WATKINS, M. D.

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

ANOTHER REASON is, he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

ANOTHER REASON is he makes the price of treatment right to all.

HE IS ENDORSED

by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send a 2-cent Stamp for His Book on

"CHRONIC DISEASES,"

Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. G. E. WATKINS, AYER, MASS.

vicinity, were spoken of, but this observance was in the nature of a departure from the original plan. Over sixty names of those who had passed out during the year were handed in to the chairman for mention. The speakers, however, referred to only a few—those whom they had known in a social way, or at whose burial service they had officiated.

Mr. Howe dwelt sorrowfully over the loss of his daughter Maud.

Mrs. Cora Richmond paid a high tribute to the memory of the Countess Cathness, Henry J. Newton and H. B. Storer, president of Onset Camp.

Mrs. R. S. Little, Mrs. Myra Paine, Mrs. Clara Watson and Dr. Hicks had pleasant things to say of those in whom they were directly interested, lengthening the service to over three hours.

On Tuesday evening last Mrs. Ianthe Vignie, of Paris, assisted by Miss Anna D. Cooper, of New York, and her class, gave a graceful entertainment of pretty drills and classic tableaux: an operetta, by the lyceum children, on Friday evening, to the delight of parents and friends.

SHIRLEY BELLE

SCHOOL FOR MEDIUMS.

A Worker Shows How They Are Necessary.

Mediums Need to Be Educated.

TO THE EDITOR:—In reading the very able article by Dr. M. E. Conger, in regard to the necessity of schools for mediums, I feel he but expresses the sentiment of every progressive Spiritualist and medium as well. If mediums are, as he says, a necessity, then why not see that a proper training or an education be given them? Why leave so much for the Spirit-world to accomplish?

Mediums, as a rule, are chosen from the ranks of the uneducated, and few are mediums from choice. We realize we are in the hands of the unseen forces, and feel our weakness in coming to the front as instructors, oftentimes confronted with intellectual minds who are not always charitable in their criticisms, when they find that Thomas Paine, or a Jefferson, or Garfield has done the best he could through an illiterate instrument.

Who is at fault if odium is placed upon our beautiful philosophy? There seems to be no system. Mediums are springing up like mushrooms—no one to give advice and instruction, and if given, with the best of motives, some are too ignorant to accept it, saying their controls tell or instruct them, when in fact it is the great "IT" or egotism in them.

Let us have a school by all means, where honest mediumship can receive its proper unfoldment through that earnest counsel which can only be brought about by letting two-thirds of us ignorant mediums know how little we do know.

Why, it makes one wonder that our orthodox or Christian friends have as

J. M. PEEBLES, M. D.

SPECIALIST IN ALL CHRONIC DISEASES.

Depends for his remarkable cures, not on the old druggist drug system, but on the knowledge of disease and its proper remedies—upon science and the finer part of nature.

Some of his cures, like Schiatter's, are of a permanent nature; but other cases are of a temporary nature, and are cured by the use of the "Mental Cure" system.

HE TREATS THE FOLLOWING: Dyspepsia, diarrhea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, sciatica, nervous system, gout, hemorrhoids, heart disease, kidney complaint, female weakness, liver difficulty, neuritis, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, catarrh, piles, piles from the rectum, piles from the uterus, menorrhagia, leucorrhoea, constipation, in grippe and all chronic diseases. And further, he furnishes

FREE TO ALL PATIENTS

Hygienic and Physiological literature, enabling them when cured, to remain healthy.

Correct Diagnosis Free.

By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS

J. M. PEEBLES, M. D., SAN DIEGO, CAL.

much patience as they do manifest. It seems we must seek "for a sign." Without it half of us professors of Spiritualism wouldn't have anything to talk about. It's true we need the phenomena, but we need education more. There are too many in our ranks that are like old Aunt Mary, a colored woman, who says: "Oh, yes, I'm smart; I was born so. I know all about all the large cities." When questioned she said: "There is Kentucky, New Orleans and Henderson. Oh, yes, I know them all. I never got a 'pluma' (diploma), 'for I never went to school, kase pape say I knows too much already." Now, this illustrates our situation exactly: She knew just where she had lived, and that included, in her mind, all of the cities in the United States. So many of us, as mediums or instruments, know we are controlled, but beyond that know nothing. So I say we need a school, where competent individuals can instruct us as to laws which govern us and wherein we must comply. Then, after a thorough course, if they find us competent, let them award us a "pluma." Then will our altars be shaken by the power of those the world calls dead.

So keep up the agitation for a school, wherein all who are desirous of reaching that height of learning can gain the same. Make the tuition, if any, within the reach of all—for, be it understood, we who are "classed as the ignorant ones" are surrounded with home duties, and are continually serving the two masters.

If one-third of what the majority of Spiritualists put into the coffers of many of these impostors, to see their grandmother materialized, or someone come and weave a lace shawl—if this were sunk into one common fund for the education of all mediums—make it compulsory, as do our orthodox friends—all pastors who are given charges must prove their worthiness, all must pass through a course of study. Why not, then, apply this same rule to our ranks of teachers? Then, after a thorough examination, see to keeping mediums employed, and a better and purer Spiritualism will be taught the children coming after us.

Why not make use of these old workers, while they are yet with us. We need Moses Hull, Hudson Tuttle, Lyman C. Howe and the many others for another purpose, than lecturing continually from year to year. We put great stress upon the Seibert Commission for not fulfilling their duty. I ask: Are Spiritualists living their duty?

M. E. KATZ.

Evansville, Ill.

THOROUGHLY AMERICAN

Romish and American Ideas Are Opposites.

America Is Not Rome—Romish Is Not American.

What would the Romish Church be without its saints? Its miracles? Its superstitious reverence for old bones, etc.? Safe to say—it would be something very different from the Romish Church that is.

One of the especial influences by which the church holds the minds of its laity is the incubation in the young of superstitious reverence for "saints" (some of whom were far from sanctified in moral character) and stupid veneration for relics—old bones, old clothes, old blood, old tears, old pieces of wood, and what-not things labeled "holy" by the Pope and priests, and declared—ex cathedra—to be genuine and worthy of worship.

A recent exhibition of Romish privileges is shown by Archbishop Corrigan, who, it is stated, in planning the new seminary at Dunwoody, Yonkers, N. Y., "determined to make this great training-school for the priesthood a thoroughly American institution in every way."

"Thoroughly American!" Think of it—you who know what Romanism is—a Romish prelate's idea of making anything "thoroughly American!"

Let us see how he gets out to do it. Statues of Romish "saints" to begin with. For example:

"St. Rose of Lima, the first saint to be canonized on this side of the ocean, is represented in the habit of a Dominican nun, to which order she

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER,

HAS NO EQUAL.

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. A. B. DOBSON, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that death is held to, and will give you proof of her power, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

MY DEAR MRS. DOBSON:—I received your letter of the 10th inst. and was glad to hear of your success. I have been suffering from a chronic disease for many years, and have been treated by many doctors, but have not been cured. I have been told that you are a healer, and I have been hoping that you would cure me. I have been told that you are a healer, and I have been hoping that you would cure me. I have been told that you are a healer, and I have been hoping that you would cure me.

With affectionate regards, very truly, REBECCA LEVY.

8831 Laclede ave., St. Louis Mo.

DR. J. S. LOUCKS,

SHIRLEYVILLE, MASS.

The Well-Known Magnetic Physician of About 30 Years' Practice.

His practice extends into all parts of the United States and Canada; and in some parts of Europe. He is making wonderful cures with his magnetic influence. He has cured many cases of chronic disease, and has been told that he is a healer, and I have been hoping that you would cure me. I have been told that you are a healer, and I have been hoping that you would cure me. I have been told that you are a healer, and I have been hoping that you would cure me.

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J. G. BATDORF, M. D.

SPECIALIST IN ALL CHRONIC DISEASES.

PREScribes NO POISONOUS DRUGS!

TESTIMONIALS:

DEAR DOCTOR:—You sent me medicine to my daughter last spring, which I believe saved her life. She is now well and happy. Q. A. HERRICK, N. Brookline, Mass.

DEAR DOCTOR:—Your medicine has done wonders of me. I have only taken one bottle but am gaining in weight and am over so much better. WYOMING, MICH. MISS JULIA BONCHARD.

DEAR DOCTOR:—When I began the use of your wonderful medicine, I was a very sick man; could not work and had no energy. It cured me. I now weigh 180 pounds. KEENE, N. H. WESLEY HOWARD.

DEAR DOCTOR:—Your medicine has been a wonderful help to me, for which I feel grateful and am sending many thanks to you who are being cured or greatly helped. J. B. FISHER, Keene, N. H.

One thousand more on file at our office. Watch this space for new testimonials will appear every two weeks.

SCIENTIFIC DIAGNOSIS FREE.

By enclosing name in full, age, sex, look of hair, leading symptom, and two stamps. Address

J. G. BATDORF, M. D.,

GRAND RAPIDS, MICH.

FOR BEGINNERS.

This wonderful educator is attracting the attention of thousands of people all over the world as its simplicity gives one

DEFINITE KNOWLEDGE AT ONCE concerning the influence of the planets and the signs of the Zodiac in human life.

THE COMING STUDY IN OCCULT ASTROLOGY.

This wonderful invention makes it easy for all to learn this sublime science and

FIND THE RULING STARS of every person born for 75 years past, and also to determine the HOURS and DAYS when

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best use for children while teething. An old and well tried remedy.

A GOOD OFFER!

DR. J. R. CRAIG, California's well-known and successful clairvoyant physician, will diagnose and treat the most complicated disease without leading anyone to the use of medicine, and will cure you by the use of his "Mental Cure" system.

DR. J. R. CRAIG, 1588 Market St. - San Francisco, Cal.

E. V. WILSON'S BOOK.

The Truths of Spiritualism

Every Spiritualist should wear the SUNFLOWER JEWELRY.

As the Sunflower turns the face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sunlight of Truth and Freedom.

PRICES:

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The Other World and This.

A Compendium of Spiritual Laws.

BY AUGUSTA W. FLETCHER, M. D.

SOCIAL UPBUILDING.

POEMS FROM THE INNER LIFE

CHURCH AND STATE.

THE HISTORICAL JESUS

THE RIGHTS OF MAN.



FORSTER, DR. W. M.

THE NOTED MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST.

Will send a free diagnosis and treatment for treatment to all who will send their name and address in their own handwriting—with postage stamp for reply.

DR. W. M. FORSTER, 1059 Market Street, - San Francisco, Cal.

ASTONISHING OFFER.

Send two-cent stamps, look of hair, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

PARALYSIS

—AND—

RHEUMATISM

ARE EASILY CURED WHEN THE PROPER MEANS ARE USED.

MAQUETISM fills the system with new life, energy and vigor, and puts it in harmony with nature. It restores an equilibrium among the vital forces, which is the

SECRET OF CURING ANY AND EVERY FORM OF DISEASE.

OUR MAGNETIC INSOLES.

At One Dollar per pair, or three pairs for Two Dollars, will convince the most skeptical on earth of the power of this great, grand, life-giving substance. Try them and be convinced. Address

DR. C. I. THATCHER,

1401 MASONIC TEMPLE, CHICAGO.

DR. AND MRS. HARBENLEIGH HOLD TRUMPET and clairvoyant cures being made at 160 W. Van Buren street every Wednesday and Saturday at 2 p. m. 333

INVALIDS

HOW WILL SEND FOUR CENTS IN STAMPS, their disease, name, age, sex, and one leading symptom, and your disease will be diagnosed free by spirit power.

PSYCHOMETRY, CONSULT WITH

MR. AND MRS. PERKINS, SPEAKERS AND MEDIUMS. Sunday meetings, 617 N. Clark street, 2:30 and 7:30 p. m. Private readings, 617 N. Clark street, Monday and Friday evenings. Class, Tuesday at 8 p. m. 841st

PSYCHO-ASTRAL READINGS WILL BE GIVEN BY Mrs. M. E. FLETCHER, clairvoyant, at 160 W. Van Buren street, every Wednesday and Saturday at 2 p. m. 333

BY CARL SEXTUS.

L. W. VAN DYKE.

AMERICAN PROTECTIVE ASSOCIATION.

SECRETARY OF N. S. A.

He is Now On the War-path.

He is After the Editor, Clergy-men,

And Supreme Officers of the Order.

A PAPER PUBLISHED IN WASHINGTON, D. C., TO PROMOTE THE AMERICAN PROTECTIVE ASSOCIATION, ALLOWS A CLERGYMAN IN ITS COLUMNS TO ATTACK SOME ILLUSTRIOUS PATRIOTS—THE SUPREME SECRETARY, W. J. PALMER, INTERVIEWED, AND HE SAYS THAT THE A. P. A. MUST AND SHALL BE PROMOTED AS A PURELY NON-SECTARIAN ORDER. SOME IMPORTANT MATTERS FOR THE MEMBERS OF THE A. P. A. TO CONSIDER, OFFICERS OF THE SUPREME COUNCIL, EDITOR OF THE REPUBLICAN, AND BROTHERS OF THE ORDER, AND REV. BRIDGMAN.

Views of Rev. C. Bridgman. Time predicted the downfall of Christianity in the nineteenth century. He is dead. He died a fearful death of anguish and agonies, and would not have left alone a moment. In the self-same room in which he died it is said that afterwards a company of gentlemen met to form a Bible society.

Gibson is dead; and the estate which he was enabled to purchase in Switzerland with the proceeds of that work in which he gives vent to his animosity to Christianity has since been in the possession of one very active and efficient in spreading the Gospel.

Voltaire boasted that though it had taken twelve men to plant Christianity, one could root it out. He is dead, too; he died in great remorse, after signing a recantation which he had written to it. "O Christ! O Lord Jesus! I must die abandoned of God and of men." And his nurse testified that for all the wealth of Europe she would never see another infidel die. The printing-press which he used for printing his infamous attacks upon Christianity, which he boasted would give a deathblow to it, has since been used for printing Bibles in Geneva.

Tom Paine thought he had "cut down every tree in Paradise." He is dead; and in his dying confession said: "Until this moment I have believed there was neither a God nor a hell; now I know and feel there are both, and I am doomed to perdition by the just judgment of the Almighty." In the room at Bordentown, N. J., where he wrote his "Age of Reason," was afterward organized the Presbyterian church of that place.

Theodore Parker thought he would demolish orthodoxy to its foundations. He is dead; and now the orthodox branches of the Church have become more aggressive and made prouder conquests for Christ than since his death.

It has recently been put in print that the old headquarters of the Militant Atheists of London have become the barracks of the Salvation Army.

One of these days Col. Ingalls will die, but God will live; and his truth will go marching on. They are dead which sought the life of his son; but no weapon formed against him shall prosper.

And right is right, since God is God; And right the day must win.

Truth crushed to earth shall rise again; The eternal years of God are hers; But error, wounded, writhes with pain, And dies amid his worshippers.

—The Republic, Washington, D. C.

To THE EDITOR:—I desire, in my own behalf, and in behalf of thousands of members of the American Protective Association, to call attention to the dangerous position the institution is being placed in by fanatics. The American Protective Association was organized for the promulgation of patriotism. Is the institution being conducted in the interests of patriotism or in the interests of the evangelical priest and church? Is the press, that claims to represent the American Protective Association, promoting patriotism, or the interests of the evangelical priest, of which only a portion of its members are also members?

Supreme Chaplain Gotwald says, in a recent issue of the Republic: "The American Protective Association is an aggregation and federation of various patriotic orders in the country, under a new name, and for the purpose of adding thousands who do not belong to any other organization, whose aim and objects are to save America to Americans, native born and naturalized by educational and moral agencies, and who accord the freedom of religious belief to all, without restriction or limitation, but demand loyalty to one flag and that flag the Stars and Stripes, and to one government, the government of the U. S. A."

On the opposite page of the same issue, of the same paper, appears an article from the pen of Rev. Bridgman, an article that is causing much discussion by members of the order. The American Protective Association is not a clergyman by wallowing in dirt and filth, and proves himself a coward by throwing mud at those who have passed into the life beyond the grave.

Afrail to attack live men, he attempts to smother the honored memory of some of this nation's illustrious sons, and some of the men of other nations.

When many of the people I represent in Washington joined the American Protective Association, when many Free Religionists, and other liberal people affiliated themselves with this institution, it was represented to foster American principles. They were not informed that it was a purely evangelical, orthodox institution, or that it was to be conducted as a great show to the evangelical church.

Recently they have ascertained, much to their chagrin, that north, south, east and west, a certain class of enthusiastic bigots, and a class of priests, and the "more holy than thou" kind, desire to own and control the American Protective Association. Gentlemen of the Supreme Council, editor of the Republic, we are rapidly approaching the parting of the ways; there is going to be trouble all over the country, unless the managers of this Association, and the press, that officially or unofficially represents it, shall stick to the original text and promote it as a purely American institution—not in the interests of the evangelical church, or any other church, the time having come to say to all priests: "Hands off the liberties of the people, and do not attempt to interfere with the interests of any church, for the Church and State must not be united."

American Protective Association, organized to foster and protect liberty and patriotism; and then its journals denounce such men as Thomas Paine, the author here of the "Age of Reason," a man who believed in one God, and hoped for happiness

THE PAST.

It is Set Forth as an Object-Lesson.

And Some Thoughtful Conclusions Drawn.

A reasonable degree of credence should be given every plausible statement; the advocate of a theory should be given a hearing; if his subject matter be worthy it will stand its reputation; if not, one audience is enough, and the matter will die a natural death, not surviving its initial appearance.

A reasonable doubt will always be felt on the part of conservative minds, and the advocate must prepare himself to meet this evidence of mind, on the part of his hearers, and prepare to satisfy these "reasonable doubts," these evidences of the existence of the reasoning faculty on the part of him who hears.

All work along progressive lines today must partake largely of this character, and all thought, all deductive conclusions must be able to meet this attitude of infidelity that each passing day only makes more evident, and the time is rapidly approaching, if it is not already here, when only such statements as can be clearly proven, only such conclusions as can be traced back to bed-rock facts, will be given more than a first hearing, and he who would obtain a continued hearing must prepare himself to meet just this. Then those scorching fires of ridicule and caricature will consume everything but the pure gold of eternal truth.

There is no blast, so withering as this modern canonizing of sarcasm, ridicule, and only the real intrinsic truth can stand. Does not the most carefully-wielded fiction become so perforated as to be only worthless, and stand as a blackened ruin—a monument to the ignorant credence of those who have placed confidence without first turning reason's searching light upon the fabric?

This, in brief, is the attitude of the whole religious world, or soon will be, and whatever of creed or dogma is voiced must be continually occupied in making a defensive stand against the army of crucial facts that aim to reduce the mass of what has been centuries in aggregating to a sizeable ball of plausible squint, for no intellect can take the whole mass of teaching that has become incorporated into any creed or religious system extant, and swallow entirely the accumulation, if he stops and tries to analyze, and seeks to find "the inspired," most especially if he will reason what of legitimate consequences might be expected to come from belief in any of the systems that come up for our hearing and acceptance; each threatening eternal punishment for the rejection of any part of its teaching.

We fully realize the trend of circumstances, and we really sympathize with the worthy and honest people who are trying to prop up the tottering structure of church creeds as they have been handed down from the past to the present people, who are expected to take in the whole mass.

We know that there is a decided disposition to relegate the whole structure religious to the realm of myth or legend, and say, "There are some beauties, some use in each, but oh! so much of ugliness! It deforms even the deity it is claimed to emanate from, therefore we will not, cannot accept."

Now, the points of similarity between the great systems of religion as they now appear to an excited spectator, are many, and let us see if we cannot deduce a few conclusions from the whole religious phenomena; and first let us make a few very plain deductions:

The origin, in each case, of the system is mythical, and the account a figurative or an entirely imaginative one, which, like the boy's little ball of damp snow, only enlarges with each turning over, and when a few hundred years have rolled along, behold, where is the origin? We really could not say with any degree of certainty, only we do say that, let any little unusual thing happen among the ignorant populace of any city, or town, and you will be very far from knowing what actually did happen if you depend upon the "hearsay" of even those who had their information second-hand—much more certainly than when the imagination of an ignorant person is given full vent and there is no limit to the credulity of the hearer.

Did you notice the various newspaper accounts of the marvelous healing powers of the so-called evangelist Schrader? and did you notice that the multitude claiming to be entirely cured dwindled down to quite less than half a dozen at last?

Now, go into any of the houses of the most zealous of faith-cure advocates and listen to their account of the marvelous cures performed by their leaders. Take the reports and follow the cases, and personally see for yourself what has been done, how, why. Take the patient—his surroundings—and you will always find the same conditions—ignorance, superstitious faith, and implacability—all these intensified till the whole body becomes as one idea, or the embodiment of one thought: "I am cured." Well, if there should be only a form of chronic imaginative disease, it might be, for if the cause of all the trouble has been removed, why will not the symptoms disappear?

Carry these very people back, say two thousand or five thousand years, and listen! What would you not expect to hear? Tell me, my hearer, would you vouch for the innate truthfulness of the narrative? Would you? Leaving out all supernatural happenings, would you believe even one

statement of the related happenings? We think not, unless the statements harmonized with what you knew would be likely to happen.

Such conditions will produce similar results, be the age two thousand B. C., or this year of eighteen hundred and ninety-six A. D.

Such effects have been recorded since the earliest records of man's life, and his religious nature seems to have grasped anything having a supernatural sound to become the nucleus of his faith, to which he has added each startling event till the composite structure is of doubtful architectural beauty.

The human mind has been ages growing out of superstition, out of bondage to error, out of a bondage to canonized error that has been time-encrusted. Ancient error claims prestige because of its great age.

Now, we believe the time of reason is coming. We feel that truth and truth only can stand; now that false teaching is being proven false, we must weigh, to the fraction of a weight, the teaching of the ages, and gather, if we may, the priceless gems of truth from this accumulation of error, to give us light. For our further research we must harvest the past and protect our treasure, that we may be able to go forth in the light of knowledge thus gained, to pursue our way onward to the conquest ahead.

We must read and reason, that we may gain a mental discipline in our searching that shall help us to dig deeper into the problems of to-day, and in the light of our past victories yield ourselves to the task of winning beauty from the great mass of myth, and rescuing truth from its envelope of clay and dress that would hide its beauty and destroy its usefulness.

We must feel the conditions under which men have so patiently and so painfully labored; we must know how weary the way and how many have been sacrificed in the battles. Many a brave soul has gone down to oblivion in his effort to know truth, while the foremost ones are just beginning to know of the inspiration that it is possible for us each to have, if we live in sweet harmony with our better selves, our higher selves, and tune these discordant strings of earthly demands to the music of that divine harmony that is only just above, ready to lift us out of sordid, discordant, sensual life, into the sweet melody of a life of soul-purity, of heavenly harmony, and the symphony played by angel hands upon these well-tuned hearts of ours shall fill our whole being with music of such sublime cadence that our whole nature will blossom into beauty and sweetness, in the hope of helping our fellow up to stand upon higher planes of light, liberty and truth.

A PROGRESSIVE THINKER.

Passed to Spirit-Land.

Mrs. Hannah R. Fitch passed to Spirit-life August 8, 1896, from her home with her sister, Mrs. Laura V. Burdick, of Texas, Kalamazoo Co., Mich., aged 68 years.

Mrs. Fitch, although deprived of physical eyesight, still, by the help of her Spirit-friends, could see and recognize her loved one gone before. Her faith in spirit return was turned to positive knowledge through her own mediumship.

One son, one sister and one brother are left to follow. Brother E. M. Sprague, of Jamestown, N. Y., spoke words of consolation to those who could appreciate the beauties of Spiritualism. In closing, Mr. Sprague seemed to be controlled by the deceased or someone speaking for her, thanking her friends for their kindness in caring for her physical wants.

L. S. BURDICK.

Passed to the higher life, June 29, 1896, from her home in Manchester, Delaware Co., Iowa, after a very short and almost painless illness, Mrs. Abigail C. Crosby, aged 83 years and 10 months. She had been a Spiritualist for more than forty years, and took great pleasure in reading "The Progressive Thinker," and "Banner of Light," and such spiritual books as she could secure. As a wife and mother she was true, affectionate and kind; as a neighbor she was truly a "good Samaritan." In her home she was a model housekeeper; she had a place for everything and everything in its place. To know her was to love her.

She was born in the town of Hawley, Franklin Co., Mass., on the 28th day of August, 1813. She and her husband, that was to be, went to the same school and graduated in the same class, so that their acquaintance with each other may account somewhat for almost sixty years of happy married life.

She had a rational idea of the other and higher life. In a communication to her husband at a seance with the Bangs sisters, she closes by saying: "My ideas of heaven are more than realized, and I am happy beyond expression to be able to return to you after so short a time."

THEO. CROSBY.

G. S. Norton passed to Spirit-life on the morning of August 8, 1896, at his home near Corona, Mich. Mr. Norton has been a Spiritualist over forty years, and has been a truly spiritual man. He had been in poor health for a term of years, and the change must have been a great relief. The deceased was 69 years of age, and leaves a wife and three children to mourn his loss; also a host of friends.

W. P. T.

Passed to the higher life, at 12 o'clock on Wednesday, July 22, 1896, Florida C. Harvey, aged 55 years, 8 months and 14 days.

She was born in Nova Scotia, November 8, 1840, where she spent the first eleven years of her life. In 1851 she removed with her parents to Massachusetts, where they resided until 1857, at which time they removed to Kansas, where she engaged in teaching school, being one of the earliest teachers in the State.

September 28, 1867, she married James M. Harvey. To them were born three children, all of whom have preceded her to the future state.

She was an earnest, ambitious woman, a firm believer in and worker for progress; a strong, self-reliant, unselfish and loving woman.

Her husband and three brothers, together with a host of loving friends, are anxious to cherish the memory of this womanly woman, while her father, mother and three children welcome her to the other side.

She was a firm believer in the return

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Mrs. Hannah R. Fitch passed to Spirit-life August 8, 1896, from her home with her sister, Mrs. Laura V. Burdick, of Texas, Kalamazoo Co., Mich., aged 68 years.

Mrs. Fitch, although deprived of physical eyesight, still, by the help of her Spirit-friends, could see and recognize her loved one gone before. Her faith in spirit return was turned to positive knowledge through her own mediumship.

One son, one sister and one brother are left to follow. Brother E. M. Sprague, of Jamestown, N. Y., spoke words of consolation to those who could appreciate the beauties of Spiritualism. In closing, Mr. Sprague seemed to be controlled by the deceased or someone speaking for her, thanking her friends for their kindness in caring for her physical wants.

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September 28, 1867, she married James M. Harvey. To them were born three children, all of whom have preceded her to the future state.

She was an earnest, ambitious woman, a firm believer in and worker for progress; a strong, self-reliant, unselfish and loving woman.

Her husband and three brothers, together with a host of loving friends, are anxious to cherish the memory of this womanly woman, while her father, mother and three children welcome her to the other side.

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THE PAST.

It is Set Forth as an Object-Lesson.

And Some Thoughtful Conclusions Drawn.

A reasonable degree of credence should be given every plausible statement; the advocate of a theory should be given a hearing; if his subject matter be worthy it will stand its reputation; if not, one audience is enough, and the matter will die a natural death, not surviving its initial appearance.

A reasonable doubt will always be felt on the part of conservative minds, and the advocate must prepare himself to meet this evidence of mind, on the part of his hearers, and prepare to satisfy these "reasonable doubts," these evidences of the existence of the reasoning faculty on the part of him who hears.

All work along progressive lines today must partake largely of this character, and all thought, all deductive conclusions must be able to meet this attitude of infidelity that each passing day only makes more evident, and the time is rapidly approaching, if it is not already here, when only such statements as can be clearly proven, only such conclusions as can be traced back to bed-rock facts, will be given more than a first hearing, and he who would obtain a continued hearing must prepare himself to meet just this. Then those scorching fires of ridicule and caricature will consume everything but the pure gold of eternal truth.

There is no blast, so withering as this modern canonizing of sarcasm, ridicule, and only the real intrinsic truth can stand. Does not the most carefully-wielded fiction become so perforated as to be only worthless, and stand as a blackened ruin—a monument to the ignorant credence of those who have placed confidence without first turning reason's searching light upon the fabric?

This, in brief, is the attitude of the whole religious world, or soon will be, and whatever of creed or dogma is voiced must be continually occupied in making a defensive stand against the army of crucial facts that aim to reduce the mass of what has been centuries in aggregating to a sizeable ball of plausible squint, for no intellect can take the whole mass of teaching that has become incorporated into any creed or religious system extant, and swallow entirely the accumulation, if he stops and tries to analyze, and seeks to find "the inspired," most especially if he will reason what of legitimate consequences might be expected to come from belief in any of the systems that come up for our hearing and acceptance; each threatening eternal punishment for the rejection of any part of its teaching.

We fully realize the trend of circumstances, and we really sympathize with the worthy and honest people who are trying to prop up the tottering structure of church creeds as they have been handed down from the past to the present people, who are expected to take in the whole mass.

We know that there is a decided disposition to relegate the whole structure religious to the realm of myth or legend, and say, "There are some beauties, some use in each, but oh! so much of ugliness! It deforms even the deity it is claimed to emanate from, therefore we will not, cannot accept."

Now, the points of similarity between the great systems of religion as they now appear to an excited spectator, are many, and let us see if we cannot deduce a few conclusions from the whole religious phenomena; and first let us make a few very plain deductions:

The origin, in each case, of the system is mythical, and the account a figurative or an entirely imaginative one, which, like the boy's little ball of damp snow, only enlarges with each turning over, and when a few hundred years have rolled along, behold, where is the origin? We really could not say with any degree of certainty, only we do say that, let any little unusual thing happen among the ignorant populace of any city, or town, and you will be very far from knowing what actually did happen if you depend upon the "hearsay" of even those who had their information second-hand—much more certainly than when the imagination of an ignorant person is given full vent and there is no limit to the credulity of the hearer.

Did you notice the various newspaper accounts of the marvelous healing powers of the so-called evangelist Schrader? and did you notice that the multitude claiming to be entirely cured dwindled down to quite less than half a dozen at last?

Now, go into any of the houses of the most zealous of faith-cure advocates and listen to their account of the marvelous cures performed by their leaders. Take the reports and follow the cases, and personally see for yourself what has been done, how, why. Take the patient—his surroundings—and you will always find the same conditions—ignorance, superstitious faith, and implacability—all these intensified till the whole body becomes as one idea, or the embodiment of one thought: "I am cured." Well, if there should be only a form of chronic imaginative disease, it might be, for if the cause of all the trouble has been removed, why will not the symptoms disappear?

Carry these very people back, say two thousand or five thousand years, and listen! What would you not expect to hear? Tell me, my hearer, would you vouch for the innate truthfulness of the narrative? Would you? Leaving out all supernatural happenings, would you believe even one

statement of the related happenings? We think not, unless the statements harmonized with what you knew would be likely to happen.

Such conditions will produce similar results, be the age two thousand B. C., or this year of eighteen hundred and ninety-six A. D.

Such effects have been recorded since the earliest records of man's life, and his religious nature seems to have grasped anything having a supernatural sound to become the nucleus of his faith, to which he has added each startling event till the composite structure is of doubtful architectural beauty.

The human mind has been ages growing out of superstition, out of bondage to error, out of a bondage to canonized error that has been time-encrusted. Ancient error claims prestige because of its great age.

Now, we believe the time of reason is coming. We feel that truth and truth only can stand; now that false teaching is being proven false, we must weigh, to the fraction of a weight, the teaching of the ages, and gather, if we may, the priceless gems of truth from this accumulation of error, to give us light. For our further research we must harvest the past and protect our treasure, that we may be able to go forth in the light of knowledge thus gained, to pursue our way onward to the conquest ahead.

We must read and reason, that we may gain a mental discipline in our searching that shall help us to dig deeper into the problems of to-day, and in the light of our past victories yield ourselves to the task of winning beauty from the great mass of myth, and rescuing truth from its envelope of clay and dress that would hide its beauty and destroy its usefulness.

We must feel the conditions under which men have so patiently and so painfully labored; we must know how weary the way and how many have been sacrificed in the battles. Many a brave soul has gone down to oblivion in his effort to know truth, while the foremost ones are just beginning to know of the inspiration that it is possible for us each to have, if we live in sweet harmony with our better selves, our higher selves, and tune these discordant strings of earthly demands to the music of that divine harmony that is only just above, ready to lift us out of sordid, discordant, sensual life, into the sweet melody of a life of soul-purity, of heavenly harmony, and the symphony played by angel hands upon these well-tuned hearts of ours shall fill our whole being with music of such sublime cadence that our whole nature will blossom into beauty and sweetness, in the hope of helping our fellow up to stand upon higher planes of light, liberty and truth.

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MEDIUMSHIP.

Who Are Mediums, and What Are Their Functions?

The Subject Clearly Elucidated by Dr. Dean Clarke.

The question "Who are mediums, and what is mediumship?" may be easily answered in general terms, but to define it in a succinct and explicit manner, so that a type in physical and spiritual science can clearly understand the answer, is well nigh impossible.

In general terms we may say that mediums are connecting links between the Spirit-world and human relations; they are mail-carriers between the denizens of the spiritual and material spheres of human life; they are telegraphic wires, or conductors of spirit force and intelligence; they are the mouthpieces, amanuenses or agents through whom spirits communicate to mortals.

Mediumship is the office or function of mediums; it is a peculiar physical and psychical condition that enables disembodied minds or spirits to use the medium as an instrument for communication, or his or her vital forces as means of psychical manifestation.

In more explicit language we may say mediums are persons whose physical and mental constitution is such that they can be mechanically, magnetically and psychically controlled by spirits, or, as in the case of physical manifestations, whose vital force or nerve aura may be used by spirits as a means of connection with grosser matter, whereby they can move ponderable substances.

Mediums are persons whose mental and vital forces may readily be disassociated from their bodies, or the organs through which they are normally manifested, by a process of demagnetizing or displacement by the electric force of some more positive mind or matter, so that the extraneous mind may use their organism by proxy for its manifestation.

Spirits control media by a process analogous to the control of the mind over its own body, that is, telegraphically.

Physiologists and psychologists agree that the brain is the principal seat of the mind or soul; that the vital force, called animal magnetism, vital electricity, nerve-fluid, oyle, etc., is generated in the brain and ganglionic centers of the nervous system by a vital chemistry not fully understood; that this imperceptible element is the connecting link between mind and the body, permeating every portion of it through the ramification of the nerves, and that this force is the direct means of voluntary and involuntary motion.

Spiritual science teaches that the mind acts as a telegraphic operator, sending its mandates along the nerves by this vital force, acting upon the muscular tissue, through that upon the vascular and bony systems, carrying on the processes and producing all the phenomena of life, sensation and motion; moreover, that this vital force not only permeates the entire human system, but is radiated, like heat, from every part of it, constituting the "magnetic sphere" or "odoric halo" seen by clairvoyants surrounding every human form; furthermore, that when the mind or spirit of two persons blend by the law of electric affinity, there is thus formed a telegraphic connection between them, and the thoughts of one may be transferred to the other by the law of mental dynamics, and thus the more positive mind may control the other and its organism, just as it controls its own body.

This mode of operation by which mind acts upon mind while both are embodied in human form, is identical with that by which spirits control media, namely, by will-power they project currents of spirit force upon the brain, or the "magnetic sphere" of the medium, which either blends with, or displaces, the vital force of the medium, so that the spirit becomes in rapport with the medium and mesmerically or psychically controls his or her system in whole or in part, as the case may be.

In the production of physical manifestations it is probable that the chief office of the medium is that of a condenser of spirit-force, and a conductor of it upon the object to be moved.

Whatever the nature of this force—whether electric, magnetic or both—it combines with the vital force of the medium, which permeates or saturates the material substance to be moved, and thus a connection is established between imperceptible force and gross matter through which it manifests itself.

Space does not permit of a classification of mediumship other than into two general divisions, mental and physical; the former embraces all forms of communication through the instrumentality of the medium; the latter all manifestations through physical substances without the direct intervention of the medium's mind or body, but by the use of his or her "magnetic sphere" or vital emanations.

CONDITIONS OF MEDIUMSHIP.

The same general conditions are requisite for all phases of mediumship, namely, mental passivity and physical quietude. Whatever disturbs the serenity of mind, or case of the medium's body, or the magneto-electric emanations therefrom, interferes with the control of spirit power, and no satisfactory results can be obtained. Upon mediums while sitting for manifestations, but they should be allowed those conditions which the spirits themselves require, and which mental and physical laws render indispensable.

Darkness is more favorable to the production of physical manifestations than light, because the rays of light and vibrations produced by the sun or by fire leaves the ethereal elements in a quiet or passive condition, so that spirit force can operate more perfectly through them. This will be understood by those who have studied the nature and laws of forces that act upon and through matter.

Promiscuous circles are not as favorable for manifestations as small and select ones, because more liable to conflicting influence of both a material and spiritual character. It is very injurious to mediums to disturb or break the current of influence operating upon them, therefore, the utmost harmony of feeling should prevail in circles—all disturbing topics should be avoided and a genial, fraternal feeling should pervade the minds of all, and the communicating spirit or spirits should be allowed to finish their work and withdraw their influence in a normal way, lest the equilibrium of the vital force of the medium be unreasonably disturbed.

It is not generally beneficial for developed mediums to sit in circles where various influences will be thrown upon them; because a commingling of different magnetisms thrown upon them is not salutary in its effects upon their nervous systems, and sometimes it is actually poisonous; moreover, mediumship is a special band of spirit force, and a medium while one of their number takes direct control, and oftentimes the magnetism of those in the body disturbs or obstructs the control; for, as I have already shown, the law of influence and control is the same whether it comes from mortals or spirits.

The effect of spirit influence renders

media exceedingly sensitive—in fact that is one of the essential conditions of mediumship—and the mediums themselves are easily disturbed by all inharmonious and every depressing influence, and often they seem wayward, crochety, erratic and unbalanced because of peculiar conditions incidental to their state; therefore, they need the fostering care and sympathy of kind friends who will gently shield them from the chilling blasts of criticism and condemnation which the ignorant and uncharitable are prone to give them.

Mediumistic conditions are usually such as to unfit most mediums for secular pursuits, and those who are conversant and qualified by spirits for their use ought to be and need to be compensated for their services so as not to be harassed by bodily wants and worldly cares; for these distract the sensitive mind, and fatigue the delicate physical frame so as to unfit them for the free use of spirits. Sufficient bodily exercise to promote a good circulation of blood, and the normal tone of the muscular system, is all that ought to be required of these usually overburdened public servants.

Mediumship like every natural gift is subject to the law of progress, and is unfolded and perfected by use. It depends upon the physical organization and not upon moral character; the tone of the mediumship is somewhat modified by the character of the medium—the higher the unfoldment of the medium's mind spiritually, the higher the phase of mediumship—is the rule.

The capacity of mediumship cannot transcend the mental capacity of the medium—the mind of a Webster can be fully manifested only through a brain of equal caliber.

In nearly all cases, communications are modified more or less by the mentality of the medium—inspiration, like liquids, takes the shape of the vessel that contains it, or of the channel through which it flows.

The law of adaptation governs the control of media; only such spirits as can come in rapport with each medium can control them.

Healing media can benefit only those with whose vital force their own will blend by "chemical affinity."

Spirits heal by restoring the equilibrium of the vital forces, using the medium as a conductor to the spirit battery.

Spirit control over media is rarely perfect, and the communications partake of the imperfections of both the medium and the spirit, and should be valued for their intrinsic merit only.

DEAN CLARKE.

CONCLUSION.

TO THE EDITOR:—The subjoined poem was written through my hand automatically some time ago, and dedicated to my friend, Frank Bygones, of Springfield, N. Y., at the loss of his wife, and was published in the Olive Branch, a spiritual paper then published at Utica, N. Y. The poem has the merit of being purely an inspirational production, and written as prompted by the spirit control, and at one brief sitting, without a moment's meditation or necessity of change in meter or expression.

From my home, where love-light is falling,
Tender and fair as the fresh flush of day,
Morning and evening ever I'm calling,
Guiding thy spirit from sorrow away;

Guiding thee up the steps of progression,
Lifting the burthens and cares of the day;
Opening thy heart for holy impression,
Whispering the words I wish you to say.

Falling like flower-leaves ripe for the picking,
Rich with the perfume of May's gentle breath,
Tender with love's e'er gentle reprimands,
Constant I linger through sickness and death;

Watching thy hopes and deep aspirations,
That struggle for form in thy bosom's unrest,
Burning and beaming with soul-lit oblation,
Brightening thy way with a love that is best;

Strengthening thy soul for the battle of duty,
Checking the passions that ever will rise,
Pointing away to the flower-land of beauty,
Where love's beaming rays illumine the skies.

Thus from my star-shore often descending,
I tread in the shadows still lingering
Clasping again with a rapturous bleeding,
Thy spirit anew with comfort and cheer.

Then patiently bear the burthens imposing,
Life's duties incumbent on body and soul,
Ever trusting within those powers reposing,
To gain thee a wealth as time may unfold.

Of I will come when the evening's descending,
Veiling old flower-faced Nature in dreams,
Come with her song-birds of love unending,
Bathed in the dew of shadowy greens;

Come when life wearies of shadow and sun,
Yearningly reaching for something more true,
Showing you truly our spirits are one—
Thou, too, born in life still clinging to you.

BISHOP A. BEALS.

HYPNOTISM.

CONTINUED FROM PAGE 1.

sharp gleam of electricity, into which they look as the sermon proceeds; and the preacher goes on and on and on in a gentle and monotonous voice, and down and up, like a mother's lullaby; and behold, our eyelids are pressed down against our will by soft, invisible fingers and everything is deliciously vague and far away, and suddenly people stand up with an awakening sound about us, and the preacher is pronouncing the scripture at the end of his sermon, during whose wise and eloquent paragraphs we have humiliatedly slept. This is hypnotic sleep. And it is the fault not only of the preacher, but of the whole construction of our ill-ventilated and absurdly-lighted churches.

CARL SEXTUS.

A new Campaign Song.

A spirited patriotic song, entitled "McKinley, Hobart and Honor," composed by G. F. Perkins, has just been published, and is creating quite a stir among the political singers. The price is 25 cents a copy, and can be ordered through this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

CASSADAGA.

Occurrences of the Fourth Week Noted.

Woman's Day, Social Economics, Etc.

The fourth week of the Cassadaga assembly, just closed, contained more marked features of interest than any of its predecessors, while the attendance increased in corresponding proportion. Previous seasons may have witnessed larger crowds, but certainly never a more earnest, enthusiastic body of people than are at present located on the C. L. F. A. grounds, and as an observant visitor has remarked, "How superior in appearance many of these people are."

The fact is, they are, in the main, a class of students and advanced thinkers, stamped with the unmistakable imprint of intellectuality.

To be a progressive, up-to-date Spiritualist means to live more on the spiritual than the physical plane; to accomplish which elevates the thought, and ennobles and spiritualizes the countenance.

During the week, the National Spiritualists' Association had their day, and they say, being, through the courtesy of the management, given a morning at the auditorium. The entire session was devoted to arguments in favor of organization and calls for donations.

Hon. L. V. Moulton and Mrs. Cora L. V. Richmond of the National board of directors, delivered the principal addresses.

At Cassadaga, as elsewhere, there is a great diversity of opinion as to the wisdom of the movement as at present organized.

Nearly all of the older and more experienced Spiritualists are pronouncedly opposed to it, believing it a backward step, an evidence of decline in intellectuality, a something entirely unnecessary, without which the cause of Spiritualism will endure and prosper—besides a great danger to the cause, in that it may lead to the control of Spiritualism, and worked for selfish purposes.

August 5 was "Woman's Day," though, for that matter, all days are equally hers at Cassadaga, only on these annual occasions she has full sway—then acknowledged supreme monarch of all, while the subdued "men" remain in the background, keep silent and listen.

The grounds, responsive to the prevailing sentiment, assume the festive appearance of a royal carnival in their gorgeous decorations of yellow bunting, floating banners and American flags at high mast.

In the morning a symposium was held at which an array of leading talent in the Spiritualistic world presented their views, well condensed; upon woman's suffrage.

At 2:30 p. m. Rev. Anna Shaw, the famous advocate of equal suffrage, temperance and social reforms, was introduced to the waiting multitude that packed the spacious auditorium, and oblivious of a mercury 84 degrees in the shade, sat spellbound for the space of nearly two hours, while the brilliant and witty woman discoursed upon "Woman's Suffrage Essential to a True Republic."

The opening sentences of Miss Shaw's address were in the nature of a tender tribute to the memory of Marlon Skidmore, a well-known trustee of the C. L. F. A., and for many years identified with suffrage work, and the inaugurator of this special day at Cassadaga.

Miss Shaw, whose first appearance this is at Cassadaga since Mrs. Skidmore's death, said, though she most cordially presided of the noble-hearted woman and grieved to see the vacant chair, she believed her liberated spirit was present on this occasion, as much interested and as anxious to aid in the enfranchisement of her sex as when she was enveloped in the physical—in short, she could not imagine the departed one happy in some far-off home, but that the most perfect heaven would be right here at Lily Dale, where her greatest interests were centered.

This sounded like the very quintessence of Spiritualism, though coming through the orthodox lips of a Methodist reverend.

Miss Shaw was fresh from a four months' suffrage campaign through California, and gave some very interesting experiences and facts concerning the progress of suffrage sentiment in that State.

Under the auspices of the ladies, the evening dance was the largest and most successful of the season. During the week, small hours the gentlemen were escorted, by their fair partners, to the Grand, where a fine collation was served by mine host, F. E. Cook.

Hon. L. V. Moulton's special course of lectures on "Social Economics" was completed last week. Much regret has been expressed by those who attended, that larger numbers were not present to hear this scholarly gentleman's very able talks upon the living issues of the day. Mr. Moulton, however, did not offer any solution or remedy for the evils manifest in our body politic; in fact, he is decidedly pessimistic as to the future of our government, and the condition of the laboring people, so that depression and gloom overshadowed the minds and hearts of his hearers to such an extent that our honorable president, A. Gaston, to dispel the seeming nightmare, requested Lyman C. Howe to take for his Friday afternoon topic, "The Future of Our Republic."

Mr. Howe, who is happily optimistic, drew a picture of brighter, more hopeful future. He said evolution would solve all these problems, work out all these reforms, according to the growth of the world. Man at present was living up to the highest possible; that an era of justice would come, in which peace and equity would reign among men, all before the dawn of the new day, millions of hearts would be pierced with sorrow, and perhaps rivers of human blood flow. All was according to the divine order, and all wrongs would eventually be righted.

The address closed with a poem on "Mystery," such a poem as only Mr. Howe can give.

Saturday afternoon the platform was occupied by Rev. S. Well, an ex-Jewish Rabbi, who has outgrown the tenets of his fathers and set sail upon the broad, broad sea of free thought. His discourse was learned and created a profound impression.

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His presentation, in the nature of a benediction, breathed the highest, purest, loftiest spiritual thoughts.

The warm personal friends of Mr. Wright consider this address one of the ablest efforts ever given on the rostrum. By way of contrast, Rev. W. W. Hicks, in the afternoon, argued along the lines of the geological and devotional lines, the generally accepted view of the graduate from the orthodox Christian religion into Spiritualistic faith.

The weather is intensely warm, with frequent thunderstorms, usually coming in the night, but the interest does not abate nor the crowd diminish. The hotels are crowded and cottages well filled.

Path in the future of Cassadaga is demonstrated in the private purchases of property and leasing of lots for the purpose of erecting cottages thereon. All is hopeful, all prophetic of peace and success to the season's close. May the fulfillment satisfy the heart's desire is the fervent wish of SHIRLEY BELLE.

THE HIGHER LAW.

What Is the Potent Factor in Moral Progress?

Is It Selfishness, or a Finer and Higher Element?

TO THE EDITOR:—The question that brought out the inclosed article was given to our lyceum by Hudson Tuttle at the time he assisted us in organizing and setting it into working order. The question lay over some weeks, and finally I felt called upon to respond.

The inclosed article, was delivered before our lyceum on August 2, 1898. Some of my friends requested me to send it to you for publication. Our lyceum has been organized only about three months, yet last Sunday evening we had out nearly one hundred persons, the most of whom seemed to be interested in the work. Brother Dunakin, the pastor of "Free Temple," being our conductor, is doing all in his power to make a success of the move, and Brother and Sister Tuttle are giving freely of their kind feelings and experience, by showing what we need, and by leading and instructing us in the way to become better officers in the lyceum, and better members in society. May the good angels go with them and give to them abundantly as they may stand in need.

R. N. WILCOX,
Secretary of Free Temple Lyceum,
Avery, Ohio.

WHAT IS THE HIGHER LAW OF MORAL PROGRESS?

You who were with us four weeks ago heard my paper. In what I attempted to show what was the factor, principle or law of moral progress; and from the deductions we really found but one factor, and that was selfishness. But, after studying the question farther, I have been forced to ask myself: Is there a finer and higher factor, or law than selfishness?

There is something way down deep in every human heart, which prompts us sometimes to do things that we cannot class as being selfish.

As this is a question given to the lyceum for examination, and as many of our members are quite young, we shall present it, although it deals largely in metaphysics, in as plain and comprehensible manner as possible, so that the smallest of these little girls and boys may see what we are trying to draw from this great question. To do this effectually we shall be obliged to paint a few pen pictures of actual life.

In the religious world we often find individuals who seemingly have dedicated themselves to the cause of humanity. They go into the haunts where the souls of our cities live and hunt up the outcasts of society, and try to lead them away from the low, degrading lives they are living. Those good workers, both male and female, contribute liberally in time and money to assist poor fallen humanity, without the least possibility of ever receiving a cent, farthing or a penny, which they have expended in this cause. Now, it cannot be selfishness that has prompted their actions.

What is it?

We have a case in our mind which will relate: A liberal friend of ours, wishing to promote the cause of Spiritualism, erected a building and fits up rooms for the poor, and in the meantime, contributing very liberally in time and money towards the support of one to occupy the rostrum. By having the meetings in the building free, hundreds have come out to hear free thought as given from that rostrum. We understand that a more friendly feeling has sprung up among the poor who attend that building, and that the cause of humanity is being promoted.

From the close attention the man paid to his business, and the seeming resignation that surrounded and settled down upon him, we all knew he had far more to bear than any of us.

He never told one of us what his feelings were for that boy; still he went on working patiently, and quite beyond his strength, for that child, and by and by the whole shop was unconsciously moved into real fellowship with him. The workman made bits of knickknacks for the boy. Some would bring fruit in their aprons, and others scrapbooks and pictures. They put them in the father's hat without saying a word; and believe me, that entire ship of men, many of them rather coarse of fiber by nature, grew quite gentle and kind. And some dropped swearing in the presence of their fellow workman, whose face told them that the inevitable was drawing near.

Every day the men seemed to be drawn nearer to the father, and would do this for the boy, so that he would have more time to remain at home. But by and by the bell tolled, and when the little coffin came out to the lonely home, at least one hundred brother workmen from the shop stood, with uncovered heads, many having given half a day's time to be able to follow to the last resting place that emblem of humanity who had drawn from them the deepest and purest feelings of their hearts.

I do not believe the actions of this father and his shopmates were prompted through selfishness; possibly by love in part by the father, but not by love on the part of the men of the shop. What was it?

We wish to give one more incident which transpired many years ago, in which there is a factor that we may all consider. It seemed that when this country was new, before the full tide of emigration had set in, that a man left the Eastern States to carve out a home for himself in what was then called the far West.

In the course of his travels he was surprised by a roving party of Indians and made prisoner. He was a person of considerable physical endurance, but the forced marches and rough usage which he received from his captors found him one morning completely used up and totally unable to move on with the party who had him in charge.

It was proposed by some of the savages to remove his scalp and leave him by the wayside. But one of the party made the proposition to stay with the sick man and nurse him up and bring him on in the near future, if possible; if not to surely bring in his scalp. This arrangement seemed to be satisfactory, they all moved on save our white brother and Indian guard. The man was far weaker and sicker than was thought. He hung for days near death's door, but through the good nursing of the Indian guard, who had quite an extensive knowledge of the medical properties of roots and herbs, he was brought through and on the following day he intended to continue their journey. The white man had picked up some of the Indian dialect, and the Indian knew some English, enough so they could converse quite intelligently.

The white man asked his guard what the tribe would possibly do with him on their arrival at camp. The answer being that he would be obliged to run the gauntlet, and if he succeeded in getting through he would be bound to a stake for a mark to be shot at, and afterwards to be burned. "But," said he, "I would save you if I could. I do not know why, but my intercourse with you has generated another feeling within my breast towards the white race; but if I do not remain true to my people, they will deal just the same with me as they would with you. We are a long way from the settlement of the whites, and if we should turn back there would be recaptured, and my people would punish me without mercy. But I have this proposition to make: If you feel able to attempt such a journey we will make the effort to reach some point where you have friends. You have nothing to lose, but everything to win, while I have nothing to win, but everything to lose."

We will not continue this narrative further; it is far enough to illustrate the point we are attempting to make. Here in this child of the forest we find this same something existing. This Indian had believed, until his short intercourse with this white man, that the whole white race were the natural enemies of the red man. Now, what he found was a change of feeling. It was not brought about through any hope of gain in a selfish way, as the Indian said he had nothing to make, but everything to lose. What was the factor in this case? Can you give it a name?

I have made out an extended search to find, if possible, a teacher who has taught this in his school, but I find existing in the human heart. We have examined the old sacred records and cannot find in a single instance where God, Jehovah, Lord, or any of those who gave laws as recorded in the Old Testament, ever taught any doctrine or creed, or gave any instructions or commands in which this finer law has been embodied. The major portion of their teaching has been made to our coarser natures, and has seemed to be based upon the selfish part of man.

We will examine some of the commands as received by Moses from the hand of his Lord God. He commences with a positive command that they shall have no other God before Him. That shall not bow down to any image made from anything in heaven or earth. He is a jealous God and will visit the iniquities of the fathers upon the children, but will show mercy to those that love and serve Him. They shall not take the name of God in vain, or work on the Sabbath. As God rested on the seventh day, man must do the same. If they do not keep these commandments, their days shall be long upon the earth. They must not kill, steal, commit adultery, bear false witness, or covet anything owned by a neighbor. If they do not commit those evil things, but love and serve Him, they shall have mercy; but if they do those evil things, he will punish them even to the fourth generation.

We see little but selfishness on the part of the Lord; his teachings all going strongly to that effect. We see all of our work and thoughts to be constantly centered upon Him, and He cannot be happy for a single moment unless we are sounding His name in high exalting praise. In this teaching he is instilling into our minds this same selfish thought: If we will serve Him as He commands us to do, He will extend our days and not visit our shortcomings upon our great-grandchildren. A wonderful gift to have our days extended to do a thing which perhaps our natures abhor with all the disgust that it is possible for the human heart to feel: A purely selfish thought, without a single higher thought.

From the Old Testament we have gone into the New Testament. We have examined the Sermon on the Mount given by the Nazarene. We find a price set for nearly all the appeals he makes to his hearers. For instance: "Blessed are the merciful, for they shall obtain mercy." "Blessed are the meek, for they shall inherit the earth." "Blessed are the pure in heart, for they shall see God." "Love your enemies, that you may be the children of your Father which is in heaven." "When thou doest alms, let not thy left hand know what thy right hand doeth, and thy Father shall reward thee openly." In all the divine teachings we find a reward offered in nearly every instance.

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There is a case where a good deed was

The Progressive Thinker.

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J. R. FRANCIS, Editor and Publisher.

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SATURDAY, AUGUST 22, 1906.

Opinion of a Scholar.

The name of Moncure D. Conway is familiar to every American reader. A college graduate, educated for the bar; then a graduate of the Divinity School at Cambridge, and ordained to the Methodist ministry; a few years later filling Unitarian pulpits at Washington, Cincinnati and other large cities, and later a prominent contributor to magazine literature, and the author of numerous books of great merit, of course he has been a thoughtful student. We believe he is now located in London, to have access to the British Museum, where is stored the largest and most complete library in the world. The opinion of such a profound scholar is of great value in view of recent discussion in these columns as to the personality and historical evidence of the character Jesus. Without intention of renewing the debate, and referring persons who wish to controvert Mr. C.'s opinion to the pages of Modern Thought, wherein his communication originally appeared, and where it is probable Mr. Conway can be heard in defense of his position, we are content to give briefly his conclusion, omitting the facts and arguments on which he bases that conclusion. He says:

"The world has been for a long time engaged in writhing lives. But when we come to examine them, one startling fact confronts us: All of these books relate to a personage concerning whom there does not exist a single scrap of contemporary information—not one. By accepted tradition, he was born in the reign of Augustus, the great historian of the nation, the nation's hero, a subject. In the Augustan age historians flourished. Yet not one mentions the name of Jesus Christ, much less any incident of his life. Of Jesus we have not one notice—not the faintest, slightest sentence or word on which history can fix as certain evidence that he ever lived."

Missionaries in India.

A late issue of the Detroit Tribune gives an interview made by its reporter with Arthur G. Bristol, who has lately returned from a sojourn in Assam, a province of Farther India, where Buddhism is the prevailing religion. During his stay in that country Mr. B. says he did not know of a genuine conversion made by English or American missionaries. He says there are apparent conversions; but the natives are well satisfied with their own religion, which is admirably adapted to their peculiar needs, and there is no good reason why they should abandon it for Christianity. Missionaries have lived among them for years, and the inhabitants have learned how to handle them for their own advantage. Some of them apparently become converted; but this is for a purpose. They want Christians to make them presents of money, food or clothing, and pretend conversion to gain their ends. Asked if he considered the work of the missionaries productive of good, he replied: "No. About all the missionaries achieve is a pleasant time for themselves. They do but little work, live easily and comfortably upon the funds sent from home. Some are in dead earnest, and imagine great results; but they are like the natives 'work' most successfully by whom conversions are rewarded with material favors. These few who do adopt the new faith, part with their native honesty and become rascals."

A Relic of Priestcraft.

The term "Grandmother of God" necessarily grates harshly on Christian ears, and to even Spiritualists it is repellent, because with their exalted conception of the Divine, the title borders closely on the blasphemous. But it is well to view this matter in its true light. Orthodox churchmen teach that Jesus is God, coequal with the Father—indeed, the Father himself, who temporarily assumed human form. That Son, they tell us, was born of Mary, a Jewish maiden, and her mother was Anne, a small bone of one of whose fingers brought from Rome eleven years ago, was lately on exhibition at the Church of St. Anne, in Kankakee county, this State, as was a bone from her wrist in New York. Yearly pilgrimages are annually made to these and numberless other shrines on the 25th of July, as the dear grandmothers of the distinguished hero of Christian faith is the patron saint of the crippled, the sick and the helpless. Only the gross ignorance which is cultivated among Catholics can tolerate such ridiculous flummery. It is just cause for mortification that so silly a superstition should gain credit among any portion of the American public; yet the press dispatches say that the great saint Catholics were in attendance at Kankakee at the exposure of the relic, and that Chicago was largely represented. It shows how insistent is a faith taught to childhood in its unreasoning hour.

We paint love as a child, when he should sit a giant on his clouds, the great disturbing spirit of the world.—Croy.

Be Honest, Be Truthful, Be Brave!

A characteristic feature of THE PROGRESSIVE THINKER, from the first number to the present, has been its open court, wherein conflicting views on religious subjects have had an impartial hearing. Correspondents have differed with each other, as they have with the editor, but that difference has silenced no one, so long as the writer has been tolerant and courteous to opponents. Such must continue the policy of the paper, for truth is the object sought. As a corollary, toleration of conflicting views have been insisted upon for both editor and correspondents.

Whilst the paper is an organ of Spiritualists, it must voice the opinions of Spiritualists. Freedom of discussion is the stepping stone to knowledge. As there is no Pope among us—thanks to the higher intelligences—to declare what is the will of God, so reason has been substituted as an unerring guide; hence we must allow a freeland, and insist the writer shall be honest in all of his expressions, and out of it will come that eternal truth which has been the aspiration of the good through all the ages.

Policy is a poor guide when searching for wisdom. This has been and is the error of the churches, to which we have taken such earnest exceptions. If the clergy would declare the whole truth just as they see it, the false notions current among them would have disappeared centuries ago; but they are tied back to a false creed, and still worse, to inherited false traditions which they dare not ignore. Talk with a preacher in private, and we are delighted to find him occupying a common platform with us. He believes in spiritual communion as earnestly as any one; he rejects the idea of a physical resurrection, as well as the soul-tearing doctrine of total depravity and vicarious suffering. He has no faith in a trine God; while hell, and its monster king is just too horrible to think of. Delighted with such liberal views, perchance next Sunday we go to church to hear sense from the pulpit. We are simply shocked while listening to a lengthy discourse, in which is portrayed in glowing rhetoric the sufferings of Jesus, and of his death on the cross as an atonement for the sins of fallen man, to save his guilty soul from the tortures of an endless hell. The Devil, too, is given great prominence, and is described with horns, a cloven foot and barbed tail.

But the whole is not told. There are clergymen who have discarded the worthless rubbish of the orthodox creed, and yet they cling to many of its ridiculous teachings. In a conversation with one of them a few years ago, we found our radical views were fully endorsed by him. Inquiring why he did not proclaim those views from his pulpit, and lift his parishioners to the same exalted plane he occupied, looking squarely in the face, he responded:

"Where would I be at this time had I given utterance to such radical views?" We did not reply as prompted: "You would have brought every communicant to your standard; you would have had the proud satisfaction of knowing you were right, and were triumphant in the declaration of that right, as would the more intelligent of your congregation who are now wavering in their support of you. They are conscious you are not declaring the whole truth as you see it; and though your earnest friends because of your great advances, yet they feel you are a policy preacher, a moral coward, and dare not give expression to your noblest thoughts on many subjects." Instead of saying this, we remembered the dear preacher was mortal; that he had a family and an abundance of pride to nurture, and that his salary of two to three thousand dollars a year was a necessity, so we remained silent. But other years have come. Our liberal preacher's congregation has gradually dwindled away until it is not half its former dimensions.

In conclusion, let us always keep in mind, "there are two sides to every question," and each has the same right to give expression to its views as has the other; that each must be courteous in discussion, and abide by the rules of debate published in these columns three weeks ago.

The Cowardly Suicide.

THE PROGRESSIVE THINKER indorses most cordially the following editorial from the columns of the Chicago Chronicle. It is to the point, and timely:

"The man who writes a sniveling note to his wife, declaring that he can no longer endure poverty and misfortune, and then sneaks off and drowns himself, leaving his children a legacy of disgrace as well as discomfort, is a poltroon. He is as contemptible a creature as that other monstrosity who feigns suicide to escape his responsibilities. Self-destruction does not efface ethical obligations."

There is a color of justification for the man who, suffering from an incurable disease, puts an end to his life in a paroxysm of physical pain. In that case it is the body that succumbs. But the husband and father who has taken upon himself the responsibility of maintaining and caring for a family, and yet deserts them in their most urgent need, is a physical and a moral coward. He may delude himself into the belief that the sacrifice of his life cancels the contract which he entered into to protect and defend his helpless dependents, but he deceives no one else as though, living in the midst of luxury himself, he had turned his wife and children out of doors and left them to shift for themselves. He is a deserter from the battle of life—a skulker who quails in the face of the enemy, and leaves the innocent and helpless to defend themselves as best they may against the onslaughts of poverty and misfortune.

No man, though he had a thousand lives, could render suicide anything but cowardly under such circumstances. It is the resort of the dastard who very action proclaims that he fears to face action to which he leaves women and little children. It is the refuge of the craven and the recreant.

The only redeeming feature of such suicides is that they rid the earth of creatures who, after all, are perhaps better dead than alive. They disgrace humanity.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.



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Too Big a Boo.

A Dutchman with a skittish colt instructed his son to go down the road and hide himself in the fence-corner.

"Bimsey pretty soon I am ridin' along on the colt, then, Hans, jump out and cry boo. The colt he scare some, but when he sees it is Hans that say boo, he scare no more."

As the story runs, Hans hid in the fence-corner, and sprang out at the proper moment with a terrific boo. The colt was immensely frightened, and threw the Hollander with great force to the ground. Springing to his feet and rubbing his shins, he elided young Hoppel, declaring: "It was too big a boo for so small a colt."

The world is full of bogies—ancient gods of the devil kind—just such as frightened the Dutchman's horse, and there are other boogies quite too large to accomplish their purpose in the present age. The story of virgins bearing sons, like roosters laying eggs and hatching vipers, was very generally believed in early Roman times, and the world was literally full of half gods and half men. The successors of those Romans have been very successful in imposing their fables on moderns; but over at Rockford, it seems, the story of a mixed race has been worked for more than it is worth. When a quartette of gods, gods, perhaps more correctly Goddesses, sprung up in that quarter, lo, the exclamation of the Dutchman, "That boo is too large for the colt." It strikes back, and the thinker suspects other bogies are closely related to Hans' overgrown boo.

A Screw Loose Somewhere.

The church dedicated to God was formerly supposed the safest retreat in the world in moments of danger. He who was so fortunate as to grasp the horns of the altar was safe from human arrest; but times have changed. The church has become the theater of the bloodiest tragedies, and God seems to have forsaken it, else visits it with evidences of his displeasure. The cyclones throw down its steeples, play hide and seek among its columns and demolish its walls, while the lightning—God's special messengers of vengeance, according to Bible story—are as severe with them as with the tower of Babel when in process of construction. To enable the wretched inhabitants of Babylon to scale heaven, and, perhaps, drive the All-Father from his throne. At Omaha, on the morning of the 5th instant, a bolt of lightning fell upon the Bohemian Catholic Church, at nine o'clock in the morning, killing three worshippers and severely injuring several others, some of whom it is thought will die. The worst feature of the unfortunate affair is, Father Zack and his parishioners had just closed mass. The fiery current struck the belfry, and descended to the ground. Instantly the whole church was filled with sulphurous smoke. There seems to be a screw loose somewhere, and churchmen should hunt it up.

Japan Spiritualists.

Writing to the New York Sun of July 5th from Tokio, Japan, on the wretched condition of Japan's population, Mr. Porter devotes a two column letter to a description of the jirinkas, or car-pullers, of whom, he says, there is more than a million in the empire, and says: "Among these countless thousands of Japan, whose lot seems so hard to those of us accustomed to more hopeful surroundings, there is a religious spirit. They are, in fact, far more religious than the middle and higher class Japanese, who, as a rule, find to be materialistic. This fact may be due to the bringing up the higher class in the ethical tenets of Confucius. They look upon Buddhism as fit only for the ignorant and aged. In almost every wretched dwelling I found a shrine, where mortuary tablets of the deceased members of the family are mounted. To be sure, the shrine in a majority of cases consists merely of an old box made of bamboo and paper, and suspended from the ceiling by ropes, so that the image of the departed might not be polluted with dirt. Let us hope that the soul of the poor jirinkas man may find in the hereafter the peace which is not vouchsafed his overworked body in this world."

In struggling with misfortunes lies the true proof of virtue.—Shakespeare.

PROMPTINGS OF LOVE.

SAW INTO HER FUTURE.

A Georgia Rustic's Peculiar Clairvoyant Power.

Loved a Belle of Athens.

SIGHT OF HER ON THE ATHLETIC FIELD DEPRIVED HIM OF HIS STRENGTH—STRANGE LETTERS THAT FOLLOW HER ABOUT AND SHOWED APPARENTLY IMPOSSIBLE KNOWLEDGE OF HER MOVEMENTS—ASSURANCES OF HIS AFFECTION FOLLOWED BY A PROPOSAL.

Hypnotism, clairvoyance, mesmerism and kindred forces or powers, says the Washington Post, have furnished a "motif" for so many recent popular novels, have attracted such general interest, and have engaged the attention of so many savants of science, who have subjected its mysterious energy to the most searching analysis, that it might be interesting to recall an instance of the remarkable manifestation of some peculiar power that came within the observation of the writer, and nonplussed many gentlemen with scientific proclivities. It was never definitely determined under what head the phenomenon should be classified.

Some eight years ago in Athens, Ga., a young lady resided whose remarkable beauty and brilliant mental accomplishments made her the "observed of all observers" and invited the homage of as many suitors as ever struggled to find favor in the eyes of a Penelope. Athens as the center of education, the seat of the State University, attracted within its classic borders men from every point of the compass, in search of mental pabulum or social advantages. The fact that instruction is given free at the university tempted many ambitious "horny-handed sons of toil" from rural precincts to avail themselves of the opportunities offered.

Among those who entered the freshman class of 1888 was a tall, gaunt, raw-boned countryman from near Jefferson, Jackson County, Ga., named Frank Wilson, whose patriotism was confined, apparently to a stock of refreshing, provincial ignorance and whose muscular frame evidenced the advantage to thews and sinews of "life down on the farm."

SHOWED PROWESS AS A WRESTLER.

He at once took precedence in all athletic contests, and gained a State-wide reputation, for prowess as a wrestler, pluming himself on his undisputed supremacy in his peculiar province. The great athletic event of the university is what is called "field day," devoted to tests of strength, endurance and agility, and the participants make an effort to break the records of previous contests.

Wilson was pitted against all comers in the wrestling arena, whether Greco-Roman rules obtained or otherwise, and it might be surmised that his recognized superiority made the entries few and far between. Very few cared for the egotistical honor of engaging their mother limbs in the sinewy legs of the rustic giant, or to supply material on which he could experiment with some new and intricate "lock."

Among those in attendance upon the exercises in 1888 was Miss J., the young lady previously alluded to. She occupied a seat in the front tier of the grand stand, commanding an unobstructed view of the field of battle. The exercises were well under way, and Wilson had already "dirtied the backs" of two unfortunates and was preparing to maintain his reputation at the expense of a third victim when his eyes casually fell on Miss J., who sat directly above him.

An electric change seemed to run over him and he stood transfixed for the moment. The referee had to call to him twice that his opponent was ready before he seemed to realize where he was. He seemed dazed and did not handle himself with his usual skill. To the astonishment of all present he was suddenly lifted up almost bodily and thrown heavily to the ground. No one at that time dreamed of the cause of his downfall and all gloried in the fact that the whilom king had been dethroned.

AN UNOBTUSIVE BUTT OF RIDICULE.

Dating from that day Wilson seemed a changed man. His reckless, roystering air gave place to a quiet, unobtrusive and even shrinking manner. He religiously eschewed all athletic sports, and eventually submitted to the gazing and ridicule of his fellow students on his recent downfall. He quietly and with considerable tact inaugurated a scheme to secure an introduction to Miss J., but this object was difficult of attainment, inasmuch as the social lines are rigidly drawn in Athens, and Wilson's physical accomplishments could not atone for the hiatus in his genealogical credentials. However, by dint of perseverance and a happy combination of circumstances he finally achieved the coveted honor, although the young lady showed no inclination to cultivate the acquaintance.

Realizing that his attentions would not be acceptable and despairing of an opportunity to communicate his sudden partiality to the fair object of his desires in person, he began to write anonymous erotic letters. At first they were treated as a source of amusement, and were circulated freely among her friends, affording great merriment. No one could venture even the remotest guess as to the identity of the infatuated author, and any suggestion that Wilson had fallen a victim to Miss J.'s charms would

not have been considered seriously, because of the slender opportunities he had had for cultivating such a tender sentiment. The letters continued to pour in with clock-like regularity. First one a week, then two a week, and then they came every day. One strange feature was that the letters did not always bear the same post-office mark. Athens, Atlanta, Watkinsville, Harmony Grove and other Georgia places would indicate that the anonymous writer was nomadic in his habits.

THREATENING LETTERS WERE SENT. The letters waxed more and more important and more sentimental, violent protestations of undying love alternating with vague and implied threats that unless his suit met with favorable consideration "vi et armis" would be induced. Finally the letters became so menacing and so tempestuous that Miss J. resolved to appeal to the postal authorities. Uncle Sam's faithful and lynx-eyed employees exhausted every expedient and every resource to trace the mysterious letters to their origin, but without success. Not the slightest ray of light could they throw on the matter, although the letters came with unvarying regularity and were always addressed by the same hand.

In the spring of 1889 Miss J. went to Europe. Among the places her itinerary included were London, Rome, Paris, Berlin and Vienna. Her surprise and mystification can better be imagined than described when, upon her arrival in Berlin, she received a letter from her unknown admirer. The letter, in addition to the usual modicum of sentimental avowals, contained a minute and graphic description of her travels, including an accurate and faithful pen-picture of any male admirers who had shown her attention, their names and addresses, and also the costume that she wore at social functions. One of the most remarkable features of the letters was that they always bore date in advance of the facts and incidents they described, although they did not reach Miss J. until after everything mentioned in them had become an actuality.

These letters continued to arrive with uniform regularity, always correctly addressed and always written by the same hand. Although she communicated to her Georgia friends relative to the continuance of the harassing importunities of her not-to-be-downed admirer, and although they were always on the alert to secure the slightest clow that would lead to his detection, nothing was accomplished. During her absence abroad Wilson had suddenly severed his connection with the university and, ostensibly, returned to his rural home and resumed his bucolic labors. No one remotely imagined that the great, raw-boned countryman was the victim of the tender passion.

COULD NOT EXPLAIN THE PHENOMENON.

Miss J., on her return from abroad, submitted the letters that she had received to her friends, and also to several gentlemen in Athens interested in scientific studies, but they could not offer the slightest tenable solution to the knotty problem. They regard it as a psychological phenomenon, but they were at a loss to explain its nature.

Shortly after Miss J.'s return she was surprised by receiving a short and abrupt letter from the same source, in which the writer professed knowledge of her, as yet unannounced, approaching marriage, and declared that it was his intention to circumvent her plans by carrying her off. Her friends allayed her alarm by offering the suggestion that the author of the letter was some irresponsible and harmless crank, and had no intention of executing his crazy project.

One summer afternoon, shortly after the receipt of the minatory epistle, the door bell rang and the servant ushered in a large, raw-boned man with a bronzed face and wearing a broad-brimmed hat, his appearance betokening rural proclivities. He asked to see Miss J., adding that he called on important business that would not brook delay. He gave no name, and Miss J., forgetting for the moment that the man might be the author of the letters that she had been receiving, hastened into the parlor.

On entering the parlor she was somewhat surprised at seeing Wilson, whom she remembered to have met casually some years ago. He arose and accosted her, remarking that she might consider his call unconventional and irregular, but that he had written her some days before that he would call, and had also explicitly stated the object. Instantly the identity of the man flashed across her, and she saw that she had a difficult and extremely delicate situation to deal with. She managed to retain her self-possession and to coolly reply that she had received the letter in question, but that, as it concerned such a serious matter, she desired more time to consider its conditions before giving a final answer.

HORSES AND A BUGGY WERE WAITING.

"I have a buggy and a pair of fleet horses at the gate waiting for you now. There's no reason for delay. I love you to distraction; have loved you ever since I laid my eyes on you, and am utterly miserable without you," said he.

"But I must have time to think over the proposal. I appreciate the great honor that you have bestowed upon me, but it would not be treating you with the proper courtesy did I answer without due consideration," she replied.

This last idea proved to be a happy

one, and seemed to have its weight with the distracted lover. The man replied that she would have ample time that night to think over the offer, and that he would call in the morning to claim her, whether her answer was favorable or otherwise. With this cheerful announcement of his intentions he abruptly left. Miss J. hastily summoned her friends and disclosed to them the identity of her unknown admirer, and also the programme that he had outlined for the following day. They could scarcely believe that the big, raw-boned countryman could be one and the same with the clairvoyant letter-writer. They concocted a plan to have him entangled in the meshes of the law when he called on the following day to execute his amiable purpose.

Wilson must have had recourse to his curious powers to protect himself, inasmuch as he failed to materialize on the following day at the appointed time. From that time the letters failed to arrive up to the time of the marriage of the young lady in question. She was apprehensive that he might call at any time and, therefore, as a precaution provided herself with a pistol. This year the letters have reached her occasionally, but with much less frequency than of yore, and she hopes that her strange admirer has overcome his erratic fancy, and will in the future quietly devote himself to his agricultural enterprise, and conquer his epistolary idiosyncrasy.

Although many were aware of the peculiar powers exercised by this man, no one has yet advanced a tenable theory in explanation of their nature. Wilson has but a meager education and possibly no knowledge whatever of hypnotism, mesmerism or clairvoyance, or any of this class of mysterious forces that are now occupying the attention of scientists. The lady in question has the letters now in her possession, and there are those now in Washington who are not only familiar with the facts as herein narrated, but have vainly tried to unravel the mystery.

ODE TO MARINERS.

BY THE MARINER'S COMPASS.

Ho, burnish well, ye cunning hands,
A palace-home for me,
For I would ride in regal state
Across the briny sea;
Bring ivory from the elephant
To pave my mystic floor,
And make my dome of crystal clear,
My walls of shining ore!
Now mount the wave, ye fearful ones,
Though raging storms assail,
My shining lance o'ercometh all,
My power will never fail.
The storm-demon wraps his murky clouds
Around thy trembling sight,
But I can pierce that gloomy veil,
Can penetrate the night.
The lone enchantress of the deep,
I rule its bolst'rous realm;
Watch ye my lithe and quivering wand
To guide thy straining helm—
Aye! bend thy anxious gaze on me,
The polar star is dim,
And thy darkness is awake
With ocean's awful hymn.
For I commune with spirit forms
Within my circled cell,
And manly might melts before
The magic of my spell;
By many long, enduring links
I clasp the Northern Star,
And by that world and shadowy chain
He ruleth me afar!
Thy wond'ring eyes have watched me long,
And science has grown gray,
And still ye dream not how, nor why,
I keep my pathless way.
Ye know me as ye know the storm
That heaps thy heaving path—
Ye love me, though, since mine is not
The mystery of wrath!

OUR LIFE—A SCHOOL-LIFE.

While back we turn to schooldays golden,
Brighter yet 'neath mom'ry's eyes,
Methinks each heart it should embolden
Still to strive for greater prize;
"Live and learn" is still a motto fitting
Rule for mind and soul,
Be our path on mount or grotto, "live
And learn" to reach the goal.
As we find in busy school-life all are not
Upon one grade,
"Deed it is a noble school-life, by its living
souls are made.
Why not call this life a schooling? every
day brings lessons new;
O'er us still a master ruling; to our
duties, then, be true.
Life itself should be a lesson as we gain
in strength of mind;
Study well, it will not lessen, but each
day new wonders find—
Wonders still, and growing greater, as
each day unfolds its leaves
Of life's lesson; coming later, Nature
grand its texture weaves—
Nature grand to mind unfolding puts the
page in stronger light;
Patient though its ways are moulding,
turning all to seek the right!
Earnest students ask of masters aid for
mind to higher rise!
That they learn the lesson faster, 'tis the
"knowledge" that they prize.
Should we not call on the leader in this
life, that busy school?
Aid for each, as each is needed, precept
firm the "golden rule";
Study well, Nature's courses, take
their teachings to our mind.
Learn the work of giant forces, each for
human weal designed!
Study, too, that Nature deeper, allied
close to mind and soul,
For the mind was made the keeper,
placed by God to guard the whole.
Study, well, in patient schooling, Na-
ture's methods and her laws
Ready to accept the ruling of its master
and its cause!

H. A. FOSTER.

Another Wonder.

The latest electric novelty is the transmission of a likeness of the communicant at the same time with his voice over the wire in the telephone, so as to be seen like an animated photo, as well as heard by the recipient. Thus far thirty feet has been the longest distance the portrait has been reflected in color; but with the perfection of apparatus it is believed capable of indefinite expansion. This is an English invention.

"Vashti, Old and New. A Romance of the Wheel." By Marvel Kayre. A remarkable book, contrasting the modern Vashti with the Vashti of ancient Bible times. Interesting and suggestive. Paper, 30 cents; cloth, \$1. For sale at this office.

X-RAYS DETECT DEATH.

Dr. Carl L. Barnes Makes a Discovery Which Will Render Burying Alive Impossible.

NEW LIGHT SENT THROUGH A CORPSE—THE PICTURE MADE IS DARKER THAN THAT MADE FROM A LIVING BODY.

Physicians are no longer to be puzzled to determine whether a patient is dead, says the Chicago News. The professional man who has put a kink in his neck holding his left ear under the fifth rib of the left side of a supposed corpse to make half-way sure that life was extinct, can now have relief.

Dr. Carl L. Barnes, of Chicago, has made a discovery—an X-ray discovery—by which the presence of death can be readily detected.

Dr. Barnes based his experiments on the fact that a dead hand held before a lamp does not transmit ordinary rays of light, though they readily pass through the hand of the living. The latter is luminously red, the former dark and opaque. This radiation is scientifically explained on the theory of refraction and the blood corpuscles. The red corpuscles are bi-concave disks which have highly refractory powers in life, rendering it possible for light to penetrate the structure. Acting upon this theory he made a practical demonstration a few weeks ago in his laboratory in this city. A scapograph of a dead hand and a living hand was taken on the same plate. The two hands, that of Dr. Barnes and one where the arm had been amputated at the elbow, were laid side by side on a placitoid which held the sensitized bit of glass.

The marvelous mechanism was set in motion and the powerful light focused full on the two objects. After an exposure of fifteen minutes the plate was carefully developed, and the result proved to the doctor's profound satisfaction the unmistakable difference between dead and living flesh. The bones of both hands were about equally well defined, but the soft parts of the dead hand were noticeably darker, which marks the difference between dead tissues and living tissues. Even under the present crude conditions the expert can readily distinguish between the two. However, the scapograph does not give as good results as the fluoroscope and other instruments recently invented to examine tissues with the naked eye, unless the subject has been dead for several hours. If the scapograph is taken within a few hours after death the hands will be alike, but as the change in the tissues begins to take place, then the X-rays will show a decided difference in penetration.

"One of the first constituents of the human body to undergo decomposition after death," said the doctor, "is the blood, then follows the intestines, trachea, brain, muscles, etc. All of this will take place in many cases within a few hours after death. The natural tendency of all this decomposition is to liquefy the tissues, thus permitting the X-rays to penetrate them more readily than in a subject just recently dead, where such decomposition has not commenced. But the experiment is a distinct success and is of vital importance, not only to physicians and undertakers but to humanity in general, for ingrained in every soul is a latent horror of being buried alive. Hitherto all signs of death have their exceptions. Even putrefaction often appears in living bodies, and in order to be regarded as an infallible sign of death it must be general, owing to the difference in the chemical composition of bodies. The latest theories regarding positive signs of death have been advanced by foreigners and relate chiefly to the temperature of the body after death and also to ocular tension. The gradual cooling of the body is considered one of the surest signs of death, and yet the coldness of collapse that follows supposed drowning is frequently mistaken for the post-mortem cooling. Ocular tension has been regarded as a certain test, but in cases of glaucoma the tension during life is very great, consequently after death, when the tension naturally relaxes, a glaucomatous eye assumes the tension of a normal eye.

"Absence of circulation is a good test, but instances are on record where people have been restored when there was neither pulse-beat nor heart-sound, and the respiratory function almost suspended by narcotic poisoning. Even post-mortem discoloration cannot be accepted as an indication of death, as the same staining is frequently seen in life. Neither can muscular contractibility be relied on, as after death from Asiatic cholera the contraction often appears in the muscles of the lower jaw and flexor muscles of the forearm. Rigor mortis is not infallible, as this rigidity is often assumed by cataleptics and those half-drowned or frozen."

The above is a most valuable discovery—one that has been badly needed, in view of the fact that thousands have been buried alive. C. Chicago, Ill.

Have you ever had in the morning what is fancifully called "a dark brown taste" in the mouth? If so, it is the effect of a deranged stomach and liver, the best remedy for which is a dose of Ayer's Pills, together with a little discretion as to diet and mode of living.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read 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.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

J. Clegg Wright lectured at Lake Pleasant Camp, August 16, 18 and 20.

Col. Robert G. Ingersoll lectured, Sunday, August 16, at Lake Pleasant Camp, Mass., on "The Foundations of Faith."

On August 17, 18, 19 and 21, Mrs. Sarah A. Byrnes lectured at Lake Pleasant Camp, Mass.

Helen Stuart Richings is to lecture at Lake Pleasant Camp, Mass., August 23, 25 and 26.

Col. R. G. Ingersoll is to lecture at Lake Pleasant Camp, August 23.

J. Frank Baxter will lecture August 27 at Lake Pleasant Camp, Mass.

Dr. James De Buchanan lectured at Haslett Park, Mich., August 16, 18 and 19.

Hon. O. P. Kellogg lectured at Haslett Park Camp, August 20.

Mrs. A. E. Sheets lectured at Haslett Park, August 21.

Hon. L. V. Moulton lectures at Haslett Park Camp, August 22 and 23.

Mrs. Marjorie Carpenter lectures at Haslett Park Camp, August 25.

Mrs. A. E. Sheets lectures at Haslett Park Camp, August 26.

Moses Hull lectures August 27, 28, 29, 30, at Haslett Park Camp, Mich.

Mrs. Carrie E. S. Twing lectured, August 18, 19, 20, at Sunapee Lake Camp, N. H.

Mrs. E. I. Webster lectured at Sunapee Lake Camp, N. H., August 16.

F. H. Wigglesworth lectures August 21, 22, 23, at Sunapee Lake Camp, N. H.

Carrie E. S. Twing lectures, August 23, at Sunapee Lake.

Mrs. S. C. Cunningham and Mrs. Nellie Burbeck lectures at Sunapee Lake, N. H., August 25.

Corla L. V. Richmond lectured August 16, at Lake George Camp, N. Y.

Meredith B. Little lectured August 23, at Lake George Camp.

Helen L. Palmer lectured August 18 and 20, at Lake Brady Camp, Ohio.

Anna L. Robinson lectures at Lake Brady, August 22 and 23.

Helen L. Palmer lectures, August 23, at Lake Brady, Ohio.

Prof. J. S. Loveland lectured, August 16, 17, 18, 20, at Redondo Camp, Cal.

J. J. Morse lectured at Redondo Camp, Cal., August 16.

W. C. Bowman lectured at Redondo Camp, August 16, 18, 20.

Mrs. Hendee-Rogers lectured, August 17, at Redondo Camp.

J. J. Colville lectured, August 18, 19 and 21, at Redondo Camp, Cal.

Dr. Geo. W. Carpenter spoke at Redondo Camp, August 18.

Mrs. Ada Foye lectures August 21, at Redondo Camp.

Mrs. M. S. Longley lectures August 21, at Redondo Camp.

W. J. Colville lectures August 22 and 25, at Redondo Camp.

Prof. J. S. Loveland lectures August 23 and 25, at Redondo Camp, Cal.

J. J. Morse lectures August 23, at Redondo Camp.

Dr. Geo. W. Carpenter lectures at Redondo Camp, August 24.

Maude Freitag lectures August 24, at Redondo Camp.

Lyman C. Howe lectured August 15 and 16, at Grand Lodge Camp, Mich.

E. W. Sprague lectured August 16, 17 and 18, at Vicksburg Camp, Mich.

J. Frank Baxter lectured August 19, 20 and 21, at Vicksburg Camp, Mich.

Saturday, August 22, is Woman's Day at Vicksburg Camp. Addresses by Mrs. C. A. Sprague and others.

E. W. Sprague lectures Sunday, August 23, at Vicksburg Camp, Mich.

J. Frank Baxter lectures August 23, at Vicksburg Camp.

Tuesday, August 25, is Temperance Day at Vicksburg Camp. Lectures by Mrs. C. A. Sprague and C. W. Sprague.

J. Frank Baxter was at Clinton Camp, Ia., August 17.

J. C. F. Grumbine is at Clinton Camp, from August 15 to August 21.

Harrison D. Barrett is to be at Clinton Camp, Ia., August 22 to August 25.

Mrs. A. H. Luther is to be at Clinton Camp, August 23 to August 30.

Mrs. R. S. Little lectured at Cassadaga Camp, August 16 and 18.

Prof. W. M. Lockwood lectured at Cassadaga, August 16.

Hon. A. B. Richmond lectures August 19 and 23, at Cassadaga.

Jennie B. H. Jackson lectures at Cassadaga, August 20 and 23.

Mrs. R. S. Little and Rev. W. W. Hicks lecture at Cassadaga, August 22.

Mrs. A. M. Glading lectured at Onset Camp, Mass., August 16, 18 and 19.

Mrs. Sarah A. Byrnes lectures at Onset Camp, August 20 and 21.

Dr. Geo. A. Fuller lectures at Onset Camp, August 23 and 26.

Mrs. Cora L. V. Richmond lectures at Onset Camp, August 23, 25, 27 and 30.

At Verona Park Camp, Maine, August 16, F. W. Smith lectured on "The Origin and Evolution of Man and Matter." Mrs. Peyser gave an inspirational address. A. E. Tisdale gave the closing lecture.

Oscar Elderly lectured at Temple Heights Camp, Maine, August 16.

The mission of the American Theosophical Crusade to England and the rest of the world has encountered the fatal obstacle of ridicule at the outset. This is a scoffing generation of Englishmen, and attempts made, in white flowing robes, to convert them to an occult doctrine which they are prejudiced to believe is some new humbug, excites chiefly amusement. Col. Leitch and Mrs. Besant, in their seriously, however, and issue solemn repudiation of them and their mission. In name only are they the original Theosophists.

Will C. Hoffa writes from Clinton Camp: "Max Hodgson is coming to the front as one of the best mediums in the field, while Burt Russ has set the camp and the town all agog over his wonderful work."

The first meeting at the Queen's Hall, London, England, of the American Theosophical Crusade was a dull affair and the attendance small. Not one of

the speakers developed a spark of enthusiasm, and somehow the impression prevails that the group of so-called propagandists have started on a pleasure trip round the world.

Sunday Evening Musicals and Tests Meetings.—The Beacon Light Spiritual Church, 617 North Clark street, has adopted a new system of entertaining the people, besides the afternoon meetings, conferences and tests sessions, the management has arranged for a splendid musical and elocutionary program to precede the tests that will be given by some of the best test mediums in the city. There will be selections by violinists, pianists, and recitations. Mrs. Dr. Macdon, an elegant pianist and elocutionist, has consented to appear the last three Sundays in August. A grand time will be had by all. Mr. and Mrs. Perkins will assist with their varied gifts of mediumship.

Frank T. Ripley, the well known platform test medium and speaker, is now ready for fall and winter engagements. Address all letters to him at Oxford, Ohio.

C. F. C. writes from Dowagiac, Mich.: "We are glad of the opportunity to report that Mr. E. W. Sprague and his excellent wife have been in our midst for a few days. Mr. S. gave a lecture on Sunday afternoon, August 2, subject: 'Spiritualism, Its Basic Principles and Its Phenomena.' His lecture on the above was clear, logical and eloquent and powerful, as all his lectures are. Many good tests followed. In the evening the subject was taken from the audience, and handled with clearness and power. Many good tests followed. On Tuesday evening, August 4, he devoted the entire time to test character reading, dividing the time with his wife, who is an excellent psychometrist and clairvoyant. All were pleased, and many rejoiced in what they heard. Mr. and Mrs. Sprague are kind-hearted, genial, good and honest mediums, possessing rare gifts and all who employ them will find them worthy."

Geo. Maddocks writes from Hamilton, Ontario: "We have recently had the pleasure of a visit from that grand and good medium, Mrs. C. Jacob, of Indianapolis. She stayed here for four days and gave such satisfaction that her visit was all too short. Her manifestation of spirit presence was irresistible to skeptics, as her controls would speak out in broad daylight on the street or in the privacy of the seance room, and has caused quite a breeze here among the 'smart Alecks' whose imagination had accounted for the phenomena by ventriloquism and mind-reading. Spiritualism is of slow growth in this orthodox country, but Mrs. Jacob's visit has lightened the road to quite a number of our citizens."

A subscriber writes: "Willis Edwards, pastor of the Church of the Spirit, opens the new hall at 620 North Clark street, Sunday, September 6, with special services, afternoon at 3 o'clock, and evening at 7:45. Mrs. Nickerson Warner will lecture at both services, assisted by Mrs. Maude Gillette who will give slate-writing in the afternoon. Prof. Buchanan and Mr. Lewis Howard, inspirational pianist. Dr. Edwards will give tests and other phenomena. An interesting musical programme has been arranged under the direction of Mrs. Edith Gray, who will also give choice vocal selections. A new work has been taken up by the church in establishing a lyceum for spiritual unfoldment, organizing and holding a first meeting at 2 p. m., Sunday, September 6, at the above address, and every following Sunday at same hour and place. Mr. Edwards has engaged for the coming season such prominent speakers as Mrs. Mattie Hull, W. J. Colville, Mrs. Ida P. Whitlock, Hon. L. V. Moulton, Mrs. Nickerson Warner and others—names that we know will be sufficient to assure a large attendance at the meetings. As the seating capacity of the hall is nearly 2,000, we shall not be inconvenienced for room. Local and visiting mediums are cordially invited to our platform. If they will send in their names and places one week in advance, we will give them special notice in our announcements. All are welcome. Seats free. Lakeside Hall, 620 North Clark street."

Thomas Harding, of Sturgis, Mich., writes: "Time was an item of news some time ago in a Chicago or Grand Rapids daily paper, which stated that Dr. S. A. Thomas had been found dead in his bed at Grand Rapids, Mich. Would some Spiritualist who knows have the kindness to state whether Dr. S. A. Thomas referred to was the doctor who was formerly lived in Sturgis, and moved to Grand Rapids, Mich. The Dr. S. A. Thomas I have reference to was a pronounced Spiritualist, and had been for many years; he was also a medium, and lectured occasionally on occult and financial subjects, and if I am not mistaken, was a subscriber to THE PROGRESSIVE THINKER."

R. Neely writes: "You told your readers some time ago that the secular papers would, at no very distant day, render spiritual papers unnecessary, thought you had good reason for saying so, and yet it seems strange to me to see so soon in THE PROGRESSIVE THINKER items of spiritual news which were known to me, having read them in the dailies. But the report from Cassadaga in last Sunday's Chronicle and Tribune astonished me, and I think the readers, one and all, as well as all Spiritualists, may congratulate themselves that their day of popular recognition is come. I consider you a true prophet in this instance."

A subscriber writes: "The Church of the Spirit held its annual picnic Saturday, August 1, at Central Grove. Willis Edwards gave the opening address, which was highly appreciated. Mrs. Sarah De Wol followed, giving a brief but eloquent definition of what Spiritualism has done for the world. Mrs. Jackson gave tests and delineations that were clear and concise. Mrs. Hamilton Gill, under the control of her guides, gave an inspirational discourse and tests. Dr. Hanselver's description of those who had passed to the other life proved his wonderful clairvoyant powers, and the messages given through him were gratefully received. In the evening dancing was indulged in by many. The dancing booth was decorated with Chinese lanterns and American flags, looking very pretty. The Rees orchestra played choice selections all day long, and their popular dancing music in the evening. The doctor and his wife, with the committee selected to entertain, exerted themselves that all might have the good time assured them."

W. H. Bach will remain in the East this winter and would be pleased to hear from societies desiring his services, especially in New England. He is a trance and inspirational speaker and gives poems from subjects presented by rappers. He will also give experiments illustrating the use of hypnotism in assisting the development of mediums, at the close of lectures when desired. Address, care Banner of Light, Boston, Mass.

Any one knowing the address of Mrs. L. H. Preston, will please send it to this office.

Mrs. Lora Holton, of Chicago, gave a successful musical and literary entertainment and seance at Maple Dell Camp, August 14, assisted by Miss Katherine Dickens Cole, elocutionist, Miss Clara Tuttle and others.

Wanted: All Spiritualists in the world, who believe in re-incarnation, to send their names and address to Dr. Albert F. Snell, corner of Sixth and Walnut streets, Cincinnati, Ohio.

G. W. Kates and wife will not have the services of Prof. Singer and son after September 10. They will accept engagements with local societies to lecture and give tests. All time is open. Address, at once, Cassadaga Camp, Lily Dale, N. Y., August 16 to 21; Buffalo, N. Y., August 22 to 26.

ITEMS FROM LIGHT, LONDON.

The following is generally interesting: "Being a reader of Light, now published past eight or nine months, and also of the 'Two Worlds,' I should very much like to know what books are best on the occult. My two little girls can do automatic writing, purporting to come from their mother, and I can safely say have never had a truthful message yet. It makes me rather sad, particularly as there are no Spiritualists here. I would give £10 to any charity if I could get proof of Spiritualism. If you could advise me I shall feel very grateful. What your paper ever success." What books are best on the occult is rather a vague description. "The occult" includes everything from the 'Zwei Welten' of the good God to the sending of a lying message by a bad man. We frequently publish a list of books. We do so again to-day. We scarcely understand the offer of our correspondent. He will give £10 for 'proof of Spiritualism,' and yet his own children get automatic writings every evening. The 'Zwei Welten' But the messages are untruthful? That does not interfere with their genuineness. We rather think it confirms it. If the messages were truthful, and such as a mother might send, one might suspect that affectionate children had worked themselves up into state of mind which had induced the delusion that they were under control. If the messages are untruthful, then the 'proof of Spiritualism' is increased. In fact, in such a case, the greater the falsehood the greater the proof of spirit action apart from the minds of the children. Our friend must distinguish between 'proof of Spiritualism' and 'proof of spirit identity.' He seems to have proof enough of Spiritualism—enough to spare."

We know that mesmeric phenomena presuppose an operator as well as a subject; that they imply a transference of psychic force (accompanied by a diminution in the vital tension of the operator and an accentuation in the vital tension of the subject); that 'influence' or 'mediation' presupposes consonance or attunement of vibration between the vital force of subject and operator; or, in other words, that 'influence' is akin to electric induction. Consequently, basing ourselves on our knowledge of the mesmeric process, we may conclude that mediumistic phenomena are produced by (invisible) operators, by the transference of a vital force, and by the consequent induction in the subject and operator of the realization (expression) of the idea implicit in the inducing circuit of thought transference, and thus producing 'phenomena.'"

Quoting from the Brussels Gazette, of June 11, Le Messager of Liege gives the following curious story: "At No. 5 Mont Cenis road, Crenset, says the Journal de Saône-et-Loire, a strange thing occurs each evening and causes great excitement in front of the house. An apartment in the basement is inhabited by a family named Dubois. In this chamber there are two beds facing each other, the one occupied by the father, who is an invalid and bedridden, and the other by mother and daughter, the latter a girl of fourteen years. The young Dubois is said to be extremely nervous, and her father to be more nervous still. The following, according to an eyewitness worthy of credit in all respects, is the strange and surprising circumstance which happens each evening at the house of the Dubois family: As soon as the young Dubois girl occupies the bed facing that of her father, he lies, each time she has nervous attack, he is moved by a mysterious and irresistible force, glides towards the one in which her father lies. In continuation of the conference meeting at Liverpool, Mr. John Slater gave an evening seance in aid of the funds of the Spiritualists National Federation. Despite the very wet weather there was a good assembly, and the tests given by the guides were numerous and convincing. Clear and distinct descriptions, names, dates, and places followed in bewildering rapidity, and drew forth the enthusiastic plaudits of skeptic and Spiritualist alike."

A French contemporary says that the greatest difficulty is experienced in procuring hands for the lightship, Robert King stationed at the entrance to the port of New Haven. United States is haunted by a ghost. The entire crew of the Robert King having deserted—a result of the fright which the ghost gave them, and which, moreover, had been administered several times last winter—captain Parker Hall had to go to New Haven to recruit fresh hands, and at the time this report was circulated it was said he had not been successful in getting a crew together.

The same Paul who said, "Quench not the spirit, despite not prophecies," also said, "Let your moderation be known unto all." Greatly is this needed in deciding to attempt the development of the faculty of mediumship—and to get excited, not to be overbalanced, not to get things out of perspective, not to rush to conclusions, not to accept everything that comes and act upon it, but to recognize the crudities of beginnings.

We are persuaded that a great deal of the Old Testament condemnation of what may be called a form of Spiritualism, had, for its cause, undesirable forms of spirit-communication, and it does not follow that the condemnation of the evil carries with it the condemnation of the good.

Island Lake Camp-Meeting.

We are getting along very nicely with our camp work. All well pleased with the proceedings from day to day, speakers as well as hearers. We have been having an exceptionally good week as to the weather and entertainments. Mrs. C. M. Nickerson, of Lansing, Mich., editor of "Woman's Voice," fully sustains the reputation of years standing in her very able address on the question that were handed to her, which she, naturally or otherwise, into her favorite theme, "Reincarnation," and while illustrating she also verified to the full extent as to what may come from a "Woman's Voice." Altogether the subject was treated in a most satisfactory manner. She was followed by our old friend, true and warm friend, L. V. Moulton, who most ably discussed the subject in a way that would convince a prejudiced people, if anything would, of a genuine liberty-loving people. Then came the long looked for "Woman's Day." "Neither Delay Nor Rest"

is their motto; neither will they let men rest until fair and equal rights are obtained, nor should they. This day was given into the hands of the chief representatives of this cause in Michigan: Mrs. Mary L. Doe and Mrs. Martha E. Root, and as to their personalities, each is honest, faithful endeavorers, and the thoroughness in the performance of the work undertaken, they stand the peers of any pair of workers, in any similar cause, of the nineteenth century. Mrs. Root spoke in the forenoon on "Woman's Relation to the Ballot." It was a logical statement, showing the subjection of woman from infancy to old age, to laws which she has no part in making.

Mrs. Doe spoke, in the afternoon, on "Woman as a Voter." She held the close attention of the audience from beginning to end, by the polished delivery of a scholarly argument, which was, however, clearly understood by all present.

Special music was furnished for the occasion. A lively fusillade of questions and inquiries followed. The day was pronounced one of the best of the season.

Mrs. Doe and Mrs. Menough are still with us, and are gaining friends and popularity every day. Their independent slate-writing gives universal satisfaction. They rank with the best in this line, and also in their light seances they are unsurpassed.

A very interesting circumstance occurred at our meeting on Friday, August 10, August 17, when Mrs. Marion Carpenter had finished speaking. A medium, Mrs. Augusta Ferris, of Bay City, asked permission to make an announcement. She said: "Alice, the spirit control of Mrs. Anna L. Robinson, who left this morning, stands here and tells me Mrs. Robinson has fallen suddenly ill in the Detroit House, but is better." As soon as possible the following telegram was sent:

"Mrs. A. L. Robinson, Lansing, Mich.: Alice informed us you were taken suddenly ill. Are you better? Answer."

"FRANK ROSSMAN." This answer was soon received:

"Frank Rossman, Island Lake Camp, Mich.: Was very ill, but better now."

"Mrs. H. J. Downey." This is regarded as a very striking evidence of the reliability of spirit messages. Communications by letter verified all the particulars.

Come and hear Mrs. Ferris in a public seance on Friday, August 21; Edgar and Mrs. Ferris, on Saturday, August 22 and 23; and Marguerite S. Omer on Sunday, August 30, the last day of our camp-meeting.

JOHN S. PHILLIPS, Sec.

Lake Brady Camp.

Moses and Mattie Hull have been with us a few days and, as might well be supposed, during their presence there was no lack of interest, either in the meetings or conferences. Mattie gave several beautiful inspirational talks and poems during their stay, of which we feel would make a record day seance period.

Moses Hull is authority on Bible Spiritualism, and no one who still held to Bible authority could fail to be convinced by his unanswerable arguments. He urged more missionary work, and exhorted Spiritualists not to selfishly insist on test after test for themselves, after being thoroughly convinced, but to help spread the light, that through the logical mind the power of ignorance and superstition. Said he: "I have no dollar to spend for a test, for myself, but I have a dollar to spend for one who has never had a test."

His lecture on "Death, and Its Tomorrow" was a masterpiece, largely a collection of facts, proving conclusively to any logical mind the power of spirit independent of any physical environment. Mr. Hull was in demand by the reform political element while here, and gave several addresses on the silver question and kindred ideas on political economy, in several of our Sunday morning towns.

The usual large crowds attended our Sunday meetings. Moses and Mattie Hull, with Maggie as test medium, being the attraction. In the evening the Russell Cottage was dedicated, and named "Fairview Cottage." The beautiful lawn in front was transformed into a veritable fairy scene, with its profuse decorations of evergreen, flowers and Japanese lanterns. Moses and Mattie Hull provided. Congratulatory speeches, music and recitations filled up an enjoyable evening in the open air.

Dr. F. Schermerhorn, who is one of the present standbys of Lake Brady, has, together with his lectures, given some character readings from a phenological standpoint.

The last camp entertainment netted over twenty dollars. Mrs. Elsie, as a flower girl; Mrs. McCaslin, as Josiah Allen's wife; D. A. Herrick and Dr. Schermerhorn, in their laughable farce, "The Intelligence Office," were special features. Two tiny girls, Bessie Herrick and her lively mate, sang pretty songs; Mr. and Mrs. Cole rendered a fine duet, and Mrs. and Mattie Hull, who were repeatedly encored. Mrs. Bacon rendered the "Negro Funeral" and Mrs. Watkins gave a humorous selection. A collection of animated was figures, transformed from flesh and blood for the occasion, completed this unique entertainment.

Miss Gaule wishes to correct the impression that a benefit seance was tendered for her own benefit. To-day she seemed crowded by spirits pressing around her. Said she: "Here is a father, there a brother, and yonder a little child, wanting to manifest, and here comes a dear mother. O, friends, how I love to speak for you all! How I would love to go to every person in this vast audience and give them proofs of this invisible presence, with which I am surrounded. But I can only give as it is given to me, and rest assured, I will give nothing else."

Among other tests she said to a lady: "I am your sister, I come to tell you that what was evening between you and the hours of 8 and 4. The time when you needed me most, as it was the most marked period in your life."

The lady happened to have been married at that time, a notice of which we append: "Married, August 8th, at Kent, Ohio, Mrs. Lydia Newman to Corwin S. Curtis, both of Kent, Ohio. The fair, given by the ladies last week, brought in the comfortable sum of \$100. The 'Boy Medium' has given two seances upon the grounds, and persons attending them expressed themselves as well satisfied with the manifestations, and say the 'Boy' promises of making a fine medium."

Miss Maggie Gaule has recovered from her short illness, and is again with us as test medium. The seance given by her, mentioned in our last report, was not, in the ordinary sense, a benefit. She simply gave a seance for herself, as other mediums are doing upon the grounds.

MRS. MCCASLIN.

CLINTON CAMP.

It Is Proving a Favorite Place of Resort.

A goodly number of people, as set forth by the Camp Register, gathered in the grove Monday afternoon, as Mrs. Reed, a teacher of psychic laws, had consented to give readings from different articles sent to her from the audience. Mrs. Kuyner and Mrs. Nickless, two other excellent mediums, also gave their time to the meeting, and there, beneath the trees, in that informal gathering, were given most satisfactory evidences of the power of mind to read mind, of the so-called dead to speak to the living, and to encourage by prophecy and cheering messages those who sojourn in earth-life.

Phenomena were never better than at Mount Pleasant Park this season.

ATTENTION, SKEPTICS.

All who doubt the power of spirit to use the invisible forces of nature to produce sound 'should visit the seances of Professor Harry Lamb, the trumpet medium, every one of these seances being held in the brightest light. No paraphernalia other than a single tin trumpet, the medium satisfying the most skeptical as to 'test conditions.'

The writer has attended all of these seances given so far, and upon the suggestion being given that possibly the independent voices were produced by ventriloquism, the medium, by request, talked at the same time the trumpet voice spoke, and, as a further test, while one voice was speaking the Professor put a handkerchief into his mouth to show that the voices did not come from his mouth, but from the trumpet alone, and these independent voices of our friends spoke to us intelligently of the past, present and future.

These light-seances challenge the attention of the earnest truthseeker and conscientious skeptic. When hidden facts of the mind are revealed through the trumpet by the voice of a departed friend, what greater proof can be desired of the immortality of human intelligence and the power of spirit to manifest independently through the forces of nature.

Monday evening, by the courtesy of that genial, good fellow, John A. Johnston, of Sunshine Cottage, we were permitted to attend one of his trumpet seances, and feel that it is but simple justice to say that, notwithstanding the extreme heat, everybody seemed more than satisfied with the evidences of the return of spirit friends. Dozens of them, conversing with those composing the circle, in distinct voices through the trumpet, fathers, mothers, brothers and sisters and old-time friends, brought messages of love which made us in a measure forget the discomfort of trying to keep quiet in a close room upon so very hot an evening.

Mrs. Johnston is the very amiable hostess and business manager at the cottage, and last evening felt the discomforts of the oven-like atmosphere as keenly as the balance of us, and will in the future see to it that the guests and patrons have the benefit of plenty of fresh air. The seance-room at Mr. Johnston's cottage is large, and with windows open and doors left ajar, good ventilation may be secured. Mr. Johnston is a good business clairvoyant and slate-writer, as well as trumpet medium. Strangers will at all times find a welcome at this pleasant home on the hill. Mr. and Mrs. Johnston are so well and favorably known that they need no voucher of ours for their honest and fair dealing. They will, for the rest of the month, hold seances three times a week—Monday, Wednesday and Friday evenings.

Lake Pleasant Camp, Mass.

Lake Pleasant Camp is now in its second week, and is progressing finely. The preliminary meeting was as much of a success as could be hoped for, and the real camp that has now opened has been more than a success. From the genial July Daily, its president, to the man with the most reliable heart, every one seems disposed to make it all that is possible.

The platform has been occupied by some of the leading speakers, among them H. D. Barrett, Mrs. Holmes, of Brooklyn; Edgar W. Emerson, Dr. O. W. Hidden, Oscar A. Edgerly, Lizzie Harlow, Prof. Lockwood, Robert G. Ingersoll, and others, among them the writer.

Lake Pleasant is a lovely spot, located on the shores of a lake bearing the same name. It numbers among its workers some of the oldest, as well as some of the most active, in the United States. Among these are the Hatch family, who comprise three generations of free workers. Mrs. Alice Waterhouse, Mrs. Barnes, who has been the president of the Ladies' Aid Society of Boston for some years, and numerous other workers. In fact, Lake Pleasant is quite an exception in the number and prominence of its workers. In addition to this it has upon its grounds the finest spiritual temple ever raised by the Spiritualists of the United States; not in the great cost, but in internal and external beauty and acoustic qualities. With its maple floor, hard pine sides and ceiling, and sound-hole at the top, it is a veritable musical instrument upon a large scale.

Two arguments used against Spiritualism cannot be used here—lack of sociability and non-education of children. The children enjoy a very fine lyceum, and their part is taken in a very creditable manner. The people also vie with each other in seeing how much they can assist others in having a good time.

We look forward to many good and true workers in the next two weeks, and also to a great increase in our numbers. The weather has been very warm, and has been against the greatest activity of the camp, but with cooler weather in prospect, and a cool breeze from the lake, we begin to feel life, and will work harder to make up for the few hot days.

W. H. BACH.

THE CAMP-MEETINGS.

MT. PLEASANT PARK. The Fourteenth Annual Camp-meeting of the Mississippi Valley Spiritualist Association commences at Mt. Pleasant Park, Clinton, Iowa, August 2, closing August 30. For full particulars and particulars address Will C. Hodge, 110 Prairie street, Milwaukee, Wis., until July 15th; after that, Clinton, Iowa (Mt. Pleasant Park).

CASSADAGA CAMP. Will open July 11, and close August 23. For full programme and many interesting particulars send to A. E. Gaston, Lily Dale, N. Y.

LAKE GEORGE CAMP. Situated at the head of Lake George, at the terminus of the Glen Falls branch of the Delaware and Hudson railroad, opens July 12 and closes September 6. The management have published an illustrated pamphlet with programme. Send for it, addressing James D. White, Albany, N. Y.

HASLETT PARK CAMP. Michigan, will be held at Haslett Park, beginning July 30 and ending August 3

"WISDOM'S" FOUNTAIN

As Illustrated at Chautauqua

Now, for the benefit of our friends who squandered a dollar each to see the mediumistic frauds last fall, and especially for those believing in material manifestations of the spirits, I will endeavor as best I can to describe the most wonderful performance in that line I ever witnessed, to-wit: The Cabinet Act. It is certainly beyond comprehension how anyone could believe in the honesty of those mountebanks of last fall at Blue Earth City and Winnebago City, and could anyone so believing have seen the performance they would have been very much disgusted with themselves. If you will imagine four bamboo sticks, about six feet long, forming the corners or legs, like a table, and a bamboo stick connecting each around the top, and from the top pieces a curtain hanging, forming an enclosed space of about four by six feet on the floor, and without any covering at the top, you will have the cabinet. Imagine this placed on a platform, in an amphitheater brightly lighted by electricity, and surrounded on all sides by six thousand to eight thousand people. The curtains to the cabinet are now all up, so that one sees nothing but four legs or bamboo sticks. On the platform are three gentlemen, taken from the crowd, well known, and the partner of the performer.

The performer now steps to the front of the stage, and the three gentlemen tie his hands with strips of unbleached muslin, very hard to untie as all know, and they tie very tight with four or more knots. They then place a common chair in the cabinet, on which he sits, and they tie a strip of cloth around his neck and down behind to the chair. They tie his hands behind him to the chair. They tie strips around his ankles and nail them to the floor, and then tie his knees together. All this with the curtains of the cabinet up and in full view of the audience. He has on an ordinary dress suit. He is certainly now firmly tied, and cannot move hands, feet, legs, nor bend forward.

Now the side and back curtains are dropped, and the men walk around in the cabinet and see that he has no "little man" to assist. Now a tambourine is laid on his lap, the front curtain dropped, and the tambourine begins to play, and finally comes over the top onto the platform, and in an instant (no waiting to fix things), the front curtain is drawn, and there he sits firmly bound. His partner stands at the corner of the cabinet and draws the curtain in full view of all, and the gentlemen from the audience, who are within eighteen inches of him. Again the tambourine and a bell are placed in his lap, the curtain dropped, and both begin to sound, the bell ringing loudly, and finally landing on the platform. The curtain is drawn, and he sits there firmly bound. Again the tambourine, a bell and a horn are placed on his knees, and the curtain is dropped. All begin to play, and the curtain is drawn immediately, and he sits with the horn in his mouth. Again, a board, hammer and nails are placed on his lap and the curtain dropped. In a moment you hear very distinctly the tacks being driven into the board, and the hammer lands on the platform. He calls time immediately, and the curtain is drawn. This is too much for the judges, and they examine him closely, and find him perfectly fast and as they had tied him. Now they lay a knife in the tambourine on his knees, and he tells them to listen through the curtain and hear him cut himself loose. And, behold he steps out with the strips around each wrist as they were tied, one around his ankles, one around his neck, and the pieces nailed to the floor are yet there.

This was no dark-room affair, but on an open platform, in bright electric light, with men walking around the cabinet. Mr. Ransom says he has no assistance from anything on the inside or outside, and does not attribute the wonderful performance to mesmerism, Spiritualism, rheumatism, or any other ism, but it is simply a trick.

Now, comparing this marvelous performance to the clumsy work of those two friends in our community, and it seems a pity that such men are allowed to swindle the credulous in the name of religion; but such is human nature.

W. E. C. Ross.

To THE EDITOR:—The above account is from the Blue Earth City Post, a paper published in this county of Fairbault, Minnesota. The writer is a banker at Blue Earth City, and is evidently of the opinion that all phenomena are tricks. The mountebanks that he speaks of are Brothers Winans and Wheeler, two genuine mediums who gave seances at my home here, and elsewhere in this county, and, in the opinion of all capable judges, with abundantly successful results. Now, what I write for and enclose this clipping is to ascertain, if possible, whether the phenomena claimed to have been produced at Chautauqua by the man Ransom was really produced by human tricks, or whether it is not really a manifestation of spirit power. It would seem to me that if the man was really tied, and had no assistance from outside, as he claims, there must have been power aiding him not attributable to mere human agencies; in other words, Ransom is a Spiritual medium, and is giving Spiritual seances in the light at the home of the "Gods," Chautauqua, and is permitting the elect there assembled to see the same under a false label.

It is possible that, as St. Paul says, "I will be all things to all men that I may save some," the Spirit-world,

DR. G. E. WATKINS.

THE FAMOUS HEALER'S GREAT WORK AT THE SICK-BED.

In the month of July Dr. Watkins discharged seventy-two patients as cured. Forty-two of these patients were given up to die by the old-school M. Ds. Dr. Watkins' books are always open for full investigation to any patient who may desire to see the evidence that he is

CURING MORE PATIENTS

than any other physician. He declines to publish testimonials, but as all who advertise, he will from time to time publish letters from such of his patients who may request him to do so. If you are getting better under your present treatment, do not write him for a diagnosis, as he only desires to help those who are not being helped by their present treatment.

Dr. Watkins does not claim that he is the only successful healer in the world, and he never speaks ill of a brother healer, and he does not allow those who are in his employ to speak ill of anyone.

Remember, that if your case is critical, it is diagnosed by

Independent Slate-Writing,

and that Dr. Watkins has this gift known positively to be a fact. For eighteen years he was known as the GRANDEST and BEST SLATE-WRITING MEDIUM in the country. It is not merely a claim on his part for advertising purposes, but all the spiritual papers have for eighteen years endorsed him as one of the best of mediums, as they do today endorse his wonderful success as a physician, and as being perfectly honest and worthy of the confidence of the sick.

TESTIMONIAL

DR. G. E. WATKINS—Dear Doctor:—Still improving myself. I am so thankful. I am sure credit is all yours and your guides. Enclosed find New York draft for three months' medicine. I think I am well, and I feel in my old self again. I did not and could not believe in any of the mediums. I am so thankful I wrote you for a diagnosis. You told me so correctly what was the matter with me, and your remedies proved to be what I needed. You would not believe ever was sick could you but see me basking around the lake.

MISS RICE THOMPSON.

Send age, leading symptom, sex and two 2-cent stamps.

DR. G. E. WATKINS, AYER, MASS.

acting upon the theory that by no other means or under no other name than that of a trick will the people of "God" look kindly upon a spirit manifestation, they are stooping to that sort of subterfuge to "catch some." You will perceive that this manifestation is upon the same plane, apparently, of the seances of the Fosters, Winans, Pettibone, and others. It strikes me, however, that these good people who scorn tricks, subterfuges, and all the arts of the devil of necromancy, are becoming very liberal when they undertake to regale themselves and their guests with the mere "tricks of legerdemain, sleight-of-hand, etc.," and then fail to compel the operator to tell "how he does it." He contents himself with the remark that it is a mere trick, and yet leaves his auditors in the dark. Turn on the light, please, Mr. Ransom. Let us know how you "do this, and whether the trick is one of human origin and expression, or of the realm of spirit.

I should also say that the banker referred to as writing the clipping attended one of Winans' light seances, where similar but greater manifestations occurred, last winter, and expressed himself freely that the same were genuine and most wonderful.

ANDREW C. DUNN.

THE NEW MAN.

In Reply to Eva A. Cassell.

The old man, as personified in Adam and expressed in the race since, was an animal man living from self, and quite ready to succumb to temptation from the opposite sex, as symbolized in the story of the apple.

Jesus came as a type of the spiritual man—the man who can look upon a woman in love rather than in lust—for such are regenerated and born again of the spirit.

More sex passion enslaves them no more. That animal instinct to keep alive the race has become spiritualized and subordinate to reason. Woman is no more the toy and slave of man's pleasure, but the true equal companion and helpmate.

Before such a one seduction, adultery and the consorting with "strange" women disappear as unworthy the spiritual man, and only a true union with one woman can satisfy his ideal.

An old-time Spiritualist here once remarked that "It takes a whole dispen-sation of preaching before they begin to practice." It seems true, for, although the church has taught over again the teachings of the new Adam, Jesus, down to the present time, yet men are still largely ruled by their passions and from a merely selfish standpoint. So, as the prophecies of old foretold, there must be a second coming of the new Adam or spiritual man to take up the work again, in modern times, of portraying—not in or from his own will or mind, but from the mind and will of God—the regenerated, saved, harmonious, balanced, universal man.

Such a one personifies, reflects or manifests a character under the in-

J. M. PEEBLES, M. D.

SPECIALIST IN ALL CHRONIC DISEASES.

—Depends for his remarkable cures, not upon the old drugging system, but upon the knowledge of disease and their proper treatment—upon the science and the divine forces.

Some of the cures, like Schlecter's, are INSTANTANEOUS, in other cases months are required. Having carefully studied all the therapeutic agencies in connection with his long and rich experience, he uses those best adapted to each case with untiring success.

Hundreds are joyfully writing the Doctor, "I am better," or "I am cured," "God bless you."

HE TREATS THE FOLLOWING: Dyspepsia, diarrhea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, neuralgia, nervousness, gravel, gout, headache, heart disease, kidney complaint, female weakness, liver complaint, neuritis, paralysis, pleurisy, pneumonia, asthma, bladder affection, cancer, catarrh, scabies, skin eruptions, uterine disease, weakness of men, hemorrhages, insanity, drunkenness, consumption, syphilis and all chronic diseases. And further, he furnishes

FREE TO ALL PATIENTS Hygienic and Physiological Literature, enabling them when cured, to remain healthy.

Correct Diagnosis Free, By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS

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aspiration and control of the spirit, and in doing so bears the stamp of God's will upon his actions. Thus he becomes an exemplar, pointing the way for others to follow.

In the year 1850, an old man at the verge of death, thus prophesied: "There must be one raised up who shall be so instructed in the ways of God and so imbued with his spirit as, for the sake of the love of God and man and truth, he shall sacrifice all therefor—life itself, if need be. He shall be the herald of the dawn of the reconstruction of society and the establishment of celestial government on earth. He shall become gifted with the power of speech to thrill the nation, and yet be so meek and humble as that there shall be none like unto him in all the land. He shall be like unto a woman in tenderness, sympathy and love, and yet the strongest and proudest in all the land shall not have strength like unto him. He shall become known as the divine messenger, through whom cometh heaven's mandates unto the people. The age demands such a one, and in due time such a one will come."

Such a type of man does not grow spontaneously, but is developed gradually from a properly organized child. From a positive mind and will he becomes negative, and lives the life of a conscious, highly-unfolded, properly-enlightened psychic or medium, thoroughly at one with and subordinate to the will of God or spirit or an organized Spirit-world.

So, if Eva A. Cassell is looking for the New Man in these "latter days" of the old world and the dawn of the new, she may have to be content with a man made to order in advance of the rank and file of men; and being a Spiritualist, she should think none the less of him because merely a medium rather than one wise in his own conceit.

W. J. CUSHING.

Brooklyn, N. Y.

Thoughts are living things, and as they go forth on their mission, either for good or evil, so will they prove a blessing or a curse to the one who sent them, when the harvest-time comes. Guard your thoughts as you would a beautiful, tender flower from the fiercest windstorms. Think no thought you would not be willing to express at any time. Pure thoughts breed pure desires—pure desires draw to us the best of all things.

A Spiritual Homily, Inculcating Good Thoughts.

He Who Overcomes Shall Receive a Crown.

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Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of Mrs. Dr. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending you a copy of her small advertisement for diagnosis of your case. Here is one of her many cures:

MY DEAR MR. DOBSON:—I herewith enclose \$1.50 for another month's remedies for my sister Emma. I can tell you how much she has benefited from this medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and she is now much better. She had not been able to eat for some time, but now she is eating and everything seems to be going well. I am so glad that you have cured her. I will send you all the success you so well merit. With affectionate regards to your family, I am, Sir, your obedient servant, REBECCA LEVY.

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SHIRLEYVILLE, MASS.

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And there were gentlemen spooks, too. These were less numerous and they all wore false moustaches. The Herald representative conducted many of the celestial visitors to those whom they wished to see, and while doing so

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth \$1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

Charley Lott, now realizing that there must be some deception about the affair, rushed to the cabinet and grabbed a

nations at the present time: Sunday, by the Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; and

To be proud and inaccessible is to be timid and weak.—Massillon.
Magnificent promises are always to be suspected.—Theodore Parker.

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J. B. FRANCIS, Editor and Publisher.

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SATURDAY, AUGUST 20, 1896.

A Wonderful Revelation.

No other class of Bible readers are so well posted in sacred lore as are Spiritualists and Agnostics. They have been taught to "search the Scriptures," and they do it thoroughly and understandingly. Christians are mostly content to allow the preachers to select, read and expound the sacred text for them, leaving their own Bibles resting on shelves, collecting dust until, in the expressive language of the pulpit, they can write their own damnation on the covers. How many of them have noticed the following facts?

Stephen, the first Christian martyr, addressing the Jews, narrated in Acts vii, 41, 42, 43, and contexts, mentions how they made a calf and sacrificed to the idol, and rejoiced in the work of their own hands; that God gave them up to worship the host of heaven—that is, the stars—to whom they offered sacrifices forty years before journeying in the wilderness; that they took up the tabernacle of Moloch, and the star of their god Remphan, to worship them.

Amos v, 25, 26, is the source of the martyr's information, to whom he refers. The Greek Remphan, in the Acts, in Amos is rendered by the Hebrew, Chum. With this slight variation the facts are identical, proving from what is recognized as divine authority, that during the entire wanderings of the favorites of God for forty years, led by a cloud by day, and a pillar of fire by night, from the time they left Egypt until their arrival in Canaan, they were idolaters, "sacrificing to devils, not to God." Deut. xxxii, 17, just as for the 430 years preceding, while slaves in Egypt, they were also idolaters. See Joshua xxiv, 14, and Ezekiel xx, 8.

It follows: The commandments, pretended to have been given on Mount Sinai, came from the hand of one of these idols. This explains why it took the creator of the universe, who performed that majestic task of creation in six days, forty days to engrave the ten commandments on stone, keeping Moses the same "forty days and forty nights without eating bread or drinking water," while this God was tracing with his finger the commands to keep the Sabbath day holy, etc.

Are you following this narration, good Christian reader, who believes the Bible infallible? Either Amos and Stephen held in their statements, else the God who commanded the Jews, and no other people, to keep the Sabbath day—our present Sabbath—holy—was a base Phœnician idol.

It is said the tall, jade shall win. We have no doubt she will do so on this occasion, but as Paul put it, "It is hard to kick against the pricks."

Frightened the Comet.

It is said some centuries ago, when the power of the Pope was supreme, he hurled his maledictions against a comet that was approaching the earth. His anathemas were so severely felt by that heavenly messenger it changed its direction, and this mundane sphere was thereby saved from destruction.

At St. Joseph, Mo., on the 13th inst., Rev. Peter Mattison was struck by lightning and killed, while the steeple was torn off the Presbyterian church. On the same day the steeple of the South Congregational Church in Fort Wayne was splintered from top to bottom.

If a Pope's bolt diverted a comet from its course, why not try one on the lightning?

When Haley's comet appeared in 1496, the Turks had just gained control of Constantinople, and were threatening to invade Western Europe. To the Pope, Maria was then added the prayer: "Lord, save us from the devil, the Turks and the comet." Why not add at this time: "O, Lord, save our churches and our clergy from lightning and other ministrations of thy almighty wrath?"

Distilled and Fermented Liquors.

It is stated that in consequence of the destruction of the vine in some of the provinces of France, where a drunken man was unknown twenty years ago, when wine-drinking was almost universal, to-day everybody—young and old, women and men—gets drunk. They are now using distilled liquors.

Theodore Parker, when he made his tour of Europe some forty years ago, wrote from Florence, where he died, that in all his journeyings in the wine-producing countries, he never saw a drunken person; that his opportunities were met with for seeing had it existed. Rev. Mr. Parker was a rigid temperance man, but he suggested it was possible, since men would use stimulants, that true temperance reform could be best accomplished by the substitution of the fermented juice of the grape where distilled liquors were now employed.

"From Soul to Soul." By Emma Rod Tatchell. A series of poetry will and good of thought in diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

Methods of Priestcraft.

From the inception of Christianity down to the present, it has been the policy of the church to provide for its future, by gaining control of the child before it begins to reason, then holding it in its grasp until death removes it from earthly scenes. Adopting the motto, "Just as the twig is bent the tree's inclined," they have been faithful to their task of indoctrinating successive generations with their horrid faith.

With the childbearing came baptism, after which the little innocent was virtually a churchman, subject to priestly control. So soon as memory dawned a creed was placed in its hands to memorize, then it was a full-fledged victim, and purgatorial fires the penalty for priestly disobedience.

Thus, from generation to generation, and from age to age, the system has grown until it dominates our Western civilization. The Protestant denominations, offshoots of Catholicism, have imitated the parent church, so far as practical, and are doing all in their power to hold the youth in their deadly thrall. Not content to limit their pernicious influence to the home circle, or to church instruction, they have invaded our public schools, and poisoned all the sources of knowledge, by filling school-books, from the primer to the highest class-books, with their superstition, even insisting on introducing their senseless mumbo-jumbo of ritualism in the form of Bible-reading, prayer, and, in many schools, singing praises, to tickle the pride of the infants.

Gaining access to foreign nations by the treaty-making power of government, they employ every artifice which long years of usurpation and sculduggery has taught them, to gain control of the brightest youth of such countries—by purchase in some cases. Boys, thus owned and educated into their faith, are used as stool-pigeons to capture others. In this manner, by protracted effort through the centuries, a nation is captured and made auxiliary to the central power. This method is usually a pacific one until it has gained considerable strength; then, as in Turkey at this time, the Christian element rises in revolt, and attempts the overthrow of the government wherein it was late a beggar, praying for favors which they now demand as a right, and insist on the aid of outside Christian powers to enforce with the munitions of war.

But pacific measures have not been always employed for proselyting purposes. Commencing with Constantine, if any trust can be placed in history, the greatest victories of the Church have been gained by the sword. Nearly all the countries of Europe outside of Rome were wrested by force, one by one, from their ancient faith, and were annexed to the usurping empire. Whole provinces were wasted, and, as in the Netherlands, embracing a then population of three millions, an order was sent out by the Pope to exterminate the entire population for refusing to accept the Christian religion. The history of the "Sacred Sword Bearer" is a history of slaughter and extermination.

While the historian shall continue to record these aggressions on humanity, in aid of a pretended religion of peace, and men are permitted to read, so long there will be persons who will resist the claims of the world's oppressors, and will labor to defeat their machinations.

Good for President Cleveland.

Two students of the higher classes, at the United States Military Academy, West Point, N. Y., were recently expelled for hazing "plebs." Great efforts were made to influence President Cleveland to extend clemency to the dismissed students. Instead of complying with the request, he declared the offense of maltreating and abusing new cadets by upper-class men as mean and cowardly, opposed to every trait that should characterize a true gentleman and soldier, and refused to interfere in behalf of the offenders.

All institutions of learning should unite to put down a disgraceful custom, which is growing more barbarous each year.

Learning Priestly Arts.

The secular press begin to comprehend the gulle of the clergy. Here is a specimen clipping from the Kansas City Star:

"A young woman in a Maine town, who recently played cards for three hours one evening, died the next day, and a local clergyman took the incident as a text for a sermon in which he declared that her death was a judgment sent by God to indicate his condemnation of card-playing. But the next week a man dropped dead while carrying food to a starving family, and his sudden death was declared to be an evidence that God approved of his award of mercy and therefore took him home."

Poor Fellows.

A Bohemian was on trial for larceny in this city, a few days ago, before Judge Brown. The respondent, John Robeck, said he was troubled by devils, fiends and evil spirits. He did not think he was insane, and would be all right if the devils would let him alone.

Frank Guber claimed to have been confined in a box with snakes. He, too, was visited by devils, and suffered all sorts of torments.

A Good Definition.

Somebody defines a gentleman as "One whose body has been trained to be the ready servant of his mind; whose passions are trained to be the servants of his will; who enjoys the beautiful, loves truth, hates wrong, loves to do good, and respects others as himself."

We would add to that definition: A person who has an opinion of his own and dares express it on all occasions, and is tolerant of the opinions of all others.

O, the Barbarian.

"Menelek, Emperor of Ethiopia and Negus of Abyssinia, has issued an edict against tobacco smoking within his realm."—News item.

Missionaries should be sent to Ethiopia forthwith, and the edict should be annulled, else the emperor should be slaughtered. Why should a barbarian be prohibited from practicing Christian vices?

They pass best over the world who trip over it quickly; for it is but a bog—if we stop we sink.—Queen Elizabeth.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousands of copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been lured into its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us a new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

As the demand for this volume of the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality and THE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

Details of the Great Find.

Some kind but unknown friend has sent us a clipping from the New York Herald of the 9th inst., with full details of the great find in Egypt, by Prof. W. M. Flinders Petrie, the Egyptologist, made among the ruins of ancient Thebes. The Professor claims to have "come upon a stone with a long inscription upon it, which contains the earliest, and so far the only record of the fact that the Egyptians were ever aware of the existence of the Israelites." This reporter goes on to say:

"Strangely enough, there has hitherto been no external evidence to the truth of the Bible narrative—no record of the bondage of the Israelites: Nay, more, no mention whatever of the very name of Israel occurs on any of the Egyptian monuments unearthed. There are records in plenty of all their other neighbors, or bondsmen, but none whatever of the Israelites."

Having told how very important is this discovery of Prof. Petrie, the rock and inscription is next described. Its archaeological value is claimed to be so great, and as the Christian world is disposed to go into ecstasies over it, we cannot do better than copy entire:

"It is a large tablet of black granite, with hieroglyphic inscriptions. The mention of Israel occurs almost at the bottom of the slab. The document contains a long account of the defeat by Merneptah, of the Libyans, who had invaded Egypt, and towards the end is the summary of another war in Syria. Everywhere, it seems, Merneptah triumphed. The document ends with this crow of vainglorious delight:

"The Hittites are quieted; ravaged is Kanah with all violence; Telu is Akalon seized is Chesuluth; Yanah of the Syrians is made as though it had not existed; the people of Israel is spoiled—it hath no seed; Syria is widowed."

"The date of the inscription is about B. C. 1200. It has been suggested, indeed, that instead of Israel the word which occurs in the inscription might be Jezreel, the name of a town in the plain of Esdraelon; but well-known Egyptologists have rejected this proposed rendering of the hieroglyphics.

"The inscription is of the vaguest. Such as it is, however, it is of the utmost value to Egyptologists and to Biblical scholars. It is the first bit of external evidence to prove that the Egyptians were acquainted with the people of Israel."

It is the desperation of the Church which induces its acceptance of such slight evidence—indeed, no evidence at all—that the Jews were ever residents of Egypt, even in so humble a capacity as slaves. Aside from the Old Testament, and Josephus, who claims he copied and rendered into Greek the holy books of the Jews, all probably forgeries, the evidences of a Jewish nation or a separate people from the Phœnicians are mighty slight, quite too trifling to build a great system of religion upon its ruins. The Jews so numerous, and so widely scattered, are the descendants of the Phœnicians which occupied Palestine, a great commercial people who colonized Carthage, built numerous cities in Spain, and contended with Rome for the empire of the world. Defeated and dispersed romancers have built a system of religion on their faith, and converted her idols into modern Gods which they insist the world shall worship.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Bobbit, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an excellent form of the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Religion of the Future. By S. Weil. Cloth. \$1.25; paper, 60 cents.

A CHILD MEDIUM.

A PRODIGY.

Peculiar Gifts of Little Mabel Miller, a Chicago Girl.

SHE IS A PROPHET, FORETELLS HAPPENINGS OF A VARIETY OF KINDS, AND APPARENTLY SEES INTO THE FUTURE WITHOUT THE SLIGHTEST EFFORT—HAS ALSO REMARKABLE MUSICAL ABILITIES—LEARNED ENGLISH UN- AIDED—SEES QUEER THINGS.

A remarkable and peculiarly gifted child is Little Mabel Miller, whose home is near the corner of Houston avenue and Ninetieth street. A large proportion of the houses in this part of South Chicago seem to be peeping into the street, as the first and part of the second stories are below grade. One of these small houses, which is not on but for the most part under Houston avenue, is Mabel's home. From the time the child could speak she has been in the habit of foretelling events with no more concern than the ordinary child announces that it is hungry or sleepy. In fact, her announcements in regard to the coming events which cast their shadows be-



fore them, were delivered in such a matter of course fashion that for some time none of the family gave them any heed.

When the child was about two years old it dawned upon the mother that the oracular forecastings of events connected with the family made by her little daughter without exceptions came to pass. She then began to observe that when Mabel said:

"Mamma, hurry and get your work done, Aunt Anna is coming this afternoon," the aunt arrived; or when she announced:

"Grandma is coming to-morrow, and I am going home with her," her grandmother invariably came and invited her to accompany her home. At first her mother did not know what to make of the invariable correctness of these little prophecies, and, in fact, she does not know yet, as she is wholly a matter-of-fact, hard-working woman, who has never given any attention to and really has no knowledge whatever of occult matters. She simply recognizes that Mabel's announcements in regard to future occurrences can be relied upon and that she is very different from the rest of her little flock and from the children who are their companions.

It is only recently that Mrs. Miller remembered that there was anything remarkable about the child's birth. Then a neighbor happened to speak of some superstitions in regard to people who are born with a caul over their faces, and it occurred to her that Mabel's face was covered with this peculiar little veil when she was born, and she began to associate it with her unusual powers.

The grandfather of Mabel Miller on her mother's side is a Frenchman, her other relatives are Germans, and are all members of the Lutheran Church. None of them know anything of Spiritualism, and the little girl has never heard of, or been brought in contact with, anything of the sort. She is entirely unspoiled, and does not in the least realize that she is doing anything remarkable in telling people what will happen to them days, weeks and months before it occurs. Often when she was a little tot of three years—she is now in her fifth year—she would say to her little playmates:

"Frieda, you are going to buy a new dress; your mamma will have it to-morrow. Elsie is going to the circus; her uncle is going to take her; and so on; and it is said her predictions were always correct. As she grew older she began to make prognostications in regard to more serious matters than visits and happenings among her little playmates. At one time she asked her grandfather for some pennies, and he, jesting, said: "I am poor; I haven't got any money."

"You've got some money in your pocket, and pretty soon when you sell the house you will have a lot that a man will give you." At that time

none of the family knew of the sale of the house, which was then being negotiated for, and in a short time was sold.

A few weeks ago she was visiting an aunt, who is a clerk in a store on Twelfth street, where quite a number of people are employed. Looking at one of the clerks, she said to her aunt:

"She is a French girl." As this was true, her aunt thought she would see if she could tell the nationality of the other people in the store, and, without making a mistake, she told the nationality of more than twenty people.

Hearing of this, a lady who is interested in matters of this sort arranged that the child should be brought to see her. While she was eating her luncheon, and, indeed, during her entire visit, she kept turning her head and looking as if she saw someone where there was nothing to be seen by the ordinary observer. When she returned to her aunt she told her that the lady she had visited had a nice big boy, and described him accurately, even stating the color of his eyes and hair. The lady had a young man son, but he

and when he is dressed to go out she will say with beaming satisfaction: "Just see how nice my hopapa is." Hopapa and homamma being pet names for her grandparents. Although she never hears any language but German in her home and has never been to school, she speaks English with scarcely any accent. When her mother was asked where she learned English, she replied:

"I don't know. She just seems to pick things up in herself." This really seems to be the literal truth, not only in regard to her English, but other things which this baby seers knows.

A LEADING LIGHT.

He Lives on the Pacific Coast,

And Expresses His Opinion on Various Subjects.

A HIGH ESTIMATE OF THE PROGRESSIVE THINKER IN THE WORLD OF REFORM—ITEMS OF INTEREST ON VARIOUS SUBJECTS.

TO THE EDITOR:—I have to congratulate you on the most brilliant and the grandest sample of THE PROGRESSIVE THINKER that has yet appeared, according to my judgment. It is the champion that eclipses all the rest. Several profound essays, and papers that captivate the reader to a feast of literary and intellectual pabulum. It fairly revels in exalted mentality.

There is Hudson Tuttle, the "Sage and Seer of Berlin Heights," on the proofs of the impersonal Jesus. His robust argument had in it wealth of material enough to have covered the entire first page. A most original and climbing scrap on "Character Building," by J. C. Underhill. "Seeking for Truth," by Professor John Fiske, will be referred to anon. Then, conspicuous, concise and certain, is "The Evidences of Another Life," by Professor Goldwin Smith. Another, Warren Smith, a Hercules at defensive and aggressive criticism with forceful argument. Also others which speak for themselves, carry their own commendation.

This splendid copy of THE PROGRESSIVE THINKER deserves to be reproduced and these high-grade contributions put in pamphlet form for the public good of the world over, and the protection of orthodox people against ecclesiastical imposture.

The author of "Seeking for Truth" makes a mistake about the persons who discovered the planet Neptune. Neptune had four discoverers.

Leverrier, in France, noted some uncommon perturbations of the planet Uranus, and "by an inverse method of reasoning upon them"—i. e., from cause to effect—concluded they must be produced by the influence of an unknown orb near by. He wrote to Dr. Galle, of Berlin, who was nearer the object in view, to point his far-seeing glass to a certain place among the celestial bodies and look for a new planet. This mechanical work was done, and Dr. Galle brought to light and in fact the planet Neptune.

This, after Leverrier had discovered it in theory and reasoning, on September 23, 1846. Six weeks prior to this time Professor Adams, of England, had made and noted the discovery of the same orb, but had not made it known to the public. But there was another discoverer six months prior to those above named. That man was Andrew Jackson Davis, the Seer of Poughkeepsie, N. Y., U. S. A.

In the early part of the year 1846, while in his "superior or clairvoyant state," Davis pointed out and described this same planetary sphere, Neptune. Here we find four veracious workers in the same field, and all make the same disclosure. Three were original workers, and the discovery of each was independent of the other.

Mr. Tuttle only touched upon the great theme about which the religious world is fatefully ignorant, and that ignorance a delusion perpetuated by clerical falsehood and perfidy.

As our author says, Paul knew of the controversy concerning the real and spurious Savior. We all gather this from one expression. He says: "We preach Christ crucified." (1 Cor. i, 23.)

This implies that others preached him "not crucified." It also shows that the question was not one of mere doubt, but had two sides to it, and the negative side was the best sustained. So Christians try to make Paul a witness for Jesus. The fact turns out that so far from Paul being a witness for Jesus, he, Paul, is in the same dilemma, and needs Jesus or somebody to stand up and prove Paul's claims to healthy historic standing. For no contemporary writer ever mentions either Jesus or Paul. There is not a scrap of credible history in support of either of them. Both are myths of the cunning Pagan prelates who concocted the entire Christian fraud in Rome during the third and fourth centuries.

They destroyed records, they burned men and libraries, they altered and interpolated books, changed names in manuscripts, and forged Biblical matter for this gigantic deception.

Apollonius of Tyana was a prototype of both Jesus and Paul. He lived or began life in the year 1 of the first century. All the pictures of the head of the so-called Jesus are those of Apollonius. Every anthropologist and physiognomist at first sight must declare that these portraits are purely Greek, with not a Jew or Hebrew feature in them. Apollonius was Greek of purest type. His statue stood in Rome during the reigns of Titus and Vespasian. He was also

deified and worshiped in Rome and other places.

Another point, which in itself is a complete refutation of that shameful Christian imposture and delusion—the pretended Christian records—is, that all the history, narratives, epistles, and what not, are in the Greek language. While the reputed authors are Hebrew; the followers of Jesus spoke Hebrew, if anything. Now we ask: Where are the Jewish records? Where are these Hebrew gospels? Nowhere! There are none!

The authors of the gospels and the New Testament were Greek and Latin priests, and wrote in their own tongue. They took a Greek subject (Apollonius) for a model and baptized it a Jew, but forgot to change the tongue and facial features into Hebrew. These two prodigious Greek facts remain as fatal tell-tales to betray their work and confute that major deception of the earth—the Christian scheme of vicarious atonement in religion.

He who said, "Whatsoever a man hath sown, that must he also reap," was a wise man. But he or they who concocted the "Savior" business—the vicarious atonement—was both a fool and a rogue. The Christian scheme is foul and impossible. It is evil in intent, in act and in result.

In Parady's posthumous work we are informed that Bishop Eusebius confesses to have compiled the gospel of Matthew and Acts. "This," says Judge Waite (in "First Two Hundred Years of Christianity") "was written in the interest of the Catholic Church. In it there is the same bold appeal to the love of the marvelous, the same disregard of historical facts." Judge Waite further says: "No mention is found in any heathen writer of any of the Christian writings before they are referred to by the Christian writers themselves. Jonas, himself a Christian writer, says Justin Martyr, Clement Alexandrinus, Lactantius and Jerome made use of testimonies from forgeries and spurious books to prove the foundation of Christian revelation. Nothing was written in the first century. Acts—the Cambridge manuscript (Codex Beza)—has six hundred interpolations. No one of the gospels is mentioned in any part of the New Testament. No manuscripts of any of the gospels are in existence dating further back than the fourth century. No authentic autograph manuscript of any of the gospels has ever been known. Nor is there any authentic record of a single credible witness who claimed to have seen such manuscript. In all the mass of Christian literature there is not found a single mention of any of the canonical gospels. A Christian presbyter relates that Mark, the putative author of that gospel, never heard, saw or accompanied Jesus."

A. S. HUDSON, M. D.

Stockton, Cal.



A Sample of Romanism.

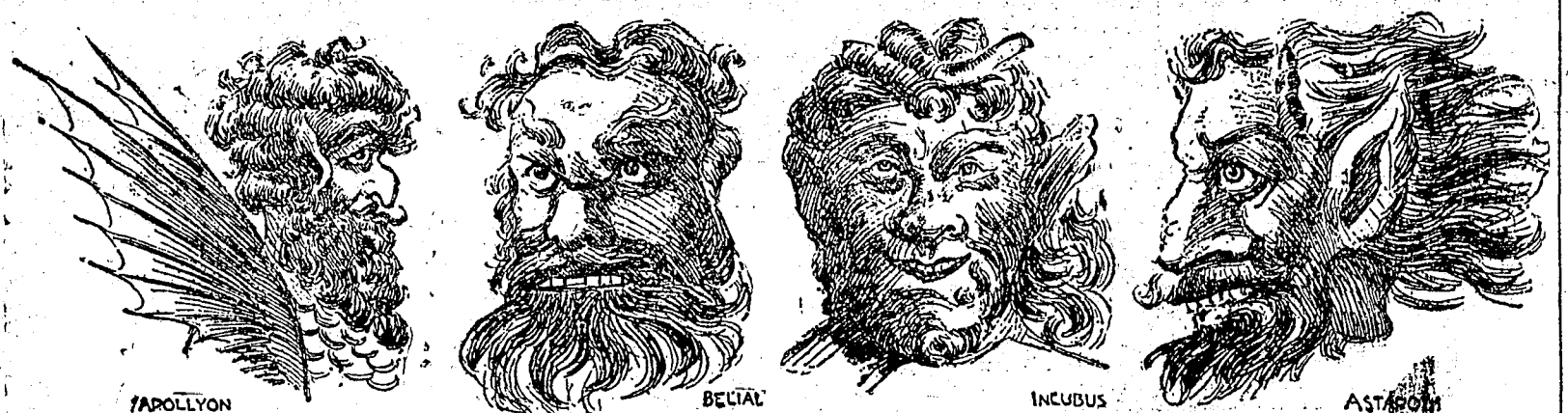
Take a glimpse at a country in which the sway of the Pope is absolute—Ecuador. No political organization or public sentiment contests with the church there. Everything is subject to the Pope, and the population, occupying a fruitful land in the most healthful country in the world, is the most ignorant, servile and degraded in the world. A correspondent writes from Quito describing the filth and degradation of the capital city, and accounts for all by saying that the church is the power behind the throne, and it controls the government and dictates its laws and sees to their enforcement. All the schools are taught by priests and nuns, and the scholars learn more about the saints of the church than about their own country. There is no reliable man of Ecuador. For years there has been on the statute books a law forbidding the importation of books, newspapers or printed matter of any description without the approval of the priests. More than one-fourth of all the property in Ecuador is owned by the bishop. No religion save that of Roman Catholicism is tolerated. Protestants worship as they did in the days of the Inquisition. There is a Roman Catholic church for every two hundred inhabitants. Two hundred and fifty days each year are set aside as fast or feast days. Ten per cent of the total population is composed of priests and nuns.

Sixty per cent of the births are illegitimate, because of the excessive marriage fees exacted by the church.—Primitive Catholic.

Every season of the year has its own peculiar malady. To render the system malaria proof during these "muggy" and oppressive days, the blood should be kept pure and vigorous by the use of Ayer's Sarsaparilla. It will help you wonderfully through the dog-days.

Proverbs were anterior to books, and formed the wisdom of the vulgar, and in the earliest ages were the unwritten law of morality.—Disraeli.

100%



A black and white line drawing of three men in suits and hats. Two men on the left are embracing each other, while a third man stands to the right, looking on. The drawing is signed 'T.M.' at the bottom right.

ANIMALS IN SPIRIT-LIFE.

The Dog "Jim" and the Canary-Bird Return.

In reply to J. S. H.'s article in *THE PROGRESSIVE THINKER* of August 8, "Are these savage beasts in Spirit-life, and if one kind exists, why not the other?" I will give you my own experience in part.

When a child I saw spirits, as well as many, many ugly beasts. They oftentimes frightened me into spasms. My parents, not understanding mediumship, thought my mind affected and talked of placing me in an asylum for the insane. My fear of such a place caused me to say nothing about what I saw. I will relate two incidents in late years. About three years ago I was keeping hotel in Milwaukee, Wis. Some may read this who will remember my little Scotch terrier dog Jim. I am personally no lover of dogs as pets, but grew to be very fond of Jim, for he was so devoted to me, and I knew his love for me was unadulterated, and I could rely upon it, there was at least one expression of life that really loved me. Everywhere I went to did Jim. At last he grew sick; all we could do for him proved futile. Finally we closed out the hotel and I entered the field of spiritual workers as a professional medium and crossed the lake to Manitowish, Mich., taking Jim along. He grew worse, so much so he was in a lathouse condition. Some people thought they could cure him, and begged for him. As I was about to make another change, and on condition that if he grew worse they were to put him out of his misery, I left him.

I shall never forget the appealing look in his eyes and the reproach he gave me as they took him away, and how he cried as far as I could hear him.

I went to Ludington, Mich., where I made my initial boy before the public as an inspirational speaker and organized my first Spiritual Society. I became so absorbed in my work I forgot about Jim, only at brief intervals, while passive, I would catch a clairvoyant view of him.

One morning on rising, as I picked up my clothes to dress, there stood Jim, while his eyes, so intelligent in Jim, beamed appealingly upon me, while his little form quivered in every nerve. I exclaimed: "Oh! my Jim is dead!"

"How do you know?" asked my husband.

"Why, I see him here," said I, and I noted the hour.

About forty-eight hours later I received a letter from Manitowish saying he had grown so much worse they shot him the morning I had seen him.

Who shall deny that his spirit came direct to me? Ever since then, at times I will look up, and there is Jim curled up on the table by me while I am writing, just as he used to do, or he is lying at my feet, or in a chair, or will run in through the open door.

Again, at the same time I had a canary bird that, in his cage, sat upon the perches among the house plants, with Jim lying beside his cage. Possibly some will read these lines who will call to mind the strange combination, so often remarked by passers-by. Misfortune alike visited my bird; it also got sick and paralyzed, finally blind and helpless. When I moved from Ludington to Pentwater, we were obliged to go by sleigh through heavy drifts sixteen miles. I knew the bird could never survive the ride, so I decided to put the poor thing beyond its misery. So, while my husband wrung its neck, I was in an adjoining room wringing my hands and choking back the tears.

A year later another bird came to live in the same cage. Many a time do I see the dear bird's spirit fly into the cage and take possession of the swing, often both in the swing together.

Who shall say it is not the same identical bird that lived and sang in that cage only a year before? If we (as all nature teaches) by the law of evolution are the culmination of all life, not only spiritual, but animal, vegetable and mineral, then surely we have come up through all the lower incarnations of life, for life is spirit (soul), light, intelligence, force—hence God (or good), for "God is life, light, spirit, intelligence, love" (Bible), and we are each an expression of God, an emanation or part of the great perfect whole of spirit, and in the fullness of time, or perfection of development, we shall not only become "Sons of God," but God incarnate, or incarnate God, for "we shall be like him," "equal with God," and no matter what expression of life is represented, each and every living soul will pass through the same incarnations, and the same equal possibilities are for every living soul, whether we have evolved to men and women of this advanced, thinking age, primitive man or animal life—for this expression of life is only one of the many expressions or incarnations of life.

These are only two of the many instances of my experience of seeing animals in spirit-life, but if one animal is present in spirit-life, then surely all, for nature shows no partiality, but forms and transforms regardless of class or clan, with neither a blush of joy nor sigh of regret; and if the souls (life) of animals go back to the great reservoir of soul, and are not in spirit-life, then pray tell me where we may look for them? for life is eternal; "without beginning of days or end of years." Life is incarnate, Involuntary, and must exist somewhere. Will some brother or sister throw a flash of light upon this subject?

MADAME PARCELS.

DR. G. E. WATKINS.

THE FAMOUS HEALER'S GREAT WORK AT THE SICK-BED.

In the month of July Dr. Watkins discharged seventy-two patients as cured. Forty-two of these patients were given up to die by the old school M. Ds. Dr. Watkins' books are always open for full investigation to any patient who may desire to see the evidence that he is

CURING MORE PATIENTS

than any other physician. He disdains to publish testimonials, but as all who advertise, he will from time to time publish letters from such of his patients who may request him to do so. If you are getting better under your present treatment, do not write him for a diagnosis, as he only desires to help those who are not being helped by their present treatment.

Dr. Watkins does not claim that he is the only successful healer in the world, and he never speaks ill of a brother healer, and he does not allow those who are in his employ to speak ill of anyone.

Remember, that if your case is critical, it is diagnosed by

Independent Slate-Writing,

and that Dr. Watkins has this gift known positively to be a fact. For eighteen years he was known as the **GREATEST AND BEST SLATE-WRITER** in the country. It is not merely a claim on his part for advertising purposes, but all the spiritual papers have for eighteen years endorsed him as one of the best of mediums, as they do today endorse his wonderful success as a physician, and as being perfectly honest and worthy of the confidence of the sick.

TESTIMONIALS:

DEAN DOBSON: I expect that you will be glad to hear that I am well and happy. I am very grateful to you for preparing such a wonderful medicine. When I began using it I could not see my hand with it, but now I can see it very well.

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DEAN DOBSON: Your medicine has done more for me than any other. I am now well and happy. I am very grateful to you for preparing such a wonderful medicine. When I began using it I could not see my hand with it, but now I can see it very well.

MRS. AMOS BREWER.

DEAN DOBSON: I have been a year and a half in bed, and I am now well and happy. I am very grateful to you for preparing such a wonderful medicine. When I began using it I could not see my hand with it, but now I can see it very well.

MRS. E. R. L. SEVERSON.

Send free, leading symptom, sex and two 2-cent stamps.

DR. G. E. WATKINS, AVER, MASS.

A Letter of Explanation.

TO THE EDITOR:—It is perhaps proper for me to say in explanation of the reason that Mrs. Jennie Hagun-Jackson will be unable to meet her host of Texas friends at the camp-meeting in Dallas, that it is through no fault of hers, or perhaps of anyone else. She greatly regrets that she cannot be present and renew the associations so pleasantly entered into at the previous camp. The present management of the camp, at its last annual meeting, determined that the present meeting should be held about the same time as the last one was held, and Mrs. Jackson contracted with the writer hereof, on behalf of the association, to give ten days or two weeks of time to the present camp, on the understanding that it was to be held in the latter part of September, as all of her time prior thereto was engaged by other associations. She thoroughly understood it this way, so did the writer, and so did the association. Her arrangements had all been made to comply with her agreement and meet her Texas friends in the latter part of September. She was surprised and pained to know that the management had changed the time of meeting, by which it was rendered absolutely impossible for her to be present. The management, in their judgment, concluded that the camp should be held in August. Of this judgment the writer has no criticism to offer—it was a matter of judgment for the officers to determine. And while the association was practically bound to Mrs. Jackson for the engagement, and have it fulfilled in the latter part of September, yet of this she finds not the slightest fault, and in the time she had taken from her other engagements to come to the Texas people is in ready demand. She only regrets very profoundly her inability to meet her Texas friends, and hopes that in the early future some arrangements may be made by which she shall be able to renew her associations in Texas. The writer has no manner of criticism of the judgment of the management in changing the time for the association's meeting, and in advance he begs to say that this paper is written in no such spirit, but only for the purpose of explaining to the Texas people fully the reasons why Mrs. Jackson cannot meet with them. The writer feels that it is his duty to make this explanation, as he was largely instrumental in introducing Mrs. Jackson in Texas, and as he made the arrangement with her to appear the present year, and as those reasons should be known, takes this method of reaching the people.

JOHN W. WRAY.

Fort Worth, Texas.

The Gospel of Buddha, According to Old Records. Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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J. M. PEEBLES, M. D.

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Algebra and Physiological literature, explaining them when cured, to remain healthy.

Correct Diagnosis Free,

By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS

J. M. PEEBLES, M. D., SAN DIEGO, CAL.

What the Editor of the Philosophical Journal Says of Dr. Peebles and His Medical Work.

Having heard and known of Dr. Peebles for years through his books, essays, lectures, psychic gifts and remarkable cures, we called with some forty or fifty others last week at Dr. Peebles' residence, in honor of W. J. Colville's visit. Dr. Burroughs courteously conducted us through the doctor's medical laboratory, the printing plant and up to the 4th story, a light where the doctor diagnoses and prescribes now for over 400 regular patients. To some of these he gives psychic treatment only; but to the majority vitalized medicines, not poisons, nor drastic drugs. Every day he dismisses more or less cured.

Upon one corner of his desk there lay a pile of letters, probably 75 or more, or more than that number, which he received daily. Looking into his shipping express box we saw that he had shipped that day thirty-eight boxes by express, and a larger number of packages by registered mail. The doctor's business is continually increasing, and for the reason that he cures the sick—he cures them. His changes we know to be very moderate; just enough in most cases to pay for the expenses of medicines, with their compounding and shipping. Though he has five assistants, he attends personally to each patient. These write him every week or ten days, so that he keeps in close magnetic sympathy with each.

Every letter sent out of his diagnosing room (and sometimes over a hundred go a day) carries with it the doctor's aura, or healing magnetism. Some are cured almost instantaneously by his psychic power; while it sometimes requires months to effect cures with others.

The doctor devotes his whole time to his patients, sending out such vibratory thoughts with his medicines, as "God and the good angels bless you," "Be of good cheer," "Your health star is rising," "All is well," etc.

Dr. Peebles, so well and honorably known these forty years among Spiritualists and reformers for his benevolence, his moral integrity and scholarly attainments, has never found it necessary to advertise that he was honest. Everybody knows it. His articles in the Spiritualist and medical journals are being copied in England, Australia and India. He is now devoting his time and whole strength to healing the sick. His remarkable cures have already been compared to Schistosoma, who is called in Denver and the great West the "Miracle Worker."

Inquiring of the doctor how he could accomplish so much at his advanced age, he replied smilingly: "I keep the commandments—my body is not puffed up with pride; I do not get drunk; I am not saturated with tobacco smoke; nor my brain befuddled with whiskey. A person's vitality, strength and terrestrial magnetism partakes of his food, drinks and habits."

"An hour in my garden," said the doctor, "and an hour at book-writing in the evening, is my routine, my rest!"

Spirits, through their mediums, are almost continually recommending the sick to Dr. Peebles for treatment, thus recognizing in the higher life his wonderful psychic gifts of healing. There is not a disease—a chronic disease—in the whole catalogue that the doctor does not cure, unless he is in the very last stages of death's door.

The doctor, as is well-known, is one of the best educated physicians in the United States, having received both his M. D. and A. M. degrees from the Philadelphia (Pa.) University. This, with his intuition, experience, and psychic gifts, enables him to read or diagnose a disease with astonishing correctness and prescribe with equal wisdom and good, sound medical judgment; hence his unparalleled success. He has hundreds and hundreds of testimonials unasked—"mark well," unasked for that he has classified in a pamphlet under the caption—"The Songs the Sick Are Singing." Health—good health—is above all price!

Those wishing free diagnoses and literature, should send to Dr. Peebles, San Diego, Cal., the full name, age, postoffice address, one leading symptom and a postage stamp.

HASLETT PARK CAMP.

Audiences Increasing and Good Work Done.

TO THE EDITOR:—Almost continuous heavy rains during the first and second weeks of our meeting at Haslett Park Camp has done much to prevent the attendance that would undoubtedly have been otherwise, but in spite of this fact the audience has gradually increased in size.

Monday, August 10, Parliamentary Congress; August 11, 10:30 a. m., conference; 2 p. m., lecture by Anna L. Robinson; August 12, Children's Day; 10:30 a. m., exercises by the children; 2 p. m., lecture by Anna L. Robinson; August 13, Mediums' Day; 10:30 a. m., conference; 2 p. m., lecture by O. P. Kellogg; August 14, 10:30 a. m., lecture; 2 p. m., lecture by Anna L. Robinson; August 15, Pioneers' Day; 10:30 a. m., remarks by pioneers; 2 p. m., lecture by O. P. Kellogg.

Sunday, August 16, the weather is better, the sky is clear and no sign of rain, and the people begin to flock in from the surrounding country, and by 10:30 a. m. we have a large audience in the auditorium to listen to an address by Mrs. Anna L. Robinson; 2 p. m., lecture by O. P. Kellogg. JERRY BRICKER.

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL!

Rejoice and Be Glad! Herald forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her power, by sending requirements as per postal advertisement for diagnosis of your case. Here is one of her many cures:

MY DEAR MRS. DOBSON:—I am writing you this letter to tell you how much good these medicines have done for me. I have been suffering from a long time with a very bad case of rheumatism, and after a week's use of your medicine I was completely cured. I feel as if I were a new man, and I am sure that your medicine will eventually cure all her ailments. I thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

HEBECCA LEVY.

8391 Lafayette Ave., St. Louis Mo.

Cycled in Her Sleep.

Crosey avenue, Bath Beach, N. Y., was dotted with the lights of bicycle lamps at 2 o'clock one Monday morning lately, when from toward Bensonhurst appeared a form in white, gliding gracefully along on a wheel. Directly behind the specter followed half a hundred riders.

The rider was a handsome young woman, not more than nineteen years old, with a face that was a picture. For a background, luxuriant brown, wavy hair reached down her back to the waist. The mysterious pedaler was attired in a single garment of white. She evidently knew the road by heart, for—and the truth was quickly whispered—the fair creature was asleep.

At Twenty-first avenue the sleeping rider turned around and started back. At Twenty-seventh avenue her wheel struck a stone and she was thrown to the ground. The shock awoke her. For a moment she gazed about her in a dazed manner. In a moment she realized her position and began to sob. Two of the women riders shared their petticoats with her and the men were told to go back to Bath Beach.

The sleep-rider and her two newfound friends rode to Bensonhurst, where she became hysterical, and Dr. De Muno, of Twenty-second avenue, Bensonhurst, was called. He admitted yesterday that he was attending the somnambulist, but declined to give her name.

New York.

NEW BOOKS.

The Religion of Science. By Dr. Paul Carus. Second edition, revised and enlarged. Cloth, 35 cents; paper, 25 cents.

This is the chief of books that are small in size, but large in thought and import.

Religion and science must be recognized as two of the greatest factors in the development and life of humanity, and as such they are and ever must be subjects of deepest interest to thoughtful philosophers and men.

The churchy view of religion ever has been churchy and narrow—partaking of the nature of theological dogma and limited to the bounds of certain tenets, forms and so-called religious lines of thought and practices designed and tending to the culture of certain frames of mind.

Dr. Carus is too deeply imbued with the philosophic idea and cast of mind to be circumscribed within the narrow limits of the mere churchy idea of religion. His idea of religion is too up-to-date to be crumbly and crumbling, too broad to be crumbly and crumbling, too broad to be crumbly and crumbling.

The church, in all its branches, has been—as is clearly proven by the masterly work of Dr. Andrew White on the "Warfare of Religion and Science"—the antagonist of science all along down to the present day.

It is the aim of Dr. Carus to effect the reconciliation of religion and science—religion in its broad sense, and science as including verified and verifiable truth. He would base religion upon the matured and truest thought of the present, rather than upon the crude and mythical thought of past ages.

In the churches toward larger freedom and liberality, he aims to assist in the evolution of a truly catholic religion, which must be the religion of scientific truth—in other words, the Religion of Science.

Hence, he says: "We must introduce, on the one hand, the warmth of religious enthusiasm into the province of philosophy and science, and, on the other hand, the spirit of uncompromising criticism and scientific research into the domain of religious criticism."

We must learn to know that Science is but another name for Religion. In the spirit of these remarks, he has written this little volume, which is well worthy the perusal of every religious or philosophic thinker.

In connection with it, the reader would find pleasure and profit in reading Dr. E. D. Abbott's very thoughtful and excellent book on Religion.

Dr. Carus' "The Religion of Science" is a book of the soul and immortality diverge from the views held by Spiritualists, but Spiritualists can but admire and appreciate his catholicity of spirit, his philosophic fair-mindedness and liberality.

"The Watskes Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watskes, Ill., and Mary Reynolds of Vennum county, Pa. For sale at this office. Price 50c.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. Twelve-leaf tract, printed and scholarly author has embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Social Upbuilding, including Co-operative Systems and the Happiness and Ennoblement of Humanity." By L. D. Babbit, L. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"The Bible in the Public Schools, the New Testament." Part I. Third edition. This beautiful pamphlet of 212 pages is the most thorough presentation of the Bible and its relation to the world. Price 10c.

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J. G. BATDORF, M. D., GRAND RAPIDS, MICH.



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

VOL. 14.

CHICAGO, ILL., SATURDAY, SEPTEMBER 5, 1896.

NO. 354

A MASTERLY ADDRESS.

DELIVERED AT THE LILY DALE SPIRITUALIST CAMP

BY HON. A. B. RICHMOND.

The Logic of Natural Phenomena.

"Nature is man's best teacher; she unfolds her treasures to his search, unveils his eye, illumines his mind and purifies his heart; an influence breathes from all sights and sounds which is wisdom's self."—Street's Poems.

NATURAL PHENOMENA.

All natural phenomena are manifested to us through the senses; they are the only avenues through which a knowledge of objects or events can reach our consciousness; and although the cause of the manifestation may be hidden in nature's boundless laboratory, yet the effects are plainly visible. Thus we see that a blade of grass grows day by day through the energy called vegetative life, yet what that life is we do not know. We see an apple fall, as did the great Newton, and we call the force that draws it toward the earth the attraction of gravitation, yet science can not tell us what gravity is, or what causes it.

We know that the attraction of matter for matter molds and forms alike the dewdrops and the orbs in stellar space, yet how, or when, or wherefore, are unsolved enigmas. We know that there is a love among atoms of matter called chemical affinity, that unites an acid and an alkali in a marriage embrace, and an enemy whose antagonistic force will divorce them; but what these contending powers are, science has not discovered. We know that electricity, by a force called induction, begets magnetism, and that magnetism, by a similar law, becomes the current of electricity, and the great unsolved problem is: "What are those mysterious forces that are interchangeable?" and that under different circumstances and conditions may become either parent or offspring. Around us on every side we see the effects of natural laws which are as wonderful to our senses as any so-called spiritual phenomena, while their primordial causes are beyond the reach of scientific researches or investigations. The eminent savant Lavoisier says: "We know the effects of many things, but the causes of few."

THE MYSTERY OF LIFE.

Man, in the former times, through the evidence of our senses, while the latter are only made apparent by a process of inductive reasoning. Effects can be proven by the testimony of observers, while causes are the enigmata of nature's unknown senate, whose laws govern all movements and formations of matter. The mystery of human life has evaded the research of science, yet inductive philosophy teaches us that its continuity is not more improbable than its present existence. The great mystery of life is before the cradle; not beyond the grave. The wonder is that we live now, that we shall continue to live in the future. We witness the present effect called sentient life. We do not know its cause, and we know no reason why it should not continue beyond the casket and the tomb, and if it can and does prove its existence beyond the grave by the same evidence we recognize of this life, how can we doubt or disbelieve?

MESSAGES RECEIVED.

We receive through the clicks of the telegraph a communication from a distant friend. The operator interprets the raps of the sounder to us; they narrate memories of the past, relate facts known only to ourselves and the distant friend. We recognize them, and know that that friend is living and communicating with us, and upon this knowledge we act in the most momentous affairs of life. There is nothing in the mechanical devices of the telegraph line or office that carries conviction to our minds. We form our opinion of the truth of the message by the innate evidence it possesses of mutuality, knowledge, memory or affection. And we could not doubt if we would. Then we receive a similar message purporting to come from a friend who has "passed away." We have the same innate evidence of its genuineness that we have of the one transmitted by the mysterious throbings of electricity. Yes, even more for this last communication is written in the handwriting we remember so well. We recognize the mental characteristics of the deceased, the peculiar forms of expression not observable in the telegraph are there, and added to this is the well-known signature whose form is indelibly impressed upon our memory; all these unmistakable evidences of personality are there, and the thinking mind cannot but be convinced that the friend still lives, and that the mouldering form in the grave is but the cast-off raiment of this life exchanged for the glorious habiliments of immortality.

In scientific inquiry philosophers do not ignore the evidence of visible facts because their cause is unknown, but recognizing them, they search for the laws that govern and created them. The eloquent tongue is but a cloud of senseless matter that raps the air in recognized vibrations to which language has affixed a meaning. "Yes" and "no" are but different numbers of vibrations or raps on the membrane tympani of the ear, which English-speaking people have agreed should be an affirmation or negation; yet the phenomenon is not different from the raps on the table by some unknown living force. It is not more mysterious than that which moves the tongue; and when both are governed by intelligence that has human characteristics, how can we doubt the parentage of one more than the other?

CANNOT BE COUNTERFEITED.

If we hear human intelligence manifested by tongue or raps, or see it in the

movement of inert and inanimate matter, we must know that a human mind is the unseen "power behind the throne" greater than the throne itself, and that all intelligence, however manifested, is but a mandate of the monarch, human reason, whose scepter is thought, and whose kingdom the boundless realm of intellectual mentality.

We know that all phenomena that manifest intelligence are "sui generis." They cannot be counterfeited. There is no spurious coin among the circulating media of human thought. There is no similitude of the human mind, and when we see manifested by pen or planchette, or hear it in the raps of tongue or table, we know that we cannot be deceived in the nature of the force that causes the phenomena. If intellect, memory and love control the unseen forces, then they must be phenomena of a human soul, for they can emanate from no other source. There is a love among atoms of matter called chemical affinity, that unites an acid and an alkali in a marriage embrace, and an enemy whose antagonistic force will divorce them; but what these contending powers are, science has not discovered. We know that electricity, by a force called induction, begets magnetism, and that magnetism, by a similar law, becomes the current of electricity, and the great unsolved problem is: "What are those mysterious forces that are interchangeable?" and that under different circumstances and conditions may become either parent or offspring.

Life is not more apparent to the senses than is intellect. It is true that there may be life without intellect, but not intellect without life, and where it is manifested in whatever form it may be observed, it is certain that life is there also. The faintest raps that convey intelligence are positive evidences of the presence of both life and a human mind. The marks of identification of personal identity are more plain and certain than those of physical formations. Men are never alike in body though they may be alike in mind. The "Tribune" trial in England, men have often personated other men from a resemblance in form and features, but never in mentality or intellectual attainments.

If an intelligence manifests itself to us by any means, its personality is demonstrated, and it is proven that it is absolutely conclusive. Therefore, the communication with its peculiar mental characteristics makes its presence known to us either by raps, vocal sounds, or writing, no fact can be made more clearly apparent to our senses. It matters not that the casket that once contained it in earth has long since been given to death and decay, the soul surely lives, and retains its personality if it can remember incidents of the past, and relate them through any physical phenomena, however insignificant they may appear to those unacquainted with the laws and conditions of Spirit-life.

An orthodox friend remarked to me the other day that he could not believe that the spirits of our dead would stoop so low as to communicate with their earthly friends by raps on old tables and tambourines. A smiling sneer enlivened his intellectual countenance when he uttered this profound argument against well-known phenomena, and was compelled to acknowledge its force and logic with the remark, "that it is strange, it is true; almost as much so as that a spirit should communicate with a denizen of earth through the sonorous vocal organ of Balaam's old and faithful servant."

AN "ASINUS VULGARIS."

The credulity of orthodox Christians will permit them to believe that the spirit of a man who has communicated with men through the lips of an "asinus vulgaris," yet they most vehemently deny the possibility of a like occurrence through the hands and lips of their mediumistic friends and neighbors. They believe that such occult phenomena have occurred in times past through the unchangeable laws of an immutable God, and yet deny that they can occur to-day.

The priesthood of to-day claim to be the only mediums between man and future life. They seem to be afraid to admit the possibility of the mediumship of the past occurring at the present time, yet infidelity might draw an unenviable comparison between the mediums of Balaam's time and those of the sacred desk or pulpit.

It is common occurrence for orthodox Christians to sneer at the plebeian mode of spirit communications. They seem to forget that in accordance with a bequest of their creed, their Savior, a God, was born in a manger, and for nearly thirty years worked with his reputed father at the lowly calling of a carpenter, and while on his holy mission, consorted with Magdalen and fishermen, depending upon the charity of the public for his daily bread. But what avails the sneers and sarcasm of bigotry and creeds if the facts exist?

"Till they can call the seal from off the bond
They but offend their lungs to speak so loud."

Under the enlightenment of advancing thought it is impossible to-day to silence inquiry, or stifle the investigation of any subject in which the people feel an interest. As Prof. James H. Blakely, in the Arena for November, says: "The modern mind is thoroughly wide-awake and has quite thrown off the leading strings of ancient timidity. It looks all questions in the face, and demands to be shown the real facts in every realm. All the traditions of his forefathers are being examined, and the principles of morals are overhauled, and the foundations on which they rest relentlessly probed. And our modern curiosity can see no reason why it should cease its investigation when it comes to the frontiers of religion. It deems no dogma too old to be summoned before its bar, no pope or scripture too venerable to be put in the witness-box and cross-examined as to its accuracy or authority."

RELENTLESS CONQUEST.

Such is surely the spirit of the age in which we live. Science is a

of past superstition, whether carved in marble or enunciated in the articles of faith of creedal dogmas. What are the facts to be investigated? Is the question of educated thought, and faith and hope to have no place in the laboratories of either scientific or mental research. Faith is the most precious gift that can be accurately weighed the testimony of the senses, but is rather the dust in the cup of the balance, to be removed before facts are placed therein, lest it gives a false impetus to the depending scale; while hope is but an idle wish, often prompted by personal desires and self-interest, and whose gratification would be injustice to the world.

IMPORTANT QUESTION.

Is there a life beyond the awful mysteries of death? the all-absorbing question of sentient thought, and nothing but facts will ever answer it to the conviction of reason and reflection. The evidence of facts must be proven by the experience of the senses; no other witness can truthfully testify in the case, and the testimony is before the court of the human mind, the verdict will be as involuntary as the movements of the heart and lungs.

No special pleading by faith or petting by hope will avail to change the decision of that great tribunal. It is certain that a belief in spirit visitations and manifestations is a recorded fact for all ages and among all people, and to-day so-called modern Spiritualism is permeating all Christian organizations. In a covert way it is whispered in many a sermon from orthodox pulpits. Church members secretly visit the seance-room and there find confirmatory evidence of the basic facts of the case. The great religious seer and sensational evangelist, Dr. Talmage, in a recent sermon, speaking of death, said: "The apparent feeling of uneasiness and restlessness at the time of the Christian's departure the physicians say is caused by no real distress. It is an unconscious and involuntary movement, and I think the cause is the vision of heavenly gladness too great for mortal endurance. It is the only heaven breaking in upon the departed spirit. You see your work will be done and the time for departure will be at hand, and there will be wings under you, and song laid loose on the air, and your old father and mother, gone for years, will descend into the room, and your little children, whom you put away for the last sleep years ago, will be at your side, and their kisses will be on your forehead, and you will see gardens in full bloom and the swinging open of shining gates, and will hear voices long ago hushed. In a moment a Christian's departure that you have known and I have known, there was in the phraseology of the departing one something that indicated the reappearance of those long deceased. It is no delirium, no delusion, but a supernatural fact."

Your glorified loved ones will hear that you are about to come, and they will say in heaven: "May I go down to show that soul the way up? May I be the celestial escort? May I wait for that soul at the edge of the pillow?" And the Lord will say: "Yes. You may fly down on that mission." And I think all your glorified kindred will come down, and they will be in the room, and although those dear heads standing around may hear no voice nor see arrival from the heavenly world, you will see and hear. And the moment the fleshly bond of the soul shall break, the cry will be: "Follow me up this way! By this gilded cloud, past these stars, straight for home, straight for glory."

The utterances of Dr. Talmage, when shown of their tinsel rhetoric and gaudy verbiage, are simple.

AVOWAL OF THE FACT

claimed by Spiritualists. They assert a spiritual realm of spirits of those who have passed away have a knowledge of the things transpiring on earth. They remember and love those who were dear to them in this life, and that under certain conditions they can return to earth with their consoling influence, and accompany the departing soul to its future home of eternal life. And when the time comes, as it surely will, when the beautiful philosophy of Spiritualism can be enunciated in all the pulpits in the land without danger to the tenure of "Othello's occupation," it will be the religion of the world. Then, and not until then, will the true millennium dawn.

"Then shall death be swallowed up in victory, and all tears wiped away from all faces," and all mankind shall know "That if a man die he shall live again," and "And that death is the crown of life: Were death denied, poor man would live in vain."

Death wounds to cure: we fall, we rise, we reign:
Spring from our fetters, fasten to the skies.
When blooming Eden opens on our sight,
The king of terrors is the prince of peace."

AN INTERROGATORY.

Many persons who deny the logic of so-called spiritual phenomena often ask: "Why is it necessary for those who desire communications with the spirits to go to a medium, or a seance, or a spiritual camp-meeting? Why do not the spirits come to us in our everyday life, and during our daily avocations, if they can come at all?"

This interrogatory was recently propounded to me by a good brother of an orthodox church. The tone of the question was a compound of honest inquiry and sarcasm, and the interrogator evidently thought it unanswerable. Yet, with a humble suggestion of a lack of information on my part, and a desire to become enlightened, he requested me to reply. "Why do you hold your prayer-meetings, your revivals and camp-meetings?" I inquired. "Why cannot the kind Father above forgive his disobedient and repentant children during their daily walks and avocations as well as at the 'mourner's bench,' or during the supplications of a prayer-meeting? Is it necessary to longingly wait for 'eyes that are closed' to be opened, and a sinner to utter his will of woe in a stentorian voice to reach the ear of a Being who knows all secrets, and who hears the most silent whispers of the human heart, even before the tongue hath given them utterance? Why is it

necessary to plead and argue before the throne of the 'Most High,' that a slip-stroked soul should receive His forgiveness—as a lawyer argues his case in court? Why is it deemed important to call in the services of a trained medium, a minister of the gospel, to exercise his learning, logic and eloquence to convince the Divine mind that the cause of his client deserves immediate consideration and a favorable decree in the court of equity, in heaven, whose sessions seem to be contemporary with the revival meeting, on the earth, with long extended vacations between? 'Is it true,' I asked, 'that

"There is an eye whose glance pervades All depths, all deserts and all shades: That there is an ear awake on high Even to thoughts whisp'ring 'ere they die.'"

REVIVAL MEETINGS.

"And if the basic facts of all religions are true, why do the orthodox churches and creeds deem it necessary to have certain conditions and mediumistic influences surround their revival meetings before they can hope for a 'pouring out of the Holy Spirit,' as they term it, and the forgiveness of sinners? Is it not true that there are instances of individual conversion where the seance-room was the darkened silent closet of prayer, where the petitions of a contrite heart have invoked the aid of unseen spirit power and received it? We do not know, with certainty, from whence comes this power, or all the laws and conditions that control and surround it, but we do know that it is not of this material world."

"We believe it to be demonstrated spirit-life, and this theory will account for all so-called spirit-manifestations, whether they occur in the seance-room, the closet of prayer, or around the 'anxious seat' of religious revivals. We know that occultic laws teach us that there is an increased force in the concentration of mental energy, as there is physical power in united physical efforts." Here our interview ended, but it was suggestive.

The realm of mentality is as boundless as space, and must be governed by laws as fixed and certain in their operations as those that govern the kingdom of matter. The search after those laws, the study of their effects and potentialities constitutes the whole volume of spiritual philosophy. It seeks for "truth for authority," not "authority for truth." Truth asserts itself, and requires no endorsement. It asks no assistance from hope and faith to establish its claims, but it is willing to add them in their dark and uncertain investigations. Here, as in all researches after cause and effect, we must reason from the known to the unknown, from facts to the logical conclusion to be drawn therefrom.

We witness certain phenomena and their explanation is apparent; science has investigated, and discovered the laws that govern them. The source of these laws is unknown, yet have their operations been formulated and their power calculated, with unvarying accuracy. We observe other occurrences of like kind, and logically attribute them to the same cause. The mental effects produced by certain events are nearly the same in all minds. The difference is only in degree. The knowledge of a great catastrophe happening to the inhabitants of a certain locality causes a general emotion of commiseration.

The feeling of sympathy for the sufferers of the Johnstown flood was like all over the world where the tale of woe was narrated.

There was a difference only in the degree of intensity of the emotions, not of the kind.

The result of a murderous battle or the ravages of a deadly pestilence; the effects of an earthquake on land, or a storm at sea, produce nearly the same feeling in all minds. Therefore, we know that the kingdom of human mentality is governed by general laws as fixed and certain in their operations as those that control the material world.

CONVERSION OF SINNERS.

There is in the realm of religious thought and experience a phenomenon known as "The Conversion of Sinners." A wave of mental reformations commences at the center—a so-called "religious revival"—and spreads over the country as if carried on the wings of the wind. It is peculiar to certain localities, conditions and seasons of the year. In the rural districts it never commences in seed-time or harvest, nor anywhere in the summer months except at camp-meetings, where there is a concentration of the psychical forces of mediumistic ministers, and willing and receptive minds. There can be no doubt of the good effect produced by these mental cyclones in purifying the moral atmosphere—that without them would be some poisonous fumes from the evil influences of the world that would gain.

All religious revivals of greater or less magnitude are the result of a concentration of mental forces and spirit power focused at certain points favorable to their development. "There must be an opportune time, a congenial place and conditions, and congenial environments. In country districts or rural hamlets it would be impossible to inaugurate a 'revival' in haying, harvest or fair time. But the winter comes. There is comparative rest from physical labor for the artisan, and the farmer and his family. A noted medium—"called an itinerant evangelist"—appears on the scene and commences to hold his services or evening meetings. The semi-darkness of candle or lamp-light affords better conditions than does the glare of day. Heartfelt prayers are uttered, sacred music produces mental harmony. There is a concentration of many minds in invoking spirit influence, and in accordance with nature's unvarying psychical laws it comes. Affectionate spirits of the dead, hither on angel wings, over the seance, or a loving mother, whose prayers in behalf of a wayward son availed naught from her earthly home, now touches with spirit-fingers the obscure heart of her sinful child, and tears of repentance flow from "eyes that were closed." Affectionate conversion follows, and the penitent sinner goes forth "regenerated"—a better man, with new resolves, new purposes, new hopes and aspirations. Accompanied and overshadowed by a spirit influence

therefore rejected, he lives a moral, honest life. And so the seance goes on. The spirits of those who have passed away continue their efforts, and men and women are truly made better through their influences. It is not that mysterious, mythical essence called "The Holy Ghost," that produces these beneficial results. It is more probable that it is the "ghosts" of our dead who still retain their friendship, loves and memories of the past, and who, from their spirit-home, bring comfort, hope and faith to those once dear to them in life.

PSYCHIC FORCES.

All psychic phenomena are similar in their nature and nearly alike in cause and effect, and we can well understand that in the various camps founded by the believers of orthodox and Spiritualism there is a concentration of psychic forces operating through the various mediumistic influences, yet modified by surroundings and conditions. If there is a spirit-world, and if under the unchangeable laws of the intelligence that governs the universe, the spirits of the dead visit the earth in times past, they must be able to do so to-day; and when hundreds of honest, earnest seekers after truth congregate together in camp or seance-room to invoke their presence, we can well understand that the conditions must be favorable for manifestations.

The Christian world believes in spirit visitations of the past and of the present. Sacred and secular history record these events of bygone centuries, while the rustic of angel wings amid the whisp'ring of spirit voices are often heard by ears growing cold and senseless in death; and eyes forever blind to earthly visions see the ethereal forms of spirits waiting for the soul that is passing away. This is a universal belief and is properly made the theme of consolation by ministerial lips, both in public and private funeral obituaries.

If spirit visitations are facts, it is evident that conditions are as necessary to their return as to their passing away, and while they often visit their earthly friends in the silent closet of prayer or the congenial seance of home and fireside, yet it is certain that the camp affords favorable conditions for a greater variety of manifestations, and more powerful exhibitions of spirit force than the private seance and mediumship. Just as the psychical force necessary to religious revivals is more strongly evolved at camp-meetings and in the circle of prayer around the altars of the churches than in the workshops or markets of trade. What the oracles call conversion seldom comes to men while engaged in their business; neither is it incident to political meetings, Fourth of July celebrations or public festivals; but it is the result of concentrated religious fervor focused at places of cognate conditions. So it is with spirit manifestations.

At a "spiritual camp" all thought is directed to the future world; all the public lectures, invocations and conferences serve to concentrate the aggregate force of human mentality towards the one absorbing enigma: "If a man die, shall he live again?" The friends of inspiration, voiced in song and sermon, is directed to and enters into the great problem of death and a life beyond. Spirit influence, presence and manifestations are invoked—and unless nature's laws and phenomena bear false testimony to inquiring man, they come with their heaven-born energy, wiping away the tears of mourning grief, soothing the aching heart of affliction and gliding the darkening cloud of death with the sunlight of demerited immortality. They reinforce the evidence of faith, and the testimony of hope, and with whispered words of memory and love assert the glorious truth that there is no death, only transition.

F. L. McCreery asserted a logical deduction from nature's varied phenomena in his beautiful poem, entitled "There is no death," to which, in conclusion, I call the attention of my audience.

THERE IS NO DEATH.

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

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

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

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

There is no death! the choicest gifts
That heaven hath kindly lent 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 desert waste,
We know its fairest, sweetest flowers,
Transplanted into paradise,
Adorn immortal bowers.

The voice of birdlike melody
That we have missed and mourned so long,
Now mingles with the angel choir
In everlasting song.

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

An awful form stalks through the land,
With poisonous breath and silent tread,
It steals our best loved ones away,
And then we call them dead.

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

There is no death! they have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serene 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."

Born into an unending bliss,
They leave us but to come again,
With loving words and fond caress
To soothe our grief and pain.

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-raging 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.

F. L. McCreery.

Baby Dying of Old Age.

The following item comes up from St. Louis, and bears the record of curiosities so far enrolled:

"Physicians of this city have discovered a remarkable phenomenon in the person of a child 8 months old which denied of senile debility. The child was Herman Robert Burch, son of Enoch Burch, a fisherman who lives in a little cabin on the bank of the Mississippi river, just opposite Bellefontaine cemetery."

"The child, which was brought to Dr. Randall, of the North Side dispensary two weeks ago for treatment, was a month old. Its body had ceased to grow after birth, but the head was fully developed, the face bearing all the marks of an old man. The head was covered with coarse hair, and on the face was a straggling beard."

"Dr. Kendall stated that the baby's head was perfectly developed in every way, even to the bones, which were hard and brittle, as with the case of advanced years. He did not have a great opportunity to study the case, as his attention had not been called to it until the evolution was complete. During the time he was watching it, however, he searched in vain for a parallel case."

Sees Vision of Death.

A dispatch from Wilkesbarre, Pa., to the secular press says:

"Robert Montgomery was working in his chamber in the Winable colliery about two weeks ago, when, according to his story, he felt the presence of something supernatural. It was some minutes before he could see anything, but then he managed to discern the outline of a man with a warning grin upraised. He spoke to the 'shape,' but received no answer. He felt, however, said, a peculiar chill in the air, which penetrated to the marrow of his bones. He at once left the mine and told his friends that he had received warning of death, nor could any argument convince him that it was merely a case of hallucination. He could not be persuaded to return to the mine. A couple of days after he had seen the apparition he roused to leave his bed, and, although a physician told him he was not ill, Montgomery could not be convinced. Although no sickness manifested itself he grew weaker and died."

THOUGHTS RETROSPECTIVE.

As through the past I look in swift retreat
To pictured days and hours, where gleeful
I stand
The mists of Moments bright, with yonder
Of Time and Fate advancing, yet so
sweet,
The joy unconscious of those youthful
days,
That even now I quaff the mellowed
wine—
And find it but a phantom that is mine—
And sighing, oh! my heart the while it
plays
So willfully and wantonly with what is
lost.
The dear, dead rose of old youth's happy
play:
Yet, oh! the past is not so far away!
What matters now? The precious bloom
is dust.
A time has past, and we can barely
speak—
To say in brief, 'tis true some years have
past
Since, joyous blooming-tide, I saw you
Yet I, across a chasm, sadly seek
Companionship with all the old, free,
happy times,
When all the morning sunshine at my
feet
But seemed to vie with careless joys
that beat
Impatient pinions, keeping stroke to
useful chimes
That crowned my girlish fancies in
their spell,
The while I watched the blue and curling
smoke
That floated the horizon, snake-like, to
provoke
The dreams that charmed me, ere they
bade farewell.

ELLA GIBSON MAGOON.

Resentment is, in every stage of the passion, painful, but not disagreeable unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable.—Home.

Reason elevates our thoughts as high as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of our corporeal being.—Johnson.

There is no opposing brutal force to the stratagems of human reason.
L'Estrange.

Who ever saw old age, that did not applaud the past and condemn the present time?—Montaigne.

They could neither of them speak for rage and so fell a-sputtering at one another like two roasting apples.—Congreve.

UNIVERSALISM.

Considered a Dead Issue by Orthodox.

Having Performed Its Mission the Enemies Think It Should Now Expire.

While the thousands of Christian Endeavorers were in enthusiastic session at Washington, says the New York Sun, a large convention of the Young People's Christian Union of the Universalist church was in progress at Jersey City. The youthful optimists, so far as the future world is concerned, represented sixteen States and reported that never was the condition of the society so prosperous as now. It seems that, for instance, branches exist in every Southern State except Louisiana, and that a Universalist minister is supported at Atlanta as a Southern missionary of the union.

Universalism is the progress of Universalism is surprising, for the denomination has largely dropped out of public attention during recent years. Formerly it was made conspicuous by the attacks upon it in which orthodoxy so generally engaged. The Universalists were treated as religious outlaws by the orthodox pulpits because they denied everlasting damnation, and the history of our American polemics contains the records of many notable contests against them as pernicious infidels, who rejected a doctrine fundamental to Christian theology. Because they did not believe in hell they were singular among Christians. The separation between them and such churches as are now represented in the Christian Endeavor Society at Washington was complete and irreconcilable. The two classes of religious opinion were diametrically opposed. A Presbyterian boy, for instance, looked on a Universalist boy as little less than a heathen. Not to believe in hell was regarded as the extreme of religious perversity. To deny hell, it was argued, was to deny the Bible and all-revealed religion, and to invite the everlasting punishment so wickedly rejected.

Now the spirit pervading the Universalist Convention at Jersey City and the Christian Endeavor Convention at Washington is a different one. The two might have met together without there being any discoverable line of separation between them as to the matter of hell. Not a word was said at Washington which could have offended the sensibilities of the Jersey City Universalists. Hell was not even mentioned in the Christian Endeavor convention. The young people were not terrified by descriptions of the lake of fire and the everlasting torments of the damned. The love of God was dwelt upon, but His anger never.

Under such circumstances the continued existence of the Universalist Church is an example of the persistence of an organization when the religion it has passed away. It is now defending a citadel against which there is no longer any attack. Protestantism generally has abandoned the doctrine of hell. It is preached no more in the Protestant pulpits of the refined sort. Perhaps its terrors may be made to influence some rougher pulpits. North of the Potomac at the West or in the South, but it is a word which is not deemed polite at Chautauque and Ocean Grove, and is used only by violent preachers whose bad taste is deemed reprehensible. Here in New York it is rarely heard in a church, but is relegated to the use of the press solely.

The issue made by the Universalists, accordingly, is now dead. Nothing remains for them to fight over. The present and real issue is as to the authority of the Bible, upon which depends the whole fabric of Protestant faith; the doctrine of rewards and punishment, and every other dogma, and the controversy of theology. Of course, if the Bible is the human production which Dr. Briggs calls it, nothing remains in that system for the doctrine of hell to stand upon, and there is no longer any use in talking about it, except as a matter of speculation purely. If it is not revealed from God, it is simply a subject for reasonable examination as to whether it is probable or not that men are to be punished everlastingly for any offence of commission or omission.

Universalism, as a distinct issue, is out of date; Briggsism is the current infidelity, and its reach is infinitely wider. This from one of the secular press with orthodox proclivities, is a very liberal acknowledgment of the great truth in the tide of orthodoxy, from the rampant, creed-bound, hell-fire and brimstone doctrine of a few years—only a few years ago—and now they would monopolize the Universalists' stock-in-trade and have the little band of "heretics" merge into orthodoxy. Why not turn the merging act the other way and let the Universalists swallow up orthodoxy—the doctrine of all being the same—and make one grand and great universalism of all? The name conveys broad ideas, and the victor should surely maintain the name under which the victory was won. Furthermore, the leadership that has done so much to make a new and a better God—a God on the latest plan of religion—"the new God"—are the more competent to present this hell-less and devil-less religion.

Spiritualism is fast being adopted and advocated in the pulpits of our land, and it looks to-day almost imperative that we, too, should look to our laurels or be lost, swallowed up, merged into Theology. There are few advanced pulpits orators that are not preaching, often unconsciously, and often otherwise, that "they, the dead, are all around us in the shadow of twilight as they fit to and fro; we can hear their soulful whispers as they lovingly speak to us, and we know they are around us."

These men see whether the masses are drifting; so many pews are empty; so many dues are unpaid; salaries are not so large and very hard to collect; collections are extremely light; there is something wrong with old attractions—they no longer attract—there must be

CONTINUED ON PAGE 2.

WHAT HE BELIEVES.

Fragments of a Liberal Thinker's Creed.

It Includes Some Things He Does Not Believe.

If this life is continued beyond the grave, I believe that it can only be true by being the result of fixed and unchangeable laws of nature. And I firmly believe that life is continued.

I am firmly believe in God; not as a person, but as a power by which the universe is controlled and this life continued. I faithfully believe that God is for man—not man for God. I labor the justice and intelligence of a God posing as the eternal source of all that is just, true and good, that would have anyone worship him, or have any favor to show or bestow on anyone.

I feel that a well-founded reason to believe that there is a power in all living to conquer death; in other words, that what we speak of as death is only a birth into a higher, purer and eternal life. The word death can only refer to the material, to a disintegration of the elements that enter into the composition of the body; the mortal home of the real man, the spirit.

I believe that everything that has ever had a self-recognizable life continues to live; that there is an everlasting, never-dying pattern in spirit form of everything that has ever possessed life in material form; that spirit doesn't die.

As much expect to greet those that I know and have known in this life, beyond death's door, as I expect to pass through that change called death.

I believe that the same mind and spirit that we now have will go with us, and that we shall know each other in life. I believe the resurrection is the death of this body; and when our material eyes are closed in death, our spiritual eyes will open in life eternal.

I don't believe that death changes us more than to free the spirit of that which pertains to this material life, and unfolds to us a greater knowledge, lifts the veil that we may comprehend God, the laws of nature, and the things that are.

I think the realm beyond the grave will be common to every soul that lives or has ever lived. No heaven or hell after existence could simulate completeness without the presence of all whom we have loved in this life, and that regardless of all their faults or imperfections; for the good are better, and the bad are half-good; it has been wisely said.

Our imaginative power cannot picture a heaven that will satisfy the longing of the soul of a just and intelligent human being, and leave out one of those we love or have loved in this life. We want our father, mother, brother, sister, our children—our boys and girls; the infant, and every soul that has ever loved us or we have ever loved in this life. I labor the selfish and heartless man or God that can speak of a heaven that leaves one of them out. Why should I care for a personal God and Jesus Christ that I have never seen or cared for in this life? I want my loved ones; my friends—those I have known and loved in this life, and those who have loved me.

I don't aspire to ever see a heaven with a personal God in it and a few select that I have never known or cared for in this life.

But do you say we are changed? If so, why shall I care for the difference in heaven or hell, if we are to be someone or something else when this life is ended? In the heaven I aspire to there will be no personal God, no king, no priest, no slave. It is not an officered institution; but there will be a greeting of those gone before us, not as flesh and blood but in spirit form; and we shall know each other not only as we have appeared to be in this life, but as we have really been. There will be no make-believe or deception in that realm. Those who in this life have lived most just will be the greatest in the life beyond; and to be just and do all the good we can is the only true happiness in this life.

When we have progressed until we have outgrown the Christian Science Claus story of God, Jesus Christ, heaven and hell, we can then realize how glorious it is to be just and true in all things in the sight of man, for the sake of man, and in the name of man and justice. We can then behold God as he is, and his will shall be done on earth as in heaven.

It is not and has never been right to do wrong, and it has never been wrong to do right.

I fully believe in Jesus Christ—not as a God, but as a man. I believe he was the Son of God, just as I believe that every other man is the son of God. I believe that there is a material father, just as every other man has a material father; that there is no hocus-pocus in the laws of nature. I believe all that was ever written of him that is of good report. I believe that he comprehended the laws of God (Nature) as no other man has ever done. I can even believe that he had the spirit of God in him, and that he did many wonderful and good things. I think he did so by the power of fixed and unchangeable laws of nature. But I don't believe that Jesus Christ ever intended that there should be a single crime committed in his name. I can't believe that he ever willed that there should be any knowledge, institutions, called churches, to practice all manner of crime, from murder down, in his name; to dwarf the intelligence and progress of mankind, to crush the spirit of justice and retain humanity in ignorance and superstition.

Superstition is not religion; belief without some evidence is fanaticism. There is no justice in sacrifice; make restitution, reparation—undo the wrong and we make the greatest, the most honorable and just effort in human power to right the wrong.

As long as we believe that wrong can be righted by prayers, forms and confessions, just so long the spirit of justice and intelligence will remain caged and ignorance and all manner of sin will thrive.

I believe that if Jesus Christ were living at this time he would be regarded by the churches as one of the most repugnant individuals the world ever knew. The time is certainly near at hand when men will feel that it is no mean compliment to be called infidels. The word in its true meaning is a man who has outgrown the unjust and mythical old stories of the Bible. An infidel is one who realizes that justice, science and intelligence are supplanting injustice, superstition and ignorance. An infidel is a person who is the proprietor of a mind and dares to use it in thinking and reasoning for himself.

Infidels are they who have brought this world to its present state of intelligence and progress, and they only are unveiling the great laws of nature and making the world wiser and better.

I believe the New Testament is in the main, I can accept all that is in it that is just and reasonable. I regard it as being the result of an effort of a superstitious and ignorant eighteen-hundred-years-old people to record a biography of a wonderful and good man; but I don't imagine that the writers of the

Bible or Testament were inspired any more than the writers of any other book, even in the present age.

We are all inspired in all we do, in exact proportion to our aspirations, intelligence and other surrounding circumstances; it seems to be nothing short of an insult to intelligence, reason and justice, to expect a matured and intelligent person to accept the Christians' explanations of the Bible as fact, in the face of positive evidence that it is not a fact.

I attribute to Jesus Christ great credit for doing all in his power to elevate humanity above the level of superstition, ignorance and all manner of sin as it existed in his day.

I think he was far ahead of his time in evolution; I regard him as being a prodigy, perceiving the laws of nature as other prodigies have the laws of music and mathematics. I can't believe that he has any more to do with the ruling of the universe than any other dead man. I believe that if it was in the power of him or any other good man, the laws of God (Nature) would be written in the firmament, on the clouds, and on the flowers and foliage of the trees and grass; and the birds would speak of them from every bough.

I don't believe that anyone should believe anything that is absurdly unreasonable and unjust.

I believe that I have good reason and evidence for believing all that I do.

J. G. SMITH, M. D.

THE WOLF AT THE DOOR.

[The following poem is taken from the Evening Press, Ogden, Utah.]

Poverty, thou art a dread and direful thing—
The curse of every age!
The stripes inspired by thee are those that loudest ring
O'er history's sample page.

No common man am I, but one of liberal mind;
Doomed none the less to feel
In this broad land, with millions of my alien kind,
The print of fortune's heel!

My years of stalwart strength have run to four-score now—
Of poverty and distress
These shriveled limbs, these palsied hands and wrinkled brow;
They are my witnesses.

For two-score years I've lived upon your nation's soil
Earning my bread in sweat;
Accustomed early and accustomed late to toil
In sunshine and in wet.

They wrought the glowing metal at forge; breast bare
They tilled the untilled land,
Where once your giant forests kissed the neighboring air.

The homes of culture stand.
The wilderness I've made to blossom as the rose;
Through long and bitter years,
In summer's heat or winter's snows.

To changeful atmospheres
They dug the mine; laid the rail; the iron horse
With his metallic roar
They've driven like a whirlwind on his way.

From coast to western shore,
Your halls of classic song where music wakes to lyre,
Cecilia woke of old.
Your temples, too, where learning and where art inspire.

With myriad works untold
Bespeak both one and all the patient toil of my life;
His strong and tireless arm
That chiseled out huge blocks of ragged stone until.

They bore a pleasing form.
You asked me whereof and for what I've done all this?
To win myself a name?
To climb, footsore, the steep and dizzy heights?

Where sits the goddess Fame?
Perchance for wealth or independence, when the sere
And yellow leaf is shed?
Was it for any such I labored, year by year?

Not so—it was for BREAD!
Bread was my child's cry; by day, by night, their cry.
And oftener it was mine.
Mycenary recompense at times would scarcely buy

A rich man's glass of wine!
Behind me skulked a wild and wolfish being, whose
Weird face is lean and gaunt,
Surmised by those whose footstep he pursues—
The demon horror—Want!

The poor man's cry ascends, or waking or asleep,
For some overmastering hand
This foremost persecutor of our race to sweep
Forever from the land.

The wretched creature must and will be satisfied
And satisfied with bread!
Our starving millions, toiling humbly side by side,
Can, must and will be fed!

Beware, ye rich, in purple and in linen fine!
The poor man lies in wait.
His patience will not last for two-score years, like mine.
His step is at your gate!

Beware, ye magnates, gloating o'er your hoarded spoil!
The poor man's heart is sore.
Beware! But doubly so, ye tillers of the soil—
The wolf is at your door!

And ye that rule o'er five and sixty millions, when
Will ye hear their mutterings?
The stars prease one more will fill the chair, and then
The people shall be king!

Sweep with the God of destruction—sweep, O God,
This four-plaged scourge from our shore,
That thrice as woe as wept the Nazarene in blood,
May smile and weep no more.

ABRAHAM LINCOLN (in spirit).

A Chance to Make Money.
In the past three months I have cleared \$500.75 selling dish washers. I did most of the work; my brother helped some. I expect to do better next month, as every dish washer sold advertises itself, and sells several more; I don't have to leave the house. People hear about the dish washers and send for them, they are already shown themselves as successful in this business, as every family wants a dish washer. As every reader who has energy enough to apply for an agency can easily make from \$5 to \$10 per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and wish your success for the benefit of others.

C. A. D.

GHOSTS PICTURED.

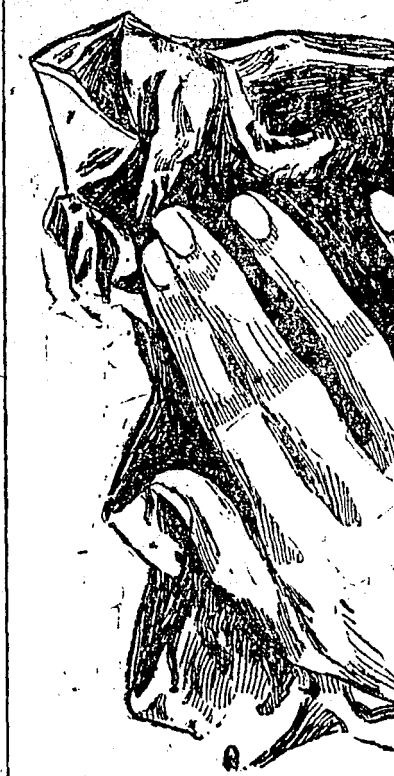
Some Strange Stories of Experiences Had in the Spirit-World.

Moulding a Phantom's Hand in Wax.

M. ALEXANDRE AKSAKOF REPLIES TO HARTMANN—EASY METHOD OF MATERIALIZING UNOCCUPIED OBJECTS SEEN AT SEANCES IS EXPLAINED BY HIM—EGLINTON'S NOTABLE TRANCE—MARVELOUS STORY OF A PHIM BELIEVER IN THE WORLD OF SPIRITS.

Many persons assert that they have seen ghosts, but are utterly unable to give the slightest proof of the truth of their statement, says the New York Herald, the result being that they are either regarded as victims of a delusion or as consequenceless Munghausens, in whom imagination is stronger than the love of truth.

At last, however, a ghost seer has come forward who gives a clear proof of his statement. He is M. Alexandre Aksakof, the most distinguished Spiritualist in Russia and a director of psychical studies in Leipzig. No man is better known in the occult world than he is, mainly on account of his sturdy and out-



spoken opposition to the theories advanced by Schopenhauer's successor, Hartmann.

M. Aksakof's book in reply to Hartmann is entitled, "Antimism and Spiritualism," or, as some would translate it, "Antimism and Spiritism." In addition to this work, the Russian specialist has written much about mediumistic phenomena and the materialization of phantoms, and has also written critical sketches of several renowned mediums, among them being Eglinton, Eusapia Paladino, Kate Cook and Mme. d'Esperance. As for his reputation, suffice it to say that he has for years been in communication with such well-known specialists as Zollner, Crookes, Richet, Wagner, Lombroso and Carl du Prel.

M. Aksakof is now in Paris, where he is being lionized, and where the utmost surprise is expressed at his wonderful ghost stories. Told by a younger and less notable man, they might be regarded by many as hardly worthy of credence, but told by a veteran graybeard like Aksakof, they make a strong impression even on those who are most inclined to be skeptical.

How strange, for example, is this woman tale. "The Spiritualist movement began to interest me in 1855," says M. Aksakof, "but it was not until 1870 that I began to study the question seriously. My study of phenomena forced me to the conviction that we were in the presence of a new science, which would be able to furnish mankind in a longer or shorter time with a solution of the problem of existence."

EXISTENCE OF PHANTOMS.

He went on studying, year after year, and finally established what to him was a clear proof of the existence of phantoms, or ghosts. Eglinton was the medium, and lay in a trance. Around him sat Aksakof and a few other earnest Spiritualists. The only light in the room came from a small alcohol lamp. Suddenly a large, white object appeared above Eglinton's head. At the same moment the sound of blows was heard. The surprised spectators, lit some magnifying and got ready a photographer's camera. Meanwhile Eglinton slept with his arms crossed over his breast. And while they watched, lo! on the left shoulder appeared a third hand, covered with some white drapery, and on the forehead appeared a fourth. An instant later a tall, masculine form, clothed in snow-white raiment, and wearing on the head a turban of the same color, made three or four steps into the silent room.

Those present thought that the phantom was the ghost of Abdullah, Eglinton's spiritual guide, or guardian angel, who had already shown himself at seances in St. Petersburg. But M. Aksakof quickly saw that it was not Abdullah, for Abdullah was a one-armed being, and the two arms of this phantom were plainly visible. As though to leave no doubt on the subject, the ghostly visitor ostentatiously folded his two arms across his breast, after which he courteously saluted M. Aksakof and disappeared.

A new form appeared some seconds later near Eglinton—the form of a tall human being. Slowly it approached the sleeper and placed its left arm around him. No stir made Eglinton, so profound was his trance. M. Aksakof was only a few feet away from this visitor, and was able to study it at his ease. The phantom's head was black, its eyes broad and thick, and its eyes, piercing and hard, were fixed steadily on the magnifying light during the few seconds that it remained burning.

This experience cost Eglinton dear. Not for a full hour could he recover his strength. While the phantom was so conscious he was seized with convulsions, accompanied by hemorrhage of the lungs. The seance itself, however, was a thorough success, as the photographs show. These photographs, which are in the possession of M. Aksakof, portray

more alluring attractions elsewhere. The God of truth used to force collections of money on the market of the church through fear. The God of love tries to coax and love it out of the members; but they love their gold more than their God; it is tangible, and has an intrinsic value as a purchaser—a controller—a conveyor to the necessities of life, and no God ever did or had the power to do so.

Universalism and their devil and knocked hell out of the Bible; now our spiritual philosophy—the X ray of all truth, religious or scientific—is throwing its bright light through every window, door and skylight of every church, and into every home—aye, upon the homeless who lie by the wayside and must roam the streets, day and night, in sleepless search for cast-out crumbs and teaches that there is a home beyond the grave, not built with gold, but by our lives—as our life is here will our home be there—that perpetual justice reigns, and no one can crawl away from it—that our loved ones whom we call contrary, and no doubt, will see them again; teaches all these by objective, tangible, knowable demonstration.

Yes, indeed, there is another allurements that appeals to the reason and dispels superstition and dispels the darkness of theological dogmas. These people want the earth, the sun, moon and stars, and no doubt, will see them again; teaches all these by objective, tangible, knowable demonstration.

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EGLINTON, surrounded by white phantoms, which were on the whole sufficiently distinct, though their features cannot be distinguished. But the fact that ghosts, or phantoms of some kind, did appear to Eglinton on this occasion has been preserved for all time by these photographs. In other words, according to M. Aksakof, here is a clear proof of the materialization of phantoms.

A PHANTOM'S HAND.

But there is even a better proof than that furnished by photographs. Let M. Aksakof tell the story. "These photographs are good," he says, "but we did not consider them sufficient. Our aim was to have a convincing answer ready for those sceptics who might say that we were the subjects of hallucination. We therefore conceived the idea of obtaining in material form a single member of a body, and after that the entire body itself. This single member we have obtained. Here it is."

This materialized member is the plaster cast of a hand. M. Aksakof keeps it on his writing-table, and the ordinary observer would take it for a paperweight. A notable fact, however, is the appearance of a cross stamped in relief on the back of the hand.

"We first," continued the Russian, "obtained the impression of the hand in soft clay. Then we obtained new impressions on paste and on smoked paper. But the most conclusive experiments in this direction and those which do not admit of any doubt, are assuredly those which consist in reproducing forms



which have become materialized through moulding."

"For this operation two vessels are necessary, one with cold water and the other with warm water on the surface of which is some melted wax. The hand which appears is required to plunge itself into the wax and remain there for some seconds, after which it must plunge itself into the cold water and repeat the operation several times. In this way the materialized hand is quickly enveloped with a glove of wax of a certain thickness, and when it is withdrawn from the water it leaves in its place a perfect mould, which can be filled with plaster. The mould, after being melted in boiling water, leaves a plaster cast, in all respects similar to the object which occupied the mould."

The remarkable feature about this materialized hand is the cross stamped in the back. Thereby hangs a curious tale. M. Reimers, who sent me the hand, had as his medium a very stout woman. On the evening when he obtained the hand, he had developed her in a tulle sack, which covered her head and arms. A belt, fastened around her waist, kept her arms and hands close to her body. M. Reimers began by putting some paraffin in boiling water. A moment afterward, the medium being in a trance, a noise was heard in the water and the assistants found in the vessel, filled with cold water, the mould, still warm, of a left hand, on the back of which was the form of a cross, which M. Reimers, who was sitting at the table, took that had appeared to him under the name of Bertie. The plaster cast of this hand was taken immediately afterward.

"Now, you see that this hand is small and elegant, whereas the hand of M. Reimers' medium was large and vulgar. There cannot, then, be any suspicion of fraud. Moreover, the fingers were much longer than those on Bertie's hand. As for the cross, though it may seem incredible, it is a fact that M. Reimers has never seen it since the day that he gave it to the phantom. Are we not bound to conclude that the phantom carried it off?"

"The marvelous stories are told by M. Aksakof, and it is plain to see that he believes thoroughly in the world of spirits. He admits that there are many difficulties in the way of such a belief, but he maintains that they only make the problem more interesting. He is perfectly willing to listen to all objections, but until he is persuaded to the contrary, he is determined to remain a firm believer in the reality of Spiritualism."

UNIVERSALISM.
CONTINUED FROM PAGE 1.

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ECHOES.

They Come from Woolley Park Camp, Ohio.

TO THE EDITOR:—Do not think I have just been resurrected from the dead, and have determined to report through the columns of your widely-read journal. I have been active nearly all the time since the camp season commenced, but on onset, Lake, Brady and Mantua (camp) I have attended I found reporters on the grounds and knew you would receive detailed reports of the respective meetings. I wish, to say in brief, that these camps, though not as largely attended as many previous seasons, owing to bad weather and the stringency of the times, have not lacked in interest in any direction. I have heard it remarked that without an exception, the lectures delivered at all these places have been par excellence; that the subjects treated have been of general interest, and calculated to arouse the best thought of our deepest thinkers.

The trustees of the association at the close of the late meeting in Mantua, decided that the long-talked-of "Spiritualists' Workers' Training School," should be instituted on the beautiful grounds of Maple Dell Park, Mantua, O. More will be said of this later. I desire to say that the association was organized with the assistance of "Ye Scriber." The lyceum must succeed, as it has enlisted a good number of bright, active children and a splendid corps of workers.

I do not care so much to report the other meetings in which I have been a participant, as they will be heard from in other ways, as an ardent desirer of getting a few words into the current issue of your journal concerning the meeting now in session on these beautiful grounds. I do not understand why no details have been written concerning the meeting unless everybody has left the work to someone else. If so, they have learned once more that when work is left to everybody, it is never done.

I will not go into details here concerning the beauty of the ground, fine accommodations, etc., we have at Woolley Park—only this: There are ample accommodations for all who desire to come here. Many improvements have been put upon the grounds since the meeting of last season—among them a magnificent auditorium and several commodious cottages. Trees have been put out around the woodland homes. Flower-beds have been made. The rains have made the lawns beautiful and the lawn-mower, used almost every morning, makes the grass plates look like an extended lawn. The restaurant is under the management of a family of Spiritualists and the care of the boarders is earnestly looked after. I know it is my third season here, and I know of no camp that has made so many improvements (with the exception of Maple Dell Park) as this one.

The management have endeavored to show good talent in every direction. Among the lecturers are Dr. A. Sheehan, O. P. Kellogg, Moses Hull and the writer. Dr. J. H. Randall is at present visiting the camp. He has given us one interesting talk. Probably he will remain a few days and put in a laboring oar. Some young mediums are with us, among them Mrs. Davis, of Columbus, O., bids fair to be a good worker in the cause. I understand that several mediums are expected later in the meeting. I have not learned who they are. I will not trespass further on your space only to say there is no reason why this camp should not be well patronized by the Spiritualists in this portion of the country. No better accommodations can be found anywhere for the money man carries that is understood by the masses here. Furnished rooms can be secured at moderate prices and board furnished by the day or week at the restaurant. Tents can be secured, and there are good facilities for boarding one's self. There is plenty of good water, good air, good food, and lots of good people at Woolley Park Camp.

As for the attraction of the present season, we have with us Mr. Skinner, a superb violinist from Columbus, Ohio, and his daughter Myrtle, a fine pianist. A lyceum is already under way and a general interesting time is expected. We expect large acquisitions to our numbers next week. More anon.

MATTHE HULL.

Island Lake Camp, Mich.

This is also camp week across the lake. Five regiments of troops are in camp there, with the effect of increasing our numbers at the regular weekly meetings and also at our meeting for religious services, and that all classes, under certain conditions, are willing and anxious to improve all opportunities for investigation and receive the benefit that is sure to come from all honest searching after the truth.

The public seances of Mrs. Augusta Ferris and Mrs. N. M. Russell were very much appreciated. E. W. Emerson to the 22d, to the great delight of all, apparently at his best and on Sunday. It was universally recognized to be the grandest effort of Mr. Emerson as a lecturer, and also with the tests that followed. Fifty-four descriptions and names were given in as many minutes, and all but eight were recognized at once, breaking the record along this line.

The days following were fully occupied by a lecture on Tuesday, by Mrs. Jennie Rosenberger, and Wednesday and Thursday by Mr. W. C. Ferris, of Chicago, and Mrs. Dr. C. W. Burrows, of Detroit, both of whom are so interesting as any of the season.

We expect Mrs. Anna L. Robinson for Sunday, August 30, and we all know what we expect. This will be the closing lecture this season, and I think we can without fear of contradiction assert that we have had the longest list of talented speakers that was ever put upon a program for a camp-meeting in Michigan, if not in the United States.

This ends a very interesting and in every way prosperous camp-meeting. O J. S. PHILLIPS.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

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

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Mahomet, the Illustrious.

BY GODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest history of Mahomet than Godfrey Higgins, and this volume is accordingly interesting. It should be read in conjunction with Higgins' work, "For Sale at this office. Price, 25 cents.

THE KORAN.

Commonly known as the "Alkoran of Mohammed," translated into English from the original Arabic, with explanatory notes taken from the most approved commentators. By a member of the Society of Friends. Price, cloth, \$1.00. For sale at this office.

Origin, Development and Destiny of Man.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher. CONTENTS: The Beginning; Fundamental Principles; Formation of Constellations, Systems, Stars,

SOME REFLECTIONS ON VARIOUS THINGS.

THE OTHER SIDE

As Viewed by a Leading
Light.

TEXTS FROM SHAKESPEARE.

In religion,
What damned error, but some sober
brow
Will bless it and approve it with a text,
Or as the heresies that men do leave
Are hated most of those they did de-
ceive.

For, as the old hermit of Prague, that
never saw poor and in very wretched
to a piece of King Godwin. "That that
I is, for what is 'that' but 'that,' and
'Is' but 'is'?"

And so as adversaries do in law,
Strive mightily, but eat and drink as
friends.

It is one of the beauties and excel-
lences of that palladium of spiritual and
intellectual liberty, THE PROGRESSIVE
THINKER, and the principles it so in-
telligently and eminently represents,
that its columns are always open for the
free discussion of those themes possess-
ing a common interest to its readers;
thereby proving the truth and wisdom
of its pertinent and eloquent motto:



IRA GALE TOMPKINS.

"Progress (or evolution) is the universal
law of Nature, and thought the solvent
of her problems."

In offering a few reflections on my
honorable brother Smith's "scorching
criticism" of my comments on his first
article—"An indictment of the Chris-
tian Church," while admitting some of
the propositions of the learned brother,
I shall not undertake to controvert or
disprove others that I do not admit;
but, in the main, shall content myself
with an endeavor to deduce from the
theme here discussed a profitable and
suggestive moral.

There can be no doubt that horrible
and atrocious cruelties were perpetrated
during the Dark Ages, and even since, in
the name of the Christian church; and
among other representatives of the
church at this time was that moral mon-
strosity, Henry VIII, who persecuted,
punished, beheaded and burned both
Protestant and Papist, and among his
victims was the scholarly Sir Thomas
More, who was his Lord High Chan-
cellor, a staunch Catholic, who won for his
unholy king the title from the Pope of
"Defender of the Faith," and who in
the end was repaid for his loyalty by the
loss of his head. "But," says
Charles Dickens, "it was as dangerous to
be his fellow's friend as it was to be his
enemy," and he further says: "He was
probably the most detestable villain
that ever drew breath; a most intol-
erant, a disgrace to human nature, and
a blot of blood and grease upon the
history of England."

Reference has here been made to Sir
Thomas More for the purpose of intro-
ducing a most pertinent and suggestive
illustration of the theme here discussed.
His character was most benignant, and
besides "he was a scholar and a ripe and
good one," and in the early part of his
career he wrote a book depicting an
ideal state of government which he en-
titled "Utopia," thereby adding a new
word to the English language.

"Among their many salutary prin-
ciples," he says, "it is one of the oldest
laws of the Utopians that no man ought
to be punished for his religion, it being
a fundamental principle of opinion
among them that no man should be
himself believe anything he pleases;
nor do they drive any to dissemble their
thoughts." "Every man may endeavor
to convert others by his views by the
force of amiable and modest argument,
but whoever adds reproach or violence
to persuasion is to be condemned to ban-
ishment or slavery."—Chambers' Cyclo-
pædia of English Literature.

Such tolerant views were extremely
rare in that intolerant age, and, alas,
for the frailty and inconsistency of poor
human nature, the author of these no-
ble sentiments proved himself to be in
the end a most intolerant bigot.

This was a period of evolution, and his
ideality had crept into the bosom of the
holy Catholic Church. It was the time
of the Reformation, and William Tynd-
all, a clergyman of great piety, learn-
ing, and gentleness of disposition, had
made an English translation of the New
Testament Scriptures, but so violent
was his persecution by the Catholic
Church, that he was compelled to take
refuge in Germany with Luther, where he
remained.

Among the most bitter and virulent of
his persecutors was Sir Thomas More,
who wrote several volumes of contro-
versial against him, employing such vi-
olent language as the following:

"Our Savior will say: 'Thou art ac-
cursed, Tyndall, thou son of the devil;
for neither flesh nor blood hath taught
these heresies, but thine own
father, the devil, who is in hell.' * * *
There should have been more burned by
a great many, than there have been
within this seven years past, the lack
whereof, I fear me, will make more be
burned within the next seven years com-
ing."—Chambers.

Is not this

A PITIFUL PICTURE

or commentary on the bigotry and intel-
ligence of human nature?

Aside from this, Sir Thomas More was
one of the most amiable and genial gen-
tlemen in the kingdom, who even made a
jest of death at the time of his execu-
tion, saying to the sheriff:

"I pray you, master lieutenant, see me
safe up (to the scaffold), and for my
coming down, let me shift for myself."
And what was the fate of this bloated
leech? He had his Nemesis even here,
and the body of this tyrannical monster
at last became a loathsome mass of dis-
ease and corruption, worse than a thou-
sand deaths; and when death ends it,
and his bloated carcass is being borne

through Smithfield, rivulets of blood
were seen trickling from the coffin and
polluting the ashes of the Christian
martyrs here burned.

What has not humanity endured for
the sake of opinion? And here I would
ask: Is it in consequence of the courage
of one's convictions, or is it simply the
pride of opinion? Which?

But, at all events, it is probably in
consequence of this martyrdom for opin-
ion's sake that Brother Smith and my-
self are able to ventilate our views as
freely as heart can wish to-day, without
the fear of being burned, although we
may possibly dread scorching.

It hardly seems possible that any sys-
tem of religion so atrocious and cruel to
humanity could ever have been founded
on the teachings of the gentle Nazarene,
whom Ernest Renan calls the creator of
the "divine religion of Humanity,"
and the "law of love." One whose
teachings, as revealed in the Sermon on
the Mount and elsewhere, and whose
high moral code Thomas Paine says has
never been excelled.

But this system,

MISCELLANEOUS CHRISTIAN,
had nothing pertaining to its founder
at all, save the name. It was simply a
political ecclesiasticism, that sought for
rule, supremacy and sway, that had
neither the principles nor the practice
of the founder, but a great, realistic
religion of practical love and benevo-
lence, that to-day is properly recognized
as Christian.

REPRESENTATIVE MINISTERS.
As a practical exemplification of this
I will cite extracts from two of its fore-
most or representative ministers; one
personating its liberal or progressive
element, and the other voicing its more
conservative or orthodox character.

Professor David Swing, so long the
pride of Chicago, but since passed to the
other side where the many mansions be-
—was one of the world's foremost pro-
gressive thinkers, whose fame and
whose influence was cosmopolitan in ex-
tent, has this to say of that divine soli-
tude of love which is the greatest factor
in the Christian religion to-day:

"While there is no chemistry that
may properly be said to weigh and
measure sentiment, it seems probable
that the thought that I love another is
not so inspiring as the thought that an-
other loves and deeply cares for me.
This thought or sentiment is undoubtedly
the most potent, the most power-
ful and influential in the spirit temple.
When the good father Marquette re-
vealed his loving care for the Indian
Indians they became morally trans-
formed, and showed it ever after in
their lives. No red man in the forest,
no African negro in bondage can resist
the power of this solitude. It under-
mines like a wave; it rends like an
earthquake; it binds like a chain; it in-
spires like music; it cheers like a sun-
beam."

And even that champion of orthodoxy,
Rev. Talmage, whose personal character
I do not greatly admire—has this to
say regarding practical Christianity:

"I could see as plainly as the nearest
man to this platform, the old Bible story
re-acted; and said to our group under
the tent, 'One drop of practical
Christianity is worth more than a whole
sea of ecclesiasticism, and that good
Samaritan had more religion in five
minutes than the minister and the Le-
vite in a lifetime.' * * *"

"And to me, the most accused thing
on earth is sectional and sectarian prej-
udice; and I bless God that I live in
America, where Gentile and Jew, Pro-
testant and Catholic, can live together
without quarreling; and where, in the
great national crucible, the differences
of sect and tribe, and priest and people
are being moulded into a great univer-
sal brotherhood; and that the question
which the lawyer flung at Christ, and
which he fought for the incident of the
good Samaritan, 'Who is my neighbor?'
is being answered thus:

"My neighbor is the first man I meet
in trouble; and a wound near at hand
calls louder than does a temple ten
miles away, though it covers seventeen
acres, and is of such vast proportions."

And here I would ask my honorable
brother if this kind of sentiment is not
more uplifting to humanity, and more
conducive to the improvement and bet-
terment of the world than are acrimo-
nious accusations and intolerant tirades
against the faith of those whose edu-
cation, intelligence and moral honesty is
at least equal to our own?"

INFIDELITY THE GREATER FACTOR OF
PROGRESS.

Perhaps I may regard it as a compli-
ment to my intelligence, and as an ac-
cretion to my logical brains, that I do
heartily congratulate myself on being
able to agree with my honorable and
learned brother and even go a step
further, and say that the great steps
in the world's progress and civilization
were made or inaugurated by infidels.
Jesus Christ, the founder of Christianity
and the law of love, was an infidel to
the religion of the Jews, who taught
an entirely different—an opposed creed.

Martin Luther was an infidel, as were
the whole host of reformers who op-
posed the corrupt Catholic church of
their day.

Thomas Paine, the great apostle of
our liberties, was an infidel, and a mar-
tyr, too, for a hundred years after his
death, because he lived a hundred years
in advance of his age.

The great and good Franklin was
charged with being an infidel—and was
so regarding some of the tenets of or-
thodox Christianity. Yet this great
humanitarian, and wise altruistic phi-
losopher did take some stock in the
teachings of Christianity and the Bible;
in proof of which, as a text for his own
guidance, in his daily walk and conver-
sation, he quotes the following from St. Paul:

"Whatever things are true, whatso-
ever things are honest, whatsoever things
are pure, whatsoever things are lovely,
whatsoever things are of good report, if
there be of any virtue, and if there be
any praise, think of these things."—
Philippians iv. 8.

THREE IN ONE.

I profess to be a Spiritualist, an opti-
mist and an evolutionist, but I am not
an extremist nor an agnostic.

While I greatly admire the eloquence
of Col. Robert G. Ingersoll, and think
the cause of truth and progress is great-
ly indebted to him for his services in
knocking out the superstitious super-
stitions of the Bible and letting it rest
squarely upon its own merits the same
as any other book, I think his teachings
would have been ten times more effec-
tious, and far-reaching if they had been
supplemented by a generous concession
and a righteous recognition of the gen-
uine goodness and veritable truth there
surely is in the Bible, in spite of its er-
rors, and also in the Christian church,
despite the offensive dogmatism and the
false accretions that in the early days
of the church were associated with it.

But those days are past, and the sen-
timents above quoted are a fair and just
exposition of the trend of modern
thought entertained by the great body

of the church and its more advanced
and liberal representatives to-day.

MONSTRIOUS CRIMES.

Individual professors of that faith who
are guilty of monstrous crimes and
misdeeds only show how much
more powerful are the natural passions
and innate depravity of some minds
than are the moral and religious teach-
ings of any form of faith or belief. But
to say that these moral delinquencies
are the legitimate result of the teach-
ings of that system whose founder even
went so far as to place licentious
thoughts and conceptions on a par with
sensual acts, is such a monstrous perva-
sion of the spirit of truth and fairness as
to

"Invert the attest of eyes and ears,
As if those organs had deceptive func-
tions,
Created only to calumniate."—Shake-
speare.

CURSE OF REFORMS.

It seems to be the curse of nearly all
reforms, that, mixed with an honest ad-
vocate of ever so righteous a cause,
there has nearly always been associ-
ated with it a man whose lives are a
continued series of rewards and pun-
ishments, and that every day we live is
a day of judgment; also that our lives as
lived here are the gauge or passport to
our moral conditions in the higher, fu-
ture life.

It also teaches that the higher
life and the higher happiness consist
in an ever-increasing endeavor in climb-
ing up the golden stairs of progress and
advancement, and assisting others to
climb, who by mistake have been tread-
ing "the primrose path of dalliance,"
until it has proved to them a road
guarded with thorns and beset with
hurling adversaries.

STRIKING OBJECT LESSON.

In concluding the final summary of
what I have to say upon this controver-
sial question, I would like to cite, as a
striking object lesson, the strong paral-
lel or analogy existing between Profes-
sor Goldwin Smith on the one hand, and
Honorable Warren Smith on the other,
toward the respective themes they rep-
resent, in THE PROGRESSIVE THINKER
of the same date—August 8th, 1898.

PROF. GOLDWIN SMITH AND SPIRIT-
UALISM.

In Mr. A. M. Griffen's masterly criti-
cism of Prof. Goldwin Smith upon the
"Evidences of Another Life," it would
appear that the learned professor, after
exhausting his large logical brain in
discussing the conundrum or problem
of man's continued existence beyond
this life, and the actual time—after
exhaustively quoting from Darwin,
Tyndall, Huxley, Spencer, and other
materialistic philosophers, he arrives at
last at a most lame and impotent con-
clusion.

In this lame and impotent conclusion
he pays this slighting, inconsequential
and contemptuous compliment to the phre-
nology and philosophy of modern spiri-
tualism:

"Nor can spiritualistic apparitions
call for notice. They have been often
enough exposed. Nothing is proved by
them but the fond credulity of be-
liever; and the pliancy of the human
mind to accept of any theory, however
absurd, which will explain the facts."
—Prof. Goldwin Smith.

"The first paragraph above quoted
shows upon the very face of it the result
of a weak and shallow judgment, ap-
parently based upon a good deal of
hearsay evidence alone, and is entirely
unworthy of a scientific professor who
claims to discuss a great problem from
insufficient and superficial data."

DARWIN'S PROOF.

The first paragraph above quoted
shows upon the very face of it the result
of a weak and shallow judgment, ap-
parently based upon a good deal of
hearsay evidence alone, and is entirely
unworthy of a scientific professor who
claims to discuss a great problem from
insufficient and superficial data."

But suppose this able scientist had
seen as I have, written plainly upon
paper held in his own hands, and with no
visible or material pen and ink, but in
characters that are still legible and
graphic, this legend:

"The soul lives after that phase of
Evolution called Death. Look upward."
—DARWIN.

And when Darwin says in corrobor-
ation of this, that "The supernatural
does not exist, but that man knows
the boundary of the natural; and that
the invisible forces of nature are far
more potent than the visible"—would he
still disbelieve in disembodied spirit in-
telligences, and doubt the evidence of
his own senses on the spot, or would he
believe, with Hamlet, that there are
more things in heaven and earth than
we ever dreamed of in his philosophy?

The second paragraph appears to me
to exhibit one of the strangest and most
inconsistent anomalies of poor human
nature. There are thousands of pro-
fessed Christians to-day who firmly be-
lieve in the miraculous resurrection of
Christ from the dead, because the Bible
and tradition so teach; and that not
is presumed, believe the evidence of
their own senses, "though one did rise
from the dead" before their eyes, for no
better reason than because it is opposed
to their preconceived prejudices and opinions.

LAME CONCLUSIONS.

In this symposium of facts, theories
and conclusions, I submit it to the con-
scientious judgment and the considerate
common-sense of the readers of THE
PROGRESSIVE THINKER, if it is not as
perfectly a righteous judgment as all
the contemptible frauds, impositions
and misrepresentations that have been
perpetrated in the name of Spiritualism
as a just estimate and exposition of the
most wonderful phenomena ever wit-
nessed in the realm of nature, and upon
which is founded the grandest practical
philosophy of immortality that ever
dawned upon the earth, to light and
bless it, as to consider the caustic tirades
against the Christian Church by the
honorable Warren Smith a true and
candid reflection of that church to-day,
with its thousand institutions of practi-
cal benevolence, and its many altruistic,
widened and progressive educational
institutions.

A PESSIMISTIC CONCLUSION.

As far as my feeble logic is able to
perceive, I can see that the efforts of
both these learned and honorable gen-
tlemen as having achieved about the
same pessimistic negation; and that
their conclusions will be regarded in the
sober light of reason and reflection
as not only lame and impotent, but as
fallacious in argument as futile in effect.

The honorable Warren can see not-
withstanding the Bible and letting it rest
squarely upon its own merits the same
as any other book, I think his teachings
would have been ten times more effec-
tious, and far-reaching if they had been
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went so far as to place licentious
thoughts and conceptions on a par with
sensual acts, is such a monstrous perva-
sion of the spirit of truth and fairness as
to

A SPIRITUAL PLATFORM.

First. It has evolved from out the
mists of doubt and speculation, by a fa-
miliar and practical demonstration of its
truth, a sublime assurance and a glorious
certainty.

Second. It has as a practical science
and philosophy, by proof achieved by suc-
cessful experiment, forged a key that
has opened the dark vault of the invis-
ible and revealed to mortal eyes that
rare and radiant gem called immortali-
ty.

Third. It has
"Rolled back the heavens; blown open
the iron gate
Of Death and Letho, where confused lie
Great heaps of ruinous mortality,"

and above these dead bones it has resur-
rected a new spiritual science and phi-
losophy that preaches and demonstrates
a continuous and eternal ever-ascending
state of being.

Fourth. It has relegated to the re-
gions of a dead theology all systems of
future rewards and punishments and a
judgment to come, other than those
based upon natural logical cause and ef-
fect. It demonstrates that our lives are
a continued series of rewards and pun-
ishments, and that every day we live is
a day of judgment; also that our lives as
lived here are the gauge or passport to
our moral conditions in the higher, fu-
ture life.

Fifth. It also teaches that the higher
life and the higher happiness consist
in an ever-increasing endeavor in climb-
ing up the golden stairs of progress and
advancement, and assisting others to
climb, who by mistake have been tread-
ing "the primrose path of dalliance,"
until it has proved to them a road
guarded with thorns and beset with
hurling adversaries.

Sixth. It teaches that all, however
low in the scale of being, are, in conse-
quence of an inherent impulse or law
of nature, evolving to higher conditions
of wisdom, goodness and happiness, by
their own noble endeavor, and the
eternal law of progress and evolution in
the very constitution of the soul itself.

And, finally, Spiritualism teaches that
it should be the aim of all to assist hu-
manity to become wiser, better and hap-
pier here that they may be the much
more so in the great, vast, and eternal
hereafter.

EPILOGUE AND MORAL.

"Truth crushed to earth shall rise
again,
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among her worshippers."

"Then heed not the shaft, too surely
cast—
The lightning-volt of scorn—
For with thy side thou art at last
The victory of endurance born."—Bryant.

IRA GALE TOMPKINS.

191 LaSalle St., Chicago, Ill.

ECHOES OF CAMP LIFE.

Spiritual Missionary Writes
Interestingly.

And Makes Some Valuable Sug-
gestions.

TO THE EDITOR:—The echoes of
camp life are still ringing, and the ques-
tion comes: Of what good are camp-
meetings? Spiritual camps are a growth
of the last part of the nineteenth cen-
tury, and though they have attended the
camps of the so-called "Christian scien-
tists," as they were known in their earlier
days, well know that the "falsity" of the
managers of them; and after Spiritualism
became established on a sound basis,
and a proposition was made that a camp
should be established, the first objection
to the same was that it was a great
deal of discussion of the subject, and
believe all has been in advocacy of the
schools.

I have been my pleasure to visit sev-
eral camps this season, and I can readily
see the great good accomplished at
these camps, as well as the need
of the schools, and have heard a great
deal of discussion of the subject, and
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SATURDAY, SEPT. 5, 1906.

Another Scholar to the Front.

"A History of the Warfare of Science with Theology in Christendom," is the title of two volumes from the pen of Andrew D. White, LL.D., president of Cornell University, Ithaca, N. Y. The second volume is late from the press. Preachers and religious journalists give assurance that the civilization of the world is indebted to Christianity for all its wonderful achievements. A glance at the healing agents it employed to relieve human suffering tells its own pitiful story. The devil was the evil principle, the cause of disease, and since it was impossible to make a decent devil of him, the next best thing was to induce him to relax his hold on the unfortunate victim. In earlier times they tried to drive him away by violence; but blows, intended for his discomfiture, fell on the patient, and when the Prince of Evil retired, unfortunately, he always took the poor sufferer with him. Then four sorcerers were employed for the same purpose. If these failed, they fed him on blood of frogs, and rats, the liver of toads; and, by way of suggestion, the fibres of a hangman's rope, anointing the patient at the same time with ointment made from the bodies of executed victims. Toothache was cured by friction with a dead man's tooth, and the breath of a donkey was used as an antidote for poison. Long ago, the learned taught these ecclesiastical physicians specific for the cure of all diseases. We quote a portion of a paragraph from Dr. White's chapter "From Miracles to Medicine": "The water in which a single hair of a saint had been dipped was used as a purgative; water in which St. Remigius' ring had been dipped cured fevers; wine in which the bones of a saint had been steeped cured lunacy; oil from a lamp burning before the tomb of St. Gall cured tumors. St. Valentine cured epilepsy; St. Christopher, throat diseases; St. Eutropius, dropsy; St. Ovid, deafness; St. Cerevas, rheumatism; St. Apollonia, toothache; St. Agatha, Anthony, and a multitude of other saints, the maladies which bear their names. Even as late as 1748 we find certain authorities in Bavaria ordering that any one bitten by a mad dog shall at once put up prayers at the shrine of St. Hubert, and not waste his time in any attempt at medical aid. In the twelfth century we find a noted cure attempted by causing the invalid to drink water in which St. Bernard had washed his hands."

The Bible and Science.

The petrified remains of a whale eighty feet in length have been found in the hills north of Lombey, a few miles back from the sea, in Santa Barbara county, California. These discoveries of marine animals, far inland, and buried hundreds of feet beneath alluvial deposits, perhaps overlaid by rock formation, used to be quoted as evidences of a universal deluge, and confirmation of what is called Bible history. Since geology has come to the front as a science, it is shown that the deepest valleys and the highest mountains, at some period in the earth's history, have been the bed of an ocean; that the fossil remains of the inhabitants of the deep had there rested, and been covered over by drifting sands which subsequently had hardened into rock; that in some great convulsion of nature the bed of the ocean had been raised, the waters had receded, and the lowlands which had sported in its waves were left, covered by alluvium, far inland, which modern explorations in the bowels of the earth are bringing to light. There is neither mystery nor miracle about the matter, and the Bible record, only because of the ignorance of those who wrote the book, is also those in later times who have been its exponents.

The Bible in Schools.

Gerald Massey, the distinguished scholar, author, and Spiritualist, replying to a correspondent, wrote: "Most certainly I would exclude the Bible from children's schools, and would have the Bible-banned everywhere for ill teaching, as unscientific, immoral, and false as the facts in nature. The mass of people who are Bible-taught never get free from the erroneous impressions stamped on their minds in infancy, so their manhood or womanhood can have no intellectual fulfillment, and millions of them only attain mentally to a sort of second childhood." Riches do not exhilarate us so much with their possession as they torment us with their loss.—Gregory.

A Wonderful Revolution.

Until the advent of Modern Spiritualism, short of fifty years ago, the churches taught a material resurrection. They believed the body rested in the grave until reanimated on the morning of the Judgment Day, when it would be reunited to its severed parts, and ushered into the presence of the Great Judge, where it would be welcomed to its heavenly home, else assigned to the regions of the damned. Deny it as earnestly as Christians may, the almost entire church literature down to the period mentioned abounded with the idea of a material heaven and a material hell. Each was to be inhabited by material bodies, the resurrected from earth-life. The Apostolic Creed, claimed to have been invented about A. D. 600, declares: "I believe in the resurrection of the flesh." Canon Gregory only a few years ago is reported to have said: "Take away the physical resurrection of Jesus, and the foundation of our spiritual life is gone. If the Christ did not rise corporeally from his tomb, then that tomb is the grave of Christianity."

Hervey's Meditations, Young's Night Thoughts, Baxter's Saints' Rest, and Edwards' Sermons, books in almost every well-to-do Christian family half a century ago, would lose all their vitality if stripped of their material character.

The learned Jasper, of "the sun-dog move" fame, and even Talmage, in some of his wildest utterances, may still discourse in the same direction, yet scarcely a churchman of any repute to-day takes any stock in this old-time teaching. Their God is a spirit, as are all the heavenly hosts, and the regions in space they occupy. Indeed, their idea of spirit surroundings in the continued life is substantially identical with that of Spiritualists, with the possible exception, many do not believe in the return of spirits. They are, however, in a state of transition, and in another generation few, if any, will reject that feature of the new faith.

In view of this great revolution in the public mind, why should not Spiritualists be hopeful? While the subject is under consideration there is another feature seldom mentioned, which presents a cheerful aspect. The infidelity of the past generation very generally repudiated the belief in a future life. True, there were exceptions. The good Thomas Paine, whom churchmen have belied and libeled more than any other character of a century ago, expressed a belief in immortality, and furnished the best arguments the world had ever known in support of that belief. And the same in regard to a God, though he repudiated the Jewish idols posing as God, and repudiated the three-headed one of the Christians. He knew nothing of a Devil, or an endless hell, and exposed the fallacies of the Bible, hence he was a "bad man," and no terms of reproach were too foul for Christians to apply to him. But the infidel of to-day, instead of denying a future life, is content to say he does not know, as his own title, Agnostic, indicates.

Spiritualists, then, in less than half a hundred years, have revolutionized the intellectual and religious world, changing the idea of a future life into a spiritual instead of a material one, bringing the larger part of humanity into a common belief in this regard. When the race shall cease to be tied back by creeds, and books written in the ages of ignorance and barbarism shall be relegated to the designing priests who made them for man's enslavement, and the world shall be governed by knowledge instead of faith, there will be but little divergence in religious belief.

Now Is a Good Time.

They who have taken a trial trip of three months with THE PROGRESSIVE THINKER and found it the most interesting and instructive of all Liberal papers published, without regard to the side they represent, should not deny themselves the pleasure of its reading now that the heated term is over; but should renew their subscriptions promptly and get ten others—twenty, if possible—to join them. Everybody writes that they like the paper, that they gain more real knowledge from it than from any other paper they ever read; they love our contributors; they love the editorials; they love the very few selections; then why should they not become permanent patrons? The cost of typesetting is no greater on a paper of 100,000 circulation than on one of 20,000, neither is the cost of the matter any greater; but the good the larger circulation can accomplish cannot be counted in dollars and cents. The price fixed for the paper is so low we cannot afford to employ canvassers, so we have to rely on the voluntary aid of those who are already patrons. "A long pull, a strong pull, and a pull altogether" accomplishes wonders in the physical world, and now we ask it for the permanent upbuilding of the best Liberal and Spiritual paper published on earth. Good friends, thanks! Confident of your immediate assistance in rolling up subscribers, we will order an immense stock of paper and ink, and make sure of the necessary assistance in mailing, so let them come singly or by scores, there will be no delay at this end of the route, however large the additions may be.

A Suppressed Revelation.

This good one is told of an English saint of the long ago, who was supposed to have died. As he was being lowered into his coffin grave, face upward and uncovered, he opened his ghostly eyes, took in the situation and assured his mourning Christian friends he was not dead; had only fallen into a trance, from which he had just awakened. He said he had visited the spirit-world during his absence from the flesh, and had learned much mortals ought to know. To the priest who had a few moments before made a long prayer in his interest, he said: "I found your preaching is not true. There was no fall of man, there is no hell, no atonement, no personal Christ, no Redeemer, no—Just then the good preacher said: 'For God's sake, fill in the earth, and stop the blasphemy's mouth.' The narrative says this was done, and the residue of the interesting revelation was never told."

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important works on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

An Unreliable Historian.

The gentleness of Josephus has been called in question by contributors to these pages. Consulting Kitto's Cyclopedia of Biblical Literature the other day, article "Resurrection of the Body," we were surprised to find the following: "Josephus is not to be relied upon in the account which he gives of the belief of his countrymen."

Good heavens! If the Jewish historian cannot be trusted when he relates the religious belief of his own people, when can he be trusted? His relation of Alexander's visit to Jerusalem is known to be untrustworthy. His account of the translation of the Jewish Scriptures into Greek, at Alexandria, by the Seventy, is now universally conceded by scholars to be false. Save wherein he substantially agrees with his rendering into Greek of the Old Testament, which he calls "The Antiquities of the Jews," he seems to be everywhere at fault, wherein we have anything that synchronizes with his narratives. Prof. Edwin Johnson, who has probably brought into service a riper scholarship than any other student of ancient history, says, in his "Rise of Christendom," p. 287: "The Hebrew literature derived from the traditions of the Arabians, and the Antiquities of the pretended Jew, Flavius Josephus, were produced by Basilian monks, probably in some monastery of Southern Italy." Of Jerusalem, he says, p. 329: "No such city ought to appear on any historical map until the 12th century." Again, on p. 329: "There is absolutely no evidence from architecture, from coins, or any documents of antiquity, that this people (the Hebrews) ever enjoyed dominion in the city founded by the Romans as Aelia Capitolina, and conquered by the Arabs."

Dr. J. C. Batdorf's Advertisement.

The printer made a miserable blunder last week in making up the pages of THE PROGRESSIVE THINKER, transposing Dr. Batdorf's splendid testimonials to Dr. Watkins' advertisement. Dr. Watkins does not require the testimonials of any other physicians, having enough of his own, legitimately gained, to use, and Dr. Batdorf, honest and skillful himself as a physician, doesn't wish to lend his testimonials, as they are attached to himself alone as a reward of merit. But mistakes will occur in the "best regulated families"—and especially in a printing-office.

Storage of Gold.

The astounding assertion is made that there is more gold in the sacred vessels, medals, chains, etc., preserved at the Vatican than in the circulation of the whole of Europe.—News Item.
Poor, deluded servant girls in all Catholic churches contribute their scanty earnings to increase these golden gewgaws with which the Vatican abounds. Peter-pence adds to the collection, as does the confessional. From a thousand other sources the drain from the impoverished toiler goes on to increase the luxurious surroundings of the ecclesiastical lordlings, whose office it is to tyrannize over the people in the name of God. Allow us to say on a few centuries more without interruption, and the wealth of the world is theirs.

President Barrett.

President Barrett of the National Association, was in the city last week on his way to the North Collins Meeting, N. Y. He has won golden opinions on the Pacific Coast, and at the various camp-meetings he has attended.

Hon. A. B. Richmond.

Mr. Richmond, recognized as the Sage of Cassadaga, favors our readers this week with another excellent address.

A WORTHY OBJECT.

A Project to Help and Protect Homeless Boys.

The Ramenstein Home at Cheltenham, Chicago.

On April 3, 1896, a meeting of the officers and members of the First Occult Society of South Chicago, was held to organize a society to help and protect homeless boys, and from that time till the present the work has been progressing slowly but surely.

Mr. Ramenstein, who first proposed the idea (being prompted by his guide, Dr. Wiseman), and for whom the home is named, owns and has leased one acre of land to the society for ninety-nine years at the nominal sum of \$5 per year, located at Cheltenham, Ill. The land has been ploughed, graded and fenced, and a small frame building put on it, which, from its lack of class-room and the applications made, is entirely too small for its needs.

It was at first proposed to take children of all denominations, but as it is thought best to have a large majority that Spiritualists are a little wrong in the head, it has been decided to take boys belonging to Spiritualist parents who cannot afford to educate their children in this grand truth, or whose parents have passed over, leaving their children to be cared for by any charitable institution that will take them in. So if your readers know of any such boys—preference being given to those between six and fourteen years of age, please write and obtain all particulars from Mr. F. Ramenstein, 8226 Reynolds avenue, Station S, Chicago, Ill.

Plans are being drawn for a permanent building, but funds are needed very badly. Mrs. C. W. V. Richmond has been lectured for the benefit of the home to carry on this great and noble work. Will all who read this contribute what they can to this worthy cause? Treasurer's address: Mr. A. Fong, Commercial, avenue, Station S, Chicago. (The number I have not got.) The society has a State charter, Sec'y. 1115 93d Street, Station S, Chicago.

This enterprise to which attention is called by Secretary Annie Ford is a practical move in line with suggestions repeatedly urged upon Spiritualists in the columns of THE PROGRESSIVE THINKER. It marks an advance in the right direction toward practical humanitarianism. It is practical work for the upbuilding of humanity in education, morality and spirituality. Such enterprises are worthy of all praise, and of liberal sustaining assistance of money and good-will on the part of Spiritualists in particular. Let Spiritualists "step in" and aid this most worthy Spiritualist humanitarian work.

The cause which produces sick headache is more promptly removed by Ayer's Pills than by any other medicine. They easily and speedily correct all disorders of the stomach, liver and bowels, and restore these organs regular and healthy action.

DEATH OF A REMARKABLE WOMAN.

GAIL HAMILTON.

She Saw the Spirit-Land.

She Wrote Just Before Her Death, Telling of Future Life.

She Converses with the Spirits of Dead Friends and Relatives.

A BAND OF THE IMMORTALS SANG TO HER WHILE SHE WAS FLOATING IN SPACE—DEATH A PLEASURE, NOT A PAIN—GLAD RECOGNITION OF PERSONS SHE HAD KNOWN ON EARTH—WHAT A DYING CHILD SAW—A WOMAN GIFTED WITH SECOND SIGHT.

NOTE FROM GEN. W. H. PARSONS.

TO THE EDITOR:—I hasten to mail you the enclosed valuable, remarkable contribution to the sublime truth, both of our philosophy and phenomena, from the last contribution to literature by Gail Hamilton (Abigail Dodge) shortly before her death, entitled "The Spirit-Land," first written in 1884, and just published by her (1896) under the title of "X Rays."

The extracts are embodied in a full synopsis of its spirit and facts, from Hamilton, Mass., pending the funeral of the author, and published in the New York Journal, which votes several columns to the theme. As a tale of the supernatural the Journal says:

"Such a tale from the pen of such a woman will do much to advance the cause of Spiritualism."

I marked and you published her remarkable experience last year (1895), when she fell in the Blaine mansion and came so near the "border land" that she saw across the valley and heard the voices and beheld the forms of friends gone before.

As our camp-meetings are now in full progress, this last contribution is timely and bound to make a national sensation in literary and church and philosophical circles, therefore publish in your next issue, if possible.

I sent you "the report of the new Sinaitic discovery of the Syrian version of the new gospel narrative, and the oldest in existence. You reproduced the original picture of a specimen of the manuscript. I send you a picture tablet of the stone record of the only relic of the Hebrews in Egypt, the days of the Pharaohs. With your usual enterprise reproduce this picture tablet.

W. H. PARSONS.

HAMILTON, MASS., Aug. 19.—The funeral of Mary Abigail Dodge (Gail Hamilton) will be held to-morrow at 3 o'clock in the afternoon, at her late residence in this town. The Rev. Mr. Nichols, of this city, will conduct the services.

Since her return home from Washington, after her first shock in 1895, Miss Dodge's health had seemed good, except that she had a short attack of indigestion last May. After recovering from that she devoted her time to writing and distributing her last book. The work of mailing the copies sent for was carried on at her home here. This added much to her labors, and her friends were surprised that she should undertake that task. She stood the hot weather well, went out doors, and last Saturday enjoyed a carriage ride.

STORY OF HER LIFE.

Gail Hamilton left behind her the story of her life—a story weird and mysterious; a story that to the believers of the occult will carry conviction; a story that to the superstitious will prove most-mystifying, and a story that even the cynical will be compelled to stop and ponder over. It is a story that goes beyond the pale of life and passes into the land of death. It is a story supernatural in all its essential features, and yet it is a story of her own life, told by Gail Hamilton before she passed finally into the land of the great unknown.

A TALE OF THE SUPERNATURAL.

Such a tale from the pen of such a woman will do much to advance the cause of Spiritualism. In "By-way of History," written by Abigail Dodge in 1884, and published by her in 1896 under the title of "X Rays," she took her readers not only into the Valley of the Shadow of Death, but beyond. Speaking of a clergyman well known in Hamilton, Ohio, who had fallen suddenly ill, she said:

"Though a clergyman, he had been a man of the world also. Strong, alert, fond of mountain and stream, loving the interests, the activities, even the bustle and hustle, the fun and frolic of this world, he should and by right have had a long and vigorous life; but he passed too soon into a decline, whence he went swiftly plunging down, as it seemed, to death. Life held only by gasps of agony at long intervals. Then came a rally, then another return of consciousness, and yet again the rush to death, the return to life; and the third time, against the despair of all, life prevailed and the conflict was over. Sitting alone with him in his library one morning, he turned a short corner in the conversation by asking me suddenly in an arresting voice, with eyes not upon me, but gazing afar:

THE AFTER-LIFE NOT UNDERSTOOD.

"What do you understand by the Valley of the Shadow of Death?"

"I made answer to the best of my defining ability on short summons.

"I have become pretty well convinced," he continued, "that a good

question might sound rather harsh, and I deliberately softened it to, 'Am I supposed to be living still?' Once, in reply to a morning greeting, referring to two brothers whom some of you have known, and who had died—one a few years, the other a few weeks before, and using their full names, which were not commonly spoken—I said:

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To those who live in dread of death this woman left much consolation.

"Beloved, you, if any such there be, who through fear of death have been all your lifetime subject to bondage, be of good cheer. For seven weeks I lay encamped on the further, if not the farthest, side of the Valley of the Shadow of Death, and it was a pleasant valley. Its tranquillity was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only gloom was my keenest pity for those who remain behind. I hope and think that its shadows mark the four dreams of life. We are born into the Valley of the Shadow of Death, and we die out of it into the life eternal, which is to thee, the only true God, and Jesus Christ, whom thou hast sent."

WRITES OF "FAILURE."

In the chapter entitled "Failure," she writes to Dr. Cyrus Hamlin, missionary in Turkey. To him she told the story of her unsuccessful efforts in behalf of Mrs. Maybrick, and in her letter severely scored the British Government.

"Man of God," said she, "if there is ever a cause in which human beings have a right to claim divine assistance, surely such a cause is this. On the one side innocence helpless, on the other side oppression powerful. God thus far has sided with power. Secretary Blaine, who worked earnestly for the relief of the oppressed, died. Secretary Gresham gave it his prompt attention, twice leaving his office and coming to me to inspect the new evidence, which he declared so strong that if it could stand cross-examination Mrs. Maybrick had a perfect case. But in the midst of his efforts to press the British Government into ordering a cross-examination, Secretary Gresham died. Dr. Tidy and Dr. McNamara, eminent physicians in English official service, who offered irrefragable evidence of her innocence, supplementing it in pamphlet and press, died. I, who could offer, as results have proved, no help save sympathy, but never failed in that, was in one moment reduced to inaction and unconsciousness. But Secretary Matthews, who had judged and imprisoned the victim, lived in the sunshine of promotion as Lord Secretary, and his wife died, leaving him to marry the New Woman, to whom his attentions had been so pronounced that his wife's discomfort thereat overflowed into the gossip of the drawing-room and the newspapers."

PROOFS OF A FUTURE LIFE.

Following her letter to Dr. Hamlin, Miss Dodge, under the title of "Hints of Heaven," tells a number of almost incredible happenings that came under her own observation:

"A new page in the Book of Life was opened to me," said she. "At first the question arose, Why has God given us such an eagerness to know, yet withheld all knowledge? Then has he? Has he so withheld knowledge? Has he not rather in this, as in all other matters, given us hints and helps, but left it to human will to use them? Has he not created man with as much knowledge of the relation between this world and the other world as between the cathode rays and the human eye? As between Mars and the earth? Is not our ignorance due to our theories and our stubborn, stupid adherence to them in spite of facts, rather than of God's orderings? Do we not look upon the borderland as forbidden ground, and bar discovery by a mistaken sense of prohibited and therefore unhalloved curiosity? Certainly, as I look back along my path, I see many facts which have a direct bearing upon this question, but which I never classified, never marshalled, only looked at as marvels, inexplicable and unrelated, with no orderly bearing upon a question that concerns every human being."

STORY OF HER SISTER.

"One of my earliest recollections is of a little sister, who left this world before I entered it, but whose beauty and sweetness lived in a mother's heart and on a mother's lip, as real but to me as non-earthly as one of Fra Angelico's angels. The little drawer where her bright curls were cherished has not yet lost the odor of consecration. At three years of age a malignant malady swept her into the heavenly consolation. Just before she died a strange, low, silvery sound—a sort of birdlike warble—trilled faintly over her lips, then a pause—and then for one moment it rung on the hushed, expectant air, clear and sweet, and joyous, like the imagined songs of angels. Her mother always thought it was the first note of her little angel's heavenly song."

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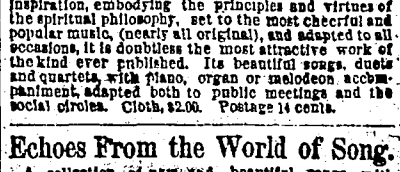
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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 14.

CHICAGO, ILL., SATURDAY, SEPTEMBER 12, 1896.

NO. 355

A BATTLE ROYAL.

IT RAGES BETWEEN METHODIST AND SPIRITUALIST,
AND THEY POUR HOT SHOT INTO EACH
OTHER'S RANKS.

A. E. Mahin, D.D., and Dr. H. V. Sweringen, of Fort Wayne, Ind.,
Have a Little Newspaper Controversy.

A recent issue of the Fort Wayne Daily News contains the following communication from Dr. H. V. Sweringen. After giving to it a liberal display of headlines, the editor prefaces the communication as follows:

"Many conjectures as to the true motive for the action of the Methodist Conference at Cleveland, in 'retiring' the two bishops, have been made. Dr. Sweringen, in the following communication to the News, offers a new explanation:

"To the Editor of the News: 'Some months ago a Methodist minister in Fort Wayne, in conversation with a Spiritualist, concerning some of the utterances of Bishop Foster, which were considered by many of the ministers in the church as heretical and unorthodox, remarked that charges had been preferred against him at several of the past general conferences, but they had invariably been pigeon-holed. 'The recent act of the general conference at Cleveland, O., retiring Bishops Bowman and Foster from the episcopacy, ostensibly on account of their age, naturally raises the question: What was the true reason of their retirement?'

"Bishop Foster announced to the conference a few days after this action, that he had received a large number of letters denouncing the action of the conference in removing me, as cruel, brutal and an outrage. These letters came from the best Methodists in the country. I want to say that these good people are misinformed. There comes a time in men's lives when they must retire, and the conference simply recognized this fact. They did right, and I respect them for it. I go to retirement, but will carry the office of the episcopacy to the grave. I love my brethren, and I believe that most of them love me."

"Now let me give, in my opinion, the real reasons for the retirement of these eminent bishops by no request of their own. 'The retirement of Bishop Foster is due to the fact that in a book he had written entitled 'Beyond the Grave,' he uttered the following agnosticisms: 'However firm we awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. There is not a single fact within our reach that furnishes us absolute knowledge. We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is absolutely unknown to us. Our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them. This, without doubt, is the common experience of humanity.' 'It was this honest confession of ignorance, and therefore doubt of a future existence, together with the adoption of the Spiritualistic doctrine of the resurrection' that retired Bishop Foster, what ever may be said to the contrary, notwithstanding."

"There is such a thing as church politics and diplomacy, and that both were practiced in this conference is made plain to the close observer."

"What was the cause for the retirement of Bishop Bowman? It was because in a sermon upon 'The Pearl of Great Price,' before an annual conference of preachers a few years ago, he preached what was denominated by the conference, 'rank Spiritualism.'"

"These two bishops present a peculiar spectacle: the one expressing doubt of a future existence, but embracing the Spiritualistic doctrine of the resurrection; the other openly preaching Spiritualism to a conference of preachers."

"Had Bishop Newman been a retired older, he, too, would have been 'retired' ostensibly on account of his age, but actually on account of his having given expression to the following:

"That the spirits of the departed have returned to earth, is a belief that is almost universal. Those eminent in the church for learning and piety have cherished this common faith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. And it was Paul who said: 'Are they not all ministering spirits?'

"If Spiritualism spreads as rapidly in the next four years as it has in the past quadrennial, the M. E. General Conference of 1900 will have several more bishops to 'retire.'"

"H. V. SWERINGEN."

To the foregoing the Rev. A. E. Mahin, D.D., made the following reply:

"To the Editor of the News: 'In your paper of May 23, appears an article headed 'The Motives, Etc.,' by Dr. H. V. Sweringen, in which he professes to give the reasons for the retirement of Bishops Bowman and Foster by the recent General Conference of the Methodist Episcopal church."

"Permit me to say with all possible emphasis that Dr. Sweringen's statements concerning the reasons for the retirement of these bishops are utterly false and maliciously slanderous."

"Bishop Foster's book, 'Beyond the Grave,' and Bishop Bowman's sermon on 'The Pearl of Great Price' had no more to do with their retirement than they have with the ebb and flow of the Atlantic Ocean."

"Not only is this true, but it is also true that Bishop Foster is no more of an agnostic than I am. And Bishop Bowman is no more of a Spiritualist than I am. And no man can have a more thorough contempt for the superstitious folly of Spiritualism than I have."

"If any Methodist minister in Fort Wayne said to a Spiritualist that

to. He says 'we do not know, therefore we are liable to have misgivings, doubts and fears.'"

In regard to Bishop Bowman, another M. E. minister who heard his sermon upon 'The Pearl of Great Price,' before a conference of preachers, declared that it was considered one of 'rank Spiritualism.'"

I am not at liberty to give this minister's name, but he is a well-known preacher, standing well in his conference. He also made this statement to a Spiritualist."

As for Brother Mahin's declaration that 'no man can have a more thorough contempt for the superstitious folly of Spiritualism than I have,' I have only to say that it is but another evidence that great men will differ."

One would hardly suppose, however, that Brother Mahin would differ so radically from the Rev. John Wesley, the founder of his church. What did John Wesley say upon this so-called 'superstitious folly?' In the month of May, 1793, John Wesley had the following to say:

"It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and 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 contempt, which so many that believe the Bible pay those who do not believe it. I owe them no such service."

If but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion require this."

How strange it is that Brother A. E. Mahin would express such 'thorough contempt for the superstitious folly' of the founder of the church in which he preaches! Not only does Brother Mahin reflect upon the sanity of John Wesley, but upon that of many of his ministerial brethren of more recent times."

Dr. Adam Clarke exclaimed: 'I believe that there is a spiritual world, both above and below, both good and bad, live, and that these spirits have intercourse with the world, and become visible to mortals.'"

Bishop Newman, of Brother Mahin's own church, now living contemporary with all the other bishops thereof, exclaimed: 'I believe in communion with departed spirits, and nothing is more clearly taught in the Bible.'"

And so I might continue an infinitum, producing the names of men equal to Brother Mahin in learning and intelligence, who, instead of regarding Spiritualism as a 'superstitious folly' worthy only of 'thorough contempt,' look upon it as the grandest truth of the ages."

That demonstrable proof of a future existence should antagonize a church that teaches it, is a contradiction, is beyond my understanding. Must we sit idly by and hug the delusive phantom of hope of immortality without making any effort at all to settle definitely the question of a future existence? Are not the sheep of the fold going astray, scattering for the want of something tangible, more assuring than mere hope?"

When the church confesses, as Bishop Foster has done, that it does not know that death does not end all, it is certainly late that it was making some effort to do so, to obey the scriptural injunction to add to its faith knowledge, no matter to how much 'thorough contempt' and ridicule of 'superstitious folly' such an effort may be subjected."

A great opportunity is now offered the church to add to its faith in a knowledge of a future existence, but it contemptuously rejects it, and we sit idly by and hug the delusive phantom of hope of immortality without making any effort at all to settle definitely the question of a future existence? Are not the sheep of the fold going astray, scattering for the want of something tangible, more assuring than mere hope?"

H. V. SWERINGEN.

REV. MAHIN AGAIN.

SAYS BISHOP FOSTER IS NOT AN AG-
NOSTIC—HE QUOTES.

To the Editor of the News: 'If it be your pleasure to grant me the privilege, I desire through your columns to notice some things in the recent communication of Dr. Sweringen, and will then intrude upon you no further, unless some reason is now apparent shall demand it.'"

I had 'Beyond the Grave' for years, but it is now absent from my bookcase, so that I am not able to verify the doctor's quotation, nor to notice its connection with other parts of the book, an essential factor in order to a right understanding of the passage. But I will accept the quotation as correct, and over the absence of knowledge of its connection, and say that in the sense in which I do not doubt the bishop uses words, and in view of his well-known views and teachings, I hesitate not to accept his statements. The following sentences gives the clue which enables us to understand the meaning of the words: 'We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties (light here Brother Mahin substitutes 'stars' for 'light'). 'We do not find him, where he is, or that he is at all, is absolutely unknown to us.'—H. V. S., our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them."

This is certainly cold comfort for Spiritualism. But what is an agnostic, and what is agnosticism? I quote from Webster's International Dictionary: 'Agnostic—professing ignorance; involving no dogmatic assertion; pertaining to or involving agnosticism.'"

'Agnosticism—that doctrine which, professing ignorance, neither asserts nor denies. The doctrine that the existence of a personal Deity, an unseen world, etc., can be neither proved nor disproved.'"

Opposed alike to dogmatic skepticism and to dogmatic theism."

The question may now be properly asked, does or does not Bishop Foster dogmatically assert the existence of a

personal Deity? If he does not then I admit that he is an agnostic. If he does then he is not an agnostic."

In his lecture on 'Personal Cause' he affirmed the following postulate: 'A personal God, self-existent and eternal, the absolute creator of all other being and beings, visible and invisible.'"

'This is not a dogmatic assertion of the existence of a personal Deity? Is it not dogmatic theism, to which agnosticism is opposed?'

He says: 'Science finds God nowhere among things, but it finds nothing that does not point onward to Him.'"

In his lecture on 'Origin of Life,' he says: 'That the final cause in innumerable cases, is as obvious to reason as matter embodying it is to sense.'"

'There is nothing better known to our experience and consciousness both, than that final cause.'"

In his lecture on 'The Origin of Species,' he says: 'Scientists babble when they count out God. They seek in vain to explain either the origin or the ordering of the universe, without Him.'"

'The granite facts stand brawn and bold, when the silly dream and allier dreamer come and vanish away. Each dead and living thing, from mite to archangel, and from atom to sun, lifts up its voice against the folly and the wrong; and ever louder and louder still, from all worlds and all orders of life, comes the resounding confession, 'The hand that made us is divine.'"

If the bishop does not make dogmatic assertions in these passages, then the English language is too poor to express a dogmatic assertion. But the definition says: 'Involving no dogmatic assertion.'"

'Neither asserts nor denies.'"

'To dogmatic theism.' These definitions and quotations show the doctor's charge to be as utterly without foundation as the baseless fabric of a dream; and unless retraced, his accusations have all the elements of a deliberate and intentional slander."

For some years past Bishop Foster has employed much of his time in writing 'Studies in Theology.' These studies consist up to date of four large volumes. Vol. 1, 'Prolegomena'; vol. 2, 'Theism'; vol. 3, 'The Supernatural Book'; vol. 4, 'Creation—God in Time and Space.' These volumes are commended in the highest terms by scholars and laymen. They are every Christian's nomination in the land. And does anybody suppose, that a Christian minister could write a book on 'Theism' and another on 'The Supernatural Book' and still another on 'Creation—God in Time and Space,' and make no dogmatic assertions concerning the existence of a personal Deity, and that, too, without the fact being noticed by critics of his credulity?"

To charge Bishop Foster with being an agnostic is equivalent to charging him with being the most colossal hypocrite of the age, for he talks, and writes, and preaches as a dogmatic believer [not knowing H. V. S.] in God and in heaven. Now, while I do not believe he is infallible, neither do I believe he is a hypocrite; and hence regard this miserable slander upon his good name. Of all the irrational charges I have seen in print, this is the most absurd, ridiculous, and nonsensical."

I pass by his quotation concerning the 'resurrection,' as being of no particular consequence, and desire to notice, as briefly as possible his charges of Spiritualism."

I suppose that no sane man, not totally blinded by his prejudices, who has studied the life and work of John Wesley, will believe for one moment that if he were living now he would have any sympathy with Spiritualism as it exists among us; nor more than he believes that if John Wesley were living now he would write a treatise on medicine as he did write. And that is all that need be said on this point, except to add that he had no sympathy while living with such Spiritualism as we have among us now."

With regard to the charge against Bishop Bowman, to quote an anonymous Methodist preacher is no better than quoting from an anonymous letter; and the charge made in such a manner is worthy of no more attention than would be given an anonymous letter."

Not only so; but even if some Methodist preacher made the statement the doctor attributes to the nameless brother that does not prove anything. A preacher might assert the earth to be flat, but that does not make it so; and no more does the assumed assertion of Brother Anonymous prove that the bishop's sermon was 'rank Spiritualism.' Hence, the doctor's charge is without the least foundation and slanderous."

As to the language imputed to Bishop Newman, even if used by him, it does not prove him a Spiritualist. Any fair-minded and impartial man would want an explanation from him as to the meaning he attaches to the term used, before deciding him a Spiritualist. We need to know under what circumstances, and to what extent, and in what manner he believes in 'communication with departed spirits' whether in the prayer service in the well-lighted room, or in the night-time, in a back parlor, with shades closely drawn, lights out, and a phosphorized medium to do the 'communicating.'"

No man can be what the term Spiritualist means among us to-day, and occupy the pulpit as a Methodist preacher, unless he is a dishonest hypocrite. And why anybody says that Bishop Bowman is a dishonest hypocrite? Yet, when stripped of all shams, and the naked fact stood out before us, that is just what is done when he is called a Spiritualist. But as we have not the slightest evidence that these honored bishops have any sympathy whatever with what is known among us as Spiritualism, the accusation may be thrown out of court without further ceremony."

A. E. MAHIN.

DR. H. V. SWERINGEN.

REPLIES TO REV. DR. A. E. MAHIN.

To the Editor of the News: 'I must insist upon Bishop Foster's being an agnostic upon the subject of a future existence. The Rev. A. E. Mahin to the contrary notwithstanding.'"

Brother Mahin's quotation from Webster's International Dictionary says: 'Agnostic—professing ignorance; involving no dogmatic assertion; pertaining to or involving agnosticism.'"

'Agnosticism—that doctrine which, professing ignorance, neither asserts nor denies. The doctrine that the existence of a personal Deity, an unseen world, etc., can be neither proved nor disproved.'"

Opposed alike to dogmatic skepticism and to dogmatic theism."

The question may now be properly asked, does or does not Bishop Foster dogmatically assert the existence of a

SYNOPSIS OF LECTURES.

Before the Lake Pleasant Association of Spiritualists.

BY DR. C. W. HIDDEN, OF NEWBURYPORT, MASS.

August 9, Dr. Hidden began by reading a poem entitled, 'God Give Us Men,' by Dr. Holland."

He introduced the lecture with a text by the Apostle John: 'And if I be lifted up, will draw all men unto me.' Some object to Bible texts, but we have the right to select thoughts from any source, sacred or profane."

John lifted a place ever unique in history, he ever stood for right against might, for liberty and justice. All whose hearts are attuned to spiritual truth will see a deep psychic meaning in the text."

Men in Jesus' time were wholly given over to worldly pursuits and desires, from which he came to lift them; and in America to-day we need a similar uplifting."

The lecturer here made a distinction between the fanatic, the radical and the crank."

Heaven bless the crank; he fills the place in the realm of ideas that the volcano and the tornado do in the physical world."

Cranks are necessary adjuncts to the wheels of progress. 'The crank is born, not made; he moves the world forward to the goal of success.'"

The dreamer is a lever to lift up the dense and groveling masses. 'In every department of life selfishness and greed rule the world, and men must be lifted up above these base elements.'"

Here the lecturer gave an exquisite word-picture of a moonlit night upon Lake Helen, Fla., diverging into an eloquent description of the mighty dreamers who have influenced the world through the ages—Socrates, Jesus, Chiron, Esculapius, Hippocrates, Hahnemann, Columbus, Swedenborg, Wesley, Jean Paul, A. C. Lawrence, Henry, Thomas Jefferson, etc., a brilliant list of the inspired dreamers who have led the minds of men."

The pages of history are stained with the life-blood of the dreamers. Selfishness and greed must be lashed from the temple of humanity."

Let us extend a helping hand to the downtrodden and helpless. Let us be lifted up from the earth, into spiritual light and truth."

The social conditions are changing, ripening for the revolution yet to come. The giant terrors are winding their coils around the Republic, and will destroy it if not prevented."

The animal man is only covered with a thin external veneer of polish; he is a dangerous, social despot. 'The children of to-day are the mon of to-morrow. The priest says: 'Give me the child until seven years of age, and I will make a Catholic that no power shall change.'"

Let them be lifted from the earth, to know the dangers of but lifted and lifted away from earth. O, Religion! What wrongs have been wrought in thy name!"

O, for a tidal wave to lift the church out of its darkness and bigotry. The lack of religion is the curse of Christianity."

O, that business-men could be lifted out of injustice and the mire of politics out of corruption and greed. The poor and the lowly beg for the right to live."

Why stand idle? Crush out avarice, banish greed, and tear the fingers of foreign capitalists from the throats of our honest workers."

The lecture closed with an eloquent condemnation of despotism and oppression."

August 11, Dr. Hidden lectured on the 'Nearness of the Unseen,' with a poem by himself. We have no report of this, which we regret. The Doctor said in substance that there was no such thing as the supernatural. Natural law rules the universe, and the principles governing life and being are not abstruse. Nature knows not annihilation; matter cannot be destroyed, nor can force be eliminated. Vibratory laws are becoming understood. Nothing is lost, but forms are continually changing."

Throw thoughts out into the stream of life—the ripples widen out to the furthest confines of the universe. The subjective power of mind is limitless. The X-ray is destined to revolutionize mechanics, etc."

The lectures and experiments in hypnotism were interesting in the highest degree, as also the physiological and medical lectures, with their public healing, which were most successful and attended by large audiences."

S. W.

Clairvoyance Finds the Lost One.

On the 25th of August, a young man named August Peters, says the Chronicle, of this city, disappeared from his home in Highland park, and although the police and others had made diligent search, no trace of his whereabouts could be discovered."

Either inspired by a hope of obtaining the reward of \$100, or other motive, Mrs. John Moore, of Highland Park, wrote to the city, disappearing the item does not give the name of the clairvoyant, for a reading, in which, was a description of the hole and its surroundings, where the man could be found. With this description Mrs. Moore and her daughter, Minnie, started out on Wednesday noon, Sept. 2, for a stroll along the beach and lying on a pile of rocks in a hole under an old breakwater, precisely in accordance with the clairvoyant's description of the spot."

Mrs. Moore and daughter are entitled to the reward for their morning stroll, and the clairvoyant who revealed the location, no doubt, got the regular fee, the sum of one dollar."

Affection naturally counterfeits those excellences which are placed at the greatest distance from possibility of attainment.—Johnson.

The fawning courtier and the surly squire often mean the same thing—each his own interest.—Berkeley.

He that cannot decidedly say 'No,' when tempted to do evil, is on the highway to ruin. He loses the respect even of those who would tempt him; and becomes but the suppliant tool of their evil designs.—J. Hawes.

Will Bro. Mahin please give us some data concerning communication with departed spirits in the orthodox way, that is, 'in the prayer service in the well-lighted room?' There is no reason why the clairvoyant Christian in the prayer-meeting of the church should not receive communications from departed spirits, as well as the clairvoyant medium upon the public platform before a

water was sprinkled upon that pure, innocent little babe. It lived but a few minutes, but according to the Romanist teachings its soul had been saved from hell. The surgeon completed his work, and then the undertaker was summoned. The body of the mother was placed in a magnificent silk-covered casket, and in her arms was placed the diminutive babe. It was a tiny little thing, so tiny, in fact, that it could hardly be seen nestling as it was in the beautiful shroud in which its mother was incased. All day Sunday and Monday crowds visited the Obst home to view the remains of the mother and babe. Loud were the mutterings against the priest who had ordered such a deed to be performed under a threat of hell if it was not done. Women and young girls, and even old men, discussed and condemned it as silly in the extreme.

The Justice man learned of all the facts connected with the case, and from the death returns filed in the health office saw that Dr. J. L. Evans had been the attending physician. The report had first been circulated that the operation had been performed while Mrs. Obst was still alive, and for the purpose of verifying this part of the report the Justice man called upon Dr. Evans. The doctor refused point blank at first to say anything whatever about the case, but when it was intimated that Mrs. Obst was alive at the time of the operation, he denied it most emphatically and gave a true version of it. He said that Father York did not demand that the child be taken from the mother, but simply suggested it in a genteel manner, and the ceremony throughout was very impressive; that while he (the doctor) did not believe in any such teaching, still those who were near and dear to the deceased did believe in it, and as it was part of their religion he could see no particular harm in it. Had there been any particular harm in it he would certainly not have taken part in it. On Tuesday morning the deceased and the little babe were buried from St. Paul Roman Catholic Church, on Jackson street, the remains of the mother and child being laid to rest in the St. Louis Cemetery.

INHARMONIOUS VIBRATION.

Words of Sympathy and Encouragement.

I would like to send a few words of encouragement to Brother Betts. The obsessing spirit is not in his atmosphere, but he is in the vibrations where the spirit dwells. In his call for help, every sympathetic heart that responded in thought helped the brother. There is help for the brother yet, but he must learn this important lesson of life, that much depends upon ourselves.

He is not obsessed—only vibrating lower than he ought to, to be in harmony with the higher forces of life. He says in one of his communications he doesn't believe in this vibratory law. If he will only study into it, it will help him out of the present dilemma. It does not alter a law of life because we do not comprehend it; we are subject to it just the same.

There is a deep and harmonious law governing all life. These inharmonies lead up to the divinest harmonies, and all these seeming disciplines are blessings in disguise. Let us all learn to read aright these problems, and we will find to our astonishment that we are in the sunshine all the while, and that loving wisdom angels were guiding and directing our life-bark always.

To all afflicted with unwelcome and unseen visitants, let me say: You are stronger than they are; assert your own positive nature, and then your helpers will come nearer and help you out of the negative currents in which you are moving.

A. A. CATE, M. D.

THE REAL JESUS CHRIST.

Not the Jesus of the Romish New Testament.

Mr. Coleman's very admirable essay upon the historical existence of Jesus tempted me to supply a supplement, giving some additional particulars of his history.

But as Mr. Hudson Tuttle has taken up the negative or skeptical side of the question, which I supposed had been settled affirmatively by the common consent of the best historians, I will wait the issue of their discussion.

Mr. Tuttle certainly approximated the truth in saying: "That there was a man Jesus, around whom the traditions and myths in the hands of Paul aggregated and grew into form, is probable, but the Christ of the gospels, of the church, of Christendom, is an idea which has grown and expanded with the wants of each succeeding year."

Certainly the Christ of the Roman Testament is a largely fictitious and impossible character, not "grown and expanded with the wants of each succeeding year," but fully developed at Rome in the second century by fraud and forgery.

St. Paul had nothing to do with these forgers, but was himself as much their victim as Jesus was. The morally destructive doctrines and preposterous falsehoods which the Roman Testament put into the mouths of both Jesus and St. Paul, have demoralized civilized nations and stultified their intellect ever since that work was published, the advent of which was regarded as the greatest calamity ever inflicted by fate upon the human race.

J. R. BUCHANAN.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

SPIRIT POWER MANIFESTED.

TERESA URREA,

Beautiful Saint of To-Day.

THE UNLETTERED MEXICAN GIRL WHO CLAIMS TO HEAL THE SICK, AND HAS SUFFERED BANISHMENT UNJUSTLY FROM HER NATIVE COUNTRY.

If, as Carlyle says, "matter exists only spiritually and to represent some idea and body it forth," then Teresa Urrea, the Saint of Cabora, says the Chicago Record, embodies clarity, love, self-abnegation and all those cardinal virtues which pulpit orators bepraise. "This picturesque 'maravillosa sanadora,' believing that all aspirations should be utilitarian in their scheme and show forth God's harmonies regardless of man's creeds, moves among her horde of afflicted devotees, giving with a touch and a smile great cheer to the sorrowful.

She is an unlearned Mexican girl, born and bred on an isolated hacienda in Sonora, where no hint of dylic force uses—which "from female finger tips burned blue"—could ever have reached her for initiation. She never could have heard of Gassner's strokes with the hand or of Franz Anton Mesmer, yet her method is theirs. She has had no education, so she cannot have read Deleuze, or Mayo, or Teste, or Carpenter. Her chirography has been acquired, as she naively explains, with a piece of charcoal upon a board, yet she is associate editor of El Independiente, a creditable weekly published in El Paso.



TERESA URREA HEALING THE SICK.

She uses her mesmeric influence with a grand disregard of its power, otherwise than as a measure of relief to her patients. If a nervous subject falls into her arms when she touches her hands, she smilingly restores her, not knowing, perhaps, the danger in this state of coma.

From whence comes her influence? Ask of the maimed and worshipping multitude that flocks about her. There is nothing supernatural about it, any more than all electrobiology is mysterious, and all self-sacrifice and noble purpose hyperphysical as coming from God, the center, love.

The Catholic, the Protestant, the seer, who has only nature for religion, the earth for church, sky for dome and birds for choir—all wish to look upon her face. Serious, but smiling, patient, helpful, she gives freely and without recompense her time, her strength, her pity, her skill. That creed-bound religionists refuse to see anything noble in such self-effacement and honesty of purpose makes us realize how the Nazarene's condemnation fell upon the Pharisees, and the Jews' also upon him for approaching the woman of Samaria.

STORY OF THE INSURRECTION. This exiled "saint" seems to be the embodiment of simplicity, and to look into her mysterious dark eyes one would never think her capable of instigating an insurrection. Honest chroniclers say, indeed, that she was only indirectly responsible for the massacres in Northern Mexico. A jacquerie of rugged mountaineers—the inhabitants of Tomochic are Mexicans, not Tarahumars—impelled by oppression and poverty, fanaticism and defiance, perhaps would have needed even less than this girlish idol to precipitate the horrors and insurrections of Tomochic and San Tomas.

When eighteen years of age Teresa lay in a trance for three months. In this comatose state she began denouncing sectarianism and performing her wonderful cures, which her family, being at that time orthodox people, looked upon with small sympathy. It was in the succeeding year, when her fame was already abroad and the people coming to her from within four hundred miles therabouts by wagon, that Governor Carrillo, of Chihuahua, came to the little mountain pueblo of Tomochic to remove certain famous paintings from the church. These paintings were presumably by Murillo, and very dear to the pride and hearts

of the people. When the canvases were cut—the frames were imbedded in the walls—the people protested, defying the Governor and the jefe politico in defense of their altars. Carrillo returned empty-handed and indignant, leaving some ill will behind him.

This was in August, 1891. The following December Padre Manuel Gastelum came from Urmachic to preach to the Tomochitecos, and denounced Teresa from the pulpit as a heretic and evil worker. But the people were sullen and only praised her good works. Much incensed, the good padre partook himself to Guerrero in high dudgeon and notified the authorities that the Tomochitecos were in revolt.

How meets Mexico any uprising or massing, political, ecclesiastical or incidental? Soldiers were sent at once from Guerrero. Thirty Tomochitecos, rudely armed, resisted them, but were routed and all prisoners shot. Having registered a vow that they would appeal to Teresa Urrea—now a sort of saint and prophetess by virtue of her fame and their superstitions—they repaired to Cabora, a pueblo on the Urrea estate. The girl's father, Thomas Urrea, an intelligent and comely Mexican, denies that the girl further inflamed them or led them. He characterizes the troubles as persecution, and the Government's well-known distrust of the populacho. But the troops fell upon all, and riot, incendiaryism and bloodshed followed. Women and children were shamelessly butchered and Tomochic burned. Be-

lieved that she was ever orthodox?—need we scoff at her honesty? And because she believes like Kardec—but, in her own words, that "God is a spirit, and we a spark of him, hence needing no mediations"—need we denounce her clarity and devotion as an impious attempt to rival the miracles of revelation, and threaten to excommunicate any who apply to her.

MADD MASON AUSTIN.

PROF. HERRMANN,

The Great Magician, in the Role of Exposer.

The awe-inspiring mystery of death, says the New York World, and the universal hope of life beyond the grave, have produced Spiritualism, and the credulity of believers in Spiritualism has caused the imposition of fake Spiritualism upon the world. Spiritualism as a religion is widespread. It is a beautiful belief, this of communion of the dead with the living. Fake Spiritualism is just as widespread.

I make no war against Spiritualism. All sects to me are sacred when their votaries are sincere. Warfare against the mediums who live and thrive by their imposition upon an honest and childlike faith, has been my constant work for the past thirty years.

I have exposed thousands of these mediums, until it has come to pass that the doors of seances are closed to me. What amazes me most in the exposition of these frauds is their inventive genius. No sooner are their peculiar methods discovered than new devices more cunning and inventive than the old ones are found.

Probably I had best give a few illustrations here of the humbug passing for Spiritualism, to let the public know how easily the senses are deceived and how hard it is to detect the imposition. I need not here mention my encounters with Mme. Dis De Bar, nor my standing offer of \$20,000 for the production of a perfect medium. That offer remains today as it has for twenty years, and the best evidence of the humbug of mediums is that no one has yet won the money.

EXPOSING A SUCCESSFUL MEDIUM.

Some years ago a noted medium in Philadelphia gave bi-monthly seances. Her social standing was so high and the position of her patrons in the world of fashion so exalted, that her methods went unquestioned. The press was full of her occult wonders, "the public never tired of her praise. The admission fee of five dollars was cheerfully paid by her patrons, and people came and went, believing that they had seen their loved ones of earth in another world, and had received assurances of their happiness there.

I sought an introduction to the woman and attended one of her receptions. I was politely though firmly requested not to attend further ones, as the medium explained that my presence, I being a medium, interfered with certain psychological effects between the seen and the unseen and retarded her perfect work. The papers put it more plainly by describing me as a medium, negative to her affinity, and because this spiritualistic verbiage was not understood the explanation was accepted.

Of course I knew the woman was a fraud, because I realized at once the chemicals used to produce certain effects. But the methods constituting the basis of her work puzzled me for some time. I had casually examined her cabinet. The usual cabinet trickery in the construction of this useful article of "fake" Spiritualism was missing in hers. It would appear, for her purposes, perfectly harmless and useless to the inexperienced eye, but I knew at a glance it was used for perspective reflections.

How the connections worked troubled me. At last I worked out the sequence that a trap-door was used, and the spirits came from the cellar beneath. Securing the services of two clever reporters, who had assignments to expose the medium if they could, I disguised them as plumbers, plentifully smearing their faces with lampblack and furnishing them with plumbers' tools, as well as an order from the public works department to inspect the plumbing in the medium's house. I gave them instructions where to look and what to look for in the cellar. They entered into the scheme with enthusiasm.

THE FAKE DISCOVERED.

The two "plumbers" once in the cellar, which was directly under the rear room of the extension parlor above where the seances were held, lost no time in the examination of conduit pipes. They went directly to work to search for wires, and when these were found the secret was out. The cabinet above was worked through a carpet-covered trap in the floor, opening into the cellar.

The stage glare came from the cellar, and was reflected above by mirrors. The wires served to elevate and depress the spirits at certain angles of perspective, which added realism to intense humbug. So perfect was the whole adjustment and so quick its working mechanism, that if a flashlight at any time during one of the woman's seances had been thrown upon the gloom surrounding them, she could on the same instant, with the wonderful mechanism at her command, cut off all communication with the cellar and defy detection.

With the exposure that followed there was much chagrin felt by the dupes who had been swindled in pocket and feeling. The medium left town a sadder and a richer woman, and under an assumed name, resumed

business in a Southern city on the old lines.

A PREACHER DECEIVED.

One of the most eminent divines was most grossly deceived in his spiritualistic belief by a medium. He had lost his wife. Their love was intense and he was inconsolable. The desire to commune with her led him to Spiritualism. He consulted a medium at stated intervals, and under her mediumship he saw the spirit of his wife in her physical guise. Her features, her form, her smile, the old tenderness of love that beamed in her eyes were all there.

There could be no mistake in his mind of the identity. You could as easily move the rock of Gibraltar as to shake his belief in the medium's powers, and yet the scheme was simple. The woman needed only three hours for preparation and two rooms separated by wood and plaster partitions. An aperture previously cut through the partition, a photograph of the dead wife thrown on what is known as spiritualistic plates, and plenty of phosphorus, were the medium's stock in trade.

Darkness, of course, was absolutely necessary, and then, with the aid of a peculiar instrument, as small as a lady's watch, with the properties of a magic lantern, the ghost walked. The walk, the look, the rustle of her garments, were all mechanical effects produced by the woman's feet and known to every tyro in the profession of magic.

I may be asked here if I claim any of a medium's powers in my own performances. Opinion is divided on that subject by the Spiritualists themselves. The president of the Spiritualistic Association of America, I believe, has pronounced me a perfect medium. Others consider me a medium, but possessed of powers granted by "the evil one," and others, again, believe me no medium at all. In the midst of these various opinions, I will leave the public to judge, always remaining the public's faithful servant.

The above is from the greatest of living magicians, A. Herrmann. It contains a few startling truths in regard to fakes that Spiritualists do well to consider. The time, however, has arrived when a man must verge on to idiosyncrasy to declare that all mediums are humbugs. In nearly every city of the United States mediums can be found who can demonstrate the truths of Spiritualism so plainly that none but a semi-idiot would deny them. But Mr. Herrmann is doing an excellent work in exposing fakes, and they are large in number.

NEW YORK.

INDEX.

POTENCY OF THOUGHT.

A Study in Psychic Powers and Principles.

Sallying forth from ignorant minds are thoughts that blockade the atmosphere and intensify the particles of matter that consummate living things—the erroneous elements that arise from the utterances of inharmoniously predisposed minds, both in the spiritual and physical conditions, which, if not fully ignored, will tend to destroy the blending of pure and peaceful intentions; for thoughts which are strongly impregnated with jealous, cankerous feelings, surpass their own identity and succumb to the inflowing strata of things, and thus become heavily and grossly intensified, so that they act strongly in their bearing, therefore obstruct the more genial, copious intentions of the intellectual seer.

Thoughts are living things, perceptible, too, and derive their existence from whom they are a counterpart. Hence the inability of spirits to make their presence felt. Thoughts impregnate the atmosphere, and there intensify their identity peculiar to each. They eradicate the finer forces from the physical eye; hence, were it not for thoughts, spirits could be distinctly seen by mortals.

The atmosphere contains particles of carbon concentrated with an ethereal substance, which, when combined, tend to produce concussions, by which raps and other physical phenomena are produced, with the aid of harmonious conditions, which must be strongly adhered to for spirits to reach their mediums, and from them extract the chemicals necessary in all phases of mediumship. Hence inharmonious thoughts bring to bear upon spirits defects, exclusive of the more harmonious elements of mortals, for psychic power is entirely dependent on harmony. The work of spirits is greatly debared of its potency by crude, gross and overhearing thoughts, for they are overwhelming, unseen barriers, against which the finer forces are deeper far, in their meaning, than is most generally supposed; only a few, in comparison, have attained to the deep-seated aura of this interesting scientific element of thought.

The adepts of to-day scientifically demand (by thought exclusive), their powers, by which they control the powerful substance known as auras. And here it is well to say that through abstinence, privation, concentration, mental study, and seclusion within the caves of mountains and gorges, together with copious drafts of the purest air and water, the adept becomes master of all the forces of his own being, and really becomes more spirit than mortal.

ADDIE BURDGE.

"Human Culture and Cure. Part First. The Philosophy of Cure." (Including Methods and Instruments.) By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

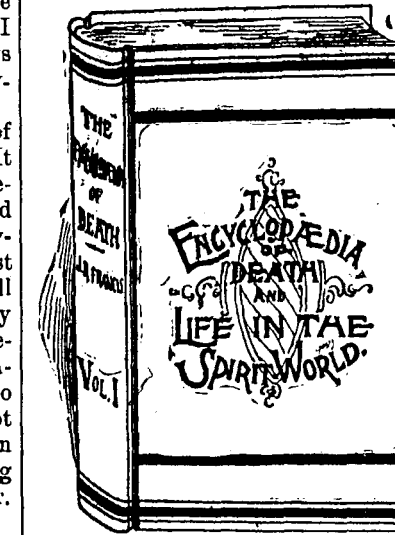
Dr. Henry Slade.

I note in a recent THINKER that F. H. Shrock has instituted a truly humane movement. It behooves Spiritualists to seek out Dr. Slade and make pleasant his age, since in youth he did so vastly much with his mediumship toward advancing the great truth we cherish so highly. Though I never met Dr. Slade, it is enough in his favor as a genuine medium that I have heard Moses Hull relate manifestations witnessed.

The only regret I have, as connected with Brother Shrock's good efforts, is that he felt moved to pen flouts that seem to be as hints at some who are earnest and fully as determined to state truths known to them as himself. When he made mention of the "demoralizing idiocy which goes goggling after 'materialized' frauds," I am painfully afraid I had in mind a very positive claim I recently made in THE PROGRESSIVE THINKER to the effect that I had witnessed genuine materialization, which was not a manifestation in "the full light of a sunny day," but was no less genuine than that he relates of Slade.

It is not necessary that we be like little boys who call each other names, because all do not witness the genuine at all times. I'm for aiding truth, and where I know I have found a genuine article, it is as much my privilege to bespeak it—and the instrument through which conveyed—a recognition, as it may seem to another is his or her right to endorse what has been witnessed. If we are working for a cause we love—even if we may unknowingly be sometimes imposed upon—let us be too fraternal in our feelings to draw forth the pained feeling of a brother or sister whose soul is in constant desire to advance a cause.

ALLIE LINDSAY LYNN.



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Right Living. What is Reality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct, or Right Doing. Virtue the Foundation of Life. Trusting in an Economy of Life. What You Do of Justice? Fortitude a Noble Power. Temperance. The Power of the Will. The Power of the Tongue. Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of the World of a Promise. Fraud a Crime. The Poison of Sloth. What is Hypocrisy? Concealment, or Moral Deceit. Solitude, the Crown of Society. Gratitude, a Fragrant Flower of Life. In Reverence a Duty. Self-Reliance. Self-Control. Self-Respect. Fidelity, the Angel of Fortitude. Observation a Great Power. Perseverance, the Key to Success. Penitence, a Promoter of Success. The Humilities. Habit, Second Nature. The Demon on the Highway. Necessity to Right Living. In regard to Concealed Wealth. The Power of the Mind. The Power of the Heart and Honor. Value of Wealth. Avarice, Not Life's Best End. Good Nature, One of the Best Qualities. Honesty and Free Industry. Free Speech. A Free Press. Rights of Animals. Rights of Children. Human Rights, or the Rights of Man. Moral Cleanliness. Politeness—The Gentle-ness—Continued—The Gentlewoman. Best Society. Progress or Enslavement. Wisdom.

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— IN THE —

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Hudson Augur: Q. (1) Is there demonstrable evidence of man's immortality retaining all the qualities of body and mind that he possesses here? (2) If so, why do not such men as Robert Ingersoll believe in Spiritualism?

A. (1) The literature of Spiritualism furnishes what would be regarded in any other field as a demonstration. The works of Prof. Hare, A. R. Wallace, Prof. Crookes, E. S. Sargent, the proceedings of the Psychical Research Society, furnish an unimpeachable mass of evidence. What is more, this is not dead and unexplored territory. It is full of life, and the means are in the hands of anyone who wishes to investigate and demonstrate for himself. It is by no means follows, because there are many that are unconvinced, that Spiritualism is not demonstrated. The laws of planetary worlds are demonstrated, but these ignorant of mathematics know nothing about such demonstration, and accept the statements of astronomers unthinkingly, if at all.

(2) Ingersoll has spent his life in warring against superstition and indirectly against Spiritualism. If it is true, his teachings would have to be greatly modified. All he has built up by denial. He is content with his large lecture fees, and the popularity he gains by flouting Spiritualism. Saturated as he is with materialism, he would not accept demonstrative facts.

The fallibility of the Pope has been demonstrated over and over, why does not Tim Plunkett, instead of clinging to the opposite? The mind must be educated for the understanding of a demonstration, or it is a barren field.

Such men as Ingersoll need to become interested by the departure of someone near and dear, and then they will see how little is to be gained by earthly life can give and how absolutely necessary another life is to satisfy the longings of the mind. Then there will be someone on the other side anxious to communicate. There will be a magnet drawing the thoughts to a higher realm, and the desire to investigate and to know will take possession of the mind.

T. W. M.: Q. (1) How is it possible to eliminate the elements of selfishness from human conduct, since it is always true that in doing good to others we reap the greater benefit ourselves?

(2) Is it true that at the death of the physical body we are bereft of the power to think and reason, since these are dependent on a movement of the brain? A recent writer has claimed to know, takes that position, and says that the emotions take the place of reason.

(3) In the fierce struggle between the forces of labor and capital, now every where being waged, has it been shown by anyone, to the satisfaction of anyone, that it is necessary and wise to give for the laboring classes "multiplicity and replenish" their ranks to the utmost of their ability, as we see them doing? Does not the present time demand the promulgation of the doctrine that men have no right to procreate those whom they cannot properly feed, clothe and educate up to the full stature of men and women?

A. (1) If we do good for others with the thought that ultimately we shall reap the reward, the action is purely selfish. It is thus that the Golden Rule is founded on selfishness, for we do good that others may do the same to us. But in the higher moments of doing for others, this thought comes not in. The heroic actions of history, the sacrifices made constantly in everyday life, are not the results of calculating selfishness.

The engineer who stands at his post, though to do so is certain death, to save the passengers; the life-savers on the coast, who go out to rescue the perishing shipwrecked sailors in the stormy all, even their lives, for others, and do not expect a return.

The law is that the higher faculties, from which love, charity, sympathy, self-forgetfulness, and all spiritual qualities flow, should in man have ascendancy, and when they do he grows out of the selfish into the spiritual.

(2) On the contrary, the spiritual being possesses reasoning powers of far greater activity than in earthly life. nor is it possible for the emotions to be substituted for reason.

(3) Not only "in the fierce struggle for existence," but among all classes, rich and poor. The statement made in this question has the force of a command. Fewer children and better. It is nothing short of a crime to force into the world physical wrecks and mental dwarfs. The multiplication of a family, without the means of support or of giving children requisite education and assistance, is nothing short of a crime. This is not a question of money, for the wealthy have no more right to bring into the world diseased and morally deformed children than the poor. That large families are desirable is a superstition encouraged by the Bible, and it is time it should be cast aside for the teachings of science. It has been believed that children were from God, and must be received in any number he chose to give in his wisdom. If this were true, God has sent strange specimens of his work. There is no reason why the same care and forethought should not be exercised in this important matter as elsewhere, and there are most cogent reasons why it should not be given over to the blind dictates of the passions.

A. M. S., Chicago: Q. My wife sees people who have passed over, or who are still living on this side, and even hears them speak; describes strange buildings and scenery, both peculiar and common birds and flowers, and such things. She can see phantasms to old homes and describe what our friends are doing there. She does not lose her consciousness. I would like to know what this state of hers is; whether her visions are real or imaginary?

A. She is clairvoyant, and her remarkable sensitiveness makes her subject to spirit control.

the political arena. The uncertainty which invests all communications prevents, as it should, the implicit blind reliance, and forces all to think for themselves. The campaign is a wonderful educator, and the right will ever come uppermost, but we must work for that result.

O. E. S.: Q. In reply to a question by Mrs. C. T. G., Oakland, Cal., you say that spirits cannot hear "reading aloud" but are only sensitive to the thought when "spoken." What is the difference, when, in either case, it is required a sense of hearing in the spirit? And who should one sense be so much more acute than another? When all intelligent Spiritualists with whom I have conversed tell me that the spirits of our nearest friends are with us constantly, and cognizant of all that we do in our daily lives, presupposing a sense of sight in the spirit, I ask, in all humility, for a little information, for these seeming discrepancies in the statements of Spiritualists are great stumbling blocks in the way of an honest investigator like myself, who desires nothing so much in this life as to believe in the truth of genuine Spiritualism.

A. When there is a comprehensive understanding of the whole subject, it will be seen that there is no discrepancy or conflict of statement. This correspondent does not correctly state the most important point in the answer given to Mrs. C. T. G.: It is not stated that spirits are only sensitive to the thought when spoken. The correct statement is: "As a spirit cannot hear 'reading aloud,' but is sensitive only to the thoughts, such reading cannot be beneficial. Thoughts are more clearly formed when spoken and hence can be better read by the spirit attending." It is not possible for spirits to hear sound, for they have no physical organs to receive their waves. They hear by the organ of hearing of their spirit bodies, and this is cognizant only to the spiritual sound waves.

As thought is propagated by waves which reproduce the thought where received by the receptive, there is no necessity for the intervention of any other means.

It is true spirits tell their friends that they are constantly with them, and while this may be pleasing to the friends, it must be monotonous to the spirits if this is to be taken literally. Really, it is not literally true. A spirit cannot give the grant of tone or color, yet because of the perfect transmission of thought by which it is kept in rapport, it may be as though directly present.

It is well to carefully take in consideration all facts, whether they are in accord or discord, but still more that we should not allow our preconceived notions, which never conflict, and when we observe apparent antagonism in their ramifying expressions, we ought to humbly confess that the cause thereof lies in our own misunderstanding. The clouds are in our minds and do not prove that there is no sun.

H. Rice, Arcadia: Q. (1) Why is it that the communications of each medium have a certain tone, or color, as if all came from his or her brain, or from one control?

(2) Can spirits manifest in different places at the same time?

A. (1) The musical instrument impresses its imperfections and character on the performance of the player. He may be a violinist, yet with the strings, the badly tuned instrument, disturbs his finest passages. Were other great performers to follow, the same characteristics would appear. In short, the character of the instrument would appear in all. Ole Bull, given the most crude violin, would play better than any other, but for his best would have the finest instrument that skill could put together and the years bring into harmony.

The instrument gives its coloring, and under the most skillful hands, the piano, the organ, the violin, the mandolin each have a character distinctly their own. A violinist may be the performer, he cannot transcend their capabilities. The mandolin, if touched by the hand of a Paganini or a Mozart, will not give the tones of a violin or organ, but will color every performance with its own peculiarities.

We expect this, and would think it folly to suppose that Mozart would be able to give the grand tones of the organ from the strings of a guitar, yet we are perplexed when a medium impresses his character on the communications given.

The more perfectly the character of the medium agrees with that of the spirit, the more perfect the communication given. The elimination of the influence of the medium should engross the most thoughtful care.

(2) It is possible for spirits to communicate in two different places at the same time. This is done by sending their thoughts so distinctly as to be reflected on the mind of the sensitive.

J. F. Parker: Q. What do you think of the following? A young man died near this place, of mountain fever; was kept two days, and then taken about eight miles into the country, where the coffin was opened. The undertaker noticed drops of water or sweat standing on his face. He wiped away, and again appeared. He was buried. It was said the reason of the water on the face was caused by the heat of the sun, as it was a very hot day, and the sides of the hearse were of glass and reflected the heat on the coffin. I have read the two volumes of the "Encyclopedia of Death" and am anxious to have your opinion about it.

A. A body taken from a cold room to a warm one might condense the moisture of the air, and give the appearance of perspiration, but this would scarcely occur in a summer temperature.

With the many cases of premature burial, and the ancient horrors, it is most reprehensible to proceed with burial when there are any misgivings as to the death of the subject. It has been determined that there is no surety of death until decomposition is observed, and even then there are recorded cases where life has been restored. The unseemly haste of burial within a day or two after apparent death is unwarrantable and has the appearance of heartlessness for the departed.

Why not allow the body to repose in a quiet room, where it can be watched tenderly until there remains no doubt? Being buried alive is terrible, and is a doom which hangs over all, for all are liable to fall into a state so like that of death that the most skillful physician cannot distinguish one from the other.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of double consciousness, namely, Mary L. Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

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PHENOMENAL.

SPIRIT RETURN.

Narrative of a Real Occurrence Near Quincy, Illinois, in 1864.

An Agreement, and Incidents that Followed.

Here is proof of the return of spirit after death of the body. Without preface, without argument, I will relate the incident in as brief way as possible, hoping that it will interest those who are earnestly hunting for such evidence. Several of the eye-witnesses are still living, and will confirm the truth of the statement. All are now living in the State of Illinois, or were living in Adams and Hancock counties of said State but a short time ago—our sister living in Quincy, and Mr. Michael, in Tloga, or near there, in Hancock county.

But to the evidence. It was a summer evening in 1864 that Mr. Michael, a neighbor, and my brother and I were returning to our homes from the city of Quincy. The night was a moonlight, peaceful one, the hour near midnight. We were in a carriage, and the horses in a leisurely walk, and on either side of the main road the rich farm homes, orchards and quiet character of the scenes near the city above named.

Mr. Michael was about 35 years of age, married, a farmer, living on a farm near my father's place, and a man universally respected by all who knew him. He was fairly well educated, but a pronounced fatalist, denying existence after death. My brother, however, had been converted, over twenty-one years of age, and the sons of a minister in one of the Baptist denominations. Both were what is termed mediumistic, familiar from infancy with the phenomena of clairvoyance, and of several kinds of physical phenomena.

There had been several great battles that summer, and away to the south of us many of our relatives were battling against each other, and in Virginia and the West. My brother, an officer, was at home then, and we had that evening been talking of the number lately lost in battle, and the lives gone out in sacrifice, and we had said something about the total extinction of such a mass of human hope, love and life.

It was a challenge of our knowledge of survival, and we were soon engaged in argument relative to legal evidence of continuity of existence, and how we could find such indisputable proof of individual consciousness, memory and body after the change called death.

To close the argument, my brother proposed that we enter into a compact, a mutual pledge, that the first one of the three to leave the body should return and so appear before the other two that neither could thereafter doubt the return of the spirit.

This was agreed to, and with clasped hands we each made such agreement. At once some prophetic presence seemed to hover over us, making all about us to grow wondrous sad and quiet.

Why we did so, I do not know, but shortly after making this agreement all three were talking of the blues, and for three years, in the northernmost heavens, of a star that seemed to grow brighter and brighter with flame until it finally disappeared from view. It was supposed by astronomers to have been a world burning up, and that was the accepted view, when it thus totally disappeared from view. The brother seemed that night to take more than usual interest in the subject, as he frequently returned to the story, glancing up as he did so toward that part of the heavens where it had disappeared from view.

How little we know why such trivial things have a veiled meaning that is afterwards unveiled in storm and bitter heart sorrow.

But there was nothing in the quiet night to tell us of the coming revelation, and I have sometimes wondered if we bring this about by our own tempting unseen powers. It may be so. But that night all things seemed to be waiting in silence for the breath of a song that could be heard only by the soul of things. Rivulets of stars floating by continents of unseen, harmonious, living beings—and yet, yonder, away to the southward, the thunder of cannon, the hoarse wail of agony, and the dark cloud of war. How far these two seemed to be away from us that night, and yet so near, that we united us with the Angel of Death in the south and the constellation in the heavens.

Our homes were only a short distance from the city, but long after that night it has ever seemed to me to have been the longest night ride I had ever taken. Perhaps because of the sequence. Let that be as it may, we were, undoubtedly, led to do what we did, that human souls might be made the happier for it.

This was in the summer of 1864. One afternoon, on the 23d day of March, 1865, I was in one of the rooms reading and lazily listening to a bird-song coming from the orchard, when I was startled by a cry from a sister on the north side of the house. I went to the rooms between that gallery and the place where I was reading were open, and I could see my sister Ella standing on that gallery and looking up towards the northwest part of the heavens, her face white with fear and awe, her form trembling with excitement. Her cry rang out with a weird, unearthly fear that caused me to instantly drop my book and turn toward the door.

"Oh, mother! mother!" she cried, "come quickly; yonder are the angels in the air."

My mother, then in the front room, hastened over on the gallery, and before I could get to her, laying her hands, and uplifting them toward heaven, she cried: "Oh, the end has come! The angels are coming! God's angels are here!"

Dear old mother; her face was white with awe, and yet there was an expression of glad ending to the secret doubt, waiting and expectancy.

Looking up into the northwest heavens, there midway between the earth and the blue sky, seeming from the center of the constellation that we had so often looked to on that summer night, was indeed the appearance of an angel form.

The form was that of a man in the white dress or robes of a minister of the Episcopal church. The head, neck, shoulders, arms and feet were plainly seen, but the features, while very white, were only faintly seen, as though veiled from sight. One arm and hand—the left—was down by his side; the right arm was stretched out, the index finger was pointing toward Nashville, Tenn. The arm, hand and finger could be plainly seen, as could, in fact, the whole form as that, seemingly of a minister of the Episcopal church.

For fully five minutes it remained there, giving me full time to satisfy myself that it was no cloud, no phenomenon of nature, no balloon or object of

man's construction; then it slowly began to recede backward, upward, toward the center of that constellation, slowly receding and growing smaller and smaller in the distance, until it became a small speck, and then disappeared. It is needless to say that neither mother, sister nor myself slept much that night; we were lost in our wonder and study of what it could mean. The fact that my brother was then sick and was watched over by my father in the hospital at Nashville, from some mercurial cause was kept from us that night. Let the reader consider the cause.

The next morning I was out in the yard, when Mr. Michael came through the gate, and coming up to me, said, "while I noticed that he had a strange, quiet way, a solemn face and troubled expression, very unusual to his nature."

"Did you see that man up there yesterday evening?" looking up as he put the question.

Surprised and startled more than I care to say, I inquired:

"Then you also saw it, James?"

"Yes," he answered. "It was just a little after three o'clock. Mr. L., do you remember what your brother and you and I agreed to do that night last summer?"

"My God! Oh, my brother! my brother!" was all the answer that I could make him then.

That afternoon we learned that my brother passed out of the body just fifteen minutes before that spirit appeared to us. Whether he had changed his views, or whether, sister and I on the evening previous.

Dear brother kept his pledge, his agreement, to the letter; and within one year James Michael became a member, and afterwards an elder in the Christian church, near Tloga, Hancock county, Illinois. When asked by his laughter, the friends who had so changed his atheistical views, he invariably related this agreement, the return of my brother's spirit, and declared that he never could doubt afterwards the fact of immortality and spirit return.

At some other time I will give other cases, where the persons who witnessed the return of the spirit, and can testify to the truth of the story. This, not remote, but a hastily written story of a real occurrence.

DR. ISLE.

FLOOD OF LIGHT ON THE DIM PAST.

Wonderful Finds at Babylon That May Carry Human History Back Ten Thousand Years.

A London, Eng., dispatch says that the American expedition to the ancient mound of Nippur has made wonderful discoveries, throwing a flood of light upon the history of Babylon. The most astonishing of all the discoveries of ancient inscriptions and other records which carry back written human history no less than 2,500 years further than anything before known. Prof. Hilprecht, who is in charge of the excavations in behalf of the University of Pennsylvania, has just deciphered cuneiform records of the city's foundation, history dating back at least 7,000 years before Christ. This is 2,500 years further than any other record. He is confident that some tablets upon which he is now working date back still another thousand years, or about 10,000 years earlier than the present day. He is not ready yet to commit himself yet on this point.

These latest discoveries came about in an interesting way. His predecessor, Dr. Peters, worked down to a certain floor or platform which he and others had taken to be the ground level of the ancient city. One of the party suggested that the level should be penetrated, and the diving continued until rock or virgin soil should be reached. The suggestion was adopted, and, to the delight of all concerned, it was found that what was supposed to be the level of the ancient city was only the level of a comparatively modern city built over the ruins of an older one or a succession of older ones.

The excavations above the level had gone through thirty-six feet of debris. They were now continued to a depth of thirty feet below. The excavations above the platform discovered remains which covered a period of 4,000 years of Babylonian history. Below the platform the soil was found to be a mass of debris, preserved and broken pottery, and various other objects of interest. Twenty-three feet below the platform Prof. Haines came upon the most ancient keystone arch known, an arch which, Prof. Hilprecht thinks, cannot be later than 5,000 B. C. Prof. Haines excavated the lower part of the marvelous wall of the city, and the foundations were found to be sixteen feet below the level of the desert wall itself. It is seventeen feet high and forty-five feet wide upon the top. This wall stands upon another of unknown height. These walls were built of bricks twenty inches square, probably the largest bricks ever used. The most valuable finds were the inscriptions upon the broken vessels, bricks and tablets. From these it is confidently predicted by Prof. Hilprecht that a continuous history of Babylonianism will be written.

Money Made in a Minute.

I have not made less than sixteen dollars any day while selling Centrifugal Ice Cream Freezers. Anyone should be able to make five or six dollars a day by selling cream, and from seven to ten dollars selling freezers, as it is such a wonder; there is always a crowd waiting cream. You can freeze cream elegantly in one minute and that astonishes people so they all want to taste it and then many of them buy freezers as the cream is so good and so easily frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from ten to fifteen dollars a day. J. C. Casey & Co., 1143 St. Charles street, St. Louis, Mo., will mail you full particulars free, so you can go to work and make lots of money anywhere, and from seven to ten dollars selling freezers, as it is such a wonder; there is always a crowd waiting cream. 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SPIRIT PHENOMENA.

Satisfactory Result of Private Investigation.

The Experience of an Iowan Related by Himself.

The person who would hear the "silken, sad, uncertain rustling of each purple curtain" which separates the sensuous from the super-sensuous world, and see between the parted folds the faces of his loved and lost, can in this decade abundantly satisfy this mortal craving for a knowledge of immortal things, thanks to the blessed and glorious gift of mediumship, which places us in direct communication and in actual contact with those who "triumph in conclusive bliss," and have experienced that "serene result of all"—death.

I had long desired to investigate the phenomena, sub-rosa, and two weeks ago secured the services of Anna Wheeler for such period as my spirit wife should direct, taking the medium to my home and leaving everything to spirit management.

I am now daily enjoying the uncommon, and, to the majority of people, incredible pleasure of conversing, viva voce, with my favorite poets, and those whose valor in the field, or eloquence in the forum, has challenged the admiration of mankind. They are usually announced the evening previous to their appearance, and when they come announce themselves as guests invited by my spirit wife.

As an illustration of our conversation I will cite the following:

"Lord Tennyson, in my edition of your works this passage occurs:

"Within these ears, till hearing dies,
One set slow bell will seem to toll
The passing of the sweetest soul
That ever looked with human eyes."

"I have changed the preposition 'with,' in the last line, to 'through,' Do you approve of the change?"

"I do, sir; the change makes it more poetical."

We stretched a curtain across a bedroom door, and my spirit wife walked out three feet into the lighted room at least a dozen times. She wore a veil, and at first did not raise it; upon being requested to do so, she raised it and showed that the eyes and nose were as yet not fully completed. She went back, and a spirit appeared in his shirt-sleeves and began rubbing the carpet with his hands. We asked him the purpose of his labor, and he said: "I am magnetizing the carpet, so the lady can come out farther; she came out before we got ready for her."

He then rubbed one corner of the black curtain on the carpet and a white fringe began to grow on it; this fringe he separated from the curtain, and under rapid manipulations of his hand, something resembling rubbing the fabric grew, a filmy lace. When there were five or six yards of it I said: "What are you making that for?"

"For the lady to wear out next time."

"How long can that be made to remain a material thing?" was my next inquiry.

"Three hours," was his reply.

The next appearance of my spirit wife was much stronger, and she was enrobed in the lace. This time she advanced farther into the lighted room, raised the lace veil, and beckoned me to approach. The features were much better this time, but not quite perfect. She drew my head down upon her shoulder, kissed me, and talked to me for three or four minutes.

For the benefit of the public, and the protection of mediums, I wish to say here that the voice was exactly like that of the medium, for the reason that it was her first effort, and for the further reason that the circle, consisting of but two besides the medium, did not afford sufficient magnetic aura or material emanation with which to build up the vocal organs, and as they drew mainly from the medium for this purpose, the voice, as an occult physiological sequence, resembled the medium's.

During a seance at 10 o'clock this morning, with a curtain stretched across one corner of my parlor, with the medium sitting outside the curtain, hands reached out over the curtain, played the violin, rang the bells, wrote messages on a paper tablet and handed them out; also drew pictures. The forces were also strong enough to enable a lady sister alone to hold a previously cleaned slate under a table and obtain a message, while the medium, Mr. Wheeler, was walking up and down the room. These latter manifestations in the full daylight.

I am convinced that the most satisfactory way to investigate the phenomena is to employ a well-developed medium to come to your house and stay there until you are satisfied, admitting no one but your own family, excluding any hypercritical member until the rooms and furniture are thoroughly magnetized. In this way I am obtaining results so astonishing to a novice that I do not care to fully state them, lest I be deemed lacking in sober reason and judgment. In our dark seances it is no uncommon thing to see two and three forms of "mingled mist and light" walking in and out of the circle. To the uninitiated all seances are given under strict test conditions.

Should anyone desire to know more of the phenomena, or of Mr. Wheeler, the medium, I will very briefly answer them if necessary postage is enclosed.

DON CHAMBER.
Avoca, Iowa.

Wit may be a thing of pure imagination, but humor involves sentiment and character. Humor is of a genial quality, dwells in the same character as pathos, and is always mingled with sensibility.—Giles.

CHAS. E. WATKINS, M. D.

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

ANOTHER REASON is he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

ANOTHER REASON is he makes the price of treatment right to all.

HE IS ENDORSED

by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send a 2-cent Stamp for His Book on

"CHRONIC DISEASES,"

Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. G. E. WATKINS, AYER, MASS.

Very Exclusive.

"The boasted exclusiveness of Newport society is not based upon moral grounds, and the summer would be very dull if it was. A gentleman who has spent a part of the season here, tells me that he attended two dinner parties last week. At one of them, where there were fourteen at the table, he noticed six persons who had been divorced, and at the other, where there were at the table, every woman had a record except one, and she was a girl sixteen years old."

"WILLIAM E. CURTIS."

The above closing paragraph of a Newport letter in one of our daily papers holds within itself a volume. It is well known that Newport is the ocean annex for the delectation of New York City. Whatever can truthfully be said of Newport, is said because the dwellers are Gothamites, claiming not only residence, but the governing power on all lines of that great human hive still striving to become the metropolis of the Western world. If this is a condition of the outcome of civilization, as guided by the orthodox teachings of the Christian Church, what are we to expect from its farther continuance?

From what its worst enemies have said of Spiritualism, we could easily suppose that these people were of our cult; but, on the contrary, these are people who would lift their hands in holy horror if the word Spiritualism were mentioned in their presence.

It would be bad form (their greatest acknowledged crime) to confess that they believed the dead communicated with the living, or that they could, under any circumstances, associate with the despised ones who believe in spirit reality and purity.

In all that has been said against Spiritualism, there has never been anything so full of horrible suggestions as these few lines concerning persons who, no doubt, are all high-church communicants in good and regular standing.

If it be true, as we are told, that the diverse and erratic action of thought currents emanating from men's minds disturb static and seismic conditions alike, then it may be that Professor Buchanan's cataclysm for the island of Manhattan may still be gathering momentum, and be not so far off, either, as many have thought. It will not be an exhibition of the wrath of an offended God, but the disturbance of the universal thought currents, as when one swashing in a pool of water brings down by the waves thrown up portions of the adjoining shore. Commend us to the teachings of THE PROGRESSIVE THINKER for honesty of purpose and purity of life, amongst all Spiritualists everywhere, rather than these of the four hundred.

W. P. PHELON, M. D.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Wit may be a thing of pure imagination, but humor involves sentiment and character. Humor is of a genial quality, dwells in the same character as pathos, and is always mingled with sensibility.—Giles.

DRS. PEEBLES & BURROUGHS, SPECIALISTS IN ALL CHRONIC DISEASES.

Depend for their remarkable cures, not upon the old druggist's system, but upon the knowledge of diseases and their proper treatment—upon science and the latest psychology. Some of their cases, like Equilator's, are INSTANTANEOUS; in other cases months are required.

Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success. Hundreds are joyfully writing the doctor: "I am better," or "I am cured." "God bless you."

THEY TREAT THE FOLLOWING:

Dyspepsia, diarrhea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, sciatica, nervous system, gravel, gout, headache, heart disease, kidney complaint, female weakness, liver difficulty, jaundice, paralysis, bleeding piles, bronchitis, asthma, bladder trouble, and all other diseases arising from the face, uterine disease, weakness of mind, barrenness, leucorrhoea, dandruff, constipation, indigestion, and all chronic diseases. And further, they furnish

FREE TO ALL PATIENTS

Hygienic and Physiological Literature, enabling them when cured, to remain healthy.

Correct Diagnosis Free.

By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS:

DRS. PEEBLES & BURROUGHS, P. O. BOX 177, INDIANAPOLIS, IND.

Geo. W. Walrond on His Tour to the Pacific Coast.

After a three-months' stay in St. Louis, Mo., and other cities eastward, I find myself in the glorious altitudes of the Rockies—the glorious realm of ether and inspiration. On my journey westward to the Pacific Coast, where I propose to labor for the winter, I touched at Denver, Col.

Here I found Spiritualism had become one of the recognized religions of the city, and had reached a pinnacle of permanence beyond doubt. At no place eastward have I found so much enthusiasm and zeal, and the elements that go to make Spiritualism a success, as I have found in Denver. This is mainly due to the co-operation of a number of ladies who are real workers, and the very able mediumistic ministrations of the pastor, Dr. G. C. B. Ewell, M. D. The church (it used to be an orthodox one) is crowded every Sunday with good audiences, and converts are joining all the time.

I had the pleasure of taking part in the ordination to the Spiritualistic ministry of Mrs. M. A. Gridley, late of New York City. The service throughout was one of the most delightful ones I had ever attended, and it had a very impressive effect on the very large audience present. After an invocation given by one of my spirit guides, Dr. Ewell delivered an oration on Angelic and Mortal Ministry, and amidst garlands and bouquets of flowers ordained Mrs. Gridley as a minister of the gospel of Spiritualism.

Mrs. Gridley very feelingly and appropriately replied, and impressed the audience favorably with her ability as an inspired speaker for the cause of truth and human progression.

Dr. Ewell concluded his ordination service with many convincing tests of spirit presence, descriptions of the spirits, messages and names being given in each instance.

My address till I am settled will be general delivery, San Francisco, Cal. Geo. W. WALROND.

Denver, Col.

Letter from Ella Gibson Magoon.

To THE EDITOR:—After a fortnight's pleasant work among old friends and familiar faces in Chicago, in the midst of which an unexpected summons hastened me onward north, I am again in the old self-centered Dutch city, where we have mainly concentrated the labors of a summer, and from which I journey to-night en route to Minneapolis and the Northwest.

A pleasantly appreciative audience was assembled at Fraternity Hall, where Dr. Magoon has been holding weekly meetings, last Sunday evening. After the invocation and brief lecture by my guides, followed a vocal selection, well rendered by Mr. Greene, and a well-appreciated discourse through Dr. Magoon, followed by several very convincing tests by the guides of the speaker, at the close of the lecture.

Interest as yet is centered largely in camp-meeting life, but the next month will regather the friends with renewed labors, in the fields of the different societies, refreshed and invigorated from the rejuvenation of the pure country air of the summer camp-meetings.

Much good is being wrought throughout the country by our faithful home-workers and mediums holding steady perseverance against the scorch-bend of summer heat, laziness and oppression. Foremost among these are our talented co-workers, Mr. and Mrs. George F. Perkins, the founders of the new Beacon Light Spiritual Church, in Chicago, who, with their undaunted courage, high purpose and firm resolve, hold firm friends among the zealous of our ranks wherever they may labor. Their splendid gifts convince many of the most skeptical, and we cannot have too many such within our ranks.

With the best desires for the paper which is obtaining first popular choice among the Spiritualists, I remain, ELLA GIBSON MAGOON.

Idleness is only the refuge of weak minds, and the holiday of fools.—Ches-terfield.

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Mrs. Dr. Dobson-Barker, J. C. BATDORF, M. D.

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To Those Who Sing.

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ALLIE LINDSAY LYNN.

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Yours truly, JOHN STRONG.

Ayer, Mass., August 27, 1896.

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Address this office, 40 Loomis St., Chicago.

developed spirits taken who were using the sick spirits as a battery to cause the corresponding disease in my patient as the sick spirit passed out with. This is on the same principle as my band uses me as a battery in healing to produce a condition of health and happiness.

As fast as these conditions were broken about the patient, and their effects healed, the patient gained very rapidly, till she entirely regained her health.

My mode of treating these cases of obsession or obsessing influences I deem superior to any other method, in that we restore the sick spirits to health, enabling them to progress in spirit, and they become a help to their friends and others in earth-life; and also, while breaking the power of the evil-disposed spirits, we at the same time educate and help them to rise to a higher plane of usefulness; and then, out of gratitude and appreciation for what has been done for them, they not only become friends and helpers to the patient, but they are many times a valuable acquisition to the healer's band, whom they join to help in the good work of redeeming their fellows; whereas, if they are driven away through sheer physical force, they go to other persons who are sensitive, and will return again to the patient at some future time, while at the same time the healer operating makes an enemy of these spirits, and whenever the time comes when the healer is laid upon a sick bed, the evil ones combine, with a power which the healer in his weakened condition is unable to combat successfully, and he is sometimes taken to spirit-life.

I wish right here to mention two points in relation to sick spirits: First, just so long as morphia, chloral and other drugs of a like nature are used and given to patients at the time dissolution of the body is approaching, just so long will persons go into spirit-life in a dazed, insensible condition, to become the tools of low, ignorant and vicious spirits, to cause sickness, misery and death. Second, spirits cannot make up a strong spiritual body from the diseased emanations of the cast-off physical body. One great proof of this is, that persons passing out by accident while in robust health, come to us very strong in spirit at once; while those passing out by disease are weak until helped out of their physical condition.

Towards the last of my treating this case, the young lady said to me: "I wish you could see a friend of mine who is in the State Asylum. I presume you remember the circumstance, how a man that was boarding with mother was suddenly taken insane and undertook to kill mother and myself. Through the help of friends we managed to take care of him, and in a few days he seemed to be all right and resumed his labor. After a time he was taken violently insane again, and came near murdering us with a butcher knife. This time we applied to the authorities, and he was committed to the asylum. The superintendent in charge, on examining him, did not think there was any hope of his ever becoming sane again; that he never knew of a person manifesting the symptoms this person did, that recovered. But I don't suppose you can help him, as they will not permit you to go there and treat him, and they certainly will not let him come out to be treated by you."

I told her they could not prevent my band of spirit workers from going there, and we would see what we could do for him.

The next day about 3 p. m., while sitting in my parlor with my wife and a few friends who had called, our conversation led to the treatment of the insane; as one of the ladies present had, with her husband, taken care of the insane in one of our State institutions some years previous.

All at once my wife looked at me and remarked: "There was a crazy spirit of a man standing beside me, and described his build, complexion and general characteristics. I said to her: "Come and sit down beside me." She came, and as she was about to sit down the crazy spirit took control of her, and with such diabolical eyes, and lips livid with rage! Such a look as she gave me; no one but a crazy person—a lady remarked—could ever have such an expression upon his countenance. He cried in wild anger that he would not let me bind him and shut him up.

As soon as I could grasp and hold him sufficiently for me to make passes over his brain and down his spinal column, he quietly sat down. I talked to him while making passes, assuring him of my deepest sympathy in his sickness, and that I could assist him. He wanted to know if he could live with me.

Suddenly looking out of the window (it was in the month of September) he remarked: "I am going to the Centennial again. I was taken sick at the Centennial and carried home, and have been very sick; but it is now better I can go again, as it is not till October."

I assured him that it was long past the Centennial year; that he had been very sick and passed to spirit-life. With a look of pity on his countenance, he asked of the ladies present if I was not a little out. They assured him of the truth of my statement. In a few minutes he said: "Yes, you are right; I am out of my body; this is not my body; I can see it all now."

He thanked me very kindly for having helped him, and left the medium.

This spirit returned two years after, controlled the medium, identified himself and again thanked me in tones of heartfelt and soulful appreciation, while he depicted the progress he had made in spirit, and the grand noble work we were doing, both for spirit and humanity, and with, "May God

and the holy angels bless and prosper you," he was gone.

Immediately after he had left my wife that first afternoon, there came three very strong, vicious, revengeful, Jesuit spirits, one after the other, and they all demanded in terms of rage the bringing back of the crazy spirit; he was their tool, and they wanted him to use on the man in the asylum, calling him by name. I appealed to them similarly as in the former case and they promised to do better.

The next day but one the lady came again for treatment, and related to me with great pleasure how she was up to the hospital day before yesterday and found her friend as sane as anybody, and on inquiring found that he had suddenly become sane about three that afternoon.

The officials of the asylum could not believe that it would be lasting, and kept him thirteen days, when he was discharged as a well man, going back to his boarding-place and resuming his occupation as a painter.

A. A. KIMBALL.

Northampton, Mass.

ADVICE TO SPIRITUALISTS.
Dr. Magoon Says They Have
Rattled at the Christian
Church Too Long.

Dr. J. N. Magoon delivered a Spiritualist lecture at Fraternity Hall, Milwaukee, Wis., which was followed by a seance. The lecture was a plea for the recognition of conversion as expounded by churches, in the Spiritualist practice. All states, nations and religions, he said, had been evolved, step by step, according to the unvarying laws which govern all evolution. They had grown and expanded gradually, and into their laws and professions of faith had been incorporated many principles of vital importance. The states would continue to crumble as they had in the past, nations would be disintegrated and religions die, but through all the ruin there would survive certain principles whose truth was valid however it might be confused with error, and these principles would continue as the heritage of mankind. They transcended creed, nationality or human law, and should be recognized by everyone whenever they were found, without regard to their origin. One of these great truths was conversion. It was a condition of mind in which some idea was fully accepted as true, with a full conviction that the truth would benefit the recipient mentally, morally and spiritually, and a firm resolve to cease from actions contrary to that truth. In Spiritualism this same force was needed. It made a man no better to become convinced of spirit return. That was purely mental. There was needed a moral element, a determination that every action should be guided in accordance with the highest moral precepts. Spiritualists had scorned the churches, but the churches held fast to certain truths which would be of great benefit to the Spiritualists. One of these was a firm adherence to moral uprightness as a condition to lofty spirituality. One who was immoral could hold no converse with spirits, as they enter no unclean heart. He thought the Spiritualists had rattled at the Christian Church too long because it was a church, and said that inasmuch as organization was necessary, the church should be respected for the partial truth which was fostered and kept alive in its care.

The Little Red Schoolhouse.
NOT A FIT PLACE TO EDUCATE THE
CHILDREN OF CATHOLICS.
Archbishop Ireland has issued a letter announcing that hereafter the Catholic parochial schools no tuition will be charged, such tuition being considered an obstacle to the growth of these schools. In the course of the letter he says:
"Of course, the expense of maintaining the schools must be provided for in some way. Pastors will take the amount of these expenses from the regular church receipts of the parish or will rely upon extraordinary measures which their own judgment may commend. Catholics will, we are very sure, co-operate with their pastors in maintaining the parish school. The proper view to be taken of the Catholic school is to regard it as a great religious work in which all are concerned, whether they have or have not children attending it. The Catholic school—the future will prove it beyond a doubt—is the most fruitful of all institutions for the preservation and perpetuation of the faith in this country, and the Catholic who takes a deep and abiding interest in his religion will love the Catholic school and prove his love for it by his generosity toward it."
The letter closes with an appeal to Catholic parents to support the parochial schools and send their children to them, saying:
"Pupils of Catholic schools learn thoroughly their religion and are made to practice it in daily life. If the faith of your children is to be with them a strong and living faith when they have grown to manhood and womanhood, it must become to them now, as it were, a second nature. This is what is done by a Catholic school. Faith is there grounded into children so that it never leaves them afterward."

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A SUICIDE IN SPIRIT-LIFE.

TOOK HIS OWN LIFE.

Impressive Seance with a Suicide.

He Fled from Unendurable Tortures.

AND FOUND A WELCOME RELIEF IN DEATH—PROOF THAT WEALTH FAILS TO INSURE HAPPINESS—ANNONCES WHICH CORRUDE LIFE.

On one of the torrid days in the final week in July of the present A. D. 1890, says a writer in the Cincinnati Enquirer, I wandered away to an umbrageous forest skirting Northwood in search of relief from the heat, and found a natural arbor formed by wild grape vines over a group of small lindens. Near by ran a murmuring brook through a pretty vale, down which the breeze came gratefully, and the whole air and aspect of the place invited repose and relief from the intense pressure of the orb of day. It seemed to be just the spot I needed, and so I sat down upon a tuft of soft moss and studied the situation. Behind me was the decaying bole of a large tree, bereft of its limbs by a lightning stroke, and apparently left as a memento of divine wrath or to remind man of the impotence of things earthly when attacked by the bolts of Jove. This great trunk was split through the middle, and a hundred splinters projected from the opening, reminding one of the needles of Fate, blackened by fire and exposure. Wild flowers ornamented its base and bedecked the ground in every direction, imparting fragrance to the welcome zephyrs. It was a place where coolness could wander in surreptitiously and nestle in repose far apart from garish day, and could suffering Cincinnati have found it at any time during the seven fervent days which rounded out the second summer month of the present season they would have escaped part of the torment of our preliminary hares. But certainly there is this yet in reserve for the next vivid mood of old Sol.

I enjoyed the gratefulness of the cooling atmosphere in this pretty arbor for an hour or more, in company with an attractive book, when I was unexpectedly and astoundingly interrupted. It was more startling than a blow on the head from behind, or a knock-down hit from any direction; but it was not in the nature of either. It was a voice, apparently from the cloven bole, and it addressed me

IN TONES THAT I RECOGNIZED, but I saw no person, and, after walking around the shattered trunk some half-dozen times, and ascertaining that it inclosed no hollow in which even a chicken could successfully conceal itself, I began to doubt the evidence of my ears. As I stood in bewilderment over these strange conditions there was a subdued laugh, and a voice coming from a space not more than six feet away hallooed:

"Tom!"
"Is that you, Will?" I responded.
"Indeed it is."
"Where are you?"
"Right here in plain sight."
"I do not see you."
"No? Well, that is strange. I see you and myself as plain as ever, but can realize that I am not right plain to you, though I thought you'd see me sufficiently for recognition. And I'm really out of sight, eh? But we can have a little talk, all the same, for I want to tell you something."
"Is it your spirit that addresses me?"
"Probably it is, but I couldn't swear to it. I feel just the same as ever, but somehow people do not recognize me any more."
"Then you're dead?"
"It must be so—dead without knowing it, like a lot of those old curmudgeons whose funerals we used to long to attend, but they managed to prolong human existence beyond my time, and they'll probably outlast you. I'm dead because I wished this condition for myself rather than the ills of life to which I was constantly subjected."

"You don't mean it, you, who were financially well fixed, with a nice wife and handsome children, free from care and nothing to do but enjoy the good things of the world. Everybody, including myself, envied your good fortune."
"That only proves what I've always suspected, that everybody, including myself, is a blinded fool. I've been an unhappy man for a dozen years, with constantly augmenting causes for dissatisfaction with life, and for years I contemplated suicide as my only means of escape in my power."
"Self-murder!"
"Yes, if that's your name for it; but I take a different view. I look upon suicide as

THE ONLY TRUE CATHOLICON for the disappointments of ambition and the other annoyances which beset a sensitive man when he finds it impossible to overcome these impediments to his progress. I had money enough and considerable property, but their possession assured me no happiness. Rather, I had been better off without them, for then the incentive to exertion would have been sharpened by need and the result something worthy of a fair ambition. Every man devoted to literature or science can understand this position and sympathize with it. I had a taste for both, and could have devoted myself to either most heartily, but I had no co-operation where I needed and had good right to expect it; no encourage-

ment where it meant life to my hopes and its absence death; no word of cheer or sympathy, or that consoling force, call it what you may, powerful at great distance to unite by secret amity things of like kind by secret conveyance. In a word, my wife was not only without sympathy in literary and scientific pursuits, but she despised them and their adherents. Worse than silent contempt, she lampooned the classics, parodied the poets and constructed ridiculous hypotheses for the scientists whenever I attempted to discuss with her the merits of any author or theory, and this conduct was her chief delight in company. Of course, its object was ridicule, pure and simple, and you know that a wife has more facilities than anyone else to make her husband ridiculous and otherwise hinder him. She tutored our children in the same scheme of petty annoyance, and it delighted them."

"Which was not pleasant for you."
"Just so; not pleasant by any means to hear your child ask, instead of inquiring for your health: 'How is your peddler jokeless to-day? What is the latest discovery in mole holes? Anything new in comic selections?' The subject of these questions being bad parodies upon the nebular hypothesis, molecules and conic sections. So ran the awkward joke through the whole list of literary and scientific terms, till it became more nauseating than a rapid succession of emetics, and, my wife having egged on the game, I had too much pride to check it verbally. The scheme to render my exertions nugatory was first to make them ridiculous in the eyes of my friends, and this was promptly accomplished. The effect was

deeply. Then there was a voice at my ear, and I heard these words: "Rest securely. There is no influence here to counteract any noble desire."

"Then peace came and I slept again, but how long I know not. Upon awakening I was surrounded by every-day scenes and familiar faces, with no change in myself except I suffer neither hunger nor drowsiness, go where I wish unperceived, and, as I now find, am spared the ability to hold converse with a friend. I have found out many things it was impossible to learn on earth, one of which is, that nearly all those I once associated with are knaves and hypocrites, preying upon each other; and another, that the apparent grief at my demise was simulated, and that those who professed to grieve for me are already more than comforted. It is a hollow-hearted world, vile, ill-favored and wicked."

"But even death does not enable you to leave it."
"It permits me to leave behind its cares and corroding hindrances. Rather than suffer their return I would submit to the most painful death-torture. The hell of a life such as I have been forced to lead since 1884 is worse than the most exquisite tortures pictured by Dante, and the wealth of the world could not tempt me to endure its repetition."

"Then you have made an advantageous exchange of lives through your own act?"
"Yes, unless that act is punishable; and it will probably be found that I have had my share of infelicity. General antipathy to suicide is a proper sentiment, but I cannot release myself from the belief that power over the period of his earthly existence was given to man that he might have an ultimate means of escape from such ills as he finds unendurable. Had I not taken myself out of the way I would have been driven to actual murder, and from that measure of crime I thank God I was spared."

I asked if he could spare my hand. Yes. But when he thought he had done so I told him I had not felt his touch. He tried several times with the same lack of success. Do you breathe? Certainly. Then I asked him to breathe upon my hand with all his power. I could not feel it. Taking out my watch, I requested him to state the hour indicated. Without an instant's hesitation he said 5:10, which was correct.

This presents itself as a strange, unnatural, incomprehensible story, and as I write these words Will Hamline's voice is at my ear with the declaration:

"Is main fact is not stranger to you than to your old friend, but at some time all things will be made plain."

T. P.

MRS. RICHINGS.

She Does Not Believe in Spiritualism.

Rev. Helen Stuart Richings, pastor of the Unity Church of Milwaukee, is an extremely pleasing woman, with a low, soft voice, and comes from classic Boston. When asked to tell something about herself, she said:

"I believe that a woman, if imbued with the proper spirit and teachings, makes as good a pastor as a man, and in some cases better. Man, as a clergyman, is frequently at a disadvantage, and my church, which, properly speaking, is the Spiritual Church, believes as I do. I have been East for several weeks doing a little missionary work, and some day I may remain long enough in Buffalo to organize a branch of our church. We have large societies in Boston, Detroit, Cincinnati, Pittsburgh, Indianapolis and Minneapolis. In some respects our creed is very much like that of the Unitarian Church. We believe in a unity of life, meaning that there is but one life and one God, but we do not believe in Spiritualism. We do not believe in the Trinity, and we believe the Man of Nazareth was just like any other human being, but that he lived nearer to God and obeyed his divine commandments closer and with more faith than others."

"To become a pastor of our church it is necessary to become sufficiently imbued with the true spirit of our teachings, and to have the necessary intelligence to teach and promulgate them. We pastors are regularly ordained, and we are recognized as pastors in every State in the Union. In my church at Milwaukee we have seventy-five members and an average attendance of about six hundred."

Supposing she doesn't believe in Spiritualism, what then? You may think that because of accepting calls at camp meetings and to lecture before Spiritualist societies, she is hypocritical and is sailing under false colors! With the opportunities that she has had to investigate, it seems decidedly strange that she should still discredit the phenomena! We cannot keep out of the Spirit-world the one who can give one hundred reasons why this earth is flat instead of being a sphere, therefore Mrs. Richings' chances for a seat there are equally as good. She will get to "heaven" undoubtedly without believing in the grand truths of Spiritualism, but she would sail into it easier and smoother if she only accepted them.

Iola.

Milwaukee, Wis.

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

He who goes no further than bare justice stops at the beginning of virtue.—Blair.

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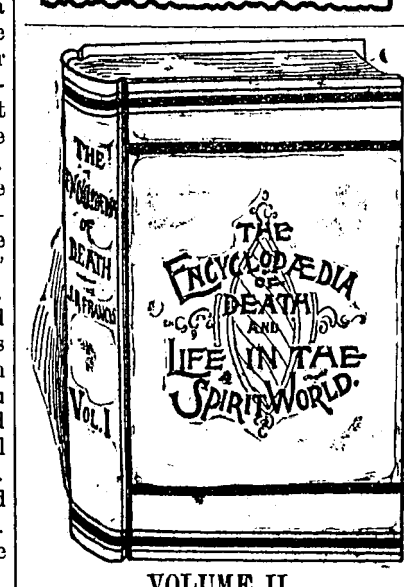
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The Best.
The Rest.
The Test.

There are two kinds of Sarsaparilla: The best—and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these Sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best Sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.



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— BY —

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

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CHICAGO, ILL., SATURDAY, SEPTEMBER 26, 1896.

NO. 357

THE CHURCH AS A FACTOR IN CIVILIZATION.

AN HISTORICO-PHILOSOPHICAL ADDRESS DELIVERED BEFORE THE NEW YORK NINETEENTH CENTURY CLUB,

BY PROF. B. F. UNDERWOOD.

MODIFIED BY ENVIRONMENT.

Christianity, as an institution, has everywhere been modified by its environment; and, consequently, it exhibits to-day great diversity of form and character. "The Church" is a mosaic of different designs and colors. It includes creeds as unlike and with quality of membership as different as those, for example, of the Abyssinian Church and those of the American Unitarian societies.

Under favorable conditions the poorest fruit improves. In a soil and climate not suited to its development the best deteriorates. So a religion among a people whose conceptions are superior to its teachings loses its worst elements and receives valuable additions; while the highest religious system, introduced among barbarians, is soon changed by them in accommodation to their undeveloped condition.

Everywhere the Church has met with forces to which, in order to maintain its influence, and even its existence, it has had to adjust itself; and it has, in many cases, become so modified as to differ but little, except in name and in a few dogmatic features, from what it is supposed to have supplanted. The Latin Church, though it has retained some of the early Christian belief, supplemented with dogmas of doubtful origin, took over from imperial Rome many of her pagan ideas and ritualistic observances. "Scratch a Russian and you will find a Tartar," it is said. In like manner, if the Christian veneer which covers a people be removed, what a mass of barbaric activities of the people will be found to exist very near the surface.

Not only our most common human nature, but racial, and sometimes even national, characteristics are deeper than the impressions and traits produced by any special forms of religion, though this, continued through centuries, may have a very strong modifying influence.

CIVILIZATION BEFORE-CHRIST.

However much credit is given to the Church as a moral force in human history, we will all agree, of course, that it had nothing to do with those civilizations which preceded the rise of Christianity. To the Church mankind is in no way indebted for the impulse that was given to intellectual progress by ancient Greece, "that magnificent liberty," as Renan says, which existed but once for a brief, glorious moment, and of which the world has never since seen the like. The Christian Church did not help to produce the character of Timoleon, of Aristotle, of Socrates. Independently of her influence came into existence the language and literature, the sculpture and art, the ideas of personal liberty, and all those inspirations and achievements of genius which contributed to make the Greeks the intellectual aristocracy of the human race, and their country, where "freedom rose, like sunrise on the sea," the brightest spot on earth.

The Church was not a factor in the civilization of Egypt, India, China, and Assyrian civilizations.

OUTSIDE OF CHRISTENDOM.

The Church had no part in producing the civilization which exists to-day outside the pale of its influence—that of China, Japan, and other non-Christian nations, that will compare favorably, in morals as well as in intelligence, with some of those countries in which the authority and influence of the Church are least disputed and least counteracted by the secular agencies and freethought tendencies of the age.

CONDITIONS OF CIVILIZATION.

Can the superiority of the highest civilization which exists to-day be justly ascribed to the influence of the Church, wholly or in a large degree? We must admit that the highest condition has been reached in the temperate zone, which is more favorable to high intellectual and moral development than any other region of the earth. Whatever religion prevailed, the people of the temperate zone generally, and there were not a few, had the advantage, whether in the character of the people or in local conditions, would probably represent the highest attainments of the race. To this fact, doubtless, may be attributed largely the high character of the civilization of Middle and Southern Europe and regions corresponding therewith on this continent; though we should bear in mind that the conditions of the tropics were necessary for the emergence of society from barbarism, which would have been impossible in the temperate zone.

Characteristics of race, due probably to the long-continued influence of climate and soil among other conditions, count much in a nation's progress, and in the national and individual character of the adherents of all religious systems. When, to illustrate the difference between the influence of Romanism and Protestantism, some writers contrast the condition of the United States with that of Mexico, Peru, and Brazil, they fail to distinguish between the inherent characteristics of these peoples. Suppose the former countries had accepted Protestantism, is it probable that they would have attained to a position equal to that of the North American republic? It is as unjust to ascribe the condition of the least advanced Roman Catholic nations to their religion as it would be to give credit to Romanism for the culture and progress of those peoples. Suppose the former minds have long since risen above the dogmatic teachings and conservative influence of that Church.

A COMPLEX PRODUCT.

Civilization, we should bear in mind,

is a very complex product. Its factors are so numerous and so varied in character, and there are so many activities, some of them apparently antagonistic to progress, which force themselves upon our attention as viewed in the light of history—necessary and helpful parts of the evolutionary process, that we are liable to be lost in the vast labyrinth of forces which are the co-operant agencies of advancing civilization.

It has been common for theologians to point to civilization as the result of religion, and to all the dark spots in the heathen world as the result of its religious; but the careful and impartial thinker considers the influence of civilization upon religion, as well as the influence of religion upon civilization. He sees that there has been a multitude of forces in operation for centuries to produce present mental and moral conditions, and knows that it is impossible, by ideal separation of one strand from all the others which connect existing conditions with the past, to estimate to what extent the total result is due to that particular strand. The forces of civilization cannot be studied isolatedly; for they exist only in co-operative activity, one acting detached or existing independently of all others.

ALL INSTITUTIONS NECESSARY.

All institutions, doubtless, have come into existence in response to some demand of man's nature, and have been necessary in the attainment to present conditions. This is true even of slavery, which was never right, yet, when it became a substitute for the massacre of prisoners taken in battle, was a sign of progress. As man was constituted, the present social state could not have been reached except through slavery, however revolting it is to contemplate from an enlightened and moral point of view. In regard to the Church, we may say that its priesthoods, its creeds, its ecclesiasticalism, are products of religious and social life, not creations de novo. The Church is what has been made first, by the elements derived from the pre-existent conditions, and, second, by all the evolving influences operating upon it during its existence, modifying its character and determining its policy. The Church is an outcome of the human mind and the human heart, which is true of all political and religious agencies and institutions of all human activities and achievements, which belong to the sequence order of man's historical development.

A MORAL DECADENCE.

In the first two centuries the moral elevation of the Christian Church presented a strong contrast to the general social condition. In the third century there was a marked moral decadence, which continued through a long period of ecclesiastical despotism; but Christianity having been, in the beginning of the fourth century, proclaimed the emperor, and became the bond, the medium and the principle of civilization between the Roman and the barbarian worlds. The imperialism of pagan Rome thus survived in the empire of the Church, which, nevertheless, was a new, a public national life, which the destruction of the empire tended to extinguish, and held together by its unifying power the social forces when society was threatened with dissolution. This was, beyond all question, a great service to the world.

BASE AND DESPICABLE.

But the moral and social conditions under ecclesiastical imperialism seem to indicate that the Church during the Middle Ages had but little, if any, regenerating power. Of the Eastern Empire, under the Church, whose power was absolute, and which existed nearly eleven centuries unshaken by the barbarians, the historian (Lecky) says that "the universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed; that there have been no other enduring civilizations so absolutely destitute of all the forms and elements of greatness, and none to which the epithet 'mean' may be so emphatically applied."

In the Western Empire, where the Church exercised absolute control for seven centuries after the invasion of the barbarians, and whose society was permeated by ecclesiastical influence, the same historian says that those centuries "should be placed in all intellectual virtues lower than any other period in the history of mankind."

Of course the Church during those ages was affected by the conditions in the midst of which it grew to power and influence. We cannot hold the Church responsible for all those conditions which affected her, as well as society in general, so injuriously.

THE OLD PAGANISM.

The old Paganism had become too effete to have any influence over the moral life of the people in the great centers of population, and in its special form it was doomed to disappear. The rapid rise and increasing power of the new faith were an indication that the Roman world was preparing to pass through a profound moral crisis, which would be attended with a violent and wide-reaching change of the old order of things. If Roman society had been different, the Church would have been different.

THE CHURCH AND PROGRESS.

As the Church cannot be credited with the moral and intellectual elevation

which has marked the history of a people among whom the institution has existed, neither can it be justly held responsible or condemned for all the ignorance and moral debasement which have co-existed with it. At the same time we can see that where the authority and conservatism of the Church, in times of turbulence, have been in opposition to mischievous innovations and in support of social order and personal morality, her influence has been a powerful aid to civilization. But whatever part the Church has made to religion, and to all the dark spots in the heathen world as the result of its religious; but the careful and impartial thinker considers the influence of civilization upon religion, as well as the influence of religion upon civilization. He sees that there has been a multitude of forces in operation for centuries to produce present mental and moral conditions, and knows that it is impossible, by ideal separation of one strand from all the others which connect existing conditions with the past, to estimate to what extent the total result is due to that particular strand. The forces of civilization cannot be studied isolatedly; for they exist only in co-operative activity, one acting detached or existing independently of all others.

THE MIDDLE AGES AND ANCIENT LITERATURE.

During the Middle Ages the policy of the Church was well adapted to keep the people in ignorance. But I may mention a service to the cause of learning which she performed quite unintentionally. The monastic movement contributed to the decline of letters; but, fortunately, the Greek and Roman classics were preserved, and the monasteries were the receptacles in which they were kept, and in many cases preserved from destruction. Protestant writers have condemned as one of the great crimes of the Roman Catholic Church her keeping the people in ignorance of the Bible. "Every nation," says Hallam, "has its own Bible, and it would have been made at the expense of posterity."

Retained as the language of the Church, Latin was preserved in its purity; and the splendid works of Pagan antiquity, on which the dust of centuries was allowed to collect, were preserved and transmitted to posterity. "There is no adequate cause," to quote again from Hallam, "for keeping the people in ignorance, and the gross corruptions of the Middle Ages are in a great degree assignable to this policy. But learning and, consequently, religion derived from the uttermost advantage." The study of this literature, I need not say was one of the most important factors in the awakening to intellectual life. "The revival," says Lecky, "which forms the starting-point of our modern civilization was mainly due to the fact that two spheres of intellectual refinement were opened up by the speculators of Catholicism. The pagan, the antique, and the Mohammedan schools of learning were the chief agencies in resuscitating the dormant energies of Europe."

The study of ancient literature and of Arabian science, which traveled into Europe through the channel of the Moors, while the influence of the Church was exerted in opposition to knowledge, was a part of that evolutionary process which led to free-thinking habits, to numerous heretical divergences from the established faith, and finally to the Reformation.

PROGRESSIVE IN SPIRIT OF ROMANISM. The Roman Catholic Church has almost uniformly resisted innovations, including the most important movements of the centuries in which she has ruled the minds of men. Her attitude has been one of hostility to all progress, and she has been a powerful factor in the retardation of the human mind. The most fertile province of Europe have under her rule been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets.

This statement is perhaps not entirely judicial or quite just (by reason of what the historian omits to say); but it is true that the influence of the Roman Catholic Church, during the last few centuries at least, has been obstructive of progress.

The Greek Church, too, which in Russia is united with the State, and helps to keep up militarism and to subject the people to temporal and spiritual despotism, is against all innovating tendencies and in support of whatever is established thereby counteracting, as far as possible, all progressive movements and humanitarian reforms among the people.

PROTESTANT INFLUENCE.

The Protestant churches, in addition to the good influence they have otherwise exerted, counteracted to some extent by their opposition also to science, reform, and freedom and independence of thought, have helped to release the mind from the thralldom of authority, and have unwittingly promoted that individualism and freedom of thought which are indispensable to political, social and religious advancement.

Not to Protestant creeds, but to Protestant principles and the Protestant spirit which developed in and outside of the Catholic Church and found expression in active opposition to ecclesiastical authority by the voice and pen of Luther, is the world indebted for the grand impulse to progress known as the

Reformation. Luther's brave protest involved the right of every mind, in the exercise of private judgment, to protest against whatever it conceived to be false and wrong; and it has led legitimately to freedom of thought, investigation, science and progress.

But every religious and social condition, like every stage of life, being the product of pre-existent conditions, any sudden transition in the character of a people, or in its habits of thinking, and in the attitude to newly announced truths or newly inaugurated reforms, was not possible. The Protestant churches followed the Mother Church in persecuting heretics, in opposing new discoveries, and in combating reform generally.

THE ANGLICAN CHURCH.

For instance, the Anglican Church opposed, through its representative in the House of Lords, Sir Samuel Romilly's bill for the abolition of the death penalty for shop-lifting to the value of five shillings. The bishops who supported the slave-trade also warmly supported the oppression of the American colonies. Catholic emancipation, the extension of suffrage, the removal of disabilities from dissenters, the abolition of rotten boroughs, the disestablishment of the Irish Church—all these reforms the Anglican Church did its best to defeat.

To-day it is pledged to sustain monarchical and aristocratic pretensions and tradition. Its clergy flatter those in power and lecture the poor on the virtues of resignation and submission, producing, as a result, an English writer (William Clarke) says, the dull, boorish existence of the English rural districts, from which the towns have been saved by the vitality of town life, the growth of dissent, and the development of modern industry. The clergy of the Anglican Church are for the most part electorally elected agents for the Tory party, and the institution is anti-democratic and obstructive of political and social reform.

The Non-Formalist churches and their representatives have a more progressive spirit, and their co-operation in many reforms has been marked; but, as a result of the influence of the established Church of England and of other countries.

FREETHOUGHT AND PROGRESS.

Where Protestantism has culminated in a large amount of free-thought, in and outside the churches, leading to separation of Church and State, the churches have become identified with progress; and after they have acquired some degree of strength and popularity, their movements have often been championed by the churches. These churches, conserving what has been attained—too often the bad as well as the good, I am compelled to say—are in an attitude to receive, though slowly, the higher thought of the age, and to conform their teachings and methods to its demands.

The Church and Christianity have often, even by able writers, been given credit for the removal of many evils which were really perpetuated through their influence.

CHRISTIANITY AND SLAVERY.

Take slavery, for instance, which was condemned by the Essenes and by some pagan reformers as early as the fourth century before Christ. It continued to exist in Christian Rome eight hundred years; and the number of slaves, in various parts of the world, was enormous. The first nation in Europe, says Higginson, "that abolished slavery in the colonies (France in 1793) did in the same session abolish Christianity; and when Christianity was restored, slavery came back also."

When France emancipated the blacks of San Domingo, the Christian House of Lords and the head of the Anglican Church opposed every proposition for abolition. In England missionary societies owned slaves, and owners of slaves were sent to Africa as missionaries. In this country, within the memory of men still living, scholars and representatives of the Protestant churches, like Moses Stuart, of Andover Theological Seminary; President Fisk, of Middlebury Theological Seminary; Rev. Nehemiah Adams, and Alexander Campbell, defended slavery on Scriptural grounds.

Rev. Albert Barnes declared that the strongest of all supports of slavery were the ecclesiastical bodies, the laity, and Rev. Carlos Martin, in his life of Phillips, says, the churches generally, from 1840 to 1860, were "apologists and often defenders of the slave." The clergy "branded the abolitionists as fanatics meddling with what did not concern them, and anathematized them as infidels assailing the administration of Providence."

Says the historian Guizot: "Slavery existed a long time in the heart of Christian society without its being particularly astonished or irritated. A multitude of causes and a great development in other ideas and principles of civilization made necessary for the abolition of this infamy."

FACTOR IN CIVILIZATION.

If, when she has favored oppression, persecution, and provoked the aid of the civil power to enforce her arrogant claims, the Church has been a hindrance and obstruction to progress, she has been, by reason of her numbers and power, when on the side of justice and right, a powerful aid to human advancement, an important factor in civilization.

THE UNCONSCIOUS LIFE.

We speak of political and social institutions which man has produced as factors in civilization; but even man's discursive intelligence and purposive will, instead of being creative or ultimate causes, are only factors in mental and moral progress. "The unconscious life," that "dark continent within us" which carries on a multitude of operations independently of our conscious, voluntary effort—for instance, building up the bodily structure and directing all the wonderful processes of assimilation and growth as with the skill of a master builder—this unconscious life, more perhaps than the conscious, discursive intelligence, has moulded human character and shaped and directed human affairs. Man seems to be the sovereign and arbiter of his own destiny; but he

is ever in the "trade winds," so to speak, of the Universal Power, and his volition and action only help to accomplish results which often he cannot foresee, and which are far beyond the capabilities of his voluntary powers to produce. PART OF THE EVOLUTIONARY PROCESS.

Thus, while we can see where the Church has been for or against this or that conception or movement, it is difficult, if not impossible, for a finite mind to balance the good and evil that have resulted from her influence, and to determine to what extent she has helped or hindered civilization. Had the Church come into existence by a miraculous creation, or had she descended from some other sphere, and had her influence been separate and distinct from that of all other agencies, we might perhaps approximately estimate the amount of good and evil she has done, and have some data for judging as to the preponderance of one over the other.

But of an institution which is a product of the human mind, and of all those forces which have been back of man and working through him, of an institution which has been formed, amid and modified by human conditions, which has been but one of a myriad of human agencies, all in simultaneous operation—of such an institution we can only say that its formation, growth and influence have been a part of the evolutionary process which has resulted in present conditions; that in all of its various degrees of enlightenment it has been as necessary as have been the different stages of human progress. Without the Church the present civilization could not have been reached; but may add that our civilization is one upon which a more advanced age, may look back with wonder that men professing to be rational could be proud of a system containing so much of the barbarism and savagery of the remote past.

COSMIC UNITY—NOTHING ISOLATED.

What the state of the world would be if there had been no Christian Church, it is idle to ask; for the Church belongs to that natural order in which cause and effect are united, and as the world and man are constituted, the absence of the Church from human history and from human affairs, past and present, would imply links dropped out of the chain of causation, antecedents without consequences, discontinuity in the mental, moral and religious life of man, and impossible conditions which would be (if they could exist) fatal to all calculation and all reasoning in regard to man and the world.

The universe, with its many apparent irregularities, is a cosmos in which all events are related in a common order, and the life of the human race, with all its diversities, inconsistencies and apparent lawlessness, is a grand unity in which no individual and no thought or act of man is isolated from the common life out of which have grown all institutions and all moral and religious agencies that have appeared in the history of mankind.

THE MESSAGE.

A form from the beautiful realms so bright
Stood by my side in the morning light,
And said: "Child of earth, a message
pen
From Wisdom's heights to the children
of men.
"Bigotry and superstition
Nevermore shall have burning,
See! the torch of truth is burning,
To illumine the dark way.
"Open wide the gates of freedom,
O men, too much need pass through;
For no slavish hand can govern all institutions
One who to herself is true.
"Mind, not sex, must be the power
That shall govern in life's school;
"Tis a law of evolution—
Learn it in the 'Golden Rule.'
"Freedom surely means free bodies,
With minds as free as birds in air—
Minds that will not bow to idols,
And kneel down and worship there;
"But will soar afar, unfettered,
Seeking God in all that's good,
Not alone among the angels,
But in human brotherhood.
"Men and women then as equals
Side by side shall rise above
Selfishness and greed and discord;
Freedom born they'll live in love.
"Onward! then, brave workers, onward!
Shout for freedom! Freedom cry!
Till the echoes of your voices
Ring through earth and air and sky."
LENNIE ISHTHORE LAUREN.

YOUNG LOVE.

Come little infant, love me now,
While thine unexpected years,
Clear thine aged father's brow,
From cloud jealousy and fears.
Pretty, surely, 'twere to see
By young Love old Time beguiled,
While your sportings are as free
As the nurse's with the child.
Common beauties stay fifteen,
Such as yours should swifter move;
Whose fair blossoms are too green
Yet for lust, but not for love.
Love as much the snowy lamb
Or the wanton kid doth prize,
As the lusty bull, or ram,
For his morning sacrifice.
Now, then, love me, time may take
Thee before thy time away,
Of this need we'll write make,
And learn love before we may.
So we win of doubtful fate,
And if good to us she meant,
We that good shall anticipate,
Or, if ill, that ill prevent.
Thus do kingdoms, frustrating
Other titles to these crowns,
In the cradle crown these
Kings, so all foreign claims to drown.
So to make all rivals vain,
Now I crown thee with my love,
Crown me with thy love again,
And we both shall monarchs prove.
SCIENTUS POETA.

Truth is the root, but human sympathy
Is the flower of practical life.—Chapin.

THE POTENT FACTOR.

Moral Progress of Mankind Rests with the Mother.

Her Cherishing, Unselfish Love Develops Goodness in the Race.

The article in THE PROGRESSIVE THINKER of date August 22, "What is the Potent Factor in Moral Progress?" suggests much of deep import, for it makes pertinent the question by what agency is human goodness most readily developed. It suggests also that man has been very slow to realize this goodness, either in himself or in his conception of God.

The evolution of God in the human mind and through the inspiration of man is an interesting study, and we may expect that by and by it will be formulated in a scientific manner, and that it will demonstrate the evolution of man—the process of man's becoming good.

The Supreme Being in which we live and move and have our being has been evolved in the personal goodness of man according to the successive stages of man's development. A conception of a higher power than animal existence, and the phenomena of the material world, is inherent in man. The childish stage of development conceived a mighty ruler who is delighted with and who exacts homage and adoration. We see the same stage of development in the story. Were it outgrown there would be no kings and queens, no crowns and thrones.

Were the higher law of moral progress perceived, even by the intellectual grade above the average, there could be no such estimate of human dignity as is expressed in the statement of an ex-congressman recently. He is quoted as saying:

"America is ripe for a monarchy. We have now in our millionaires the material to create Lords, and Dukes, and Marquises. It is not reasonable that a car-driver should be called Mister, and George Gould should have no greater distinction. It is not fitting that the car-driver should have a vote, and George Gould should possess no higher sovereign power."

"Undoubtedly this man's God is a potentate who loves and commands adoration and worship. The Gods up to date have been phantasies, and have been clothed with masculine attributes. It is significant that with the uprising of woman for recognition as an equal factor in human affairs and social progress, the conception of God has essentially changed. The autocratic, stern and vengeful God is rapidly being replaced by the God of reason and love, and is no longer 'a God' but an 'Ideal Being.'"

Though Theodore Parker, nearly half a century ago, addressed "Our Father and Mother God," the idea of the feminine in the Supreme Being has slowly come to acceptance. The facts of goodness indicating the higher factor in the law of moral progress which the brother has so happily and so clearly manifested, have been through the centuries in constant demonstration in the self-abnegation and devotion to the welfare of her children of the mother.

By no means are all women who have brought forth children developed to the normal motherhood. No degree of goodness in human character has been so greatly and so largely manifested as that of the mothers of men. In her gestative function she is compelled by nature to give her life, and during infancy she gives herself, regardless of personal considerations, to the comfort and well-being of her child.

The goodness which is the most potent factor in moral progress is the pre-eminent in the essential feminine quality, which is maternal. It is inherent in the being who can most powerfully impress the human embryo, and whose cherishing love is as unselfish as it is measureless. That the race cannot advance beyond the status of motherhood is well understood. The growth and development of womanhood, and the normal condition of wifehood and motherhood, is the most potent factor in moral progress. This is claimed because the goodness of welcome and unhindered motherhood is the agency by which the race is impregnated with goodness.

Motherhood has been shown of its high possibilities and humanity deprived of the blessing of goodness, because woman has not been free to command the conditions of maternity. The deepest import of the woman movement is the emancipation of the higher forces and qualities of being. Woman's emancipation is not essentially political, but social; it is the understanding of her psychological powers and her possibilities of advancing the race she needs more than she needs or can benefit by political equality. The goodness of the human heart needs for its expansion and higher unfoldment a free, enlightened and joyful motherhood.

Spiritualism might and ought to do much to establish the educational, social and legal conditions that will bring about this desirable condition. Much of the time devoted to phenomena might be more profitably employed in a study of the psychological nature, and the relation of soul powers to parenthood. If Spiritualism is to be profitable to instruction, to right living in harmony with the laws of the universe, and to development of the higher powers of being, it must be made so by first learning what these powers are in ourselves, and how to apply them in daily life to overcome all weakness, and to the development of wisdom and soul strength. There are schools giving attention to these important studies, and if the Spiritualistic movement fails to keep up with this spirit of investigation, it will fall behind the advance guard and become merely phenomenal entertainment. It is doubtless interesting to witness the proof that decastrate spirits can clothe themselves with elements that enable them to identify themselves to our external and grosser vision.

But it would be of more profit to us, spiritually, to find what in our constitution demonstrates that we are spirits, are spiritual beings, and how to cultivate those powers so that under all circumstances we will be able to preserve equilibrium of mind and harmony of spirit.

The most profitable occupation of mind is investigation of truth. In the infantile stage of growth object lessons are requisite. But there should come a stage of growth when mind finds more satisfaction in mental perception, in knowing and understanding, than in phenomenal presentation.

It is no more conducive to soul growth and spiritual advancement to rest satisfied with the phenomenal evidence of continued existence after so-called death, and the delightful truth of communion with the departed, than it is to rest satisfied that Jesus brought immortality to light, and brought for believers an inheritance in heavenly mansions. Growth is the supreme purpose of existence, and growth is attained only by unceasing endeavor.

Why should not the annual gatherings at camps become schools? Why should not a course of lessons in psychic science and the development of soul powers become a part of the programme? Why should people meet year after year to be reassured by phenomena that intercommunion with the invisible Spirit-world is a fact, and that there is a sweet by and by in store?

And why should Spiritualists continue to depend chiefly upon the teaching that supports to come from departed spirits, through mediums? Why is it not better to depend upon the spiritual advancement to find how we, here and now, can attach ourselves to the great reservoir of thought and knowledge, and the wisdom of the higher spheres of intelligence, and become ourselves illuminated from the supreme source?

Though interesting and instructive addresses may be listened to from speakers and mediums, the exercise of thought and the result of study till understanding of truth and knowledge is attained is a far greater benefit to the individual.

The comments of one who has been a frequenter of the camps and who spent eight weeks at one of the noted gatherings this season, have suggested to me that there might be a far greater progress introduced at these places of assembly heretofore lacking. The expression of disappointment, even disgust, and of the failure to find any uplift from the teachings given, because of the reiteration of the same old story, indicated that an added feature of helpful study might have been these meetings of more use and benefit.

The "old, old story," which the church people count as ever new, does not satisfy a hungry soul. Progress demands higher knowledge, deeper understanding, the capacity to assimilate more truth. LUCINDA B. CHANDLER.

ALL OR NONE.

Bible-Reading in the Public Schools.

Unique Suggestions Toward Solving the Question.

In the past few years the Bible in the public schools has been a subject of much public press by friend and foe. I am opposed to a dissected Bible being read in the public schools, let us have the whole of it, from the beginning of Genesis to the end of Revelations—whole and entire.

Now there are some passages in the Bible which are unimpeachable, and which are unimpeachable to the learned and to the unlearned; and any child should have the privilege of requesting the teacher to explain any sentence which the scholar may think needs explaining.

Instead of fighting the Bible in our schools, let us use it as we should use the measure to the best of our power; give the children a taste of the whole Bible, and if the teachers, after being ordered by the school board or directors to read the book in its entirety, refuse to do so, turn them out and put in such as will obey the order. If this is done, the ranks of Bible rank would soon dwindle in its home, and instead of being a friend of Bible reading, would become one of its bitter opposers.

Plenty of teachers could be found who would have no objections to Bible-reading, neither would they object to the explaining part. As to the effect it would have upon the children, any person of common sense can depict it, and it would do more toward breaking up the public school system than the opposers of our free schools could possibly accomplish. The church of Rome would stand idly by and see that done which they have been fighting for the past forty years or more. The most strenuous friends of the free school, not wanting the minds of their children contaminated, would take them away, and prefer sending the little ones to the priestly schools.

Suppose the teacher was reading about the amours of holy King David, the licentious acts of King Solomon, male angels visiting virgins and old women and what happened after the visit, etc. In fact, the teachers would resign, and not wait to be turned out.

The advocates of this Bible-reading business do not intend to have the whole Bible read, but pick out such parts as would not bring the blush of shame to the teacher's face and shock the scholars, even the most depraved. Now, Brother Francis, instead of using the columns of your widely-read paper in opposition to the Bible in our schools, take the opposite and advocate the reading of the whole book; for if the Bible is the word of God, let the children have the whole compound.

JOHN L. MOORE, JR., P.

Take heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jest, too; which oftentimes sinks deeper than was intended or expected.—Fuller.

You may depend upon it that he is a good man whose intimate friends are all good.—Lavater.

Truly there is nothing in the world so blessed or so sweet as the heritage of children.—Mrs. Oliphant.

A CURIOUS CASE

In Which Obsession Is Illustrated.

A Kind-Hearted, Humane Man Turned Into a Demon.

TOTALLY OBVIOUS TO THE FACT THAT HE HAD COMMITTED MURDER.

That enterprising paper, the New York Daily Journal, gives an account of a curious case which illustrates the danger of obsession, and the extreme necessity of letting intoxicating drinks alone. It sets forth the case of Patrick Goggin, who, with one blow of his fist, killed twelve-year-old Mamie Bryan, and which is, in many respects, beyond the grasp of reason. The facts are so startling and so unusual that, after accepting them, the mind is too bewildered to proceed.

Goggin is young, healthy and sober. These are undeniable facts. There is nothing wrong with his mind; he is full-blooded, rosy-cheeked and perfectly normal in his daily life. All who have ever known him—that is to say, such persons as the police have been able to testify to his sobriety, his quiet manner and his inoffensive nature.

He has held his present position as calker and gasfitter for four years, which is an excellent recommendation in the eyes of those who are familiar with this trade. He is not married and is not in love. He lives in the house of a good, natured Irish woman who has children of her own and who takes sufficient interest in Goggin to save his money for him and look after his clothes.

If ever there was a normal man, here you have one. Goggin is a man without passion or temper or, for that matter, any pronounced characteristic of any kind. You see a thousand such as he every time you go out into the street.

On Monday afternoon he drank a glass of beer and then—

"I remember," he says, "going out at the side door feeling a little queer."

Between the glass of beer and the beginning of that feeling of "queerness" Goggin secured did not drink another drop. Yet witness the marvelous transformation; that one glass of beer—if there was only one—robbed this man of his consciousness, his reason—yes, even of his identity. It was another Goggin who went out into the street, dazed, but sulky and brutal.

SEIZED WITH SUDDEN FURY.

He went to Stuyvesant Park, where he sat on one of the benches. A policeman drove him away. Whether this was the innocent cause of that feeling of rage that ended in the killing, or whether Goggin went out of that park furious as a wild beast.

He roamed the streets, aimlessly, unconscious of his doings. He saw a bright-faced young child walking down the street. She was as innocent as the sunlight; a drunken man would have stopped to pat her cheek. Goggin saw her, and the sight filled him with an ungovernable rage. It was blinding, demonic passion that filled his brain. With all the force of well-trained muscles he struck the child on the chin with his clenched fist. Then he walked away. The girl's fate is too pitiful to dwell upon. The man's case, however, aside from all sentimental rubbish, presents features of extraordinary psychological interest, and is well worth considering with care.

After striking the girl, instead of being overcome with the enormity of his crime, or even being dazed by it, as would have been the case with an ordinary drunken man, Goggin walked back to Stuyvesant Park and sat down. He was hatless and there was blood on his hand. People who saw the attack, pointed him out to the police and he was arrested. He was able to give his name and address.

"Were you ever arrested before?" they asked him.

"Fifteen times, and always in front of my boarding-house, No. 211 East Forty-first street," he answered. He had never been arrested before.

HIS MIND A BLANK.

They locked him in a cell, and, almost instantly, he fell asleep. He slept all night without a single awakening, and when he rose in the morning, his crime was erased from his memory as cleanly and completely as if it had been registered upon a slate over which a wet sponge had afterward been rubbed.

Here you have a case of Goggin and Hyde, with the only exception that Goggin never has been known to revert from his normal self before. If it is an isolated instance of an hour or a day's insanity, it becomes even more remarkable. The whole thing is as far apart from all that has ever been known about the man, and all that he has ever done before, as would have been a similar crime committed yesterday 10,000 miles away.

Nor has it left the slightest trace in his mind. In trying to unravel this psychological puzzle absolutely no help can be had from Goggin. It is to him as if another man did it while he was asleep. It is a mystery of the human brain.

HOW THE BLOW WAS STRUCK.

When Dr. Schulze examined the body of the dead girl as it lay at her home, No. 315 East Eighteenth street, he was unable to find any external evidence of a fracture of the skull. The only sign of violence was about the lips, which had been cut by the teeth. Believing that the fracture was at the back of the head the skull was first examined there, and was found to be perfectly sound. Then a hair-like line was noticed curving upward from the point just above the back of the right ear to the temple. This was examined and found to be the fracture that had caused death. Back of the broken bone was a clot of blood pressing on the brain, which had been caused by the breaking of a small artery. The left side of the head was examined and no fracture was found, though the inner surface of the skull showed the effects of the blood and the brain close to it was somewhat lacerated.

From the nature and location of the fracture it was evident that the blow was the one known to prize-fighters as the knock-out blow. In this the fact is brought against the point of the chin with such force that the jaw-bone is driven against the temporal bone, upon which, in turn, the pressure is so great that the skull is broken at its thinnest part, which is near the temple. So great is the strength needed to fracture the skull by this blow that it is very seldom that such serious injury is caused.

IS ALMOST UNPRECEDENTED.

"This case is a remarkable one in many ways," said Coroner Hoebber. "Ordinarily such a blow, even if it is the most serious result, causes only concussion of the brain, or, after a lapse of time, meningitis. That it should result in the fracture of a young child's skull is, so far as I know, unprecedented. That this occurred in Mamie Bryan's case shows that Goggin must have used great force in striking her, for her skull was soft at the point of impact and could not have been easily fractured."

"In striking the child Goggin's hand could not have been tightly clenched, as there is a cut on the forehead which was caused by one of the girl's teeth against which he struck his finger, and

this could have easily happened had the knuckle of his forefinger been protruded somewhat."

Coroner's Physician Otto H. Schulze, who performed the autopsy, said:

"The injuries which caused Mamie Bryan's death resulted from a blow which is known among prize-fighters as the 'knock-out blow.' The fatal blow struck the chin and had an upward tendency. The force of the blow followed the jawbone and caused the skull to expand at the sides. In numerous cases where this blow has been administered the skull of the victim has not been sufficiently flexible to allow of the expansion, and, as in the case of Mamie Bryan, the skull has been fractured. In her case the fracture extended from the right temple to a point above the back of the right ear. The fracture was only the width of a hair. The blow also caused a rupture of an artery inside the skull. The blood from this ruptured artery formed a clot of blood on the brain and this was followed by death."

"While the skull was not fractured on the left side, the brain was lacerated on that side. This also was caused by the force of the blow. The fall which the girl received had nothing to do with her death."

PROF. HERRMANN.

His Status and Pretenses Unmasked.

TO THE EDITOR:—In your issue of September 12, you gave some prominence to the alleged exposure of mediums by Professor Herrmann, the great (?) magician.

Thousands of people read *The Progressive Thinker* who do not know this individual, and believe him to be that he deserves them to believe that he is. Among these thousands who are so impressed with a sweeping statement from a man admitted to be "great," simply because no one ever thought it worth while to dispute his insignificant greatness, there are many, very many, who are in a transitional state between either original ignorance, or skepticism, and spiritualism.

I glory in every man who dares to tell the truth and does tell it, but I hate and detest an individual who professes truth and trades upon a simulation of truth merely to procure some advantage for himself, and in what this is, Herrmann does every day. He is not a great magician, but a mediocre stage performer. The only thing he excels in is obtaining a vast amount of gratuitous advertising, and he never did scruple to resort to any, even the most questionable expedients, to secure as much notoriety as possible without paying for it.

His name, Herrmann, is great, but he is Professor Herrmann's servant, and thus learned what he does know, but never did and never will execute even the simplest trick like the man whose coat he was wont to brush. When the original Herrmann passed out, he was equally famous contemporary. Anderson, left the first, and Herrmann assumed the name of his employer, and having this branch of the show business almost to himself, he met with more or less success, because fools are still numerous in their material shells. I have known this man for thirty years and know his methods. He is a Jew, without the character of a true Israelite, and everyone knows what these hybrids are.

He wears his hair, what he has left of it, and his mustache and imperial in imitation of Mephistopheles, and his pictorial printing represents him in that guise. His one great aim, during a quarter of a century, has been to make the credulous and ignorant believe that he is some bard vied of that majestic whose prototype is not met with anywhere now except in the final scene of an old-time Punch and Judy show.

He is keenly alive to the widespread interest in occult phenomena and all kindred subjects. But if he told the truth he would have to acknowledge that he is not a magician, that he has no power, and not even an inkling of the source of genuine phenomena. But such an admission would involve a serious loss of patronage, and the disenchantment of a lot of silly dupes who feed his insatiable vanity by attributing some of his least clumsy manipulations to help from an unknown source.

This individual has never lost an opportunity to lead people to infer that the Spiritualists believe him to possess mediumistic power. He makes all sorts of Jesuitical statements in the same connection, and finding that he has failed in attracting attention in that manner, he now seeks a new method of obtaining credit, publicity by claiming to have discovered gigantic frauds among Spiritualist mediums.

For the sake of a sensational story, in which he would figure as the hero, this fellow would be capable of "faking" just such an arrangement as he describes, and then duping a couple of reporters by making them believe that he is giving them an opportunity to distinguish themselves.

I rejoice, with every other right-minded person, in the unmasking of fraud, and I consider that the false pretense of the Jesuitical enemy referred to, is fully as great a fraud as any he is likely to unearth among the mediums. My object in sending you this remonstrance is not to shield anyone, but to call attention to the fact that a great wrong can be done under a pretense of doing right.

Investigators who have had only little experience are apt to give up in despair by reading such stories, believing that a great (?) magic must be an authority on such subjects.

I have given you the true measure of this fellow's greatness simply to prove to those who, as yet, lack the courage of their convictions, that they can be effectively duped by those who profess to save them from being duped.

Battle Creek, Mich.

The great lesson of a loss, as the proverb suggests, is determinable, not so much by what we have lost, as by what we have left.—Bovee.

Fun has no limits. It is like the human race and face: there is a family likeness among all the species, but they all differ.—M. Rayon.

In general, treachery, though at first sufficiently cautious, yet in the end betrays itself.—Livy.

The man who loves with his whole heart truth will love still more he who suffers for truth.—Lavater.

Temperance is corporeal piety; it is the preservation of divine order in the body.—Theodore Parker.

The past and future are veiled; but the past wears the widow's veil; the future the virgin's.—Richter.

The tongue of a fool is the key of his wisdom; and a wise man wisdom bath in weeping.—Socrates.

The sun, reflecting upon the mud of straits and shores, is unpolluted in his beam.—Jeremy Taylor.

A dull head thinks of no better way to show himself wise than by suspecting everything in his way.—Sir P. Sidney.

As it dethers deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed.—Bacon.

PIONEER IN SCIENCE.

He Is Original, Philosophic and Philanthropic.

Surrenders Wealth, Honor and Popularity to Advance Science.

Dr. J. R. Buchanan and His Work.

During the last ten years I have watched with deep interest the progress of Dr. J. R. Buchanan, in carrying the human mind beyond the limits recognized by colleges. He is one of the rare class of original and philanthropic men who are willing to surrender wealth, honor and popularity to bring forth science in advance of their age, which may not receive justice till long after their death.

His discovery and demonstration of Psychometry will not be fully appreciated until it has been applied to enlarging the boundaries of many sciences, as Professor Denton applied it to reveal the wonders of Geology.

In the hands of Dr. Buchanan it has been applied with the aid of a great variety of experiments on the brain, to reveal the functions of the controlling organs of the body and foundation of the operations of the soul—thus changing the whole physical basis of the medical sciences and initiating new methods of practice.

In his original experiments he demonstrates ten times more of the physiology of the brain in a single day than has been proven by all the cruel vivisections of medical colleges which have tortured and slaughtered a hundred thousand animals with but meagre results. Finding allopathic colleges intolerant of all discovery, he took the lead in establishing a college of the American Eclectic system, at Cincinnati, which has been eminently successful throughout the fifty years of its progress and made a revolutionary movement toward freedom—a vigorous rival of the Allopathic and Homeopathic, but unlike them, a champion of freedom.

In these labors he has taught more than a thousand physicians. During his labors for medical freedom he took the lead in introducing women into the medical profession, and at the same time presented, in a most forcible and eloquent essay, the doctrine of the freedom of the land, nearly fifty years ago, which under the vigorous leadership of Henry George has made a deep impression on enlightened nations, and is regarded by many as the most important step ever taken in politics for the welfare of man.

His revolution of medical philosophy and physiology has been embodied in his large work entitled *Therapeutic Sarcognosis*, which has passed through three editions, and which he now sends out from his home at San Jose, Cal., and has been urgently requested to found a new college of the advanced science, at San Francisco. But, as he has passed his eightieth year, he may not be able to do more than initiate such a movement. If he does, it will be the only fundamental revolution that medical colleges have ever known—not only embracing those methods of treatment which the colleges have ignored, but proving that there is no necessity for the expensive four years drill which tends to extinguish originality and excludes from the profession young men who cannot spend \$1,500 and four years of time to acquire the profession. Dr. Buchanan claims that better physicians than any we have at present, could be prepared by a two-years course.

Many have regretted that his profound work on anthropology, "The New World of Science," has not been prepared for eager students, but Dr. Buchanan always aims at practical ability, and he has found a more urgent duty.

Seeing how long the world has been ruled and debased by ancient superstitions and ecclesiastical tyranny, which stands as a barrier against every species of progress, he has devoted the last four years chiefly to proving from history and by spiritual revelations, that the church founded at Rome, and reformed by Luther, was a gross forgery, and that Christianity as it was in the time of the Apostles, was substantially the same as modern Spiritualism, and that by expurgating from the Testament the Roman frauds and forgeries, we can reach the original teaching of Jesus and his disciples, in which there was nothing irrational.

He says, "Every good in the Testament is genuine, and every falsehood is a forgery. This great work, I understand, is nearly finished, and every Spiritualist should subscribe for copies of this deeply interesting work, which reveals a mass of unknown history of the first two centuries. I propose to invest \$25 in it when it is announced, as a man of science, and to give the best method of promoting every species of reform, by demolishing its obstacles, and showing how a few heroic men like the apostles can start a revolution, for which the world to-day is ready."

Dr. Buchanan's demonstrations are so convincing that the pulpits cannot ignore them, and they will shake the fabric of orthodoxy everywhere.

I am greatly pleased to see his writings in so influential a paper as *THE PROGRESSIVE THINKER*, and in that splendid magazine, *The Arena*, which honors him as a "Many-sided man of genius."

Not long ago I placed some of his writing concealed in an envelope, in the hands of a red-headed lady for whom I had a great respect, and to my surprise, not knowing myself what was in the envelope, she described her impressions as follows:

"I see a man advanced in years, but who still preserves the vigor of youth. He is seated before a desk writing, the room is filled with books, and seems to be a library. The window is open and the odor of roses is wafted in from a summer-kiss, and fills me with dreamy delight. The personality of the man impresses me strongly. There is a blending of the philosopher and the idealist—the poet and the sage—a mental harmony and balance seldom attained on this plane. He impressed me as Longfellow and Emerson, with something stronger than either. He works for humanity rather than himself."

The poetical faculty is correctly stated as one of the best poems in the *Arena* came from his pen, in answer to a Catholic poem against progress.

M. KORFF.

The sword is but a hideous flash in the darkness; right is an eternal ray.—Hugo.

If you wish to appear agreeable in society you must consent to be taught many things which you know already.—Lavater.

CONSUMPTION

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of lives are being saved, and many 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. Bloom, M. D., 183 Pearl St., New York.

A THINKER THINKS.

Thinking Evolves a Method—Into a Materialist.

Further Thinking Makes Him a Spiritualist.

TO THE EDITOR:—It occurred to me that some of your many readers may be interested in the remarkable experience of a hard-headed skeptic who visited the camp just closed at Grand Lodge, Mich.

I will here state that I was born and reared in the faith of the Methodist church, but by the slow and painful process of evolution was urged forward step by step till finally, as one extreme follows another, I emerged from what had become dark and gloomy to me into what seemed the brighter fields of materialism. Here I had comparative rest from the struggle through which I had just passed, so doffed my thinker, lay on my oars till induced one day by a friend to give *THE PROGRESSIVE THINKER* a trial subscription for six months. I handed him the fifty cents, the paper was received in due course of time, and let me add parenthetically that the renewals have been kept up since on my own account.

This kind of reading aroused my thinker again, and as a matter of fact I became interested in the phenomena of Spiritualism more than in anything else; for while the idea of spirit as an ego, a personality appeared to me too absurd to be entertained, I was forced to admit of some basic truth underlying this peculiar phenomena.

Now, to get at this truth and to solve this question satisfactorily for myself I reached out and on July 20, and reached Riverside Park, Grand Lodge, Mich., the same day in time to secure board and lodging on the grounds for a couple of weeks. And not to weary the reader or the patience of our kind editor, I here solemnly attest that what I shall relate, and much more, occurred under such test conditions that fraud or deception was absolutely impossible.

Through Dr. W. Mansfield and others I received no less than ten written messages from spirit friends, one of which was given under such peculiar test conditions that I trust you will bear with me in giving most of the particulars.

A niece who passed over three years ago requested me through a medium to sit for a message from her, which would hang in my room as a star to attract her and my spirit friends to my room. I complied with her request, but only received a large golden star in a corner of the slate with a message by the medium's guide. This not being satisfactory I then asked the medium to ask my niece to explain this puzzling message to have come from her, and with the paper folded and doubled till a mere wad, I secured a sitting with Dr. Mansfield who, after I had cleaned my slates, requested me to tie my handkerchief around them, place them on my lap with my gold watch on top and my hands on the slates. I then asked the medium for the writing, when on opening the slates, the following message, not yet dry, written in gold, with three golden stars at the top, greeted my astounded vision:

My Dear Uncle:

I did the best I could the other day and was more disappointed than you were. I sent my message by another and it was not delivered properly.

Ben Franklin was correct when he said, "If you want things done, go, if not, sit." Now my dear, good uncle,

no matter whatever happens always remember that we are yet alive and that we shall all meet here. Good bye.

From your loving niece,

Do all you can MABEL.

To spread the light.

The above is an exact copy, quotation marks, etc.

Along with one of the messages were correct colored crayon drawings or pictures, as compared with photographs of the three Fox Sisters; also the picture of one alleged to have been sent to help me. But this was not all. Not less than forty materialized spirits appeared in the four seances I attended, three of my beloved ones.

Now, with all this evidence confronting me and much more not even alluded to here but fully as convincing, I can assure the reader that all doubts as to the continuity of life and communion with spirit friends lie buried in Riverside Camp beyond the possibility of a resurrection.

J. GUINERS.

SATISFYING EXPERIENCES.

Positive Proof of Spirit Return.

TO THE EDITOR:—My wife told me on the planchette that if I would go to Grand Lodge camp she would give me a letter from her. I went, and I got the writing. Dr. Mansfield said: "Your wife wants you to tie your slates in your handkerchief and hang them on that nail, and put your ring on top of them."

In ten minutes he said: "Look at your slates." This is what I found, written in gold, taken from the ring. (The money she gave for the ring.)

"My dear, beloved husband, I will keep my promise the best I can. I now promise you we shall be reunited in this beautiful world forever, and this promise I shall also keep. Go on in the good work, and do all you can to spread our great truth. Remember me as your loving wife in the Spirit. Love, L. CYNTHIA."

There was also a beautiful forget-me-not flower, hanging in a frame, drawn on the slate; also the following message in Egyptian (translated by Mrs. Marion Carpenter, of Detroit):

"A mighty revelation is coming, when the great principles of life will be better understood. The mighty lever that is lifting the clouds of ignorance and superstition is in the hands of the Spiritualists. The mighty battle that to-day is imminent will result in the emancipation of humanity."

"EGYPTIA KALLADELA."

I had a grand time at the Lodge; I would like to say much in favor of the camp speakers and mediums, and would but for lack of space. I went to Hasset Camp and found everything lovely there.

Before I went to Vicksburg Camp I wrote a letter to my spirit wife, asking her to meet me at the camp and give me a nice message, and to let me know in it if she received my letter. This is what I got:

"DEAR SISTER, Aug. 18, 1896.

"MY DEAR JOHN: As you may well know, I have been in your private post-office and read the letters addressed to me, and if I only had the strength to-night I would answer by a letter twice as long as any of yours. But you see how it is. I am a help-hinder, but a few moments. Some day I hope to be able to come in your room and answer your letters right there. Lovingly,

"CYNTHIA."

Now, this is the second letter my wife has answered for me, as correctly as anyone could in earth life. The letter I wrote my wife I left on my writing-table

in my room, and it was there when I got home. No one knew that I wrote the letter.

My wife is cognizant of what I am doing. She said in her other letters she was glad to know I was not living in such a manner that I would have to feel my way when I awoke in the other life.

At one of Joseph King's seances I was called to the curtain by Margaret Fox Kane. She asked for my tablet and pencil and wrote the following communication:

"LADIES AND GENTLEMEN: It is with the greatest pleasure that I appear before you this night; therefore you observe that I have lost no interest in the development of our philosophy. I am deeply interested in the movement of this camp and prefer for it a bright and successful future. I urge all present to be steadfast in the truth. I will visit here often. Yours in the work,

"MARGARET FOX KANE."

My wife and others materialized for me many times, through three different mediums. They came very strong at one seance. My wife called three ladies up to the curtain—Mrs. Estell and Mrs. Dell Platt, of Battle Creek, and Mrs. Hiram Hosbreck, of Newton, Mich. She shook hands and kissed them all. It seemed as though she was with us five minutes that time. When she went she vanished in a second in sight of all the seances.

What I have written is the plain, unvarnished truth: no money would hire me to trifle with the living in regard to their dear departed ones. I am an old man—have parted with father, mother, nine brothers and sisters, one fine boy and my angel wife. I don't feel like trifling on so sacred a subject.

Dr. J. W. DICKINSON.

Battle Creek, Mich.

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A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25; paper, 60 cents. For sale at this office.

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ATURDAY, SEPT. 26, 1896.

Parable Myths.

Alfred Clark, the novelist, has just published a volume entitled "The Finding of Lot's Wife." It is said to abound in horrors. It describes the exact location of the saline monument, and just how to reach it; but "it makes all insane who look upon it," says the romance. It may be a question whether those who believe the original story genuine are not in the same category. Only a demented or dazed mind can believe the God of the universe capable of inflicting such a flagrant penalty for so small an offense. Mr. Clark's book is wholly a work of fiction, yet it will be accepted as gospel truth by religious lunatics, while Jasper, Talmage, and others of their ilk, will herald the discovery to the world as a recent archaeological find, of inestimable value, corroborating the Bible narrative, just as they tell of a tourist having ascended Mt. Ararat, and found there the remains of Noah's stranded ark.

As respect to the terrible calamity of "looking back," we have a pathetic story in classic fable than the inventor of the Genesis story was capable of writing.

Orpheus received a lyre from Apollo. He played on it so sweetly and with such mastery skill the most rapid rivers ceased to flow, savage beasts forgot their wildness, and the mountains moved nearer to listen to his song. All nature was charmed, and the myths were his companions. He, in turn, was charmed by Eurydice, whom he married. Pursued by another, in her flight, she was bit on her foot by a venomous viper and died. Orpheus determined to recover the loved one; but as all did in those early days, he went to the eternal shades. "Thou art mine, my wife, and reaching the infernal bowels, he charmed all with his melody. Pluto listened spellbound, so say the poets. Ixion stopped his wheel; the stone of Sisyphus ceased to roll; Tantalus forgot his thirst, and even Proserpine was moved with pity. Consent was given Orpheus to take Eurydice back to earth, conditioned he should not look back until he reached the infernal bowels, where he should reach the most extreme borders of hell. In his joy he wandered earthward. As he neared the upper regions, then in sight, he remembered his love was behind. Turning to look, she instantly vanished.

Both the Genesis story and the Greek were aneasily derived from a common myth, but the clever author excelled his barbarian neighbor in adding greatly to the details and beauty of the ruder fiction.

Prof. B. F. Underwood.

We publish on the first page of THE PROGRESSIVE THINKER a highly entertaining address by this learned gentleman. It was given before the Nineteenth Century Club, New York, at a late date. This club is the most liberal and progressive of all the great clubs of New York City, and it is commonly regarded as representing the intellectual aristocracy of that city. The address opened a discussion before an audience of 800, in which a Unitarian minister and an orthodox doctor of divinity from Princeton College took part. The Princeton professor so far conceded the points made by Mr. Underwood, including the obstructive influence of the church, that Mr. U., in closing the debate, referred to the concessions as an illustration of progress among the clergy and as proof that even old Princeton, once a hotbed of dogmatic theology, had already been revolutionized by the liberal teachings and spirit of the times. Free thought has its triumphs no less than war, and the favor with which Mr. Underwood's address was received by an audience composed of leading minds of New York City, is one of the indications of the decay of supernaturalism among thinkers. This was further shown by the remarks of the Princeton professor, who, according to the published report, said that the church was a product of evolution and he would have it judged by what it is today, rather than by what it has been, and that civilization was caused by Christianity, but had simply been diversified by its teaching and influence. Some twenty-five years ago, we remember, Mr. Underwood wrote a work to combat the assumption, then generally made, that "Christianity is the cause of civilization." Times change and men change with them. Prof. Underwood is a profound thinker, and we take great pleasure in giving his address to the readers of THE PROGRESSIVE THINKER.

Prayer as a Factor in Politics.

At the election in Little Rock, Ark., on the 7th inst., the Republicans, Populists, the Women's Christian Temperance Union, and those worshipping the prayer gauge, united their forces to defeat the Democrats. License was carried, as was the Democratic ticket, by an unusual majority. Prayers don't count on a poll list. One good, straightforward legal vote is worth a thousand prayers.

Additional Thoughts.

In a brief editorial of two weeks ago, under the head of "Crime and the Press," it was shown that familiarizing the mind with vice, whether by reading dime novels, or descriptions in the daily papers, innocence was polluted and public morals were badly corrupted. Those journalists who keep their sheets free from reports of crime, and the doings of the slums, best deserve the patronage of those who would conserve the interests of society.

Reflecting on these facts as we read the article in print, a new train of thoughts was awakened which seems germane to the subject. Our ministerial friends have made the discovery during the last few years that it is not the purpose of the Bible to teach science, but good morals—religion, in short, so as to fit the reader for regions of eternal bliss. If familiarity with crime is prejudicial to youth as well as to age, and the reading of "blood and thunder novels" and police reports are corrupting, is not the same class of literature in a sacred book equally vicious, though professedly inspired by a God?

Open the Bible at the beginning and read only a little way and we learn of the murder of Abel by his brother. We had already learned of the disobedience of their parents and their expulsion from Eden. A little farther and we learn Lamech had two wives, and that he had "slain a man to his hurt." Then the whole race proved so vile that God could not reform them, so he swept all away but righteous Noah and his family. He who was to people the earth again "drank wine and was drunken," says the inspired record. Next we are introduced to Sodom and its wickedness, the destruction of the inhabitants by fire, followed by an account of the incestuous relation of Lot with his daughters.

It is not our purpose to follow the vile recitals. Scarcely a page of the book wherein some great crime or dereliction from moral rectitude is not detailed. The New Testament is hardly less impure than the Old, each abounding in objectionable teaching. If scientifically false, and telling of the escapades of patriarchs and prophets, of the foulest of murders and the most revolting crimes, why was it transmitted to these times? The pages of THE PROGRESSIVE THINKER shall not be polluted by reference to book, chapter and verse; enough, it is there, with the filthy songs of a seraglio, to corrupt the daughters of faith, sugar-coated by labeling them "the mutual love of Christ and his church." He showeth his love to her, and numerous other headlines, equally distant from the subject, added by translators to deceive the thoughtless.

Credos Paralyze Investigation.

A friend of THE PROGRESSIVE THINKER inquires why Spiritualists do not convene a general representative assembly of their ablest scholars, and proceed to formulate a sort of creed, or articles of faith, which shall be known the world over as embodying the leading opinions entertained by them. That party with the fewest specialties in its platform is the best united, and is the most sure of success. Division and discord are outgrowths of conflicting thought. It should be remembered that believers in a continued life and spirit communion with mortals have come out of all the variant sects; that there are millions of earnest and faithful sympathizers with us who still cling to the churches for family, social and business reasons. The bond of faith with Spiritualists is a very brief one. The widest diversity of opinion prevails on nearly all subjects. A person may deny the existence of what churchmen call God, and be a consistent Spiritualist. He may adore a triple-headed God, and worship the human mother of that God, if he wills, and still be a Spiritualist. The ancients believed in a multitude of Gods, and yet he who reads Homer or Hesiod finds belief in spirit-life was universal among the ancient philosophers.

If a person has reached that exalted eminence where knowledge can go no farther; if he has grasped all those sublime truths which have evaded the search of the wise in all ages; if ambition and effort are ended, and there is no possibility of further progress—then a creed may be written to command universal assent. But so long as humanity possesses its reasoning powers, and there are new forces in nature to conquer, and great truths to be evolved, a creed will paralyze investigation, retard progress, hold the world back to worthless opinions, which had their rise in ignorance, and have been perpetuated by fraud and falsehood, just as have the Christian creeds for long centuries.

Wait a Little Longer.

Again the dupes who have been made to believe the old Egyptian theory, that the earth would be alternately destroyed by flood and fire at each interval of 3,000 years, lately fixed another day for the grand pyrotechnic display. Unfortunately the event transpired on the 19th inst., but was invisible on this side of the globe. A wealthy Indiana farmer says he was told in a dream that October 1 is the true due day, so he is waiting the event.

A Mrs. Warren, of Sharsburg, Del., was so sure the grand denouement would transpire on the 9th inst., she absolutely gave away her entire belongings, and arrayed herself in a white robe for her heavenly flight. Failing to come when she wanted her goods back, but her pious friends knew a good thing when in full possession and refused to surrender them. A suit at law, it is said, will be the outcome.

A Righteous Act.

Bishop Andrews, of New York, has warned the divinity students of the Northwest Indiana Conference, that the function of the ministry is not to settle the question affecting the reconstruction of society, the relation between capital and labor, and municipal reformation. "On the contrary," says the Bishop, "the duty of the minister is to deal with the individual. As he improves spiritually, the condition of society will be improved, and the State will be reconstructed along new lines." The report says: "The Bishop did not think it wise for ministers to charge dishonesty against a political party."

If the clergy of all denominations would observe these suggestions of Bishop Andrews they would not render themselves so obnoxious to the general public. Many preachers, as soon as ordained, seem to suppose themselves set apart to meddle with everybody's business but their own, and because of this they render themselves public nuisances.

The Premium Encyclopedia.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death, and Life in the Spirit-World to new three months subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been in this direction.

We still have a few hundred volumes on hand of this "Vol. 1" of the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renew for not less than six months, and who sends us at the same time one new six months' subscriber. It is far better for the new subscriber to take the paper for six months, for, during that time, he will begin to see the necessity of continuing it.

A Court Better Than the Law.

A party was recently prosecuted in New Jersey for playing golf on Sunday. The court, on the preliminary examination, remarked:

"If this antiquated law was rigidly enforced, life in this community would be intolerable, and the law would be a place from which we would all be glad to escape. As long as I am on the bench I will interpret Sabbath observance from a modern standpoint, and I will not find anybody guilty of violating the statute simply on the ipse dixit of a local officer, or for the purpose of gratifying anybody's personal spite."

Some day the courts of last resort will decide that all legislation in the interest of religion is in derogation of the Constitution, and as such is void. It is only a matter of time.

A Grateful People.

In most of the London churches on a recent Sunday night special thanksgivings were offered up for the rain that had fallen.—News Item.

The various elemental influences which made the vapor rise from the sea, float away in the atmosphere, form clouds, and, when overcharged, descend in the form of rain, were no doubt rejoiced that they had done the Londoners an essential service; but the probabilities are they may have come from the event, not even exempting the dominie who led in the exercises from the penalty attached to any transgression of which he may have been guilty. In the light of science, how silly these prayers for rain, and thanks to some imaginary power for its fall. Bitter curses will bring rain just as quickly as will the most pathetic prayers.

A Survival.

In the Swiss canton, Wallis, the medieval custom still exists of ringing all the church bells to report an impending thunderstorm or untimely fall of snow.—News Item.

Priests used to teach that electric storms and snowfalls were the productions of the Devil, and that he would abandon his wicked purpose on hearing the sound of a church bell, just as complete changed their course in obedience to the bulls of the Pope, or the crosses died because of the curses of Jesus. Where church authority still bears sway, and ignorance is the rule instead of the exception, full faith in the efficacy of the church bell to drive away the hellish powers holds full sway.

Please.

Persons sending postage stamps, in payment of subscriptions, are earnestly requested to enclose them in waxed paper, used by grocers, to prevent their adhering together. They frequently are rendered almost worthless for lack of such protection.

Dr. Geo. Dutton.

Dr. Geo. Dutton, well known to many of our readers as an author and editor of valuable medical works, and a most skillful teacher of the art of curing and preventing disease, has returned from the East, where he spent the summer, to this city, and is now located at 52 Dearborn street.

See notice of the Dutton Medical College in another column of this paper.

"SWEEP AWAY."

The above is the rather euphonious title of a neat little silver-colored pamphlet, by Moses Hull. The book is an enlargement of a discourse delivered by request several times on that terrible hallooted spoken of by Isaiah, the prophet, which is to "sweep away the refuse of the nations." The pamphlet is to exhibit a chain of legislation obtained by the money power, to take the wealth of the country from those who produce it and put it into the hands of the money power. Of course, he has it all terminated with the surreptitious legislation which demonetized silver. While THE PROGRESSIVE THINKER takes no sides on partisan politics, it rejoices to know that political issues are being sifted to the bottom.

This pamphlet brings out an array of facts on the silver side of this question which the reader would have to wade through many volumes to find elsewhere. Mr. Hull takes the matter up, not as a politician, but as a scientific question. Whether one agrees with him or not, he cannot help but be benefited by reading this little book. Whoever reads it will conclude that Mr. Hull is as much at home on this question as he is on Biblical or Modern Spiritualism.

THE PROGRESSIVE THINKER will send "Sweep Away" to any address for ten cents.

After reading Moses Hull's pamphlet don't fail to read General Harrison's splendid address on "Sound Money." It attempts to show the fallacy of those who believe in the free coinage of silver. You can obtain Gen. Harrison's lecture by addressing the Republican Headquarters, 333 Wabash avenue, Chicago, and enclosing 2-cent stamp for postage. If after reading both sides, you are still in doubt, then throw away your vote on the Prohibition candidate.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." This contrasts between the thoughts of those brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

A VIVID PICTURE OF THE HEAVENS.

ASTRONOMY.

Its Sublime and Wonderful Revelations.

Homes of the Immortals.

REVELATIONS OF THE TELESCOPE AND SPECTROSCOPE—COLORED SUNS—IMMENSITY OF THE UNIVERSE.

In our last we took a brief journey through the solar system, noticing some of the more remarkable facts of physical astronomy. Well may we pause, while we plume our mental pinions for a higher flight, call to our aid the telescope and spectroscope, and the marvelous revelations they make in regard to the unity and vastness of the material cosmos.

To the uncultured mind it seems impossible that there should be other worlds than ours. With such our little earth is the beginning and end of the universe. For teaching the plurality of worlds Bruno was burned at the stake and Galileo imprisoned. When the latter asked the churchmen to look through his telescope and see the moons of Jupiter, they would not, lest they should be convinced. The church has stood for ages, like an adamant wall, defying the onward march of the world. The telescope comes to our aid, and sweeping the heavens we behold unnumbered millions of systems. Star clusters, galaxies, firmaments and universes floating like islands of beauty in the infinity of space.

The bodies of the solar system are like the members of our own family, very near to us. The nearest fixed star, 61 Cygni, is our dooryard neighbor. The constellations are like those who live in adjoining States, and the star clusters, faintly discernible with the most powerful glasses, are like those who live in more distant countries and foreign lands.

It is said some of the constellations are so distant, that a ray of light would be thirty millions of years in reaching us, yet it travels with the amazing velocity of 185,000 miles in a second of time. Could we place ourselves on this constellation, and look again, other clusters would appear as distant as the former, and could we thus transport ourselves a million times, we would only be in the beginning of creation—other constellations, other firmaments, other universes still rushing into view.

THE SPECTROSCOPE.

One of the most remarkable instruments ever invented is the spectroscope. It is the handmaid of the telescope in enlarging our knowledge of the universe.

A spectrum is a collection of colors which are dispersed by a prism from any given light. If it is sunlight, it is a solar spectrum. If starlight, it is the spectrum of a star. The spectroscopic analyzer undertakes the marvelous task of unraveling the sunbeam, or starbeam, and giving us a knowledge of the chemistry of the "glowing orb" of day or the most distant star. What a revelation to know that the bodies of the solar system have the same chemical nature that the sun has. That the most distant star is similar to our earth. That the sixty-four elements are the alphabet of the millions of worlds, "all gay with life, all eloquent with bliss." That the 18,000,000,000 suns, and their attendant worlds, have the same chemical nature and molecular arrangement.

How interesting to turn to Procyon, Sirius, or Polaris, analyze their light, and thus demonstrate the unity of the material cosmos. More than this, we know that many nebulae contain glowing hydrogen and world stuff in process of formation. Creation was not finished six thousand years ago, but is constantly going on. The spectroscope enables us to determine the approach or recession of a star. By it we know that Sirius is rapidly approaching us; other stars are receding from us.

THE MILKY WAY.

About two hundred and fifty thousand stars may be seen, ranging from 20 of the first magnitude to 140,000 of the tenth. By the aid of the best telescopes more than 18,000,000 suns may be seen in the Milky Way. Make a zone surrounding, but at an illimitable distance from the earth; fill it with 18,000,000 suns; give to each a retinue of worlds; more gorgeous than the solar system; construct it in such way that many of them will be double, triple, quadruple, or multiplex combinations, namely: suns rotating around suns; make some of them red, as Aldebaran and Betelgeuse; others white, as Sirius, Regulus and Spica; others yellow, as Procyon, Capella and Polaris. Make them of varying magnitudes—some immense, like Sirius, 7,000,000 miles in diameter, and therefore 600,000 times larger than our sun. Endow them with intensities of force, in their vast sweep through immensity, that even an angelic mind cannot comprehend, and you will have but a faint picture for that part of the stellar system to which our earth belongs. Our sun, if seen from one of these, would be an orange-colored star of the tenth magnitude. Its bright retinue of worlds, shooting meteors and blazing comets would be lost in the depth of space, and the position it occupies would be a mere pinpoint on the outer rim of this glittering and diamond-belted zone of the universe.

COLORED SUNS.

When Sir William Herschel began

his observations on double stars, he was acquainted with only four. Subsequent observation made by him and his co-laborer, M. Struve, the great Russian astronomer, in northern and southern latitudes, brought the number up to 6,000. Many of these double stars are known to exhibit different colors, often making a beautiful contrast with each other; as orange with green, white with purple, yellow with blue.

In the Southern Cross, a very brilliant constellation of the Southern Hemisphere, consisting of more than one hundred stars, eight of the most prominent ones are richly colored, red, blue, orange and green.

What landscapes of surpassing beauty must be presented to those who dwell on the primary worlds that circle around such variegated suns. How the clouds would be piled mountain high with amber and gold, and the streams and fountains glow and glitter in the radiance of such resplendent luminaries. Colored suns deck every part of the starry heavens.

OTHER FIRMAMENTS.

So far we have been studying our own firmament and some of the bright centers that people its azure dome. We have found worlds not more than six miles in diameter, others 90,000, as the giant Jupiter. We have seen blazing meteors whose light is momentary, and brilliant stars, like Sirius and Procyon, that shine from eternity to eternity. By the aid of the telescope we have enlarged our knowledge, until the few hundred stars seen by the eye have grown to countless millions. With spectroscopes in hand we have analyzed those starbeams, and find them to contain oxygen, hydrogen, gold, barium, sodium, and many other elements familiar to the chemist. With the photographer's sensitized plate we have filled the vacant places in the firmament with myriads of blazing stars. Nebulae that seemed irresolvable with the older instruments have given way under the increased power of the new; and galaxies and clusters of suns people every part of immensity. We reach the astounding conclusion that there is no limitation to the universe. That the 18,000,000 suns seen by the best telescopes may not be more than a leaf to the forest, or a drop of water to the ocean, compared with those we cannot see. It was a Persian poet who penned the immortal stanza:

"Millions of worlds created by thy hand
Wander unwearied through the blue abyss.
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?"

THE GLORIES OF THE UNIVERSE.

It is said in the olden time that an angel came down to earth, touched man, saying: "Come up higher and I will show you the glories of the universe." The man said: "I cannot go; the flesh is too weak." The angel touched him again, and immediately the flesh was dropped, and the man stood clothed in garments white as snow, like angels wear. Together they ascended the surrounding atmosphere. Hand in hand they passed each body of the solar system. Now and then they paused to behold the greater glories of some sublime locality. On they sped through interstellar space until the nearest fixed star was reached. From this point a transcendental view of the Milky Way was presented. Instead of eighteen million suns, eighteen thousand million nearly expressed the number. Sirius, Procyon, Polaris and Aleyone shone with greater beauty than mortal vision had ever seen. But they passed beyond these systems, and beyond system after system, and infinity after infinity, until the human heart sank and the man cried: "Angel, I can go no further—end there is none to the universe of God."

The angel strengthened the man, and they flew on again until worlds left behind were out of sight. Specks of light were suddenly transformed into blazing suns, and as they approached them, into rushing systems. Firmament after firmament spread out before their enraptured vision. The man sank again, and cried: "End there is none to the universe of God." "Lo, also," repeated the angel, "there is no beginning."

HOMES OF THE IMMORTALS.

The angel strengthened the man, saying: "These systems are God's thoughts expressed in worlds; let me show you his thoughts expressed in love. Look through this glass" handing him a spiritoscope. The lenses of this instrument were polished in the lapidaries of the Spirit-world. Psychometry and clairvoyance were the marvelous material out of which it was formed. The man looked, and behold what a revelation! Surrounding each earth and every system in the universe were zones of resplendent beauty, each in their ascending order being more refined and spiritual. Over each zone were flashing the words, "Eternal Life." Over every hill and glittering stream and flowing fountain were written, "Eternal Progression."

Here were the happy spirit homes of God's children. Here immortals

dwelt. Here were the palaces royal of earth's kings and queens who had loved and toiled for humanity. Here were celestial temples, where lived and walked and taught immortal teachers. Cities fair as light peopled these zonal belts, and homes made aroral with fragrance from flowers that bud and bloom forever in this happy summerland.

How beautifully these homes are furnished. Every thought, every word, every noble deed, every act of life, every aspiration of the soul, are made the warp and woof of their celestial furnishings.

The man looked, and the angel was seen ascending to higher spirit spheres. He returned to earth, but his soul, aflame with inspiration, has moved onward and upward and heavenward along the pathway of infinite progression.

Dr. E. J. MORRISON.

CREDO.

The Religion of an Unsectarian.

Dr. R. B. Marsh, of the People's Church, Peoria, Ill., gives in his little sheet, The Unsectarian, his creed, which most of us whom the churches designate Infidels can most cheerfully indorse. His idea of a God is in harmony with good sense, and is not repulsive to a sensitive mind, as is the repentant weaking and bloodthirsty one described by "Moses and the prophets," which Christian fanatics wish, by fair means or foul, to engraft on our national Constitution. Read:

"I believe in religion back of all creeds and forms, as love is back of all ceremonies and speech, through which it manifests itself.

"I believe each soul should be free from all fetters that would bind it to any form of religious expression.

"I believe in souls, therefore in an over-soul; in minds, therefore in the over-mind; in the universe of mind and of matter, which is God, who can be known only through matter and mind.

"I believe nature is kind and loving, for man, who is part of nature, is kind and loving. I believe that these higher things come last, as the fruit of all that has gone before.

"I believe that religion is back of all books and forms, and all these are but imperfect attempts to express it in word or symbol. When these words and symbols become dead, when the spirit that once gave them life has departed, they are but hollow mockeries, the learning and repeating of which are worse than useless.

"I believe that religion will exist in greater purity when men shall look back upon all sects, even Christianity, as a myth that was once full of life and satisfied men's souls, but had its day and ceased to be. I believe the religion of science and experience contradicts the Christian religion in many important particulars; mainly in the character of God, the way of salvation and the life to come.

"God is good, and never cursed man, nor needed an atonement; salvation is a character, not a gift; the result of culture and good deeds, and not the acceptance of Christ or the resting in his finished work. I believe the same laws that hold good in this life will in all, and that man needs knowledge, not forgiveness.

"I believe that science, coupled with the spiritual vision of the highest and best souls of all ages, especially this, is the only word of God, the only inspired scripture.

"I believe in love, in progress, in striving to be better day by day. I believe in the great future fore-shadowed by the past."

WAYSIDE JINGLES AND JEWELS.

See those smiles on baby's face?
Those are soul-thoughts.
You think she is making believe—
Nay, she is beginning to weave
Little white garments for her soul
As the thought-spools doth unravel.
Some day she'll sail away
Out into life's "work-a-day."

I tell you, in one kind, humanitarian deed.
There is more "church" and "creed"
Than in oceans full of theology.
Good deeds need no apology.

"Thoughts are things."
Sometimes they're stings.
Yet it may seem strange and funny,
Like the bee, they oft have stings and honey.

Science to-day is turning on the light
In the direction of superstitions' night,
And the owls and the bats begin their flight.

What a spluttering!
What a muttering!
What a fluttering!
Morning is almost in sight.

No matter how much we deny it,
There exists a mental disquiet.
Christianity broadens in its range,
Religions and creeds do slowly change.
The mind is like a wave-lashed shore
Watching the thought-ships coming o'er.

While every flashlight
Opens the way for morning light,
How it broadens, "like the wideness of the sea."

Sailing toward eternity.
Geo. SPAULDING GREEN, M. D.

"Five years ago I was taken so ill with rheumatism that I was unable to do any work," writes Peter Christensen, Sherwood, Wis. "I took three bottles of Ayer's Pills and was entirely cured. Since that time I always keep them in the house." They are easy to take.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Emancipation of Humanity." By E. D. Abbott, L.L.D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

STRAY THOUGHTS.

The Bible and Christian Theology.

With Practical Illustrations and Comments.

Theology and its so-called supernatural teachings have exerted a most pernicious influence on the human race.

History proves that there is no superstition so unreasonable and absurd but that it has its full complement of devotees to believe and advocate its false and erroneous theories.

The Bible and Christianity have handicapped the exercise of man's reason by diverting his attention from nature's truths to theological errors.

We accept our religious opinions upon authority, instead of reason and argument, and that, too, during the period of childhood and youth, when our minds are undeveloped and incapable of knowing the difference between fact and fiction.

If our religious ideas were accepted and cherished on a basis of reason, Christian ecclesiasticism, under the stress of modern criticism, could not command the respect, much less the reverence, of the masses for a single year. St. Paul, alas Saul, well understood this fact when he enjoined his followers to beware that "no man spoil you with philosophy," while Martin, whose surname is Luther, in one of his sermons declared that "reason is the ugly bride of the Devil and the worst enemy of God and man."

Were people in Mohammedan countries grown to man and womanhood without ever hearing of the Koran, not one in a thousand would believe that Mohammed rode through seven heavens on a donkey, and among other wonders saw a rooster that measured many thousand miles between the eyes.

Does any intelligent person believe that there is one in a thousand of the American people who, had they never heard of the Bible, would believe its Munchausen stories about a talking snake and donkey; and that a drove of quails came from the sea and fell around the Israelitish camp to the depth of three feet, covering an area 180 miles in circumference, and furnishing the meat-hungry tribes with over sixty thousand bushels of live quail for every man, woman and child?

The Christian superstition has not only distorted physical facts, but has grossly outraged every principle of ethical truth and the requirements of intelligence and morality.

If the founders of Christian ecclesiasticism had formulated a system for the sole and exclusive purpose of enslaving and degrading the human race, it could not have originated one more deplorable in its results than the present orthodox system of theology.

The humiliating subordination of the human mind to the God-defaming and man-degrading dogmas of the church, has incapacitated

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read 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.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

The Daily Independent Times, of Streator, this State, of September 12, contains nearly a column article written by Dr. W. H. C. Tucker, relating incidents of a visit to the Church of the Spirit, of which Dr. Willis Edwards is pastor. It was on the occasion of the dedication of the church at 630 N. Clark street. He narrates many of the remarkable tests given by Dr. Edwards and by other mediums present.

Dr. P. S. George, secretary of the State Spiritualists' Association, Lincoln, Neb., writes: "I am desirous to correspond with some gentleman who has the trumpet piece of mediumship to travel with me in Nebraska. I will introduce at each place in my lectures, and he (or she) can be kept busy for some time, as people in this section seem to be anxious to witness something in this line of phenomena."

A. Campbell, well known as a spirit artist, called at the office of THE PROGRESSIVE THINKER on the 15th inst. After a stay of two days in Chicago he will return to Lily Dale, N. Y., and thence to Boston, Mass. Mr. Campbell is enthusiastic in his praise of Lily Dale.

Dr. Carl Sextus, the well known hypnotist, has removed to 267 La Salle avenue, where he can be addressed.

Dr. J. M. Temple, platform test medium, has returned to California, after an extended tour of the Eastern cities and camps. He is at present located in Los Angeles, Cal., where he will remain during October. The coming winter will be spent in the East and South. Having a few open engagements, he would like to correspond with societies on liberal terms. Address him at Hotel Portland, 444 South Spring street, Los Angeles, Cal.

Mrs. Colla Hughes, the trumpet medium, has gone to Cincinnati for two weeks' vacation. She will open her circles again at her residence, 2517 Michigan avenue, on September 28.

"Shine" writes from Ocala, Fla.: "I consider Red Clover's suggestion the only way to put an end to fake mediums. Every honest medium will happily submit to an examination, and the good spirits will surely strengthen their forces in a great test before us, with a large majority against us, and constantly reading of fake mediumship makes my heart turn sick. All Spiritual societies should see the wisdom of a safeguard against fraud. The precaution is simple, and I consider they owe that to the public who visit our camp-meetings."

H. Mathews writes from New Philadelphia, Ohio: "Prof. E. J. Bowtell, of Brooklyn, N. Y., an earnest and able lecturer in the Spiritualist cause, after spending the season at Lake Brady camp-meeting, gave an interesting lecture in this city, on the 7th inst., before 'Personal Experiences in a Trapped Monastery.' The details are horrible, showing to what lengths some religious bigotry and ignorance drive people who imitate the dogmas of the Catholic church. Mr. Bowtell deserves recognition in the field of usefulness to which he intends to devote his life."

Lyman C. Howe is now at his home in Fredonia, N. Y. His health is gradually returning, we are glad to learn. Address him at once for engagements.

E. J. Bowtell writes from Massillon, O.: "The Spiritual and Religious Association of this city, recently organized and chartered, is now meeting in the house of W. Hargrove, Canal street, September 12, 13 and 14. On those evenings I had the pleasure of lecturing to most intelligent and appreciative audiences. The officers of the society are zealous and earnest in the work they have undertaken, and there is a fair prospect of winning a good being accomplished by their efforts. There are in this place some who have knowledge of spirit communion, and many who are willing to accept such knowledge when evidence is brought to them. There is a disposition here, not met with in all places, to search for higher spiritual instruction and not to be content with the bare facts of the phenomena."

Moses and Mattie Hull passed through the city last week to fill an engagement at Unionville, Mo., and at Hayesville, Webster and White Pigeon, Iowa. During October Mrs. Hull will speak for Dr. Edwards' society on the North Side, Chicago.

H. W. H. of Lawrence, Kansas, writes in high terms of the work there by Mrs. A. C. L. She has just finished a summer course of lectures. We expect great good will result from her efforts. The Spiritualists are moving along in the good work here. New mediums are being developed, and the science of life is being better understood. Wallula camp-meeting will commence this week, and we all expect to attend and receive full share of the benefits of camp life."

Annie Wagner writes from 417 S. 15th street, Omaha, Neb.: "We have had a very successful series of meetings in Omaha during the past two months, good attendance, and an urgent request from some of the truth seekers to continue our meetings. May L. Goodrich has made many warm friends in Nebraska and will bring to her eastern home the good wishes of many a heart who has been made glad by some token or greeting from some loved one gone before."

E. C. L. writes from Chester, Iowa: "Will you please state in your valuable paper, read by so many, that Mrs. S. M. Lowell, of Anoka, Minn., is here doing good work, and stirring up the people in the cause, which is new to most of them. Her lectures are of high order and most eloquent. The people seem to be much interested."

Mrs. Frances Ruddick writes from Toledo, Ohio: "My work now finds me in the beautiful city of Toledo. Since visiting Devils Lake Camp I have been pleasantly entertained by dear friends at different points in Michigan, friends who stand up for truth and progression. I have also found many warm admirers of my most excellent paper, 'The Progressive Thinker.' I have been much interested at Wheatland, Mich., for a week by Mr. and Mrs. F. L. Hughes, also by that sweet and lovable gentility, Miss Delpha Hughes, secretary of the Devils Lake Camp. At Hillsdale

our dear friends were many; among whom I will mention Mrs. L. H. Palmer, a true Spiritualist, and a PROGRESSIVE THINKER's friend; also Mr. and Mrs. Knapp. The latter gave me a reception, in which the best people of the city participated. At Dundee I found many warm friends and true workers for the cause of Spiritualism. In the care of the dear friend of Spiritualism in Toledo, one who is not afraid to stand up and say from house to house, 'I am a Spiritualist.' She is Mrs. Ella Woodward of 1016 Adams st.

Mr. and Mrs. G. W. Kates began a two months' engagement at Saratoga Springs, N. Y., Sunday, September 13th. Their addresses were larger than the societies have had for some time. These workers have open dates in 1897. Societies should correspond with them at once. Address 70 White street, Saratoga, Springs, N. Y.

Mrs. Lora Holton is meeting with very good success, giving parlor lectures and holding circles in Ohio. Her address is 212 E. 2nd street, Warren, Pa., Sandusky, Ohio, care of C. H. Upson.

Mrs. Maggie Waite, the excellent test medium, is at present located in Boston, Mass., at 418 Shawmut avenue, holding public seances Sunday evenings, at Red Men's Hall, and giving sittings daily.

L. G. Compere writes: "There have been some efforts made to bring the cause of Spiritualism before the inhabitants of Dodge City, Kansas, and with some success. Many here seem inclined to investigate, but with the fear of exposure to ridicule, severe criticism, loss in financial affairs and social ostracism. There are, however, quite a goodly number of the intellectual part of the people of Dodge City who do not hide their light under a bushel, but openly avow their knowledge and belief in spiritual philosophy. The field here is a large one, but requiring a Moses Hull or his equal as an expounder of the grand truth of Spiritualism, not neglecting to bring along well filled purses as usual a great number of patients. These requirements being supplied will guarantee success in this city of religious bigotry and darkness."

The Spiritual Science Society, of Philadelphia, Pa., has changed its name and has been chartered by the National Association, and also by the State. The officers are as follows: President, Hqn. Thomas M. Locke; 1st vice-president, Samuel S. Wheeler; 2nd vice-president, Charles H. Hamner; treasurer and secretary, Mrs. Thomas M. Locke; historian, Mary R. Galloway. Board of directors, Mrs. James Hinds, Mr. Charles G. Frorer, Mrs. M. Merrill, Mr. George Roscoe, Mrs. Marie Wheeler, Mr. Edgar H. B. Chew, Mr. N. D. Field, Mr. William Oliver.

E. W. Sprague, lecturer and test medium, has been doing some excellent work in Michigan. He held two meetings at Bankers' Hall, during the last days he held eight meetings and chartered two societies with the National Association. He says: "Our cause is growing grandly, and we are enjoying the work."

Dr. Geo. H. Carlton writes from Denver, Col., that he visited the Thorndill mediums a skeptic, and received tests that thoroughly convinced him that spirits return and communicate. In fact, he found that the hands were seen messages written on sealed scales, musical instruments were played, etc.

The writer of the "Gold! Gold! Gold!" article wishes it known that he will enter into no deal with anyone about it in any way, nor will he furnish others the charts. He has been flooded with letters which show that THE PROGRESSIVE THINKER is a good advertising medium. The great query with him was "What strange working of mental forces, extraneous or innate, could have induced that vision at Topeka and its repetition to another at Hannibal, Mo?"

"The Kansas City Star, of September 7, devotes a half column of fine print to an account of Dr. J. L. Meyer's spiritual meeting in Ridge hall the previous evening. The Star says: 'If it was not the spirit of Balzac speaking, then Dr. Meyer is a philosophical genius. It was a philosophical discourse. The question, 'Is not the nervous system the connecting link between mortal and spiritual life?' was asked by a ministerial-looking man who sat between a motherly old lady and a very refined young woman. Dr. Meyer snapped his fingers, pressed them against his temples, rubbed his forehead and eyes, and after a minute or two, said: 'I have the pleasure to introduce the spirit of Prof. Charcot.' Prof. Charcot then answered the question, speaking slowly: 'The nervous system, as understood by men, is a myth. Man at his best is an incomplete entity, circumscribed by heredity. The nervous system is not the link between the mortal and the spiritual world; it would be simply wanting to take with him a discarded garment, a part of his physical mechanism.' That was only the beginning of the answer. It ended in a maze of scientific words, where the reporter, who was trying to follow the thread of their meaning, floundered and got lost."

A correspondent writes: "Almost unknown to the Spiritualist world at large, the votaries of our religion at Marshalltown, Iowa, and vicinity, have just had a pleasant and profitable little camp-meeting of their own, in the suburbs of that city, for the two weeks commencing August 30th. The occasion was opened by the president of the association, Mr. Max Hoffman, of Chicago, who introduced Mrs. M. Summers, of the same city, vice president, and also Mrs. Kayner, Mrs. E. McCoy and others. Various 'spiritual gifts,' as slate-writing, trumpet mediumship, clairvoyance, psychometry, etc. Mrs. Summers is well known in Chicago and elsewhere as a medium, inspirational lecturer and clairvoyant, and she is the pastor of the Spiritualist Church of the Students of Nature in Chicago. Wherever she goes she is recognized as a true worker, a 'sunshine' converser, etc. She made the introductory invocation and address. The introductory tests through central Colorado, has purchased a lemon and orange orchard near National City, Cal., which place will be her postoffice address and home in the future. We extend the hand of congratulation to the doctor."

S. H. Barnsdale writes from Rochester, N. Y.: "The Rochester Spiritualists' Society has had excellent meetings thus far. The lectures of Sunday, September 6, G. W. Kates and wife lectured for us. Mrs. Kates giving tests at both meetings, and giving universal satisfaction. The audience was enthusiastic, and on Sunday evening crowded the hall to the door. September 13th, Mrs. Mary C. Lyman, of New York, gave a feast of fact and fiction. Next Sunday Mrs. B. Bingham of 1010 St. Louis, Rochester, another sensible worker, will take her old place on our platform. Will any speaker who is about to pass through Rochester please communicate with the writer at 25 Swan street, Rochester, N. Y."

C. W. writes from Cedarville, Mich.: "Among the many, grove-meetings that it has been our privilege to attend, one of the best of the season was Mr. Martin's, held at Bankers' Lake, Mich., August 30th. Mrs. Jennie Hagan Jackson, of Grand Rapids, was the speaker of the day. Everyone who had the pleasure of listening to her, will testify that she never fails to interest her hearers, but on this day she seemed to outdo herself. Her poems given on the well-worn subjects, 'Evolution,' and 'The Religion of Evolution,' were especially fine. A pleasant feature of the day was the marriage of Frank Nesbitt, of Ann Arbor, and Nellie Koo, of Michigan. The ceremony was performed by Mrs. A. Sheets, of Grand Ledge, ably assisted by Mrs. Jackson, and was beautiful and impressive. At the request of the bride, Mrs. Jackson gave a poem that touched the hearts of the listeners. The day was one to be long remembered."

Bishop A. Beals can be addressed for engagements at Sumnerland, Cal.

Dr. P. S. George, secretary, writes: "The State Spiritualists' Association of Nebraska will convene in annual session at Lincoln, at Grand Army Hall, corner 12th and N streets, Thursday, October 8th, at 2 p. m., and continue two days. Every Spiritualist of the State of Nebraska is cordially invited to attend. Important business as to the future of this organization will be brought before this assembly. The greater part of the attendees last year were entertained free by our Lincoln Spiritualists. I think the same will be extended this year."

It has been said that the report from one camp-meeting can be adopted for all by only changing names. "Eloquent speakers," "fine tests," "full form materialization," "excellent slate-writing," "superb scenery," and "most excellent management," are the words required. The Christian Endeavorers furnish to Spiritualists an example of what organization can accomplish. The small form, suitable for the pocket, and as inexpensively as possible.

Charles W. Sullivan has gained quite a reputation in the East for his excellent singing.

Prof. Herrmann can never expose a genuine medium.

Will C. Hodge pays particular attention to "dirt" in another column. A cheap subject, indeed, but very important.

Prof. B. F. Underwood has a most excellent lecture on our first page. Verily THE PROGRESSIVE THINKER leads in advanced thought.

Prof. W. F. Pock thinks that organization is absolutely essential to success. Mrs. Stevens, of California, who was at Onset, is the sister of the lamented E. V. Wilson.

Lucinda B. Chandler talks well this week on "The Potent Factor—Moral Progress of Mankind Rests With the Mother."

Mrs. C. M. Cooley says that Lake Pleasant is a beautiful place. Mrs. Kate Wentworth charmed the Spiritualists with the music of her wonderful musical entertainments.

Mrs. Farrar, inspirational singer, sings in different languages. The Banner of Light gives the Angell Prize Contest, by Emma Rood Tuttle, a splendid notice. It says: "As an educational factor we do not think there could be any scheme devised more fraught with benefit than this, and no one will dispute when he sees the faithful animals are treated, that such education is needed."

Dr. Swerling has something of interest to say of Bishop Foster.

Many improvements are planned for Queen City Park next year.

James W. Riley calls Oscar A. Edgerly the "Spiritual Cyclone" because he manifests so much genuine force.

"A Curious Case," on the second page, will be read and reflected on by every thoughtful mind. Verily, wherein the glass of beer or the glass of water is seen, there is the faithful animal are treated, that such education is needed."

M. Rayon unmasks the pretenses of Prof. Herrmann.

M. Korff has kind words for Prof. Buchanan.

By the slow and painful process of evolution, J. G. Givits was made a confirmed Spiritualist. Read what he has to say.

Dr. J. W. Dickinson has had some satisfying experiences. The skeptic should read what he has to say.

"No life can be lived for another," as aptly set forth by "A Progressive Thinker" on our seventh page.

Shirley Boardman says that "the faithful culture of the human race, the ties of man, constitutes his entire duty."

"Life is short," says Mary Kinnear, and then "bursts forth with the following in the Banner:

Life is short. No time have we for censure or reproving. Life is short. Let's make it sweet by tender, faithful loving. Life is short. Great need there is for gentle, patient waiting. Need of trust, of high kind and scorn of human hating. Life is short; and when, at last, there comes the hour of leaving, He that has forgiven must will have least cause for grieving.

There is to be a fine spiritual temple built in San Francisco, Cal. It will be of gothic style, and the material will be Roman pressed brick. The auditorium will be on the top floor, with rooms for a library and children's playroom.

G. W. Kates wants Spiritualists to buy Hydesville, N. Y. They had better buy a resting-place first for the remains of the two sisters, whom they allowed to nearly starve.

Dr. Meyer seems to be entertaining the good people of Kansas City very well indeed.

According to T. D. Kaynor, Marshalltown, Iowa, is receiving quite a spiritual influx.

"Hopeful," on the 8th page, gives something very interesting in reference to a loving wife.

Now it will be the proper thing for Prof. Butt Reese to defend himself from the "base and uncalled for attack" of Will C. Hodge, and explain the character of the dirt he used to hoodwink the Clintonites.

A. M. Griffin takes up "The School Question" on our 5th page, and gives some pointed facts. His head is level.

Miss Maggie Gaule is said to have given a hundred tests in a week, at Lake Brady, and in all cases they were recognized.

W. H. Bagh will establish meetings in a west side hall, and full of the zeal and energy peculiar to that locality.

Dr. T. A. Bland lectured at Onset, on The Mission of Spiritualism.

Mrs. Helen L. Palmer Ressegue is lecturing at Providence, R. I.

Mrs. M. A. Gridley, of Denver, Col., has been ordained a minister of the gospel.

As to Bible reading in public schools, J. L. Moore wants it read or none. He thinks, probably, that the vulgarly can be read blindfolded, and with cotton in their ears.

Dr. E. J. Morrison, on the 5th page, gives our readers some eloquent words on the heavens. His words of six miles in diameter are weighty affairs.

Lyman C. Howe has something to say in reference to Mrs. Richings. Would it not be better for her to explain, and thus set the matter to rest?

J. C. Underhill has something to say of "Women and Marriage," this week, that will prove interesting.

Warren Smith turns his critical mind on the Bible, etc., on our fourth page.

Inhaling the aroma of "dirt" did not develop a single medium, at Clinton Camp, even if \$25 were paid for it.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery; ability, showing what the church has done and has done for women. It is full of information on the subject, and should be read by every one. Price \$2, post paid.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquin, reveals the degradation, impure influences and results of the Roshid confessional, as proved by the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

A pilgrimage is an admirable remedy for overfatiguedness and sickly refinement.—Tuckerman.

CALIFORNIA.

The State Spiritualists Association's Three Days Session in San Francisco.

A Very Harmonious Session and a Keen Interest Manifested.

Evidence Given of the Spread of Spiritualism in the Golden State.

The California State Spiritualists' Association met for its first annual session at Golden Gate Hall in San Francisco, Cal., on Friday morning, September 4, with sixteen societies represented by delegates from San Jose, Stockton, Alameda, San Diego, Oakland, Los Angeles, Hollister, Santa Cruz, Sumnerland and San Francisco.

A large number of Spiritualists from different parts of the State and country, many of them high in our ranks, were present, among them being President Barrett of San Jose, Stockton, Alameda, W. J. Colville, Stephen D. Dye, president of the State Camp-meeting Association, and others.

The first day's session was devoted to organization and the reading of the reports of the various officers of the association.

President Wadsworth read his first annual report, which showed that the association and the cause of Spiritualism throughout the State were in a prosperous condition.

The reports of the treasurer and secretary were read, and the finance committee submitted a verbal report, which was accepted. The report of the State organizer was next read and showed that a number of new societies have been organized and that there is a greater interest manifested in Spiritualism at the present time than ever before.

There is a call for information and light regarding it and its doctrines. Mrs. Julia Schlessinger as assistant organizer, reported regarding her mission to the Redondo Camp-meeting, which was full of interest and showed that there is a general high much interest manifested in the southern part of the State and a tendency among the societies of that section to join the State association.

National President Barrett was called for and gave one of his characteristic little speeches. He brought greetings from the East and said that the Spiritualists of California, like all things else in California, was the largest and grandest to be found in the world. He advised the sinking of personalities, the abandonment of envy and selfishness in the interest of a higher and better Spiritualism and the rising on the ruins of a dead past to a new and higher type of manhood.

President Wadsworth announced the sudden transition of Bro. B. Dodge, one of San Francisco's most earnest and foremost Spiritualists, who was for many years president of the Society of Progressive Spiritualists of that city, and a man who was highly esteemed as an upright, honorable, straightforward man and citizen.

In the evening a reception was tendered National President Barrett, and the visiting delegates. The Morning Call, the leading daily of the city, and the first to recognize Spiritualism as one of the great factors in modern civilization, speaking of the reception, says: "There are between 3,000 and 4,000 Spiritualists in San Francisco, and a large number of them met at Golden Gate Hall last night to receive and do honor to Hon. Harrison D. Barrett, the president of the National Spiritualists' Association who comes to confer a National charter upon the State association now in session."

The programme consisted of an overture by Prof. Richard D. Young's orchestra, addresses and vocal and instrumental selections by different parties after which there was a general time of hand-shaking and getting acquainted. Mrs. Emma Sherwood, of Chicago, and Prof. E. A. Whitlaw, of Boston, had musical numbers on the programme, which were highly appreciated.

SECOND DAY.

The second day's session was opened by an invocation by Rev. H. P. Haworth, of Long Beach. The constitution and by-laws were read and adopted, after which the committee on resolutions reported as follows:

Whereas, The estimate which people place upon themselves is usually the rule by which others measure them, therefore be it

Resolved, That Spiritualists are in duty bound to measure themselves by the highest ideal of intellectual and ethical excellence; and

Whereas, Spiritualism embraces everything pertaining to human evolution and happiness, and possesses the key to the solution of all religious, social, philosophic and economic problems, therefore be it

Resolved, That the proper position for Spiritualists to occupy is that of leader of the world's thought and progress; and

Whereas, All the betterment of human life and conditions is summed up in the one term, education, therefore be it

Resolved, That Spiritualists are most imperatively required to be foremost in educating themselves and the people around them, and that every Spiritualist society should have an educational institution; and

Whereas, A mere intellectual conviction of the fact of continued existence does not necessarily produce a more exalted ethical or spiritual character or conduct on the part of believers; and whereas, the most approved or commendable movements by the moral character of their members rather than by the proofs of the truthfulness of their teachings, therefore be it

Resolved, That the pressing duty resting upon Spiritualists is a higher standard of ethical and altruistic living; and whereas, Spiritualism has in the last fifty years given the world a complete and scientific demonstration of continued conscious existence in the future; therefore be it

Resolved, That it is now called upon to give the higher demonstration of the noblest life ever lived by man upon this earth.

Resolved, That while we profoundly respect and honor our great army of test mediums, we nevertheless confess to the necessity for that "higher mediumship" which includes a full communion with the Infinite Life of the Cosmos and a realized fellowship with the Great Humanity in all its life, in all its realizations, and in all its hopes.

Resolved, That we recognize and appreciate the attention given to the convention by the press of the City of San Francisco and the general fairness with which the proceedings have been given to the public.

Resolved, That in the presence of the Hon. Harrison D. Barrett, president of the National Spiritualists' Association, at this State Convention, we recognize not only his great personal interest in the work in this State, but also of the National Association itself, and we pledge ourselves to do all we can to

make the National Association a greater power in the land for good, as it is believed it is intended to be the grand, inspiring organization to further the interests of Spiritualism in every State and Territory in America.

Resolved, that the convention by-laws of this association be printed at once for use by the State officers, affiliated societies and State organization in small form, suitable for the pocket, and as inexpensively as possible.

J. S. LOVELAND, DR. H. M. BARKER, THOMAS G. NEWMAN, Committee.

On motion the report was adopted and placed on file.

Thomas G. Newman, of San Diego, offered the following resolution, which was adopted by a rising vote:

Whereas, This association has learned with pain of the passing to the higher world of Brother M. B. Dodge, therefore, be it

Resolved, That this association deplores the loss of a tried, true and faithful brother, a man of sterling worth and integrity, and a good, upright citizen, and offers condolence to the bereaved relatives in their loss—feeling that, at this time, that Brother Dodge is not dead, but has simply moved on to the hills of life, and though absent in the flesh, is with us in spirit, earnest and energetic, loving and friendly, and vicer for than we who are left behind.

The convention then adjourned until 2 p. m.

At the afternoon session a resolution was adopted inviting Thomas G. Newman to move the Philosophical Journal to San Francisco, and pledging the association and Spiritualists' aid in the expense of moving. Brother Newman, in a neat little speech, accepted the invitation, and will move to San Francisco in November. He has appointed a committee to assist in raising the funds necessary for removal.

The question of holding a camp-meeting was referred to the State Camp-meeting Association.

The following named members of the association were elected as officers for the ensuing year, viz.: President, Thomas G. Newman, of San Diego; vice-president, C. H. Wadsworth, of San Francisco; secretary, John Koch, of San Francisco; treasurer, B. F. Small, of San Francisco. As directors, the following named were chosen: Dr. C. Gratian of Stockton, Professor J. S. Loveland of Sumnerland, Dr. H. M. Barker of San Jose, S. D. Dye of Los Angeles, and Martin S. Norton of San Francisco.

The matter of choosing seven delegates to the coming session of the National Spiritualists' Association in Washington, D. C., October 15, was next in order, and the following named were chosen: Mrs. Julia Schlessinger, W. J. Colville, T. G. Newman, J. S. Loveland, Mrs. E. Sloper, S. D. Dye, N. S. Norton, Maggie Waite, Mrs. D. N. Place, Mrs. S. Cowell, Mrs. J. J. Whitney.

A vote of thanks was tendered the various committees and those who had been so earnest in the work of the convention.

The retiring president, C. H. Wadsworth, introduced the new president, Thomas G. Newman, who took his seat after making a neat speech.

After the transaction of some unimportant business the Association adjourned in a business capacity, to meet again in San Francisco, September 4, 1897.

Three public meetings were held in the hall on Sunday, all of them being well-attended, the house being literally packed in the evening. Excellent programmes were rendered on each occasion. National President Barrett, Elizabeth Lowe, Mrs. Thomas G. Newman, W. J. Colville, N. S. Norton, and others speaking, while Prof. Young's Orchestra, Mrs. Emma Sherwood, Prof. E. A. Whitlaw, Mm. Waltz, contributing musical numbers, and several mediums giving tests and messages from the friends in the Beyond. Every test was recognized.

The death of Bro. M. B. Dodge, who was a member of the Association, occurring, as it did, the day before the meeting of that body, made his funeral in reality one of its functions, and the ceremonies took place in Golden Gate Hall, Sunday noon, September 4, between the forenoon and afternoon sessions of the Association, under the auspices of the united societies of San Francisco.

The exercises began by a vocal solo, "Angels, Ever Bright and Fair," rendered by Mrs. G. R. Tuttle.

Mrs. Elizabeth Lowe Watson then offered an invocation and spoke of the life of the deceased as a part of that better life toward which he would be moving. She spoke of him as one who in spirit would ever be present to counsel and advise in deeper, greater love than earth can have.

Mrs. G. R. Tuttle and Mrs. Frances Rogers then sang the duet, "The Old Man's Dream," a favorite of the late Mr. Dodge.

Professor J. J. Morse, of England, delivered the funeral oration, which took the form of a touching tribute to a risen friend, and was a masterly effort.

The pall-bearers were William M. Rider, president of the Progressive Spiritualists' Society; W. H. Jew, vice-president; F. B. Small; J. H. Moore, John Koch, L. A. Gough, J. H. Hall and George H. Hayes. The coffin was beautifully decorated with flowers and sheaves of ripened grain. The interment was in Odd Fellows' Cemetery.

The sable-winged angel came very gently to Brother Dodge, and not with pain, distress and anguished suffering. He was gently laid down and rest, and as he slept the messenger came and bore the loved husband, tried friend and true Spiritualist to his reward. He has passed, indeed, from labor to refreshment.

The association was most harmonious in its labors, and the prospect is that as the association grows, so will the cause of Spiritualism, and now a Spiritualist revival is in progress—began Monday, September 7th—having meetings Sunday, Monday and Tuesday of each week. The meetings are well attended, and much interest is manifested. The part of the Pacific coast—the Spiritualist part, at least—is thoroughly awake to a sense of its duty, and the world can look for a good report from California, the land of gold, of fruit and of Spiritualists.

Sau Francisco, Cal.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

The soul and spirit that animates and keeps up society is mutual trust.—South.

Spiritualist Meetings in Chicago. The Church of the Soul, at Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. Rice: Q. Your answer to my question in regard to "circular respiration," was very unsatisfactory. You appear—which I cannot believe—not to understand it. Swedenborg is certainly "gifted with the power of suspending animation from childhood, which is common with men of deep thought." (Life, page 67). Swedenborg says it will "enable me to breathe inwardly for a long period of time without the aid of external air." "My outward senses, as well as actions, continuing in vigor." "I have also been instructed that my breathing was directed * * * to enable me to be with spirits and to speak with them." In a Hindoo book, written 1100 B. C., the statement is made: "Hold thy breath * * * three minutes, and in the fourth the good spirits will appear to thee; in the fifth you will acquire the power of good spirits." I have seen allusions to "circular" or "circular respiration," and that holding the breath will produce coma. It is generally believed by doctors that the blood requires continuous oxidation by fresh air, yet there seems to be a means unknown to modern toxicology, resp. ration. I should like further light on this subject.

A. The meaning of the correspondent was fully understood, and answered as fully as the case appeared to demand, for the hypothesis of "internal respiration" is, in its very wording, an outgrowth of misunderstanding. There is no doubt that, by holding the breath, coma can be produced, for the result is the same as that of an ill-ventilated room; the blood becomes loaded with poisonous products. But this state is no more like the true spiritual state than disease is like health.

It is putting effort for cause when the slow breathing of persons in deep thought is supposed to go before the thought, rather than to follow as an effect. One can readily observe this in himself, and will find that when absorbed in profound study the breathing is impaired, and probably one of this produces, more than anything else, the exhaustion which follows.

There is a state of trance in which breathing is almost completely suspended, and the blood remains without creating poisonous products, for the physical activity is suspended. But it must be observed that here the spiritual state determines that of the body, and is not a result of the stopping of the breath. There is no "circular respiration." What little there is proceeds the same as the normal condition. There is a slight absorption of air through the skin, as well as the lungs, sufficient to preserve the flame of life—that is, the connection of body and spirit.

I have no wish to controvert the high authority of theosophy, or to grow and become clairvoyants, but no one can deny that he is strangely influenced by his own preconceived religious superstitions, and in his scientific knowledge unreliable. That he should mistake the effect for the cause is not remarkable. If the breath should be held for "three minutes," "absolutely," there is no doubt "circular respiration" would appear, and equally without doubt that these minutes would be quite sufficient for that result.

To seek clairvoyance and activity of spiritual perception by holding the breath is as rational as it would be by hibernation. In either case, lethargy of all the faculties, spiritual and physical, is produced, much more remote from clairvoyance than the normal.

With the new views of spirit which we entertain, it would seem that the childish ideas of the Indians ought to go to the rubbish heap of dead things. The very fact that a theory is two thousand years old ought to cast doubt on it. The psychology of India and its speculations are constantly bobbing up, claiming a place and hearing because old, and because of India.

The western world does not desire that knowledge of spirit which comes from solid contemplation, year after year, of the abdomen, cultivated by the "great" (?) sages of India. That old Indian psychology which degrades the body and makes its pains and disorganization a pathway to purity and spiritual growth is the antithesis of the new Spiritualism. This new Spiritualism begins with a perfectly attained physical body as the temple of the perfect spirit, and the best and highest spiritual power is gained through the perfect harmony in the relations of these.

There may be occasions where, by the weakening of the physical, the spiritual shows more distinctly—as by disease, drugs, or at the moment of death—but such instances show what might be permanent in the relations fully understood. Directly in this line of thought comes a question from another correspondent:

M. B. Olean: Q. Can we gain spiritual knowledge by the study of the occult philosophy of India?

A. We present as a personal conclusion, gained by a somewhat thorough study of the occultism of India, that its methods are so contrary to the new Spiritualism of the West, that they and their fruits are valueless. What truth they contain has become a part of Spiritualism, and the large remainder is of value only as fossil remains of monsters of early beliefs.

Instead of deriving in the rubbish heap of the past with the expectation of finding some jewels, perchance mouldering from the decay of its weaver, dead thousands of years, let us go forward to the new fields where the horizon broadens out to the universe.

We have not one thing to learn that is fresh and new from the "hidden wisdom" of the Orient; not one fact in physical science or spiritual philosophy. The moral maxims and instructions are not included, for these are the world's property, and no race or sacred writing has a patent on them.

The very fact that there is a claim of mystery, of hidden meaning, should condemn. This claim of the occult, that only the inspired priest, or the chosen taken with incantations into the holy of holies, can interpret, proves, of itself, the occult is worthless, and the interpreters frauds, or infatuated. Knowledge has no mysteries, has no ritual to enter her gates, no password, or sign, or grip. She spreads her arms from the infancies which find an ocean in a drop of dew, to the stellar system which stretches beyond the power of the telescope. The man of knowledge has no secrets to sell, or whereby to surround himself with mystery. He says to all: "Come with your lamps, your tapers and torches. Mine will burn no dimmer for lighting you on, and the world flames with the torch of the knowledge he freely imparts.

Spiritualism has felt the touch of the occult Indian mysticism, and has suf-

fered just as far as it has yielded. From them came reincarnation and pre-existence, which have caused desecration and, if received, would as effectually destroy the spiritual philosophy as death would destroy life. From them comes the constant pressure to go to the pundit for spiritual knowledge, instead of seeking it at the spiritual source. How strong this belief is, is shown by the credence given the claims of the high priestesses of Theosophy, and the existence of the entirely fabulous "Mahatmas."

It is time Spiritualism cast aside dependency on the past. It has not to dig in the fermenting compost heaps of India for truths which it already has expressed in modern phrase. Its advanced guard, the extreme picket line, are the truth-bearers, not the laggards in the rear.

Theologian: Q. What do Spiritualists believe about God? A. Spiritualists have various beliefs, and perhaps no better answer can be given than the following quotation from "Life in Two Spheres," from the Words of the Sage:

Here the question arises: "What and where is God?" This vast subject has engaged the attention of theologians and philosophers through all recorded time, and yet nothing but a vague, unsatisfactory conception has been gained. Still the mind manifests its inward dissatisfaction in striving for something more, something beyond. In early ages the chiefs and rulers gave their ideas, and their followers were satisfied. They recognized God as a personal being, and their followers worshipped as such. This idea of God's personality has descended to the present time, and the mass still worship a monstrous human potentate instead of the controlling principle of the universe—the Over-Soul.

Say to the churchman that you believe the Deity to be the Mind of Nature, and he will exclaim in horror: "You are a disbeliever in God; you cannot worship Him unless he is personified." The Chinese bowing before their idols, the Hindoo prostrating himself before the crushing wheels of Juggernaut, the fire-worshippers venerating the rising king of day, are no more idolatrous than those who worship a personified Deity. The germ of true veneration is deeply planted in man's nature, and cannot be suppressed. From beneath the weight of ages of superstition the holy aspirations of the universe will break through the gloom of the past, and the beautiful stars from behind the rolling clouds. In olden times it often uttered to myself the sentence: "What and where is God?" Civilization sent back its sullen echoes in a host of answers; individuals and classes assailed me for a separate hearing; all was uproar and contention; but the universe did not disavow the voice of the priests that God was a potentate in the human form dwelling in High Olympus, surrounded by a court of demigods. To deny was to accept the scourge and death.

I wandered over the sands of the desert, revolving the great inquiry in my mind. A son of the waste stood before me, and said: "I have been thinking of you, I have not been prejudiced by the myths of their fathers. In this, however, I was mistaken. For a moment free thought broke through the clouds which hung over his mind, and Nature spoke through him:

"Behold," said he, "these sands are boundless, their plants, their growth, give me sustenance. In their growth I behold life and wisdom, and in proportion as my mind expands, I behold intelligence. Look abroad over this water. See yonder moving pillar of sand. God has moved his breath to do his bidding. I feel his presence in the broad sunshine and in the serene night. The stars reflecting the dim shadows of the waste remind me that he is far off, yet near."

Turning to the Indian, who passes his life chasing the deer through the forest, or pursuing the bear to his den—who dwelt most with Nature, and had never been led astray from her truthfulness—I presented my bold inquiry. For a moment he was dumb and confounded, when he exclaimed:

"View the mighty forest, the birds caroling in the branches. I hear his voice mingling with the wail of the spirits of my fathers in the breeze. In the echo of the thunder he speaks to me. Where is he? You are now in his presence. He is ever speaking to you, for he dwells in everything and in everywhere."

Untutored child of Nature, from whence derived you so much truth? Theologians have long striven to grasp thy simple explanation and failed. Preconceived opinions and tradition exercise great influence over the mind, and the "great" (?) sages of India, who are an intelligent principle, our fancy will personify Him. Reason alone can set the matter right. As soon as you personally give God a shape, you circumscribe his limits and power. As soon as you measure him by man, in power or shape, and thus bring him down to the size of man, you make him a finite personage. You must not compare him with man. The fact that man stands apparently at the head of creation is no evidence that there may not be inhabitants on other planets differing entirely from him in form, yet as far exceeding him in comprehension and power of thought as the most acute philosopher on earth exceeds the Hottentot, who imagines the horizon to be the boundary of the universe. The finite cannot comprehend the Infinite. The idea of God's personality leads us immediately to believe that he is of the human form. The Caucasian thinks he is a Caucasian, the Indian a Indian, and the Turk a Turk. The African "black" chief, and so to the limits of intelligence, where God's existence ceases to be recognized. It also compels the assigning of a locality. If God is local, he cannot be universal; he must be finite—and not infinite. A finite being cannot control an infinite empire—hence there would be systems of worlds situated far beyond the control of such a God. The great code of principles created the earth in its present form, and so far as they acted in creating, they now act in controlling. God is eternal; so are these attributes. They are co-eternal, co-existent with matter, and can never be annulled or altered. As man's soul and body are one, so is the infinite mind and the whole universe.

A Medium in Need.

To the many readers, old and new, of THE PROGRESSIVE THINKER: Through the kindness of this paper I wish to ask Spiritualists and friends of humanity to help me on again as they have done before in the past. I am a medium of twenty-eight years' standing. I have worked faithfully in the psychic field. I have been used chiefly in automatic writing, inspirational speaking, and clairvoyance and symbol. Through me, questions have been made, and instructions, answers to questions and tests. I worked without pay until the last three years, when I have received a little compensation. Reverses came upon me. My sister Carrie, brother Chester and myself, well along in years and aging, are destitute, so I ask help. A little gratuity from the friends of humanity would suffice. I will sit still and try for controls, and send results to those who may wish, if they will send letter and a dollar enclosed to me. Please address: MISS LUCY MYER, Wayneville, Warren Co., Ohio.

NO LIFE CAN BE LIVED FOR ANOTHER.

AFTER THE PAST, WHAT?

Conclusions from "The Past, An Object Lesson."

The Future Life Develops from the Present.

By the correct use of all helps, and the wise application of all that has been accomplished before our time, do we come into full strength; by this discipline of muscle, nerve and brain do we apply this knowledge that has come down to us out of the ages—the years behind.

Applied knowledge turns the wheels of progress, moves the dynamo, and directs the wondrous electrical circuits that course backward and forward, through and over our cities, our country; electricity is that most powerful as well as latest discovered force that has brought about such a revolution in many departments of life mundane.

We rise to planes of higher, purer life, by the correct use, we say, of all that the past has worked out, or has reasoned out, and when we have fully mastered the varied lessons that the past so clearly teaches, then are we equipped for the conquest just ahead—those fields that lie all ripe and ready for this class of reapers. The past has taught us many varied lessons, and if we learn well these lessons, so well will the learning, our heads, our hearts, will be abundantly grown to enter the arena of life just ahead, to press on to the triumphs that so surely await the patient gatherer of earth's valuable lessons, gathered in the hope of making a harvest in the fields that the future shall present.

All life of the body, all earth life, is much the same product, and it is only as the mind, the soul, rises superior to its fleshly envelope, to dominate, to control, that any diversity is seen in the human mind; he is dependent upon all and everything about him, and he is like a trainee; after his life, his life after manhood begins, at least, in a large degree, the result of all this and a product of these conditions. His mind, his soul, is the product of his life, the resultant of his hopes, his thoughts, and his life in general, and he is, to a large extent, what he wills, what he develops. He can do, or cannot do, as he chooses, or he can be the lowest, filthiest worm that grovels upon earth. He can develop a healthy, active mind, live a pure, beautiful, soul-helpful life, or he can become an animal with just a mere spark of the divine soul.

We wish we could write it in letters of flame, but that is not our mission. We wish we could impress upon each son and daughter of our race the real truthfulness of our deduction.

If worldly position, social elevation and the power of money had not been so exalted, so almost deified, and the whole aim and end of life been to make more money, we should be better able to see that a beautiful, noble life is the goal of our sole qualifications for the life ahead, and is worth all its costs of self-sacrifice, of righteous living.

We wish we could help you to see how many spirits are almost crushed out by this excessive devotion to Mammon; that whole lives are lived with only the idea of money, and then to go away and leave behind, and go on with the mere shadow of what should have been, to begin the future life, having no qualification of life or of soul to carry to our future home that is eternal and only just a little way ahead.

If we could realize the difference between a soul that has grown to its full proportion, by a beautifully-lived earth life; that has lived to perfect its own life and help all those around to be better and happier—that has lived to feed the hungry, to clothe the poor, to lift up the fallen, to soothe the troubled heart, to bind up the broken spirit, that has been a blessing, a benediction all the way along—and that selfish, sordid, sensual earth product, a graduate of the flesh and the servant of his baser passions—who only has lived for his own pleasure, no matter who else might be crushed in the struggle, or who be starved, or who be driven to the edge of the land, drink of its abundance, and be clothed in the finest of raiment; he who has taken of the pearls of society only to crush, blast and blacken, no matter, only so he lives, he enjoys.

If you only could see the different products that come out of life material, it would cause you to see earth life in its true light; it would cause you to see the real mission of man, of woman. It would give you a lesson in what value money can consist.

We have heard a self-constituted, self-satisfied divine labor strenuously to present his reasons for living, that sounded somewhat like this:

"I am that you may work out your salvation, through Jesus Christ, for he only carries the keys to life eternal! There is no salvation except the blood of Christ cleanse you from all sin, for he died for the sins of the whole world." The advance guard of these closing years of this nineteenth century are just beginning to see that no life can be lived for another; that no just punishment can be endured by other than the really guilty, and that the main object of living is not that we escape a brimstone bath, while our friend, not being so fortunate or so well circumstanced, or able to quite agree with us in doctrinal matters, wisely regard to his life or the fruits, will be relegated to the realm whose only atmosphere will not support life.

Come, my friend, and let us reason together! If you live a high, pure life, you will perfect a noble soul that shall be your friend, a light along the way, and when the canvas has become so discolored, debilitated that it cannot nourish this beautiful gem, then shall the only immortal part of ourselves be freed from its shell, and the mortal return to the material elements that composed it, to be of them once more, and what has proven too precious to destroy will find another sphere of its own kind, where it will live on, only on, to enjoy, to come and go on errands of mercy and love, as it is delighted to do here.

This is the only reasonable deduction, and it is only waiting for you to prove its truthfulness. The present time is full of opportunities, and only he who will not know by ignorant, will miss it. We only learn to read by using all the helps we can get, and putting what we learn into patient use, and steadily growing in knowledge day by day, applying as we go. So also should it be with the occult; so also shall it be with all that is worthy to be learned. All progress in the field has been patiently worked out in just this way, and there seems no reason to hope for a time when progress will happen, or descend, or be found or missed, or evaporated. All race-growth has been the result of dissatisfaction with existing conditions,

and a casting about for something to better, something to lift up; a reasonable conclusion is, that we must wait, and then only when this negative mind has the patience, the influence and the executive ability to apply to the end that a better way be found that may help some one up higher.

Would we discard belief in the supernatural? Oh, no!

But we would have man be all that he can be; we would have him be true to his better self, true to his brother, and we would have him develop such a material body, such a nerve power, such mental power that he may apply the lessons of the past to the development of all that is best within him; then he may go forth with the power and light thus gained, to live a most beautiful earth-life, so that the soul that he is meanwhile developing shall be the noblest possible earth product—this same to be his capital upon which to commence his life ahead.

We rise by the things that are 'neath our feet;

By what we have conquered of good and gain;

By the pride deposited and the passion slain;

And the vanquished ill that we hourly meet.

Only this: Let us grow out of these earthly damps, that we may clearly see that what have seemed sad, funeral tapers are only the lamps that should light our pathway when we leave these structures of clay upon the sphere where we have found them.

We are only the sweetest, the purest part of those beautiful sayings of those beautiful souls, that have left a few sweet strains to help us, while they have only gone on to take up life where they so richly deserve to live.

What of those, then, who will not, do not, cultivate this germ of life immortal? Their lives abundantly prove that neglected opportunities, unused talents, produce only a wreck and saddest of reflections that it might have been so different, just as here, and instead of the soul that should have been, only a failure; so scarred that its beauty is all gone, its usefulness blighted, its very life only.

The opportunities neglected are gone, and with them the results that should have been worked out. We, none of us, are as much as we might be; no one is as perfect as he ought to be! Human nature is very frail! But we, nevertheless, are the product of our life, the result of our own actions, and as such we will have to leave the world to take on whatever is ahead, with a well-earned, an ill-earned life to commence the future, be it what or where it may.

A PROGRESSIVE THINKER.

THE SPIRIT ARTIST.

He Is Doing a Grand Work.

Probably few of our readers have as yet enjoyed the pleasure of examining the work of Prof. H. A. Streight, the working "spiritual" artist, whose studio is in Los Angeles. He is drawing to a close. The Professor has some grand views of California scenery, but the most interesting part of his work, to Spiritualists, is the production of allegorical scenes and views in the Spirit-land. To give an idea of his work in this line, we give herewith a bit of personal experience.

By invitation of the artist, the theorist of the Medium and his wife had a sitting at the studio a few days ago. A piece of French mill-board about twelve by twenty inches in size was properly magnetized, and upon this the picture was painted. It is a most beautiful piece of work, and we can even attempt to describe it, but the following communication which came with it from the spirit band of the artist may give a faint idea of its character:

Tireless worker in the Father's vineyard: We have heard thy voice crying in the wilderness, demanding truth and wisdom, and henceforth you shall be guided and instructed by wise and loving beings who are ready to respond to the call of earth's children who are in search of wisdom and truth.

The little symbol which we present to you is only a faint and imperfect presentation of what you are to realize in the future.

Back in the distance you can see the mountain which towers above all others. This is the temple of the world, the temple of wisdom, and the temple of truth. Keep these always in view and fuller not. Draw to thee from the spheres of wisdom and love the elements needed for the great work you have undertaken for humanity.

You will perceive the golden atmosphere which hangs over the distance. This is the light of wisdom, and the light which comes from beyond is the pure light of inspiration which is mingling with the light from the Sphere of Wisdom.

There is also a glimpse of the River of Life, and your home near by, which is not yet completed. The watch-tower, which stands on the boundary between the two worlds, is provided with a light which shall penetrate the dark places of earth and scatter the mists of superstition and ignorance, while messengers pure and truthful will report to you from time to time and inspire you to proclaim through the Medium that which will enlighten and purify the eager and truth-seeking multitude.

THE SPIRIT ARTIST.

Prof. Streight has painted several pictures of this class, and a group of Los Angeles and vicinity, and in every instance they have given the most complete satisfaction. In some there appear many spirit forms, more or less plainly defined, and among them are recognizable the forms, features and dress of friends of the persons for whom the view was painted. As works of art along these pictures are worthy of a conspicuous place in any home or art collection. There is something there which fascinates the beholder, and the longer one studies them the more he admires and wonders. The artist is, for the present, making these wonderful pictures at a ridiculously low price, considering their beauty and value. He will remain but a few weeks longer. His residence and studio is at 137 South Bunker Hill avenue.—The Medium, Cal.

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WAYSIDE JOTTINGS.

As Presented by Mattie E. Hull.

At present writing, we, Moses and myself, are spinning over the country on our way to our first point of destination, Chicago.

Our camp work for '96 concluded last Sunday, at Woolley Park, Ashley, Ohio. We commenced early in the season, and I believe the Ashley meeting was the last to close.

The camps in which we have been particularly interested the present season, have not as a general thing had so large an attendance on week days as some seasons previous, but without an exception, the decision has been that no better camp-meetings ever have been held. The lecturers from first to last have been imbued with a grand, uplifting, intelligent, progressive inspiration. The course has been one of more than ordinary interest; the social interchanges have been pleasant and harmonious.

In these notes, I can only refer in a general way to the work along the line. There are many encouraging signs at present in connection with the movement of Spiritualism. Among these encouraging signs is a disposition, on the part of the rank and file who represent our cause, to become better acquainted with conditions necessary for the best results in mediumship, and they are demanding also that the workers shall qualify themselves in every department of their work, so we, as a body, may be competent to compete with the talent arrayed against us, in the pulpit and on the platform.

The Ashley meeting, though smaller in point of numbers the present season, was a great meeting in the way of talent and inspiration.

Mrs. Dr. Briggs (nee Marguerite St. Omer) was prevented from filling her engagement by illness, but the gap was grandly filled by Dr. Adah Sheehan, whose inspired utterances electrified the audience that assembled to hear her.

Hon. O. P. Kellogg needs no words of praise as a camp-meeting worker, from me. He is an "all around man" at a camp. The cheerful, genial spirit he always takes to the platform makes him a most acceptable chairman. No matter what his theme, it always abounds with sparkling thoughts; sometimes his audience is convulsed with mirth over the humorous illustrations and comparisons, and again his words are full of sweet and tender pathos. May he live long in this world and preach as long as he lives.

Dr. J. H. Randall felt an inspiration to visit the Ashley Camp. He was soon harnessed to the work, and entered with zeal and inspiration into the magnificent address he gave. He was invited by the management to give three addresses. His work was so well appreciated he was given the full endorsement of the association and ordained as one of its ministers, on the evening of the closing session.

Mr. Hull conducted the ordination service for the society. Dr. Randall's postoffice address is Chicago, O. He intends to devote his entire time to Spiritualistic work.

Modesty forbids my saying much concerning the work of Mr. Hull and myself. We were assured it was equal, if in not advance of the work in former meetings.

The closing days of the camp were filled with more than ordinary interest. Memorial day, the day set apart not only to the ascended campers, but to our arisen friends, was a day that will long be remembered by the campers of '96 at Woolley Park. A few nights before the services were to take place I was shown a vision of a rostrum, appropriate for the day. Among the decorations I saw what seemed to me to be a bank of flowers. The large collection of flowers was made up of small bouquets brought by those who had friends in spirit life. I saw names of the departed attached to these bunches of flowers. In the center of this floral place was the inscription: "In memory of Our Arisen Friends." It was a beautiful vision, I consulted a few who were interested in the proceedings, and requested that we should make an effort to duplicate the vision. Accordingly I requested that everyone who had a friend in spirit-life, and who felt so disposed, should bring one flower, if more, and with his own hands put it in a place prepared for such offerings.

O, what a soulful response there was! Fathers, mothers, children, husbands, wives, brothers, sisters, friends, came with their little offerings. A large, solid table had been prepared, covered with white muslin, and printed a lovely card-board with the inscription: "I had seen in my vision. Before it was time for the service, the table was covered; it was a beautiful sight, and a wonderful 'object lesson' to skeptics. The first thing on the program, was a meeting, in which the mediums Mrs. Davis and Mrs. Delong, gave striking tests, and valuable messages in connection with the flowers.

The children's entertainment received much praise, and as the writer had the affair in sole charge, she felt a little pride in the result of her work. My notes are already too long, but I must chronicle an event which took place soon after the opening of the last meeting. I had been ordered for the evening. Soon as I had taken my place on the rostrum, I noticed one row of the front seats was filled with the little girls who had been associated with me in the Lyceum. They were dressed in white, and were arranged as I had always arranged them for their march drill. Soon as the meeting was fairly opened, it was announced that the children were coming to the rostrum to say a few words. The musicians immediately commenced playing a march, the children arose and in perfect order marched to the platform. Two of the little girls who were nearest to me said: "Teacher, we present this album to you; our names are written therein." Seldom in my life have I been so overcome as I was when these dear, sweet children put their little gift into my hand, and looked lovingly into my face for a response. I said a few words and gave them a little impromptu good night poem. I thought as they filed past, keeping time to the music, heaven held no fairer sight.

Dear children of the Lyceum at Woolley Park, may you never have an instructor who will love you less than I do. You can never have one who will love you more. Our three seasons together have made us dear to each other.

Mr. [Hull and myself] commence our labor in Unionville, Mo., the 21st. From there we go to Hayesville, to Webster and to White Pigeon, Iowa. Address us, 29 Chicago Terrace, Chicago. More anon. MATTIE E. HULL.

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"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

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"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study

HELLIANISM.

Contrast Between Church
Creeds and True Chris-
tianity.An Effort to Tell the Whole
Truth.

When human character is discussed, we must remember, however, that when governments, institutions or creeds are discussed, we should as fearlessly "tell the truth and shame the devil" as the chemist in his laboratory or mathematician with his figures, and if we detect a moral poison we should give it the right name in plain English.

The world is ruled by authorities, institutions, creeds and people; but we must not, like Carlyle, tell the people they are fools, for they would retort in the same way; we must not tell them their creeds are worse than themselves and really wicked, for they will fight for their creeds and send the saucy oracle to jail. We must not tell them their institutions are demoralizing, for they do not consider themselves demoralized. We must not say the king is a gilded pauper, for that would be an insult; nor that the aristocracy are blood-sucking leeches—that would be treason.

But, my intelligent friends, let us analyze chemically the institutions that rule our people, without saying anything about the people themselves.

What are the chief characteristics of the societies now contending for supremacy in the human mind? Are they not, respectively, Heaven and Hell? The spiritual religion is a religion of free and frequent communion with heaven—that is its great merit. It is a heavenly religion, and it is for this reason that it is so popular. It is a religion that its opponents make war on with slander, ridicule and persecution.

Our societies, therefore, must be designated as heavenly, and we believe in living a heavenly life. When we do live a heavenly life, which is universal brotherhood, we are practicing our religion, and the proper name is Christianity, for that was what the true Spirituality of Jerusalem called it when it was first introduced, and they made that name so honorable that it has been used as a grand cloak to cover a multitude of sins and crimes, for they made a real brotherhood, and we have not yet got up to their standard, though we are moving that way.

Certainly, the old religion of Jerusalem and young religion of America is rightly called the heavenly religion, and all heavenly spirits endorse it.

But what is the most proper name of the religion invented at Rome? How does it differ from all other religions?

Its chief characteristic seems to be that it sees nothing important in the whole universe but hell. As to the millions of suns and worlds, it does not recognize them as anything else than lumps for our benefit. Its God thinks of nothing but this little world as a feeder for his infinite hell, where the countless millions of the past and future are to be eternally roasting. He planned the earth as a feeder for hell and fixed his theological trap for the whole race, but fixed out a few to make his celestial choir, without any reference to their character, and inspired them with faith in his theology which authorized them to kill and torture heretics, thus, like their divine master, making a good imitation of hell on earth outside as well as inside of the Holy Inquisition.

His theology does not allow us to take much interest in anything but hell. We tremble with fear before him and beg to escape hell—to rescue the whole world into terror of hell, and conquer all those who make light of it—to subjugate all nations to the authority of his priests; to suppress all innocent gaiety, theatrical amusements, loud laughter, lively music, dancing and displays of female beauty, and one day, when he will under the shadow of hell, even whittling being a punishable offense, in short, to fill the world with a gloving consciousness of the ever-roaring hell which is engulfing all nations, has certainly been the chief characteristic of what is called orthodox, during the last eighteen centuries, and is still, except where modern civilization has made its way, a slavish and cruel system, which makes so large a contribution to lunatic asylums.

Hell is certainly the essential peculiarity and glory of orthodoxy wherever it has full swing, and groans are a prominent part of its service whenever it is much in earnest.

It has other peculiarities in intolerance, cant, persecution and hypocrisy, but these are minor matters, all arising from the all-pervading power and terror of hell.

It is therefore impossible to find a name more appropriate for the old orthodoxy of many centuries than that which would express its chief character as identified with hell. It is a hellian system, a hellian religion, a hellian crew of human life as a stepping-stone to hell, a hellian view of the universe as a place of infinite room for hell, a hellian conception of God as the hell-builder and hell monarch of eternity.

To call this hellian system Christianity is as gross an abuse of language as to call a brass casting a twenty-dollar gold piece and encourage its circulation as such.

Original Christianity was direct communion with heaven as practiced by Spiritualists to-day, and a kind brotherhood among its followers. It had no hell, no angry God, no persecution, no gloom, no terror, but a great outpouring of the spirit, and healing of the sick by chain brethren. Its crucial test for the brethren was, "they shall lay hands on the sick, and they shall recover."

It assumed no authority; it conquered by kindness, it appealed to reason, leaving all men free, for as St. Paul said, "Where the spirit of God is, there is liberty."

Such is the heavenly religion which is reviving to-day, and which the hellian church would crush if possible.

It is true the hellian church is already half-civilized and getting to be somewhat religious, as it is trying to drop its hellian character, but as long as it was against heavenly communion and clings to its hellian creeds, it must continue to be a dead weight upon intellectual and moral progress, and Prof. Herron will find he is galvanizing a corpse.

The hellian system hides in its creeds and refuses to investigate; the heavenly system lives in freedom, grows in love and leads the march of wisdom progress.

I have thought these suggestions worthy of publication, for a name is a powerful thing. Theosophy enabled Madame Blavatsky to circulate a mass of antiquated Hindu rubbish, and the noble name of Christianity has given an air of sacredness to the most fatal system of despotism that has ever afflicted mankind, and reddened all hands with the blood of martyrs and blood of wars. Name it correctly as the hellian system, and its charm is gone.

But as long as we honor the hellian system by calling it Christianity, its hold upon the human mind will be hard to break.

It is true the members of the various denominations—Methodist, Presbyterian, Baptist, etc.—are not personally

hellian, and the term really belongs to their creeds. As human beings in a free civilized country, they cannot well be practical hellians, like the church of a few centuries ago, but the hellianism in their creeds, which still, though they resist it, have a debasing effect upon good people, many of whom would be willing to see a theological feastman established in this country, and all of whom are withheld from heavenly communion as long as the church can control them. The people are far better than their creeds, and its full power is not realized to-day. The hellian of the days when St. Bartholomew's massacre occurred, may have been three centuries ago, when the pope had to the Deum celebration over the assassination of 50,000 Protestants, was a very formidable and bloody-minded bigot. The creeds that produced those murders are unchanged, but the true hellian no longer exists, for humanity has outgrown the creeds, and we see no great difference between those inside and outside the church, except that the former are generally averse to progress and deficient in liberality.

The human race must continue in mental bondage until the hellian creeds are abolished, when social evolution will advance with lightning speed.

JOS. RODES BUCHANAN.

The Nebraska and Kansas
Camp-Meeting.

The Nebraska and Kansas Camp-meeting opened Thursday, September 17, at Franklin, Neb., under very unfavorable conditions, the weather cold and dreary.

H. J. Need, president of the Franklin Spiritual Society, delivered a short inspirational address of welcome to a small but attentive audience of Spiritualists and friends, followed with short addresses by C. H. Moody, of Otego, Kan.; then by the writer and Mrs. Noyes, and then Barrows. The evening train brought Dr. P. S. George, of Lincoln, Neb., secretary of the Nebraska State Spiritual Association. On the morning train came D. W. Hull, of Norton, Kansas, brother of Moses Hull, of spiritual renown.

On the 18th, spiritual meetings were held in the I. O. F. hall, for the rain of the night before prevented us from going to the camp. The hall was packed with Spiritualists and Christian friends, and they listened to a fine discourse by D. W. Hull and others, followed by tests by Mrs. Noyes. All the tests recognized.

The 19th, clear and cold. 2 p. m., inspirational lecture by C. H. Moody, of Otego, Kan., and Dr. George, of Lincoln, Neb., followed by tests by Mrs. Noyes. Sunday, the 20th, clear and warmer.

10 a. m., call for the purpose of organizing a Spiritual Camp-meeting organization to be known as the "Southwest Nebraska and Northwest Kansas Association." Officers elected as follows: President, H. J. Need; secretary, D. L. Haines; trustees, Chas. Davis, C. H. Moody and O. Hershey.

2 p. m., lecture by D. W. Hull. Dr. P. S. George gave his experience while in jail, placed there for the terrible attack on the camp. There was a large attendance at the camp.

7:30 p. m., the hall was packed to its utmost. The writer lectured under the inspiring influence of Father McKinzie, a reformed Catholic priest, which was well received by the audience. I was followed by tests by Mrs. Noyes.

The camp-meeting has been a grand success.

The Franklin Society added forty names to its membership. Our camp-meeting broke up at 10:30 last night, and the noble workers departed to their various homes, with many a true, hearty hand-shake, hoping to meet again in the near future.

DR. NOYES.

LOVE.

O, Love! holy passion, thou life of the soul;
Thou comest unbidden, from fountain unknown;
New senses awaken, bright visions unfold,
Ever thrilling each thought, with colors thine own.

Like angel enchantress from heaven descended,
Thy magical power doth fond memory enchain;
Like breath of rare flowers in harmony blended,
For sorrow thou weapest, nor wouldst temple profane.

Thy language in words hath never been spoken,
O, passion too pure for stammering tongue;
But silence thy language, a heart-throb or token,
Or faltering sigh from tenderness wrung.

Thrice blest is the mortal who knoweth thy power,
Thou' thy chains be as fire, they bind us to heaven;
From thy powers come life to sweeten each hour,
To the heart that lies bleeding, fond hope hath given.

One touch of thy power endureth forever;
In dreams thou comest, come o'erwhelming the soul,
Till the hours seem but moments we'd fain hold forever,
Submitting—e'en blessing thy rapturous control.

Like silent dew kissing the brow of bleak mountain,
Whose dark, roughened peaks, forbidding to bare,
Ne'er knew the sweet music of songbird or fountain,
Till its tears in glad brooklets distilled from the air.

So thou dost come to hearts chilled with sorrow;
Whose cords have been rent, whose altars are bare,
Thy unspoken words bid us look to the morrow,
Thou pointest to heaven—fruition is there.

K. D. WISE.

YOUNG GIRL'S STRANGE GIFT.

From Kalamazoo, Mich., comes news of the recent development of a new medium. The item from the daily Chronicle, of this city, reads as follows:

Alma Gault, the 14-year-old daughter of Julius Gault, who lives near Galesburg, has recently developed great spiritualistic manifestations. She is a handsome and intelligent girl, and her father believes she has received a divine call, and will not allow her to receive money for taking messages from departed friends.

Several months ago Mr. Gault bought his daughter a planchette board to play with. One evening after his mother died, he was surprised to see the board spell out his mother's name. Alma took a pen and wrote:

"Go to the pantry and you will find a paper containing an article on Spiritualism."

Mr. Gault treated the matter as a joke, but finally found the article. It was a poem. Mr. Gault says the writing was his mother's exactly. In a day or two the girl found herself writing on a copy-book at school, and was surprised to find that the pen was not tracing the thoughts in her own mind, but something quite foreign.

Since then there have been many communications. Alma will frequently sit down in broad daylight, with a sheet of

wrapping paper in front of her. She takes the pen in an unusual position, and in a few moments will be writing the words being upside down to her. At the time she may be looking out of the window, while under control her arm and hand become cold as ice and cannot be moved. Sometimes she writes the words "I am a spirit," sometimes the left, and often both, writing two distinct messages, one perhaps in a man's hand, the other in a woman's, at the same time.

Everything is done in the light and in full view of everyone. As a result of the girl's work many heretofore orthodox church members have embraced the spiritualistic faith.

NON-PROGRESSIVE.

Indiana Universalist Convention
Is Such.

Proven So by Its Action on Resolutions.

TO THE EDITOR:—I have ever been of the opinion that the Universalists were a progressive, liberal sect of religionists, but the following resolution, which the Indiana State Convention of that denomination recently met at McCordsville, has done much to change it.

It is said that the resolution was framed for the special benefit of a Unitarian minister (Rev. Llewellyn), a broad and liberal preacher, who has hitherto, in other States, been invited and welcomed to assist with the Universalist church. But it seems that he and the Universalists with whom he has been wont to commune are far in advance of Indiana Universalists, as the resolution itself abundantly proves. But here is the resolution, which will speak for itself:

Whereas, The Universalist Churches and Convention of Indiana, have all been built up to their present position upon the theory that the Bible is infallible authority in all matters of religious faith and practice; and

Whereas, During the last few years, there has appeared in our ministerial force a few preachers who by their public utterances in our pulpits, and especially at the meetings of our associations, ministerial circles and conventions, have by their private conversations and conduct when among the people, when among strangers, seek to belittle the Bible as an infallible guide in matters of religious life; and who, under the misleading guise of "higher criticism," are in the habit of asserting that certain assumed facts of science are true, and that they contradict the Bible, and that the Bible must give way to these assumed facts, and all true religion must conform to and be based upon science; and the old position of our church in reference to the Bible must be abandoned, and Rationalism be substituted; and

Whereas, These so-called "higher critics," or rationalists, are not in any sense building up the Universalist Church in this State, but on the contrary, are creating divisions and dissensions, and are causing doubts and misgivings among our people, beclouding their faith and chilling their zeal, and putting in the hands of the opponents of our faith much evidence in support of the old slanderous charge that Universalists are in the habit of being infidels; and

Resolved, That while we do not intend to abridge any man's freedom of thought or speech, we do protest that the teachings of these preachers, who in any way seek to belittle the Bible as an infallible authority in religion, is not in any sense Universalism, and no person has the right to proclaim such skepticism in the name of the Universalist Church in this State; and on the contrary, if the historic position of the Universalist church for a hundred years, in regard to the Bible, does not suit these brethren, their own sense of honor should lead them to seek a more congenial fellowship; and be it further

Resolved, That it is the sense of this Convention that the Circuit Committee and the official churches of the State should use their influence to prevent the employment, by any church in this State, of any minister who is in any way given to the practice set forth in the preamble to these resolutions; and that the committee on fellowship of this Convention ought not to grant any license or fellowship to any preacher who is not certain to own to be in harmony with the doctrines of our church, and especially a believer in the Bible as an infallible rule of faith and practice in all matters pertaining to the religious life; and be it further

Resolved, That our preachers, Sunday-school superintendents and teachers should devote more time and effort to increase the knowledge of the Bible among the people in the Bible as the authoritative text-book in religion; and that they should make it clear to all with whom they come in contact, that no kind of Rationalism is in any sense Universalism. (Adopted.)

The first article of the "Universalist Profession of Faith" declares: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind." The reader will mark the language—"The Bible 'contains' a revelation of the character of God." We are not to suppose that the Bible in its entirety is a word-for-word inspired revelation of the character of God.

What is "Rationalism" but a rational interpretation of all that appears to reason in the Bible as nature all about us? Is the Bible opposed to nature? Do they conflict? Does the supernatural conflict with the natural? Is God to hold us accountable for judging the Bible in accordance with the reason He has given us? What is "rational religion" but reasonable religion, and who can accept an unreasonable religion? Are we not allowed to exercise reason in religion as in every other department of thought? If not, the less we have of religion the better.

I had supposed that Universalism, and Rationalism, were all synonymous and convertible terms, but it seems the Universalists of Indiana think differently. I congratulate the Rev. Llewellyn upon being cast out from among such Universalists. I have heard Rev. Llewellyn preach upon several occasions, and was greatly impressed by the rationale, the earnestness and reasonableness of his sermons, so plain and convincing were they that they could not possibly be refuted by science or religion.

There are a few Universalist preachers in the State who also come within the ban of the resolution and against whom it is also directed. I now recall the fact of sitting in a trumpet chair in Muncie, Ind., not long ago, Mrs. Hibbits being the medium, which there sat a Universalist minister who received several very satisfactory communications. While he did not commit himself, I am quite certain he is convinced of the truth of spirit return. I have since learned that he and his congregation have parted company, whether on account of his liberty in entering into the pursuit of any truth bearing upon his calling as a teacher of theology or religion, I cannot say. The inference is, however, that he has reached a plane of thought far in advance of his congregation.

H. V. SWERINGEN.

AT "THE HUB."

W. H. Bach Located There.

JONAH AND THE WHALE—THE SUMMER

THE "WONDERFUL" HERMANN—GRAVEYARD DIRT AT THIRTY CENTS PER OUNCE.

TO THE EDITOR:—The arrival of THE PROGRESSIVE THINKER this evening called my attention to the fact that I had not written you a letter for some time.

First, I wish to pay my respects to a critic of my article on "Jonah and the Whale," which the writer of the criticism thought I would have to remodel after reading his criticism. I would, rather, respectfully call his attention to the story of the old sailor that is attached to the story of "Jonah and the Whale." The story from his French paper would be no better proof than the other one. Even if his story was true, it would not be a proper comparison, as the whale was dead and therefore the gastric juices would not act with the same force they possessed in life. Of course it is useless to bring up the argument that a person could not get breath in such a place as it is well known that a man would die in the stomach of an animal as quickly as he would in water, allowing that he could get there without injury.

No, brother, I am not ready to modify the story until better evidence than a newspaper story is offered in substantiation of the claim that such a thing is possible.

We enjoyed our stay at the camps this summer. Cassadaga, according to Mrs. Bach's report (I was not there), was finer than ever, and I must say that I enjoyed the time spent at the camps I attended, better than ever. One great point in the camps of this season was that they were demanding a union of philosophical and the phenomenal. This is a good feature.

By the union of the two, we will grow faster than we could by either one, and this year the lectures were attended quite as well when there was no test medium to follow as they were when there were tests to be given without lectures. But when they were combined the enthusiasm was the greatest.

There are some very interesting articles in THE PROGRESSIVE THINKER just received. Brother Underwood's lecture should be read and digested; Brother Moore's ideas should be put into practice. The stench would soon give the world a different idea of the so-called "holy writings," and we would be bothered less by pious cranks in our government and other places.

I wonder if the writer of the article criticizing Herrmann expects many of his readers to believe in the "miracles" of the Bible. I do not believe in bringing everything into psychic lines, but does not Herrmann do some wonderful tricks without the usual stage mechanism? It strikes me that I have seen him do some of them. In fact, his "palmistry" is remarkable, as everyone has remarked about it. I will give you an example. I was sitting at the table, and he came in. But it is well known that he is not the "Great Herrmann," but had his name changed to that of the great master. He has also stated, many times, that he could duplicate the "tricks" of any medium, though he has failed to carry out his claim in a number of cases.

Herrmann is a slight-of-hand performer and we cannot deny his ability to do many wonderful things. In fact, we have many who are capable of doing wonderful things. But I would like to see the slight-of-hand performer who will duplicate the things I have had done for me by mediums, many of whom were personal friends and did them in my own home.

The letter from Will C. Hodge has the right ring to it. His letters always do have. Some way Will seems to have "vanished" about it. Clinton county must have been alive, with all the grand talent he mentions, and I can imagine the friends, as they gather around in the early evening, as the friends do at Clinton, talking over their experiences. But what I would like to know is why they did not run the "fake" mentioned off the grounds when he was selling graveyard dirt at thirty cents an ounce.

When will Spiritualists wake up to the fact that they cannot get development by smelling dirt and carrying charms around in their pockets. It is easy to realize why a person whose education has been in a mystical line should carry the foot of a graveyard rabbit, or a horse-chestnut, or a dried-up potato around with him, and away from mysterious something, but a Spiritualist whose education is of an entirely different order should do so is one of the "mysteries of Godliness."

The suggestion of "C. F. C." is a grand one. It is really too bad that so much of our grand thought that is so pregnant with good and elevating ideas should be lost completely, as it is. No one can carry the substance even of the lectures listed in the "C. F. C." column. We should gather these lectures together in some way. But how to do it is the question with those who have attempted to put literature of this class on the market.

C. F. C. thinks the report of a camp-meeting, with all the "lectures, tests and striking phenomena," etc., could be published in pamphlet form and furnished about the same price as the current catalogues of publishers of this class of literature have to solve how to make both ends meet on the basis presented. The sales of such literature are very limited. In fact, from my knowledge of the experience of those who have attempted to put such works on sale, it is my opinion that many of the publishers do not get enough out of their publications to pay the printer's bill.

But why can we not make a move that will carry out such a line of publications? We can, if we are willing to invest a little money in it. The cost of a stenographer and typewriter for such a purpose would be about ten dollars a day; for a thirty-days' camp, \$300. If you cannot see the right of the cost of printing and binding in paper the report of the first convention of the National Spiritualists' Association was \$467 for three thousand copies. As the report of a thirty-days' camp could not be crowded into a much smaller space than this three-days' convention was, that would make the cost, independent of compilation, \$700, or over 25 cents a copy. The cost could be lowered by large sales. I would suggest to C. F. C. that he make the attempt to get subscribers to such a publication; if a sufficient number can be secured, the book could not help being a marvel of wisdom and worth thousands of dollars to the Spiritualists, to say nothing of its value from an intellectual point of view.

Well, this has been a sort of rambling letter, but perhaps from traveling around in the interests of Universalism, I have gotten into a rambling habit, now I am trying to break the habit, and unless the climate does not agree with us, we expect to remain in the Hub city. For the present, at least, my address will be 33 East Newton street, Boston, Mass.

W. H. BACH.

CAMP AT PUGET SOUND.

Interesting Report from Rev.
C. C. Love.

TO THE EDITOR:—No doubt the people

are beginning to wonder what has become of myself and the camp-meeting that was announced through your valuable paper, to take place in Seattle.

Well, the car line that had, through their superintendent, agreed to arrange seats and shelter and also to light the grounds with electric lights, failed to carry out their side of the proposition on account of the receiver refusing to spend the money necessary to do the work as agreed on by the superintendent. The consequence was, I took the next best offer, and the camp-meeting was held at Pleasant Beach, about one mile from Port Blakely, and about twelve miles from Seattle, on Puget Sound.

It was one of the prettiest places you could imagine to hold a camp-meeting in. There was a lovely grove of young fir and mountain laurel trees, giving splendid shade beneath, in which the tents were pitched. In the foreground stood the restaurant and dancing floor, from which we looked out the briny waters of the oft-heard-of Puget Sound.

There were quite a number of campers for just a few days at a time, and twenty-one campers remained until the close. A considerable number brought bedding and found places to sleep in the restaurant or among the campers. While so far as finances are concerned, I did not get back the money invested, yet because of the good work accomplished I am satisfied.

There is no telling the results of the meeting spiritually considered, so I will not try it. The meeting commenced on the 8th and lasted until the 30th, inclusive. We were in a country where but little was known in regard to our religion, and yet the people seemed to be cultivated in the first.

The people came from Port Blakely in large numbers to see and hear about our wonderful doctrine of eternal life in our own individuality, and our common brotherhood.

On the night of and just prior to our last meeting, a number of men surrounded me out in the grounds, and asked me very questions concerning circles and the knowledge of Spiritualism, until I was compelled to excuse myself to preside over the meeting that had been called and was waiting my presence. And then I was only allowed to go after I had promised to visit them again in the near future.

During our stay at the camp grounds myself and wife visited Port Blakely. Mr. McDonald, the owner of the campgrounds, kindly placed his horse and buggy at our disposal for that purpose. Port Blakely is said to have the largest saw-mill in the world. We found it running day and night with several hundred men employed. There were in port at that time ten sea-going vessels loading lumber for various parts of the world.

There is also at this place a large number of men employed in the shipyard, and two large vessels were under course of construction at the time of our visit.

Many are the friendships I have formed among those I met on the campgrounds, and I wish them all success in their journey to the spiritual and financial. So enthusiastically did the people become that a committee from various cities and towns in the Sound country was organized for the purpose of arranging for a camp-meeting in 1897. Mrs. M. E. S. McColl, of Tacoma, being president thereof, and Brother Gifford, of Seattle, if I remember right, vice-president.

Many mediums and speakers of local talent were with us during the camp-meeting, as follows: Mrs. Ruth A. Paine, president of the First Society of Seattle; Mrs. Lena J. Gifford, Mrs. W. H. Ferguson, Mrs. Ida Christie, Miss Amelia Christie, Dr. Chesbrough, Mrs. Maud Chesbrough, Mrs. Esther Thomas, Mrs. Jno. J. Anderson and Charles Lilly, of Seattle; Mrs. McColl, whom I ordained a little over three years ago for the First Society of Portland, Oregon; Mrs. Lena Swan, of Ellensburg, Washington; Mrs. Dr. Lou Patterson, of San Francisco; Mrs. Georgia Cooley, of Sumner, Cal.; Mr. and Mrs. W. P. Williams, of Salinas, Oregon; Rev. C. C. Love and Mrs. Westlake, of Portland, Oregon. I came near forgetting the Bay Medium, from near Kelso, in Washington, only 15 years of age, and yet he is able to hold his own with many of the older speakers in the cause. These whom I have mentioned are all good in their line and earnest in their work.

There are many who are waiting for the camp and came before an audience for the first time, who bid fair to do a grand work in the cause of Spiritualism. Among them I mention Mrs. Myers, Mrs. Lida Bassett, Mrs. Moore, of Colby.

Should there be those whom I have omitted, it is unintentional, for I assure you that I have appreciated the efforts of all in their endeavors to make the meeting a success. I thank them all for their kindness to me. Yes, great enthusiasm has been awakened by the first but not the last Spiritual camp-meeting on Puget Sound.

The bills were mine—they are all paid in full.

We camp-meeting belonged to the people, and I am satisfied they enjoyed it. I labored under adverse circumstances; my daughter—only child left out of five—was then and is now in a very serious condition physically. It was thought she would not survive the camp; she still lingers and her condition will keep me near my home for a while. But I am using too much of your time and space and will close.

REV. G. C. LOVE.
324 Front street, Portland, Ore.

MY BARQUE.

Lonely beams the evening star,
My barque is on the sea,
And across the moaning bar,
Friends are waiting me.

But the tide is noiseless, deep,
All too full for sound;
I can only wait and weep,
Heavenward bound.

Twilight shades and evening bell—
All my life is dark;
Muffled oars repeat—farewell—
Lonely is my barque.

But a form with smiling grace
Beams from out heaven's place,
And I know the angel face,
As a star in space.

BISHOP A. BEALS.

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CHRISTIAN FORTUNE-TELLING.

Have you heard tell of the queer Revelations? In vision by John, on Patmos lone Isle? How he went into trances, or pious exaltation, And saw things uncommon, as he dreamed the while? Now, if John had been down with "delirium tremens," or "forty-and-four," or something of the kind, No wonder if spooks or some sacred hobgoblins Had tangled his feet and the pulp of his mind. But this claimed for John, that a deep revelation, Projected from Heaven on his sensitive tile, Had raised his vision to sublime exaltation, To the seeing of spirits, which some will revile. The yells of wrath which the good Lord Almighty Had turned on the earth in omnipotent rage, The sounding of trumpets, preparing to smite, the Made strange things appear on Revelation's page. John heard mighty voices proclaiming in thunder The daybreak of doom in the gathering storm, He saw strange goblins, and graves rent asunder, And Gabriel himself, with his "old-time" horn. Now Gabriel stood in sublime personation, With one foot on the sea, and the other on shore, And he yelled through his horn this brief impression: "Duration will end now," and "time be no more." And yet there was time for the loving Jehovah To raise up the dead from the grave and the sea, To call some to heaven, and the rest to send over To a place called Hell, to be damned eternally. The good, who believe in some creed called religion, Were given a harp of three octaves or more, The bad were roasted, while the Devil in perdition Helps God with His curse, on the plutonian shore. There also was time for the "Great Jah Jehovah" To pose in stern state on his "Great White Throne," And listen in rapture to the "Can-can-Ovah" Of twenty-four Elders, and beasts monsters grown, Where these beasts over came from, or when created, Is not recorded in the Pentateuch song, Full of eyes within them, and eyes bifurcated They dignified Elders, occasion, and throng. An orchestra of harps and beasts in grand concert Would be a great card in Chicago or Rome. But this essence of Heaven has millions of converts, And many have faith in its pious hippodrome. O, this is a sample of Christian foretelling Not found in the courts of "fortune-telling schemes," Where howling beasts and Elders are swelling Prophetic religion, in forecasted dreams. And now, don't you smile at this connotation Of John and his spectres on Patmos' bleak shore; Remember 'tis Christian, and hence your salvation, To believe in this seer and be saved evermore. And if ever you hear of modern foretelling That's pulled into court as money-getting schemes, Send His Honor this poem, and ask him, if willing, To square the account by "cash paid" for John's dream.

PROF. W. M. LOCKWOOD.

ARETAS OF DAMASCUS.

And St. Paul, Who Knows Nothing of Him.

The learned discussion about the existence of King Aretas, at Damascus, in time of St. Paul, or St. Paul in the time of Aretas, when it was said (in the Roman Testament only) that St. Paul was let down in a basket outside of the walls to escape him, is a great waste of literary ammunition, like many other discussions and libraries of theological lore based on the Roman forgeries, which were made the basis of a church.

There is nothing in it. The passage referring to Paul's basket exit is a forgery, like various other forgeries by scribes not intelligent enough to make the forgery plausible. But neither truth nor plausibility was necessary in making a Bible for the people to swallow blindly. There are more ridiculous perversions of the truth, which the church fathers considered sacred. They could believe anything, even traditions which contradict their Testament, such as Jesus being born in a cave in the country while Joseph was hunting for a midwife, and the trees bowing down to worship the baby Jesus, and dead bodies, as the Testament says, jumping out of their graves when he was crucified. And these credulous fools of the church are claimed to have divine authority over mankind to declare the word of God!

St. Paul pronounces this Aretas and basket story a forgery, as well as the whole of the eleventh chapter, which contains it. He repudiates it earnestly—I might say indignantly, but these ancient saints are so high in the sphere of serenity they express no indignation over the lies that misrepresent them.

The orthodox critics have not detected half of the forgeries and spurious passages fathered on St. Paul. Everything Paul wrote was strong, earnest, high-minded and true. The forgeries imitate his style, but they are muddy, mysterious and deceptive, and show a great propensity to speak of several matters in a vulgar way.

JOS. RODS BUCHANAN.

The Priest Threatens to Excommunicate Her.

THE MEDIUM TERESA.

She Does Not Admit She is a Saint.

The Catholic Church Threatens to Excommunicate Her.

NOT A JOAN OF ARC, NOT A REVOLUTIONIST, BUT SIMPLY ONE WHO MINISTERS TO THE SICK—ACCOUNTS OF HER DOINGS AMONG THE YAQUI INDIANS GROSSLY EXAGGERATED.

TO THE EDITOR:—The interest in the Mexican healer, Santa Teresa, appears to be great among Spiritualists. A correspondent of the St. Louis Globe-Democrat writes from El Paso, Texas, giving a graphic account of his visit to her. He commences by asking the question, "Is Santa Teresa a saint?" And then goes on to say:

Verily, she must be even more than this—a genuine Sonora witch, if half of the descriptive literature now going the rounds of the syndicate press be true. She appears upon one page a modern Joan of Arc, astride a broncho, leading Yaqui Indians in a wild charge of conquest. A cowboy costume is her dress. Again, a picture looms up decked in queenly costume and jewels. Then is shown a matronly form with the face of a man, patiently telling her beads. She is described

having to wait like those with whom time is no object. I was ushered into the patio, a courtyard filled with boys and girls, where Senor Urrea, a tall and courteous Mexican, greeted me kindly and led me to his daughter, through the only chamber that boasted of a bed; blankets upon the bare floor sufficed for the rest of the family and many guests, who came to be healed, to see the saint, to partake of the family frijoles and free cigarettes.

Teresa received me at her corner, amid her court of wrinkled, copper-colored dames, who with features unmoved watched the patient young woman as she gently rubbed the ankle of a bootless ancient, who smiled with the luxury of cessation from pain. Turning from this humble work, the healer greeted me with the unembarrassed grace of her race, shaking hands in the ordinary manner, without shocking the visitor with ampers, volts or other measures of electromagnetic power. But I soon no longer doubted her saintly quality, for this rare and radiant maiden only smiled sweetly when I showed her a gross newspaper picture perpetrated as her likeness. Any woman but a saint would have flushed with resentment.

Comely I thought her, despite the cruel pock-marks from which few of her people escape; Mexican in hue, with large, handsome eyes—hypnotic some people call them; raven-haired,



as a red-haired maiden of the blonde family of the Yaqui tribe, and again as the typical Mexican woman. So much for the imagination of correspondents who have never visited the border or been able to see a photograph from which to prepare the varied sketches of Teresa.

Now for facts, though they mar the romance one little bit, as to the experiences and miraculous power of this maiden. If she be not a witch, then Teresa was not at Nogales one night a month ago, when the "Yaquis," a name unjustly applied to all the thieves along the border west of El Paso, made a reckless raid, for on that day she was in El Paso. Instead of being hidden in the Sierra Madre Mountains, as one romancer has Teresa, I found her the other day calmly holding forth at an abandoned United States Custom House in old El Paso, in sight of the three-time centenarian church of her forefathers, on the Mexican bank of the Rio Grande; and in sound of 300 cavalrymen, hastily summoned by special train from interior Mexico, to repel the imaginary coming of 200 Yaqui warriors from far-away Sonora to capture the revenues of the Mexican port of entry and carry the exiled saint back into the Sierra Madres.

The abiding place of the senorita was indicated by the throng of Mexicans around the old adobe building. There were dozens of them, of all ages and conditions. In the yard were three wagons from the mountain country, which brought a volunteer bodyguard of a dozen men, who are armed and on the lookout at night, because of a fear that emissaries of the Mexican Government may seek to kidnap Santa Teresa, and take her into the jurisdiction of Mexico.

An outward view of the scene of the labor of the woman who caused all this commotion is not at all imposing. It reveals one window from which the glass has fallen; another half curtained by red calico. The entrance stands open to all, and those who linger within, the deaf, the blind, the lame ducks generally, stand in no awe of their saint, but rather on terms of loving familiarity. Yet they courtously wait, grouped about the open door of her room, until in turn called in to receive treatment. In view of all spectators she administers unto a sufferer, or, as in some cases, reviews the visitor behind a calico curtain, where only the immediate attendants may be witnesses.

An American caller is generally met cordially by some of the habitues of the place and given immediate audience by the "Santa," instead of

tall, slender, and clad in calico prints, upon which no time had been lost in fitting—a type of the Mexican whose blood has come down through Aztec and Spanish ancestors. Of jewelry she wore none, save gold earrings; her hair was banged in the style of the younger Mexican women, but of vanity or vulgarity she bore no trace. Of fierceness or warlike intentions no visitor could suspect her. Rather did she look to be one whose loving kindness to all had left its mark upon her face, stamping purity, gentleness thereon—the beauty of holiness.

"Si Señor," she said, "I am Teresa, but I am not a saint; that it is my friends call me, because I am able to help some of them." And then little by little I drew her on to tell me simple of her life; how, during an attack of fever that followed the desertion of her first and only lover, seven years ago, when she was sixteen, she had a trance and a vision. Since her infancy in the mountains north of Hermosillo, Sonora, the superstitious Indians had marveled at some of her attributes, and when she told of the sights she had seen in her vision they almost deified her. In her trance the archangel Gabriel appeared to her as a young man and delivered to her a letter, which urged all to repent of their sins, believe in Jesus, and they would be cured from sickness. This letter was afterwards printed, and copies of it were distributed, the possessor of one ever feeling safe from harm. But Teresa does not lay claim to having had other visitations. "The people believed I was a saint," she said, "and I felt that God would heal them, and when they asked me I did so. No, I do not think prayer is necessary, nor does one have to believe in me to be cured. If I can cure, I can."

Teresa said that she had never witnessed a revolution or a battle; that she had never led or ordered an insurrection, nor contributed to one. She believed revolutions were sometimes necessary where people were oppressed. The bloody battle of Tomochic was fought because a Governor and a priest attempted to take from the native church some ancient historic pictures, brought by Spanish priests centuries ago, and when the Indians drove the officers away troops were sent to subdue the people. "The Tomochics—the race of my father, for we are not Yaquis—live far to the west of Tomochic, believed the troops were tyrants, and slew them. On telegraphed orders from President Diaz, the Governor and General sent me and my father out of Mexico without trial, when I had done nothing

against order. We were permitted later to return to another district; but four years ago, when trouble occurred hundreds of miles from me, we were sent to Arizona, and there have I healed the sick, until in the summer, when I came to El Paso. I have known nothing of proposed revolutions, nothing. I do not believe the Government would harm me bodily; it never has; but only sent me away to prevent trouble. I have lately been officially invited to go to Mexico, and promised peace, but we will make our home in the United States."

Teresa keeps a record of the people who come to her for treatment, and the score foots up from 176 to 250 per day, and has all during the summer. From six o'clock in the morning until nine at night she ministers unto them. With some she makes the motions of the mesmerist, and rubs the afflicted parts. Oils she applies to others, while to some she gives simple herb medicines, "old women's remedies," supplied to her by the wrinkled dames who flock about her. And all this is done without money and without price, absolutely. I saw a grateful American offer the saint twenty dollars, but she declined it. Her sister was prevailed upon to accept for household support a tithe of the sum.

A Mexican begged Teresa to take three dollars from him. She replied: "Senor, you may need it worse than I do." A wealthy sporting man, Si Ryan, known from Maine to Mexico, who was unable to go to the healer, sent a carriage for her and her father daily, until his rheumatism was cured, but no money would she accept for the services. It takes but a few dollars per week to supply food for Teresa, her father, the little brothers and sisters, even though they share their humble fare with the people who are as poor as they. More the Urreas do not want. Money they could have, but refuse. They are not avaricious in business matters, and are too easily satisfied with the bare necessities to which they have been accustomed.

The name of Teresa Urrea was used as associate editor to give notoriety to a weekly paper, "El Independiente," printed in Spanish by Lauro Aguirre, a bilious exile, and circulated to create discontent with President Diaz. Aguirre seems to be the evil genius of the Urrea family, whom he caused to come here, and Senor Urrea appears to be under his influence; yet the paper has gone the way of the weakling, though Teresa might easily have made enough money to supply the small fund needed.

But does Teresa effect cures? The Catholic priests openly denounce her as a heretic, an impostor. "She has abandoned the church of her people, led her family from its faith, and announces that meditation through Catholic forms is unnecessary. The clergy have threatened excommunication for those who seek her aid, or call upon her, yet well nigh all of the humbler class of the Mexicans flock to her within a stone's throw of the cathedral. In the ante-room I saw one native, the swelling of whose jaw had gradually diminished from the size of a foot ball to that of a base ball, who said: "Surely, senor, the senorita is a saint, for did she not make me tranquil when I was in pain?" Upon the bare floor, leaning against the wall, was a wasted form, a man patiently oiling the joints of his withered legs with oil which Teresa had given. For three days he had been there upon the floor, fed by charity. He answered me patiently with the faith of a little child, "It will be well manana," the Spanish for to-morrow. Even in pain, the poor fellow could not be impatient.

"My wife, she is Mexican, you know," said an American, "was ill over three weeks; I could get no money to buy medicines and employ a doctor, and so she went to Teresa, and in three days the local trouble was cured. No, she used no mesmerizing methods, simply gave some herb medicine internally. To many she gave such treatment, or oils to be applied. The Mexican women bring these to Teresa. But my neighbor was a cripple—rheumatic. The doctors could not relieve him; this woman did it."

"Thank God! I am better than I have been for years," exclaimed Captain Weston, who, after several visits during which he felt benefited, walked forth able to lift a paralyzed arm. He is an old man, but the benefit has remained to some extent. I have seen nervous women become unconscious in the hands of Teresa and recover free from the headaches which sent them to her. Others have felt no effect of treatment. The Americans, you know, are quick to judge. Few of them believe in the saint. The average Mexican will keep on going for treatment a week, a month or a year; so long as he is in the hands of a saint he will be satisfied to wait for results.

The local physicians do not even take the trouble to investigate the woman's alleged power. One of them sneered at her lack of appreciation of the germ theory of diseases, for she performs no ablutions when her hands pass from the unclean beggar to the aristocratic visitor or to the suffering babe.

Speaking critically, results do not add very much strength to the claim of the Mexicans that she performs miracles. That she possesses mesmerism, hypnotic force, magnetism, electric power, whatever it be, that will give relief in some cases, such as rheumatism, seems to be a fact; but she does not tell anyone to take up his bed and walk, nor have the blind been made to see, nor the deaf to hear. But, after all, the simple faith of the humble Mexicans in this woman's divine gift, the loyalty to her from day to day and year to year of people born and bred in the Catholic faith, but who now brave all the penalties that have been so powerful to check

half-savage people and cause obedience, is one of the most interesting phases demonstrated.

Whatever vague ideas the father and the associates of the girl may have as to advancing the political condition of the Indian tribes of Mexico, Teresa does not busy herself with them. Her family and the maiden certainly believe in her power to benefit sufferers, and that is her ardent aim, be she deluded or be she inspired. JOHN M. HAWKINS.

WANTED---KNOWLEDGE

Concerning a Matter of Great Importance.

A Medium Expresses Her Earnest Thoughts.

TO THE EDITOR:—I want to say my say in regard to the education of mediums, since you are so kind as to let each one have a say. I am a medium, and one of the uneducated. I have dwelt in this form nearly sixty years, during which time I have very many times had cause to regret that I did not possess what the world is pleased to call an education.

But not until after I became a medium did I ever realize what education meant. Then my soul cried out in agony for knowledge; a knowledge of the forces which are held in the unseen—an understanding of the laws connecting the different phases of human life. I bought books, which I thought contained this knowledge, and I studied them; but I could find nothing more than merely touching the subjects on which I wanted to be educated. Oh, how I longed for some way to present myself whereby people who knew the need as I did might at least get into the right course towards an education which would be of far more importance to the human race than grammar and geometry, or crowding the brain with a multitude of facts to be remembered.

Does not the fact that mediums are so often chosen from the uneducated ranks of mankind point to some law that we should be hunting and heeding?

This is an age of mediums; we are not always mediums because we wish to be, but because we are developed to a degree of sensitiveness that we cannot help it, as the many letters on obsession in THE PROGRESSIVE THINKER well prove. If we could be educated in these laws regarding mediumship and spirit control, obsession would not be so frequent occurrence. Spirit control without the consent of the sensitive is far from pleasant.

Many talk about the law as though they were perfectly familiar with it, but they do not tell anything about it, so that the simple, uneducated mind can get any understanding of what it really is, and we cannot conform to the laws until we know what they are.

Some will say that if unreliable spirits come to you, it is because you attract them; that if your own temple is pure you will attract the pure; while it stands to reason that this is true, also, and that is, that a medium of pure mind and morals may attract spirits who have not yet learned the art of telling the truth at all times. Is there never a bad man goes to church?

I was taught when a child to tell the truth, because it was true, because it meant honor, which was the foundation of a noble character; so I grew up comparatively truthful; but the time came when I fell into the habit of telling social falsehoods, such as, "I shall be very glad to have you come," when in my heart I would be very glad if they would stay away; but people from truth societies on the spirit side, through the mediumship of my little son, taught me better—taught me that such things were just as false as any other falsehood.

I tell this merely to show that I partially understand what the truth means, for I have suffered untold anguish because I could not be told truth at all times by the spirits who talked to me day and night; and I could not find the law which governed it.

Since then I have been told that the condition of a medium may be such that spirits who are truthful cannot always control the wires over which communication passes. There is no medium who would not try to make the conditions required, if they only knew how.

School education is all right and desirable, so far as it aids in the growth of the spirit. The number of educated rascals we have makes a good offset for uneducated mediums.

I would like to make a comparison, for the sake of being educated, for by so doing some mediums' guides may find out what is needed among mediums and give, through their mediums, as far as they can, the explanation of some of the laws which they understand and we do not. (We can stand the big "I" and any amount of egotism for the sake of the knowledge.)

I am personally acquainted with a man who is a scholar. While we are both in the form, he dare not approach me; but if he should leave the form, he understands many things—for one, perhaps, hypnotism, which would help him to soon pick up the knowledge of how to control or talk to me, as I am very sensitive. For his own satisfaction he would worry the life out of me, if I did not know how to keep him at a distance, which I do not—that is, and still preserve my mediumship; and I know of other mediums who need the same knowledge.

But I hear some medium say: Our guides will not permit such a

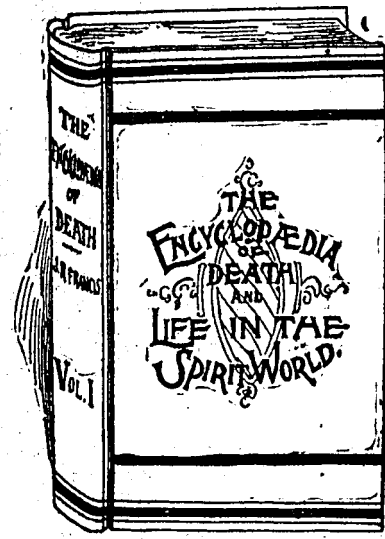
thing. But there is such a thing as that they cannot prevent it; and there is such a thing as that a medium has no guides, and any spirit that can reach me can step in and talk; just as a neighbor can come into my house and talk; and older mediums than I don't know how to prevent it; whereas, if we were educated in the knowledge which all mediums should possess, we could save ourselves much trouble and prevent much fraud as well as falsehood coming through us, from spirits who are ready to take every advantage they can possibly get hold of, for the sake of talking and for the same motives which people have before they leave the body.

If there is any show for an education in these things, we want it; but it seems as though, if it can be taught, it could be put into a pamphlet. It would cover more ground sooner than through a school.

Mrs. J. R. WINSOR.

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Chapter I. Notoriety: Early Mediumship. Chapter 2. The Medium's Life: The Medium's Home. Chapter 3. California: Return of His Guide. Chapter 4. Remarkable Experiences. Chapter 5. His Work as a Healer. Chapter 6. Leaves the Body. Chapter 7. Visit to the Spirit Land. Chapter 8. Methods Used by Spirits to Communicate. How to Tell the Truth. Chapter 9. Miscellaneous Articles. Chapter 10. A Strange Experience. Chapter 11. Remarkable Manifestation of Spirit. Power. Chapter 12. New Mediums. Chapter 13. Spiritual Prophecy. Chapter 14. The Future. Chapter 15. The Medium's Life. Chapter 16. The Medium's Work. Chapter 17. The Medium's Power. Chapter 18. The Medium's Influence. Chapter 19. The Medium's Love. Chapter 20. The Medium's Faith. Chapter 21. The Medium's Hope. Chapter 22. The Medium's Charity. Chapter 23. The Medium's Wisdom. Chapter 24. The Medium's Strength. Chapter 25. The Medium's Beauty. Chapter 26. The Medium's Grace. Chapter 27. The Medium's Virtue. Chapter 28. The Medium's Holiness. Chapter 29. The Medium's Salvation. Chapter 30. The Medium's Glory. Chapter 31. The Medium's Kingdom. Chapter 32. The Medium's Power. Chapter 33. The Medium's Influence. Chapter 34. The Medium's Love. Chapter 35. The Medium's Faith. Chapter 36. The Medium's Hope. Chapter 37. The Medium's Charity. Chapter 38. The Medium's Wisdom. Chapter 39. The Medium's Strength. Chapter 40. The Medium's Beauty. Chapter 41. The Medium's Grace. Chapter 42. The Medium's Virtue. Chapter 43. The Medium's Holiness. Chapter 44. The Medium's Salvation. Chapter 45. The Medium's Glory. Chapter 46. The Medium's Kingdom. Chapter 47. The Medium's Power. Chapter 48. The Medium's Influence. Chapter 49. The Medium's Love. Chapter 50. The Medium's Faith. Chapter 51. The Medium's Hope. Chapter 52. The Medium's Charity. Chapter 53. The Medium's Wisdom. Chapter 54. The Medium's Strength. Chapter 55. The Medium's Beauty. Chapter 56. The Medium's Grace. Chapter 57. The Medium's Virtue. Chapter 58. The Medium's Holiness. Chapter 59. The Medium's Salvation. Chapter 60. The Medium's Glory. Chapter 61. The Medium's Kingdom. Chapter 62. The Medium's Power. Chapter 63. The Medium's Influence. Chapter 64. The Medium's Love. Chapter 65. The Medium's Faith. Chapter 66. The Medium's Hope. Chapter 67. The Medium's Charity. Chapter 68. The Medium's Wisdom. Chapter 69. The Medium's Strength. Chapter 70. The Medium's Beauty. Chapter 71. The Medium's Grace. Chapter 72. The Medium's Virtue. Chapter 73. The Medium's Holiness. Chapter 74. The Medium's Salvation. Chapter 75. The Medium's Glory. Chapter 76. The Medium's Kingdom. Chapter 77. The Medium's Power. Chapter 78. The Medium's Influence. Chapter 79. The Medium's Love. Chapter 80. The Medium's Faith. Chapter 81. The Medium's Hope. Chapter 82. The Medium's Charity. Chapter 83. The Medium's Wisdom. Chapter 84. The Medium's Strength. Chapter 85. The Medium's Beauty. Chapter 86. The Medium's Grace. Chapter 87. The Medium's Virtue. Chapter 88. The Medium's Holiness. Chapter 89. The Medium's Salvation. Chapter 90. The Medium's Glory. Chapter 91. The Medium's Kingdom. Chapter 92. The Medium's Power. Chapter 93. The Medium's Influence. Chapter 94. The Medium's Love. Chapter 95. The Medium's Faith. Chapter 96. The Medium's Hope. Chapter 97. The Medium's Charity. Chapter 98. The Medium's Wisdom. Chapter 99. The Medium's Strength. Chapter 100. The Medium's Beauty. Chapter 101. The Medium's Grace. Chapter 102. The Medium's Virtue. Chapter 103. The Medium's Holiness. Chapter 104. The Medium's Salvation. Chapter 105. The Medium's Glory. Chapter 106. The Medium's Kingdom. Chapter 107. The Medium's Power. Chapter 108. The Medium's Influence. Chapter 109. The Medium's Love. Chapter 110. The Medium's Faith. Chapter 111. The Medium's Hope. Chapter 11

QUESTIONS AND ANSWERS

This Department is under the management of the distinguished author, speaker and medium

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. C. Horton: Q. (1) Spirits, through mediums, tell us they cannot see and communicate with all other spirits; that some degree of similarity in development and vibration is essential to this intercourse, even in the Spirit-world—this being true, will a person, at death, be sure to meet all loved ones the heart longs for? Will a good, spiritually-minded mother meet her loved, though erring, unspiritual father, or will such meeting be impossible until the son attains the unfoldment to bring him into the mother's spiritual plane?

(2) If a medium claims to see and converse with spirits constantly, whom all classes of spirits (the medium claims) are able to influence, and who can hardly pass half an hour without being controlled (in and out of season), but whose mediumship amounts to little in helping human life, makes the medium a more useful, charitable or reasoning person—is there not reason to doubt the control by spirits?

(3) May not a person be self-hypnotized to believe himself controlled by spirits, when it is only his own undeveloped spirit acting?

A. (1) There is a great deal of loose and incorrect talk on the condition of spirits and their relations to each other. There is no arbitrary barrier between the low and high, more than there is in the earth-life. The attraction of a mother to her child, however erring that child may have been, will find no impediment. She will be one of the most potent means in his advancement.

(2) The control is as purposeless and idle as the medium, and does not prove the medium to be a deceiver. Such mediums and their communications should be ignored.

(3) A person may become "self-hypnotized," and in many cases of alleged insanity this is the cause. The abstraction of the mind until it is controlled by one idea is a more or less complete hypnotism. In such cases it is easy to fancy that the strange state is the result of spirit influence, and have watched this process in circles with great interest; and, again, have seen the hypnotic or mesmeric power of the circle thrown on the medium, who was thus brought under the control of the circle instead of a spirit. Again, I have seen the power of spirit attempting to communicate forced aside by the will of the medium, who has then used the medium as a communication begun by the spirit, but finished by the reflection of the thoughts of the most positive members.

"C. Oregon: Q. I have a bad control, which leads to immoral thoughts, and I fear it will result in immoral actions. What am I to do?

A. In all the cases which have come under my personal observation in a long series of years, and there have been many, a deficiency of will power, induced by physical conditions, rather than mental, has been the immediate cause of what is called obsession, in varying degrees, from a slight inclination to complete loss of self-control. I do not make the statement as a rule, but certainly in the majority of cases. Unless the gateway is open such influences cannot enter. Known or unknown there is a weak point of attack, a physical state, more or less diseased, reflected on the mind, and making it plastic to impressions received through the lower nature.

It is consoling to excuse oneself by the scapegoat of obsession, and in some cases the excuse is valid because of ignorance of the cause. There is but one cure and that is the purification of the body from the disease, and the firm conviction of the will to resist with the indomitable strength of higher thoughts and aspirations the influence of the lower nature.

It is full time that Spiritualism outgrow the pernicious doctrines that have been promulgated about obsession, hypnotism and the exemption from responsibility in these states. No one was ever hypnotized by man or spirit to think or do that which was already in the mind or organization. It should be most emphatically held in the mind that it is expected of every human being to retain absolute control of his individuality and more—hold it to the highest—and that his responsibility reaches to that extent that any yielding to lower promptings, from his own mind or the suggestions of others, degradation and a crime for which inevitable retribution will be received; and this holds true whether the degradation is through ignorance or with full knowledge.

"Thinker: Q. What is secularism? A. It is a reaction against the belief that man must live for the next life, rather than for the life in this world, and that the purification of the body from the disease, and the firm conviction of the will to resist with the indomitable strength of higher thoughts and aspirations the influence of the lower nature.

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have not that, it is a real task to attempt to force them to do so. They have been instances where the spirit, seeing the necessity, has revealed to near friends the facts in regard to property, mines, etc., but such cases must be exceedingly rare; for those spirits who would make a benevolent use of wealth are the ones whose minds are so far drawn away from wealth that they cannot deliver a mine more than they could barter in the market.

The ones whose minds are drawn to mineral wealth are selfish and would be unable to make use of it were it placed in their possession.

If Spiritualism has one instruction momentary to the others, it is that of individual strength of character gained by personal effort. Man must be a power unto himself, not rely on a "thus saith the spirit," more than "thus saith the Lord."

(2) It is probable that when health is restored sensitiveness will be regained, and it is possible that sensitiveness may change the organization that it will be reconstructed on new lines, and the desired sensitiveness be lost.

C. C.: Q. What is meant by the word Monism?

A. Monism is opposed to Dualism, which teaches that there are two elements in creation—matter and spirit. It affirms that there is one principle or substance, and that all the various shades of interpretation, including Spiritualism, Materialism, Atheism, or Deism. The cult has been generally advocated by the "Monist," a superbly-printed quarterly, edited by Dr. Paul Carus, and contributed to by the ablest believers in this country and Europe.

Alexander Humboldt, in his great work, "The Cosmos," advocated a scientific monism, in his grand conception of "The Unity of Nature."

The new Spiritual Philosophy, in its fundamental claim that spirit is the eternal verity, and matter and its phenomena are but the outward and visible manifestation of this energy, is a form of Monism greatly differing, however, from that inculcated by the school of which the "Monist" is the exponent. This school ignores a life beyond this, and its evolution ends with the perfection of the race.

M. M. M.: Q. What is the condition on entering? A. Spirit-life, of a person who has grown old before his time through trouble and sorrow? A person whose senses seem paralyzed, whose faculties are much weaker than they should be, memory gone, though a fair degree of strength is retained by the body. Will this person be able to see and understand the truth after leaving the weakened body?

A. All the infirmities connected with the body are left with the body. The regrets and sorrows inherent to the mind would be preserved. The spirit at first retains the impressions of these in a greater or lesser degree, but they pass away. The new life furnishes more comprehensive views, and what in the earth life would be considered momentous consequences sink away into insignificance; after a brief period the influences reflected from the mortal life become imperceptible, and forgotten in the glorious life of the freed spirit. There are, however, conditions of the mind which bind the spirit to earth, and its memories, most potent of which are selfishness and ungoverned passions, but these do not enter into the case contemplated by the question.

WASHINGTON'S WORDS.

"Against the insidious wiles of foreign influence I conjure you, my friends, and believe me, my fellow-citizens, the jealousy of a free people ought to be constantly awake, since history shows that the once proved that foreign influence is one of the most baneful foes of republican government."—George Washington, September 17, 1796.

Surely these words of wisdom, uttered just one hundred years ago by the Father of his country, should have great influence with the Presbyterians, whose interest in "voting right" seemed to be aroused at their recent meeting. In fact, all Christians might profit thereby.

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In the June number of the Arena, the editor, Hon. B. C. Coker, in an article entitled "A Prophet of Freedom," writes:

"And to me it seems most reasonable that the spirit of Whittier should be today working with those who are bravely making a stand against oppression, no less worthy than that made by Washington, Jefferson and Adams in an earlier day. Believing that I do that those who live up to their highest on earth are permitted to come back to inspire, impress, and encourage those who are true to their sacred trust in the battle for freedom, fundamental justice, human brotherhood, and enduring progress. I see no reason to doubt, but what I trust, that the spirit of Whittier, influencing noble men and women with whom he may come in touch throughout the length and breadth of the world to day, to consecrated lives in the cause of true civilization." A grand truth.

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WHO ARE RESPONSIBLE?

A cablegram from Berlin, dated September 11, states that Germany had entrusted her interests in Turkey to Russia. An article in the "Nord Deutch" declares that the recent massacres in Constantinople were justified, as the Sultan recently punished offenders against his sovereignty. A German newspaper asserts that American missionaries are chiefly responsible for the Armenian difficulties. As long as our government protects intermeddling missionaries, who want to Christianize the Orientals, just so long will we have these troubles. This is beginning to be understood by the churches, but their anxiety to get junketing to foreign lands, and get a living out of the church, causes no end of trouble. As if to emphasize my remarks, the dispatch says that an Armenian bomb factory was discovered by the police, under the Armenian church. "For thou hast girded me with strength to battle, them that rose up against me, had thou subdued under me."—II Sam. 22:40.

CORAH BELLE NOYES.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL.D., M.D. This comprises the last part of Human Culture and the whole of Human Objects. For sale at this office.

FALSE PROPHECIES.

Rev. E. M. Wood, of the M. E. church, Pittsburgh, Pa., in a sermon, August 29, 1896, said: "The Christian Alliance, teaching the 'tangible, personal and visible reign of Christ on earth for 1,000 years, which is unsupported by any standard of Christian faith throughout the world, teaching the 'heresy' of misleading the people, and disturbing the peace of the church. . . . They teach the spurious personal coming of Christ and the 'near approach of the end of the world,' neither of which is sustained by any standard of faith." The preacher then suggests that to be consistent these men should withdraw from the church, and he advises all who love the church to "give no aid or comfort to these heretical teachers." Try the good spirits, and get something reliable. The others are "false prophets."

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

ORIENTAL HISTORY.

When I was in the secular newspaper business, mayhap a quarter of a century ago, of my good-fellow Christian contemporaries was wont to charge me with hating the churches, abusing the clergy, and berating religion in general. My strictures on the "holy fathers" were mild, in those palmy days, compared to what they have since developed.

My recent "Researches in Oriental History, embracing the Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity; and Whence our Aryan Ancestors" (an intensely interesting book by Geo. W. Brown, M.D., of Rockford, Illinois,) has set me to thinking more industriously than ever, on the follies and crimes of our intensely religious ancestry.

I regret that want of space prevents me from giving this book an extended notice. The author has been very diligent in his researches and quotes from many ancient historians, including Josephus, also Johann Lorenz von Mosheim, an eminent German theologian and historian (1694) author of "Commentaries on Christianity Before the Time of Constantine the Great," etc.

"In the fourth century," says Mosheim, "errors in religion are punishable with civil and corporal tortures. In obedience to the requirements of the Master, even German theologians and historians (1694) author of 'Commentaries on Christianity Before the Time of Constantine the Great,' etc."

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PERPETUATING THE RACE.

The lunacy committee, in its investigations, found Jacob Miller, a wealthy farmer, near Piquetteville, Pa., living with eight imbecile children. The mother and died several years ago, having given birth to eleven children, between 1860 and 1874, not one of them possessed of a sound mind. Mr. and Mrs. Miller were blood cousins of the first degree. The father, it is said, looked upon the affliction as "a stroke of Providence." Perhaps the poor man was a good Christian, and had been reading in the Bible, from Genesis, 1st chapter, 28th verse, where God said unto them, "Be fruitful and multiply and replenish the earth." The society to protect children investigated the matter; but found that man-made laws could not take charge of imbecile children, in Pennsylvania.

HOLY ROLLERS.

The "Holy Rollers" seems like an odd name for a band of religious enthusiasts. The cause, which is called the "Holy Band," is a sect of the "Holy Rollers," and they call themselves the "Holy Band." They go through wild contortions, leap in the air, pound the floor with their fists, shout, rush through the church with frantic speed, until exhausted. Some member will prostrate himself on the floor and kiss like a snake. One feature is the "Holy Kiss," by men and women promiscuously hugging and kissing each other in public. They use no intoxicating liquors, which is one good feature of their religion. Alvin Cordier, of Elgin, Pa., was the organizer. Of course these people find warrant for the religious vagaries, in these latter days, unless it be against the non-resistance of the Bible, which is a "salute one another with a holy kiss." But it is not my province to decry a system of religious rites so plainly sanctioned by the Holy Bible.

HOW IT WILL WORK.

If the Rates (Bill) be passed in the New York Legislature, it is claimed by the clergy that it will prevent the administration of the communion in churches on Sunday, and thus interfere with religious worship. Fermented by these latter days, unless it be against the non-resistance of the Bible, which is a "salute one another with a holy kiss." But it is not my province to decry a system of religious rites so plainly sanctioned by the Holy Bible.

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A Very Strange Agreement Is Entered Into.

THE REWARD IS TO BE DIVIDED BETWEEN PROF. GUSTIN AND THE HEIRS OF THE CREW.

Another chapter, and perhaps the last in the search for the Chicora has nearly come to an end. Prof. Gustin, a clairvoyant, who has been operating here for several weeks, has placed in the hands of President J. H. Graham a very remarkable document—an agreement between the professor and the crew which perished on the boat. Prof. Gustin agrees with the dead to divide the reward money provided the departed locate the boat. The contract is signed in the hands of Captain Stines and James R. Clark, the clerk, and is witnessed by Dr. B. B. Ellsworth.

Prof. Gustin says the reward money was divided by the dead crew among themselves and that he had nothing to do with the proposed division. The business was transacted between Prof. Gustin and Clerk Clark. Mr. Clark visited the professor the first time at two o'clock at night. He met him "on the square," as both were Free Masons. Here is the document:

Agreement made 31st day of August, 1896. "I, James Gustin, of Benton Harbor, Mich., of the first part, do promise to do and act honorably with all of those that were on and on the steamship Chicora; there being a reward of \$10,000 for the location of the said Steamer Chicora in Lake Michigan, U. S., to place above reward, when received, into the hands of the Graham & Morton Transportation Company, of Benton Harbor, Mich., to be paid by them at their office to the said parties concerned therein, according to agreement drawn up by them through the organization of Prof. J. Gustin, in behalf of the crew that perished on said steamer; that the stipulated amount be given to the immediate heirs of said crew as directed by their order in the following list of names of said crew in proportion to what may be received for said location."

And we, as the crew, of second part, do agree to give all the necessary instructions required for the said location of Steamer Chicora, honorably, and with one accord, whereby we subscribe our names:

REMAINS CHICORA, OF THE GRAHAM & MORTON LINE, FOUNDED IN LAKE MICHIGAN, JANUARY 21, 1895; all on board perished.

NAMES OF CREW.

Edward Stines, captain, St. Joseph—\$2,000.

Cornelius D. Simons, first mate, Benton Harbor—\$1,000.

Benjamin Stines, second mate, St. Joseph—\$1,000.

Joseph Markes, wheelman, Benton Harbor—\$1,000.

James R. Clark, clerk, St. Joseph—\$1,000.

Robert McClure, chief engineer, Detroit—\$1,000.

Alfred Wirtz, second engineer, Detroit—\$1,000.

William Miller, fireman, Benton Harbor—\$1,000.

John Werner, fireman, Sweden—\$1,000.

Ralph Downing, coal passer, Lapeer—\$1,000.

Grant A. Downing, oiler, Lapeer—\$1,000.

Thomas Robertson, watchman, Baltimore—\$1,000.

John Hodges, watchman, Baltimore—\$1,000.

John Mattison, watchman, Benton Harbor—\$1,000.



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NO. 359

HINDOO TEACHERS.

They Will Try to Capture the United States.

H. DHARMAPALA.

This Hindoo's Treatise Upon the Mysteries of Life.

Finds Much to Condemn in Western Religions and Civilizations.

SCARCELY A SUGGESTION AS TO IMPROVEMENT, BUT MUCH SAID OF NEGATION—PHYSICAL TRAINING THE MEANS BY WHICH THE SPIRITUAL IS DEVELOPED.

TO THE EDITOR:—The Chicago Chronicle, ever to the front, has already informed its readers that the Buddhist priest, H. Dharmapala, is about to visit Chicago. No one who saw the distinguished Hindoo at the congress of religions can fail to remember his intellectual face, his clear-cut features and that spotless robe, which maintained its purity in spite of Chicago soot and Chicago mud.

Mr. Dharmapala will find that America has no less interest in Oriental thought than when he was here three years ago. In most of the large cities there are well-organized societies for the study of Eastern wisdom, and Chicago, not to be outdone, has several prosperous organizations. Together with the announcement of Dharmapala's coming is the appearance of a new book in English by Dharmapala, and that other Hindoo monk conspicuous in the parliament of religions—he of the yellow turban, who fascinated the ladies and held them spellbound as he talked of Samadhi and the formless absolute, the absorption into the infinite and all that.

The ladies did not always catch the meaning of Dharmapala's superlatively thought, but they thronged to his lectures and hung about the platform long after the lecture was over. If it was their privilege to meet him in the social parlor they fairly doted on his words and expressed their admiration in every possible way, until the poor monk, unused to feminine ways, closed his eyes and turned away.

A MYSTIC DOCTRINE.

Dharmapala's admirers could repeat little that he said. Exclamations of rapture took the place of exact statements. Clapped hands and gentle sighs indicated an unutterable something, an attempt to express what was beyond expression—beyond their expression, at least. And so those who learned of Dharmapala and his wonderful thought only as second-hand news, caught more than a confusion of words and a rush of feeling intended to suggest the ineffable. A few of the more sober-minded sometimes questioned what would be the worth of Dharmapala's lectures apart from his fascinating personality—a question not easily answered at the time. But now that the poor monk is far away in India and his lectures are before the public in cold type, the real value of his thought may be determined.

Dharmapala belongs to the most ancient order of monks in the world, and his religion is based on the vedas. By the vedas he inspired his hearers, but rather the accumulated treasury of spiritual laws. These laws have been discovered at different times by different persons. As the law of gravitation existed long before Newton's discovery, so, according to the Hindoos, the moral and spiritual relation between soul and souls, and the Father, would exist before and after the discovery. It is true that, if not all of the great teachers of religion the world has ever had claim that they received their knowledge of spiritual truth from beyond—either from God, from the angels, from a vision, or from a higher source of some kind. Dharmapala, or rather the gospel which he preaches, maintains that the mind itself is the source of this knowledge, that it has a superconscious state in which it discovers spiritual truth.

Sometimes the mind stumbles into this state, and then strange hallucinations are mixed with the highest truth. This is the reason why Mohammed, along with most wonderful truths, combined cruel errors. So, too, of other seers, diviners and prophets.

Yet, for all that, according to our Hindoo monk, every answer to questions pertaining to God, freedom and immortality must come from this superconscious state, this condition that is above the plane of reason. But our ethical theories, all our moral attitudes, all that is good and great in human nature, has been molded upon answers that have come from this higher plane.

"The utilitarian theory of the greatest happiness to the greatest number is not the basis of morality," says Dharmapala. "Why should I not produce the greatest unhappiness to the greatest number if that serves my purpose? Where is the necessity? The force, the power of my being myself? Why should I be? Why not be a brute if that is my pleasure?" The answer is that a higher life, a higher form of happiness, has been revealed, and man cannot find satisfaction in the lower, knowing there is a higher.

A PUZZLING QUESTION.

How to reach this higher state is the question. For Dharmapala holds that this is the real object of life. Mohammed and such as he stumbled upon it by chance, but that was a misfortune and evil results followed. The superconscious state must be reached in a scientific manner, not in any hit or miss way. The experimental method is advocated as urgently by Dharmapala as it is by the leading scientists of today.

The kind of experience may vary, but the method is the same.

Vivekananda says the prophets were not unique. They were the same as you or I, and the superconsciousness they gained can only be gained by all—truth must be gained eventually by all from the lowest animal to the highest angelic being.

The first steps to be taken to reach this exalted condition are in a moral direction. This morality is chiefly of a negative character—non-killing, non-stealing, non-receiving gifts, truthfulness, continence, cleanliness, contentment and self-surrender to God. Most of these are virtues familiar to all, but why the non-acceptance of gifts? Gifts are usually evidences of affection, bonds that unite heart to heart. What objection can there be to them? True, the Trojans were once warned against the Greeks and those bearing gifts, but that was an exceptional case.

The explanation given by the monk is that when a man receives a gift his heart becomes impure, he becomes low, he loses his independence and becomes bound. "Even when one is suffering terribly he should not receive a present," Vivekananda said while in Chicago, for he certainly advocated charity then. Many will remember the scolding he gave his audience one day in the Art Institute for sending tracts and missionaries to India instead of supplying the poor natives with bread and the necessities of life.

PHYSICAL CULTURE.

After these negative virtues comes posture. A series of exercises, physical and mental, is to be gone through every day until certain higher states are reached. The idea is not primarily to make the body strong, though that is desired as a means to an end. The main object is psychological. The posture to be assumed is that which leaves the individual free to think, and may vary with different individuals, but "let the whole weight of the body be supported by the ribs," says the teacher, "and then you have an easy natural posture, with the spine straight. You cannot think high thoughts with the chest in. The three parts of the body must always be held straight, the chest, the neck and the head on one line."

In order to have command of the nervous system rhythmic breathing is advocated. The explanation given is the nerve center that controls the respiratory organs has a sort of controlling influence on the other nerves. Rhythmic breathing has the tendency to move the electricity in the body in the same direction. "When mind changes to will the currents change into a motion similar to electricity. When all the motions of the body have become perfectly rhythmic the body has, as it were, become a gigantic battery of will."

Vivekananda gives special directions for this rhythmic breathing, and he says the effect of the practice is such that in a few months the face will change, harsh lines will disappear and a calmness will come over the countenance. The voice will be refined and beautiful. This calmness and gentleness is not to be mistaken for stupidity and dullness. It is the repose of strength based on perfect self-command. "Activity," says the Hindoo monk, "is the manifestation of the lower strength, calmness of the superior strength. It is the greatest manifestation of power to be calm." This self-command, this control of feeling, this will, he says, is voluntary. The author condemns faith-healing and the work of hypnotists because it is the work of another and not of the individual, and the result is not the same. The faith-healers teach people to deny their miseries and pain not by controlling the brain centers by the power of individual will, but by stunning the patient's mind for a time by sudden blows, as it were, given by another. So, too, the hypnotist, by his suggestion, excites in the patient a morbid state. Vivekananda goes so far as to say that it is healthier for the individual or the race to remain wicked than to be made apparently good by such morbid extraneous control.

Doubtless the faith healer would put in a protest here and affirm that if a man were down, physically or mentally, it is the part of his fellowman to lend a hand and give the man a lift, help him to help himself.

VALUE OF CONCENTRATION.

Having obtained control over the mind so that it is no longer continually diverted and distracted, the next step is concentration, or giving the mind to a single object. This is said to develop a wonderful sense of perception. If the mind is concentrated on the tip of the nose, after a few days one begins to smell wonderful perfumes. If it is concentrated at the root of the tongue one begins to hear sounds, on the tip of the tongue to taste wonderful flavors. If one concentrates his mind on the palate he begins to see peculiar things. "If any man doubts this," says Vivekananda, "let him faithfully try the experiment and he will have proof."

The great value of concentration is that it enables the mind to hold to one subject and leads to the next higher step—meditation. The mind now dwells upon subjects more refined and more abstract. All argumentation is to be given up as mere intellectual jargon. All outward influences are to be shut out. The mind is simply to develop the truth that is within, and by persistently holding to this final stage of superconsciousness is reached where pure truth is unveiled.

At this point the reader of Vivekananda finds himself in about as hazy a condition of mind as when he listened to the eloquent speaker in the Art Institute. The Hindoo is not a clear writer. His style is rambling. He repeats him-

self and flies off at various tangents.

One would have supposed that the severe mental discipline he professes to have exercised would have led to clear thinking and accurate expression; that the concentration which he urges would have led him to keep close to his subject without a single diversion. It is not so. To get at the author's meaning one must keep turning the pages of his book backward and forward, finding a bit of revelation here, a glimpse of light there. With all the difficulty there is for certain contradictions. After giving various instructions for the care of the body and its use as a fine instrument of the mind, Vivekananda begins to speak of the body as an unreal dream. This, too, when he has already declared that the soul must go through various incarnations before it can free itself from the desires that are peculiar to the body.

"This idea of a body is a simple superstition. It is a superstition that makes us happy or unhappy. It is superstition caused by ignorance that makes us feel heat and cold, pain and pleasure. It is our business to rise above this superstition."

AN APOSTLE OF NEGATION.

Vivekananda speaks of love and friendship, and yet he scorns the idea of love and friendship as known to the western mind. Negation, continual negation, the giving up of everything, is the command. "As long as we require some one else to make us happy we are slaves. Isolation, that is the goal. When that is attained the soul will find that it was alone all the time, and it required no one to make it happy."

The love which Christianity offers as its very essence, the brotherhood and human sympathy which makes life worth living and eternally desirable seem to have no part in this philosophy. We find this expounder of Brahmanism saying: "When the soul realizes that it depends upon nothing in the universe, from gods to the lowest atom, that is perfection."

No wonder that this abstract philosophy, which ignores the best things of this world, repelled a large part of its followers, and that the more practical Buddhism took its place. The wonder is that so many still retain their hold on the ancient faith. Its aristocracy, its exclusiveness, its appeal to the intellectual class alone, doubtless had much to do with the permanent hold it seems to have on the highest caste of the Hindoos, but one cannot help thinking that a religion less individualistic, more human, might have made India less hungry and more self-reliant.

There is another point on which Vivekananda dwells that is widely foreign to western thought, and that is the original condition of the soul and its final return to the same. The religious belief of the Brahman is that human beings are but temporary manifestations of a formless absolute and that the soul is going forward only to return to the same condition—western theory, on the contrary, is that man's destiny is to go on always improving, always advancing throughout eternity. This, the Hindoo says, is absurd, for there is no such thing as continuous motion in a straight line. A straight line infinitely projected is a circle or a return into itself. He holds that nature works on the same plan. All evolution tends to dissolution. All dissolution to evolution—a continuous round.

MAN IS DEGENERATE.

He then puts the question which is better, the Hindu belief that the soul is entangled in human beings in its formless state. His answer is, of course, that the going back to God, or the absolute, is the highest condition. The present state of mind is a degeneration. It is full of misery. It is limited in every possible way. It is diabolical and unsatisfying, and is excusable only on the score that we have to pass through it in order to become regenerate again. The sooner we get out of this state we call man, the better for us.

Does he then advocate suicide? Not at all. That is killing the body. The soul would appear in repeated new bodies until, by its own efforts of purification, concentration, meditation and complete self-surrender, it is fitted for the highest state once more. The difficult part of this is to understand the nature of this highest state. "It is not," says Vivekananda, "as some men fear, that of the zophite or stone. They seem to think there are only two states of existence—one of stone, the other of thought. What right have they to limit existence to two? Is there not something infinitely superior to thought? God does not think, does not reason. Why should he? All is clear to him."

Still, the explanation of the Hindoo monk does not satisfy. The question comes: Why this eternal round from God, through pain and misery back to God? Why not remain in the first absolute condition? No answer can be given. The problem of evil is as mysterious in the east as it is in the west.

The book as a whole will disappoint the admirers of Vivekananda. It has not a whit of the orator's eloquence, and it lacks every grace of style. Although no one would demand more clearness than the nature of the subject admits, and granting every consideration to the foreigner, still, the vagueness of expression and the careless repetitions are unpardonable in one of Vivekananda's scholarship.

CAROLINE K. SHERMAN.

The Pope enjoys a yearly income of about 7,500,000 lire, of which he keeps for his own expenses only 1,000,000, but only for his personal expense, not to make presents to rulers of other countries.

WONDERFUL YOGIS.

Marvelous Feats of Hindoo Ascetics with the Aid of "Agasa."

Levitation, Invisibility and Disintegration.

ONE LIFTED THROUGH THE AIR TO THE ROOF OF A TEMPLE AND THEN BECAME INVISIBLE—THE DISINTEGRATION AND REINTEGRATION OF A PEBBLE.

TO THE EDITOR:—"Agasa," says the St. Louis Globe-Democrat, according to the Hindoo and Arabian ascetics, is another name for life fluid. The marvels that I shall presently describe, accomplished by these yogis in my presence, were accomplished, they claimed, by the aid of the "pitris," or ancestral spirits, and the superabundant superpotential agasa in their trained and macerated systems. Spirits, they insisted, used agasa as a conductor to matter, so that the electric current uses a copper wire as a traveling medium. In proportion to the quantity and potency of agasa in the system, so is the power to work marvels by the aid of spirits. One of the gentlemen, named Bahadur Dost Sauda, assured me that initiation

may have played me tricks so far as Mr. Sauda's temporary invisibility was concerned, I labored under no such possible disadvantage in connection with his aerial ascension. That I could swear to in a court of law; is that not marvelous enough?

Not less amazing to the layman as well as the magician is another experiment claimed by my yogi friends as "a simple illustration of the power of agasa on natural substances." The experiment was twice performed for my edification, once under circumstances where sleight-of-hand or trickery of some kind was very remotely possible; the second time, if agasa was not at work as they claim, it is impossible to indicate the remotest degree what was operating.

The scene, as before, was the temple hewn out of the solid rock. Mr. Sauda and five of his friends officiated. The Munshee, an old fakir, sat near us, but took no part in the ceremony; is, perhaps, the best word to use, for whatever these gentlemen did had a reverential aspect, as if they were exercising strange powers by the benevolent and gracious permission of the highest of all powers.

Before we entered the temple I was asked to pick up a stone and carry it with us—no weighing three or four ounces would do. It was to be placed in my handkerchief and I was to hold the four corners of the handkerchief so as to touch the stone as little as possible. Suffering them to precede me a few steps, I selected an ordinary pebble and fixed it in my handkerchief as requested.



H. DHARMAPALA.

into these wonder-working powers was ad. We entered the temple. The fakir lighted some torches which sufficiently illuminated the section we were in. My handkerchief and the pebble were placed on the hard rock ground. Mr. Sauda's friends and myself sat round the handkerchief. Mr. Sauda himself sat down about four yards off and turned his back to us. Nowhere about the smooth rock was there a stone, pebble or loose splinter or segment of stone. One of the yogi took out of his pocket a small cake of common red water-color paint and a camel's hair brush. Moistening the brush with his saliva he filled the brush with moist color and handed it to me as he asked me to mark the pebble in any way I liked. I illuminated it with a "B" that covered all the available surface.

While it was drying, the Yogis began murmuring, and placing their flat hands in turn on one spot on the floor just away from the handkerchief. As soon as the marking had dried, I was asked to roll the pebble on this spot they had "charged with agasa," being careful not to touch it with my hands.

The quietest all fixed their eyes on it and at first pointed the dexter finger steadily towards the pebble, ceaselessly murmuring, intoning and singing in these voices. This continued some time. Then, in turn, each man seemed to take something invisible out of the atmosphere and shake it over the stone, the others meanwhile continuing to chant. As they proceeded their intensity augmented. Soon the "B" I had marked in red began to fade and at last disappeared altogether.

The pebble, too, seemed smaller. It is impossible to determine how long I watched the pebble, but after a considerable interval of time the yogis ceased dropping and their droning song ceased. The pebble had disappeared.

It had grown small so gradually that its final disappearance I could only credit by passing my hand over the spot where it had lain continuously and without intermission under my eye. I asked for an explanation.

"Sahib," was the answer, "we have disintegrated the pebble by removing agasa from it. We have reduced it to primitive atoms and dispersed it."

For answer the old fakir plucked me by the sleeve and pointed to Sauda Sahib. I rose and went to him. He was seated cross-legged on the rocky floor, one outstretched hand, palm upwards, on his knee, his head sunk on his breast. Apparently he slept. The fakir held a torch near Mr. Sauda's hand. I looked and gasped. Laying in his palm was the pebble precisely as I had marked it.

FREDERICK BANCROFT.

Falseness is susceptible of an infinity of combinations; but truth has only one mode of being.—Rousseau.

I have from the beginning, and I hope I shall to the end, pursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole.—Washington.

AN ENVOY OF BUDDHA.

Dharmapala Returns as a Missionary from Ceylon.

Comes to Labor for the Brotherhood of Man Rather than the Interests of Any One Dogma.

WILL ALSO ENDEAVOR TO CORRECT SOME MISCONCEPTIONS IN THE MINDS OF CHRISTIANS—WILL ACCEPT INVITATIONS TO TALK OF HIS FAITH.

TO THE EDITOR:—As set forth by a late article in the Chicago Tribune, Mr. Dharmapala, a Buddhist missionary, is in Chicago to work in the interest of the brotherhood of man and not for the advancement of any particular dogma. He will accept invitations that may be extended to him to talk on the subject of the elevation of mankind, which is his idea of religion.

Three years ago he appeared as a delegate for the Buddhists of Ceylon at the Parliament of Religions and made a favorable impression on his hearers when he explained the scope of Buddha's teaching. And a most favorable impression the Parliament of Religions and the broad-gauged men and women there made on the following of Buddha. At the close of the parliament, with an entirely different idea of Christians from that which he had previously entertained, he returned to his native land and began at once to enlighten his fellow Buddhists concerning the typical Christians.

RESULTS OF THE PARLIAMENT.

As a result of his visit to Chicago and the Parliament of Religions, with its many and lasting lessons, the study of the Bible became more common among the high priests of the Christian religion, and study resulted in finding much to praise and nothing to condemn in the teachings of Jesus Christ. His precepts, they maintained, were like Buddha's in that they taught a brotherhood of man, and therein the Buddhist and the Christian would meet on common ground.

In furtherance of the idea and to correct misconceptions in the minds of Christians about the doctrines of Buddha, Missionary Dharmapala was deputed to return to the United States. It was understood that he would avail himself of every opportunity of presenting the claims of the Buddhist faith in its true and highest light.

BUDDHA GAYA RECALLED.

In the spot, some 300 miles from Calcutta, the founder of the faith, several centuries before Christ, "attained to his enlightenment," as his disciples phrase his sanctification. This event marked the beginning of the Buddhist era. In the invasion of the Mohammedans, India ceased to be a Buddhist nation, and for several centuries the Buddha Gaya, or temple, remained in the possession of Mohammedans and Christians, and not until three months ago was it returned to the keeping of the faithful followers of Buddha.

The Buddhists found a remarkable resemblance between Jerusalem and Buddha Gaya. The former was the scene of much of the activity of the founder of the Christian religion, and yet its residents are not now known as Christians, and Buddha Gaya was the place where the founder of the Buddhist faith appeared, and its residents, up to three months ago, were not followers of Buddha.

The transfer of Buddha Gaya to the faithful was effected through the Christians, and has done much to remove the prejudices existing in India on the part of the Hindoos. With the transfer completed, Dharmapala started on his mission of peace and good will, and arrived in Chicago yesterday. His stay here is indefinite. At present he is the guest of Charles Howard, No. 6538 Stewart avenue.

Thus it is that the Hindoo is making his impression on this country. Dharmapala represents a country as much superior to this in all the cardinal virtues, as one can well imagine. It is not corrupted by the slums of Europe.

CHICAGO, ILL. MAGAZINE GLEANER.

BABY BOY.

[To Mr. and Mrs. Sheridan.] HERE.

Baby boy,
Mamma's joy,
Little legs and arms;
Baby boy,
Papa's joy,
Bless your little charms!
Go to sleep,
Mustn't peep,
At the close of day;
Go to sleep,
Little feet
Cannot always play.

THERE.

Thou little babe,
Who undismayed
Approached the gates of death:
Now thou art free,
No more shalt see
The woes of mortal breath.
God loves his own,
Healed thee home
His heaven bright to share;
There thou shalt grow,
Without earth's woe,
A being bright and fair.

WILLIS F. WHITEHEAD.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the product of all climates, and like coin its circulation is not restricted to any particular class.—Colton.

Cleverness is a sort of genius for instrumentality. It is the brain of the band. In literature cleverness is more frequently accompanied by wit, genius and sense than by humor.—Coleridge.

THE HINDOO, GANDHI.

He Will Establish a Hindoo Propaganda.

The Indian Philosopher Will Soon Establish Missionary Headquarters in Chicago.

BESIDES TAKING PART IN DEBATES, HE WILL WRITE FOR THE PRESS, AND AS HE PROGRESSES IN HIS CRUSADE, WILL APPOINT ASSISTANTS.

TO THE EDITOR:—A very palpable echo of the World's Congress of Religions, held in connection with the World's Fair at Chicago, arrived on the St. Paul yesterday, in the person of Virchand R. Gandhi. He is en route, with his wife and seven-year-old son, to Chicago, where he will establish missionary headquarters, says the New York Journal of September 27.

Gandhi is one of the most profound of the band of Indian philosophers whose arguments for their religion and code of morals made numerous converts during the progress of the World's Fair among those who organized the Congress of Religions for exactly the opposite purpose. He speaks fifteen languages and translates readily from the Sanskrit. It was Gandhi who visited the monastery at Ladakh, India, and verified the data presented in Nicholas Novotich's "Unknown Life of Christ"—a book which attempted to prove that Christ lived in India during the years of his life which are not accounted for in the Scriptures, and created a sensation.

Before leaving Chicago at the conclusion of the World's Fair, Gandhi had organized large classes in his philosophy. Men and women of brains sought to learn from him the principles of his religion. He explained to them that the high priests of the Christian religion are utterly ignorant of the Hindoo faith, while the Hindoo philosophers had fully studied the doctrines of Christianity. He thought it reasonable that he should try and convert the men and women who had brought him and his colleagues all the way from India to tell them of a religion they already knew all about.

There is no doubt about Gandhi's status in India and in Europe, where he is welcomed by the profoundest thinkers. He is not a stranger to New York City. Returning to India three years ago he spent several days here—long enough to be completely welcomed by the members of the Nineteenth Century Club with his arguments denying the value of the Indian missionary movement in India.

He did not enter into the merits of Christianity as a religion, but he declared that it had made its Indian converts a great army of hypocrites, to wit: the new religion was a protest against gluttony and drunkenness. In India, he said, the natives see the Christian missionaries eat the flesh of animals and birds and drink liquor as part of a religious ceremony—an example that breaks down all the old barriers and makes of converted Hindoos a race of drunkards and gluttons. He complained that the Christian missionaries in India retain the habits and customs that govern their lives in America and England, and that the mass of heathens who hear them get a false and degraded idea of Christianity.

Gandhi will preach in this country that it is certain to get any kind of food obtained by the sacrifice of the life of any living thing. He is here with a determination to make converts. His religion is one full of mystery and fascination. As he progresses in his crusade he will appoint assistants, and hopes to make the religion of the Hindoo as well known on this continent as the Christian religion is in the Orient. He will visit all the large cities, will take part in debates and write for the newspapers.

How much impression Mr. Gandhi's propaganda will make on the religious thought of this western world, is a matter of speculation. There can be no doubt that a liberal infusion of the ideas and spirit of the Oriental religion represented by this well-known philosopher and thinker would be of immense benefit to the orthodox religious element of our time. The liberal and tolerant spirit of the religions of India is widely apart from the spirit of orthodoxy, which is essentially intolerant and hostile toward all religious thought that does not coincide with accepted orthodox tenets. The spirit of orthodoxy is proscriptive and aggressively antagonistic toward all shades of religious belief that do not harmonize with orthodox faith.

Buddhism, on the other hand, is tolerant and permeated with the spirit of kindly liberality toward all shades of religious thought. It does not proscribe, ostracize and persecute, but allows full freedom of thought and belief. Surely the introduction of this element into the veins of Western religious sentiment cannot be other than beneficial to the spiritual life of the religious world.

No doubt, too, there are many Western minds prepared to receive the philosophy of the East, as represented by this missionary, and such will welcome him and give practical aid by personal adherence and sympathy. The contemplative mind may find matter for interesting study and forecast of the religion that will ultimately result from the growth and influence of Buddhist philosophy and Spiritualism, gradually interblending with and modifying orthodox religious faith and sentiment in our Western world. That the evolution will be in a humanizing and ennobling direction cannot be doubted, and hence this movement of the celebrated Indian philosopher will be watched and welcomed by all lovers of a broad, humanitarian, philosophical religion.

X-RAY.

The charities soothe and heal and bless are scattered at the feet of man like flowers.—Wordsworth.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquieu.

THOMAS PAINE

SPEAKS THROUGH THE BRAIN OF A BOY FIFTEEN YEARS OF AGE.

AGE OF REASON.

Dawn of an Age of Intellectuality and Spirituality.

An Address Delivered at Lincoln Grove Camp, Washington, by Charles Anderson—Spirit Control, Thomas Paine.

Friends of Earth:—As this song floats up from mortal lips to the blue depths of heaven, we find in it the hopes and aspirations of man in regard to eternal life. We find his hopes as they are pictured and set forth in that song, the thoughts that are founded in man's divine being, and to us who have passed on to life eternal they have their full meaning and force. As you are in this condition to-night, do you realize the importance—do you think for one moment of the importance of that song, and in that one song lie all your hopes and ambitions for the future, and all your hopes in regard to that land where lies all happiness and bliss.

To-night, as I come back to earth to tell you to look upon life here and hereafter, you must remember that I am not dead. The remains of my body are not mine. I have passed through that stage, and to-night will, sooner or later, lay down the burdens of this life, lay down the material body and take upon him the garments of glory. My body that to-night lies mouldering in the grave is gone; my body is gone, but my spirit returns to him who gave it.

We find in these words the hope of this life. We find the divinity of man's nature. There is nothing greater in man than the divine impression that goes forth in that song. It elevates man. It takes him from earth and places him beyond the line that separates this life from that grand and noble life beyond; and as you sing of that happy land beyond, do you realize that some day you shall stand on the other side of that threshold and gaze upon your loved ones?

Ah, no, I am not dead. The words of men who have passed on before and who return to the world and give you their ideas are the strongest proof of eternal life. Men, as they go on from this earth, they leave the elements of the material body, but the spirit goes on beyond the blue depths of heaven, and it returns to earth and gives to man the hand of spiritual fellowship, and brings him nearer that land which is sweeter and more glorious than this earth.

Ah, no, friends, I am not dead. I still have the benefit of that knowledge which I possessed when on this earth. It returns again. I don't forget this earth. I don't forget the material man, because I am bound to him with links that cannot be broken—links that will not and cannot be severed. I never on earth considered very carefully the thoughts that flow forth from the song you have just sung. There are, I believe, some of you that are nearer to God to-night than you were before, and you will go on in life giving your thoughts more power and force than they ever had before.

This is an age of reason. We find about the universe, from one end to the other, from east to west and from north to south, the divine principle of reason. This is a glowing age; it is the dawning of day all over the world. It is the dawning of a more intellectual day for man. Your superstitions are being laid aside, and the grand principles that come from the life beyond are taking hold on man and he walks with more firmness than ever before. Yes, the light of reason shall shine again, and no longer be kept down by a demoralizing religion.

The age of reason! How many times have men looked for the dawning of that day—the day when reason shall prevail and immortality shall be proven; the day when man shall speak these glorious thoughts. Friends, that day is coming in a few short years. Within one hundred years man will come to the realization of all the hopes that have been growing in him through all the ages.

I was regarded here as an infidel. I was looked upon in scorn by those who called themselves Christians. I was told that Christians themselves were not the spirit of "do unto others as you would have others do unto you." The principles of Christianity were in those days as they are to-day. But as I could not see their thoughts I could not believe as they believed. They called me an infidel. They cursed me and damned me to everlasting torment.

Ah, no, that principle was wrong. I could not believe it; but to-day I find that I can return and give them words that will upset their doctrines—words that I gave them over one hundred years ago. Because in that grand principle that great divine law of spirit return.

If you could look with me into the great beyond; if you could be in the spiritual, and gaze into the minds of intellectual men, you would find in them the grand depths of immortality. You would find in them the principles of love and truth. Truth is the foundation of all religion. It is the foundation of the high and exalted man. If religion is not founded upon truth, it is not good. All good principles of truth that come to man, come through inspiration, aided by the divine ones that come from the celestial host.

I could not believe in these thoughts. I did not want to live him. Instead of that I learned to hate him. But again I say that I did not curse him. I said to myself, that is not the truth. That is not the God of nature. That is not the creator of the universe. Then I asked myself, what is this God? Who is he? God is the creator of the universe. He created the universe and created man in his own likeness. I found man by the Christianity of the world that God created man in his own likeness; that man has the same form as God. And I asked myself, did he create him in his material likeness or in his own likeness as to understanding and knowledge? Did he create man in his own shape or in his own understanding and his own divinity?

Are the same thoughts possessed by men that are possessed by God? Can there be such a personal being? There is none. This universe is one. Man is in one sense of the word one. And the only God there is is the God of nature. I believe that God is good. I believe that He is loving, and I believe that He is true. In this book I find that "God is love"; I find that He is in all the universe. I find that He is in the stars of heaven.

I find Him in the flowers of earth. I find Him in the forests. I find Him in the babbling waters that run in the stream. That to me is God. I find that such a God should be implanted in every being. This is the God I believe in. This is the God that should be in the lives and souls of all people.

Again, they say that this book came down through all the ages, and that it is the divine word of God. Every sentence,

man, aided by inspiration from on high, it shall extend through all ages, and it shall stand forever. From it we got new intellectual knowledge and new strength and power for the human race. We find that men will become giants in the intellectual race. We will find in them the strength of fellowship. And every man as he reaches the other shore shall clasp the hands of those who have helped him on.

Do you know of anything more wonderful than these thoughts? Can you think of anything more wonderful? The answer is, you cannot. I believe that God was the foundation of all things. And if a man did not possess that ray of glorious light he was not a man in spirit and in truth. But, oh, these thoughts and the power that they give, and the power that they give to the human race, and because I did not believe in man's divinity, and to us who have passed on to life eternal they have their full meaning and force. As you are in this condition to-night, do you realize the importance—do you think for one moment of the importance of that song, and in that one song lie all your hopes and ambitions for the future, and all your hopes in regard to that land where lies all happiness and bliss.

Sometimes when the cares and trials of life were over me, as I passed on through the trials and temptations I received the inspiration. I received that glorious, divine feeling, which told me that the departed spirits who had lived before still returned and gave me their counsel and advice. Not only once but thousands of times did I have this inspiration. The spirit really made me what I am. I know that they are not all alike. I cannot believe what some believe, and perhaps they cannot believe as I believe. But, oh, I am glad because I believe the truth that death has lost its sting, and the grave has lost its victory.

Instead of facing the judgment seat of God, after that I must face myself. There before me were pictured and portrayed my thoughts and my actions. There before me was the good and the bad; there before me all that I had done in my material life. But I have corrected my evil thoughts, and to-day I can see that I am progressing in these realms on high, and receiving aid from sources which the material world knows nothing about.

But returning again to this age of reason, I believe that the time will come sooner or later when all these old religions will be done away with. There is a dawning of a new day coming with its divine and inspiring rays in which all will be united. In the same footstep, the light of that dawning shall guide them through the wilderness and on to eternal life. The day will soon come when the age shall dawn, and that will be the dawning of a glorious morning when the world shall lay all superstition under its feet and grow to intellectual strength and power.

The day is coming when man will uphold the new religion, and his thoughts shall be based upon something heretofore unknown and unheard of. And again the light of truth shall be above the wrong. Intelligence shall be above ignorance. Then shall come the dawning of the better time. We find that this day of the world is going down before this excellent age. We find that superstition is going down before the truth struck down by the universal laws of nature. There is a day coming—and there you all understand it clearly—there is a day coming, and it is almost on us now, when every human being will feel that there is something new in him. There is something new, tells him that he must look into things, must investigate. There are millions in the world to-day who have those thoughts. They have investigated—they have looked into it. They have crushed down superstition. They have opened their lives to that change, and the spirit has penetrated their souls.

That soul will soon come, that age that I have spoken of, that age that has been pictured in the thought of men for ages and ages. Slowly but surely the time is coming. In this world there is no darkness but ignorance. There has always been something that man was ignorant of. Through all ages man has been ignorant of the spirit's return. I have been removed into the celestial band and am in a new life. I will no more condemn my fellowmen. I will say that every man is my brother. And that is what you should all do on earth. And the time will come when this principle will be all over this earth. Then you shall see the universe rapidly changing. You shall see the banner of truth waving proudly and gracefully over this world.

Now, before closing I will give you one of the principal reasons for not accepting Christianity. All through my life I investigated the subject of Christianity. I looked into the Bible, I read the Christian gospel, I read all the words which were given me. First, I find that they believe in God. And again, I asked myself, what is God? And in my boyish understanding I found that this God was a personal being and created the universe. That it was within his power to give a man thought, and he has done so ever since. If God has such power, I thought to myself, in my boyish understanding, why then does he cause so much pain and sorrow by taking the men of this earth away from their loved ones, and give them a more perfect understanding, and let them gaze down upon the loved ones they have left? Why does he cause this trouble?

I never heard a preacher on earth that preached a sermon on Christianity but what it was full of hell. It was hell from one end to the other. You either had to believe in God or go to this place called hell.

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every chapter of this book they say is the word of the living God. I took that book at first and read it. I meditated upon it. I took it and investigated it. I compared its extensions, and I went carefully through it from one end to the other, and after studying it, I said to myself, this book is not the word of God. Then what is it?

I turned around and took other books, written by men that are not claimed to be inspired, and I found in them the same divine sources as from the living God, and I found in those books things that are nearly as grand as those found in the Bible. Then I said to myself: The Bible is nothing but a historical work. It has been tampered and translated. It has been tampered with by the church itself. It has been kept in a state of darkness, looked up by the priests of religion. This book is not the word of God. And I took the Bible for what it was worth. I did not take any one's opinion. I did not take the opinions of any man. I took my own opinions that came to me, and I said to myself: There is good and bad in the Holy Bible. I find in that book some of the most powerful things that man can get from any source. And again we find in the Bible things that are of no use to man. We find that it was not all written by the same power, and we find that it contains many errors. 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WAYSIDE JOTTINGS.

As Experienced by Mattie E. Hull.

Undoubtedly, the good friends with whom we spend some days at the various camps are settled in their respective homes, and although they enjoyed the meetings, the social visits, and all that enters into camp life, we know they are glad to be at home and to take up their accustomed duties once more. Among the hundreds of enthusiastic Spiritualists whom I met during the season, enjoying the opportunities afforded at the camps for lectures and seances, how many, I am wondering, will make an effort to impart, from the knowledge they have received, light on the great subject of Spiritualism, in their respective communities? How many who were loudest in their praises of the work done at the camps will have the courage of their convictions when interrogated by their orthodox neighbors?

I sometimes think our spirit teachers must be possessed of more patience than we can even conceive of, in patiently taking in their efforts to lead their earth friends from the shadows into the light, in presenting so faithfully the phenomena and philosophy of Spiritualism with so little co-operation and apparently appreciation on the part of many of their mundane friends. How easy it is to float with the tide. How easy it is to be required to avow unpopular truths when surrounded by friends who are in sympathy with the sentiments we would have proclaimed.

It is said that there were forty-two Spiritualist camp-meetings in session during the late camp season. It seems as though there should be more camps as an influence that would honey-comb every community with the truths of Spiritualism. Such an immense outlay of time, talent and means should count for much in our glorious cause.

Since the closing of the camp work Mr. Hull and myself have been as busy as at any time during the season.

We reached Chicago direct from Ashley Camp on the night of September 15, and left that city on the night of the 17th ult., and boarded the C. B. & Q. train for Unionville, Mo. We reached our destination in a big rainstorm, and were told that the storm had been in progress ten days. O, the mud! and what a prospect for sight-seeing on a bicycle! We were met by Mr. Roberts, Esq., a whole-souled Spiritualist, and one who has never felt it necessary to hide his light under a bushel, though prominent in the legal profession. He took us to his beautiful home and in a short time we were made to feel we were not in a strange land. Toward night the clouds lifted, and the sun shone as was well attended as one could expect.

We conducted three meetings Sunday. The audiences increased; at night the hall was crowded. Monday night many more were out than could be accommodated in the hall. Some of the readers of this paper may remember that I visited this place since the summer of 1897. The work resulted in good. Soon after a society was formed called "The Truth-Seekers' Society," and regular meetings were held during the year. The heaven that was left as a result of my efforts has been thoroughly working, and our recent visit made me feel as though there were more movement in the work than I had in which to go to work. Mr. Hull's discourse on "Biblical Spiritualism" was eye-opening to the conservative people of Unionville, and many who had commenced investigating along phenomenal lines were surprised to learn that Spiritualism had such good backing in the Bible.

Tuesday we started for our Iowa appointments. We found we could not reach the place of our next appointment the same day we left Unionville, so we arranged to make a flying visit in the home of Mrs. W. F. McCarrill, one of the oldest and most active Spiritualists in the State. I had the pleasure of being entertained in her home before we took up our residence in the West. During all these years, through good and evil report, she has been a staunch friend. She was identified with the woman's movement as long ago as I commenced my labors in Iowa. How pleasant are such reunions and how they help to smooth the path on the inevitable journey. Mrs. McCarrill had recently returned from the Clinton camp-meeting; she reports a splendid meeting and fine prospects for the future.

Our first appointment in Iowa was in Hayesville. This town was included in our circuit last season, as were the other points we visited on our recent trip. The meeting at this point was engineered by the Richardson brothers, who are old Spiritualists and progressive in all lines of reform. The meetings were held in a new store building. It was well seated and lighted. The ladies decorated it beautifully, and seldom do we find so nice a place for meetings in a small town as at Hayesville. The audience was large at every session except one afternoon, and we learned that one cause might have been that an admittance fee was to be taken at the door. If such a report was actually circulated, it was undoubtedly to keep people from attending. The meetings were free to the public in every place on our circuit; the money was raised by private subscription.

Our next point was Webster; there we held two meetings, and four in White Pigeon. These towns are only five miles apart. Mr. Gilbert S. Morgan of the former town, and Mr. C. E. Morgan of the latter, co-operated in their efforts in getting up the meetings. The audiences in Webster and White Pigeon were all we could expect. Sunday night the hall in White Pigeon was crowded. Many were compelled to sit upon the platform and some remained standing during the entire service.

Mr. Hull's last calculated to do good in towns like those we recently visited; that is, if the people are tolerant enough to listen. The "Holiness" people are numerous in and around Webster. As far as I can learn, they are among the most bigoted people in Christendom.

People in the East often hear it said that "the great liberal West is ready for advanced thought on all lines." When we are in New England, Iowa is regarded as a portion of "the great West." It is no more ready for radical thought, nor as much so as Puritanical New England. I have seen many in Iowa more of them who are capital. It is a great State, but some of the most obnoxious laws that were ever passed (some of them city ordinances), were enforced while they were residents of Des Moines. The Sunday laws were more arbitrary than any I have ever known. There is much more toleration in the extreme West than in the East. Freedom of conscience is a thing that is not so common in Washington, Oregon and California, that one seldom finds in the Eastern States.

Mr. Hull and I have worked conjointly since the close of the camps. We are now in separate fields. Our appointments are as follows: Mr. Hull lectures in Allegheny, Pa., during October; he spends the month of November in Philadelphia. I lecture, during October, in Allegheny, Pa., during November; we are to spend the month of December in Watertown, N. Y.

We go from there to Boston. Our headquarters will be there until April. We shall be in Mantua during June, and have a few open dates in January and February. The two first Sundays of March are designated. I have several calls for October. If those places where I am desired, the friends can arrange for week night lectures. I can engage, otherwise not.

Now the time has come to reopen the halls for Spiritualist meetings, to reorganize for the fall and winter work. I wish it were possible to enter more solidly than ever before, shoulder to shoulder, heart to heart, brain to brain, soul to soul, and rise into that altitude where envy, prejudice and jealousy can make no impression upon us, where, with "one long, strong pull, and a pull all together," we may place Spiritualism on the heights where its light may penetrate into darkened places, and its voice proclaim a religion so sweet, so tender, so inspiring, that "the common people will hear it gladly." **MATTIE E. HULL.**
29 Chicago Terrace, Chicago, Ill.

Since the above was written, we have a letter from Watertown, N. Y., stating that owing to the hard times they will be compelled to suspend meetings for the present. That cancels our December and, probably, appointments for April and May. In consequence of this I shall return to Boston early in December. I have scattering calls from various points in New England during the winter months. I shall probably lecture in Manchester, N. H., on one or more Sundays in December. **M. E. H.**

SOMETHING.

To Say Something Well Is an Art.

A Sample Poem of the Impromptu Sort.

TO THE EDITOR:—To say something well is an art; to say nothing well is a science. In your late issue my mentality is attacked; I wish to set my would-be-educator aright.

If anything is positively criminal, it is to take up the time and space when you have nothing to say. To those that know me this article will be superfluous; to those that do not, and to Brother Post I would say that my rather critical defense of the character of Judas did not imply my belief or disbelief in any of the parties or events, any more than a piece of any story of the present day would imply a belief in any of the things revealed.

When I am accused of believing all or any part of the orthodox Bible, my mentality is attacked, and that I will defend while I have voice or pen. I pointed out discrepancies, injustice and alloy of account. I believe in a fair, standing fight, and even though the character of Judas is fictitious, don't like to hear it everlastingly abused by people who cannot and will not learn to think.

That exploded theory of planetary analogy, though something of an astronomer in a timid way, has no place in my astro-metaphysics, no origin of ism and anity is lost in antiquity.

Victor Hugo says: "That fabulous monster which has scales on its belly, and yet is not a lizard; has warts on its back, and yet is not a toad, which lives in the crevices of old lime-kilns and dry cisterns, a black, velvety, slimy, crawling creature, in its movements swift and sometimes slow of motion, emitting no noise, but which stares at you, and is so terrible that no one has ever seen it." The antiquity that veils these myths of orthodoxy and other dioxies is just that kind of a nondescript.

MEDIUMS AND EDUCATION.

In the same issue of THE PROGRESSIVE THINKER—long life to it!—is an article from the pen of Allie Lindsay Lynch, which says that the spirits which control her have forbidden her to know too much, or as much as she herself, fearing her passivity would be lost. God help us!

The great trouble with Spiritualism is, it is too passive! Adam and Eve were kicked out of the orchard for knowing too much. What was the result? We can teach the one that put them there.

If we knew all languages, all sciences from geology and the grains of sand to astronomy and the grains of stars, we could not know too much! Could we create a world out of nebulous gases, we would still be sons of years behind the delphic power that moves the spheres.

Were all the brains from the earliest ages up to the present and indefinite future rolled into one, it would still fall billions of ages short of the mighty power that called it into existence.

The grander the instrument, the grander the music every time. Point me the impromptu poem worthy the name that even came through the brain of an ignorant person.

Where is the sermon that ever exceeded in logic the mental calibre of the one that voiced it?

I have heard mediums give vent to poems on subjects chosen by their audiences, and they all ran something like this:

"The lily is so sweet and fair,
Its petals they are everywhere.
It points to truth and so is given,
While all about we see it bloom to us
and heaven."

Rot! rot! I say! No one need go under control to voice such rubbish! If from the medium herself, it is unworthy the name of anything; if from spirit, it is from the same class that while in the form contributed poetry to the editor's waste basket. Educate our mediums!

CHARLES NEVINS.
Brooklyn, N. Y.

The New Woman's Ten Commandments.

William Schmoeckebler, of Chicago, has been granted a divorce from his wife, Tillie, on the ground of infidelity. Judge Haney entered the decree just as soon as Schmoeckebler proved that his wife gave him a poem, which she had clipped from a humorous paper, with the remark: "That is the way to treat men." The judge read the poem and severed the marital bonds with one swift stroke. Here is the poem:

"These are the new commandments ten,
Which wives now make for married men:

1. Remember that I am thy wife,
 2. Thou shalt not stay out late at night.
 3. When lodges, friends or clubs invite,
Or chew tobacco, "round about."
 4. Thou shalt with praise receive my
nips.
 5. Nor pastry made by me despise.
 6. My mother thou shalt strive to please,
And live with her with us at ease.
 7. Remember, 'tis thy duty clear
To dress me well throughout the year.
 8. Thou shalt in manner mild and meek
Give me thy wages every week.
 9. Thou shalt not be a drinking man,
But live on prohibition plain.
 10. Thou shalt not flirt, but must allow
And live with such freedom, as thou wilt.
- Thou shalt get up when baby cries,
And try the child to tranquillize.
These, my commandments, from day to day,
Implicitly thou shalt obey!"

A SOLDIER TRAMP.

How His Heroism Was Rewarded by a Home.

Yer honor, I pleads guilty; I'm a bum—
I don't deny the cop here found me drunk;
I don't deny that through the whole long summer
The sun-warmed earth has been my only bunk.
I ain't been able fur to earn a livin';
A man with one leg planted in the tomb
Can't git a job—an' I've a strong misgivin'
'Bout bein' cooped up in a soldiers' home.

"What did I lose my leg?" At Spottsylvania—
Perhaps yer've read about that bloody fight—
But then, I guess the story won't restrain you
From doin' what the law sets down as right.

I'm not a vag through choice, but through misfortune;
An' as fur drink—well, all men have their fault;
An' judge, I guess I've had my lawful portion
O' rough experience in prison vaults.

I served as private in the Tenth New Jersey,
An' all the boys 'll say I done what's right;
That's a man kin say that Abram Bursay.

War ever found a shirk in a fight,
Right in the hell-born, frightful row o' battle,
Whar shot an' shell shrieked thro' the darkness wood,
Amid the blindin' smoke an' musketry.

You'd always find me doin' the best I could,
We had a brave ol' feller for a colonel—
We called him Sweetie, but his name was Sweet—
Why, judge, I swar I by the Great Eternal!

That brave ol' cuss'd rather fight than eat!
An' you could allus bet your bottom dollar
In battle Sweetie'd never hunt a tree;
He'd allus dash into the front and holler:

"Brace up, my gallant boys, an' folleer me!"
Well, just afore the Spottsylvania battle,
O' Sweetie cuss to me an' says, says he:
"I tell you, Abe, 'tain't many things 'll rattle."

A old weather beaten cuss like me,
But in my very soul I've got a feelin'
That I'm agoin' to get a dose to-day,
An' 'tain't no use fur me to be concealin'.

The skittish thoughts that in my bosom play,
"Fur many years you've been my neighbor, Bursay,
An' I hev allus found you squar an' true—
Back our little town in old New Jersey."

No one has got a better name than that,
An' now I want yer promise, squarly given,
That if our cause to-day demands my life,
An' you yourself are left among the livin'.

You'll take me back an' lay me by my wife."

Well, judge, that day, amid the most infernal
An' desperate bloody fight I ever seed,
Way up in front I saw the darlin' Colonel
Throw up his hands an' tumble off his steed.

In half a minute I was bendin' o'er him
An' seem'd that he wasn't killed out right;
I loaded him upon my back an' bore him home,
Some little distance back out o' the fight.

The blood from out a ghastly wound was flowin'
An' so I snatched the shirt from off my back,
For I could see the brave ol' cuss war goin'.

To unless I held that red tide back,
An' purty soon I seed he was revivin';
An' heard him whisper: "Abe, you've saved my life,
Your ol' wool shirt, along with your comin'."

Has kept me from that grave beside my wife.

Well, judge, while I stood thar beside him
On his back he put me in a doctor's care,
A ten-pound shell toward us came a-screamin'—
Just like a ravin' demon in the air.

An' when it passed, I found myself a-layin' across ol' Sweetie's body, an' I see
That 'larnal shell, that by us went a-flyin'.

Had tak my leg along for company.
Well, judge, that's all; except when the war was thar,
I found myself a cripple, an' since then
I've been a sort o' shiftless, worthless rover.

But just as honest as the most o' men,
I never stole a dime from livin' mortal,
Nor never harmed a woman, child or dog.

I've simply been a bum, and hope the court'll
Be just as easy on me as it can.

Then spake the judge: "Such helpless, worthless creatures
Should never be allowed to bum and beg;
Your case, 'tis true, has some redeeming features,
For in your country's cause you lost a leg."

And yet I feel the world needs an example
To check the tendency of men to roam;
The sentence is, That all your life—your camp'll
Be in the best room in my humble home."

The soldier stared! Dumb! Silent as a statue!
Then in a voice of trembling pathos, said:

"Judge, turn your head, and give me one look at you—
That voice is like an echo from the dead."

Then forward limped he, grimy hand extended,
While tears adown his sun-browned cheeks did roll,
And said, with slang and pathos strangely blended:

"Why, Colonel, Sweetie, darn your brave ol' soul!"

DON SANTIAGO CARLINO.

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Referring to that Grand Spiritualist, Prof. Wm. Denton.

A Large Underground River Discovered by Him.

THE STREAM FLOWING TO THE SEA FROM THE WHITE MOUNTAINS—PROF. DENTON WAS LAUGHED AT WHEN HE ASSERTED ITS EXISTENCE YEARS AGO, BUT ITS COURSE HAS NOW BEEN TRACED—THE PURE WATER IT SUPPLIES TO LOWELL.

When the late Prof. Denton, of Somerville, Mass., first declared that there was an underground river of considerable size flowing from the White Mountains across and under the States of Massachusetts and Rhode Island, people laughed at him. He insisted that he was right, and said many times: "I have discovered a supply of the purest water below the surface. I am of the opinion that the supply is adequate for all Central New England for all time. You may laugh, but sooner or later some one will strike the 'rolling torrent' and find a never-ceasing supply of the purest water."

Prof. Denton died in South America a few years ago. Were he alive now he would find that men of Massachusetts and Rhode Island had experienced a change of mind on the subject of his river. The great underground current has been tapped, and at several points along the course as laid by the geologist, large manufacturing concerns are using the supply in the place of the local service. The water, reached by driven wells, is better than any found in springs or lakes in these parts.

It was between 1872 and 1875 that a large bleaching in Providence drove a large body of the northern part of the city westward, and a few miles from the city, a foundry was established, which from that day until this has never failed it. The water was struck eighty or one hundred feet below the surface under a layer of stone from six to eight feet in thickness. From the pipe ice-cold water spouted several feet into the air. Fifteen feet below the under side of the first rock the pipe struck another layer of stone. When the well pipe was forced into that rock the flow of water stopped. People who examined it were of the opinion that the well had reached a spring of unusual size.

Eighteen years ago Prof. Denton was engaged by a straw hat manufacturing concern in Foxboro, Mass., a few miles from Attleboro, Mass., to locate a source of pure water, as only pure water could be used in the bleaching of the material employed in the manufacture of fine summer hats. H. E. White, now of Foxboro, Mass., was engaged to assist in the search. He and Denton made several expeditions through the interior of the Bay State, and on one of these tours Prof. Denton made a discovery that remained a secret with him for a long time. One of the places visited by the geologist and his party was on the south side of the main road to Foxboro from the south. At this point are situated three ponds, one called "The Boggs," the second "Shepherd's Pond," and the third "Witches' Pond."

Prof. Denton noted a peculiar formation of the surface in that section. In The Boggs, from which Foxboro now gets its supply of water, a few springs were found, and a few were also discovered in "Shepherd's Pond." Witches' Pond contained several springs of great size. These three lakes are located on high land, the Eastern Massachusetts divide, and so situated that the outlet of The Boggs flows to the northeast, through Canton, the home of Congressmen Elijah A. Morse, to Massachusetts Bay, while the outlet of Shepherd's Pond flows southward toward Taunton, where it empties into the river of that name in the vicinity of Dighton.

Witches' Pond has an outlet, but it is not visible. It makes its course below the surface in a south westerly direction, and finds its water beneath the ledge on the west side of Narragansett Bay below the outlet of Wicksford Pond. Witches' Pond was so named years ago on account of the many peculiar noises heard there. At intervals there were distinct rumblings beneath the surface. Superstitious persons were alarmed and afraid to go near it. People who had no fear of ghosts watched the action of the water with interest. They always found the water icy cold in summer, and it ever rolled and boiled. A water pall would not cover some of the largest bubbles.

The pond covers fifteen acres, and in winter ice forms there long before there are signs of ice on other ponds. Ice six inches thick forms on Witches' Pond to the west side of the water ledge in the vicinity in the same length of time. Only a few years ago four men who were fishing through the ice narrowly escaped losing their lives. There was a sudden upheaval while the men were on the pond, and ice, fourteen inches in thickness, that covered the peculiar lake, was thrown about. The men, having heard the rumbling sound, took warning and reached the shore just in time to avoid being precipitated into the boiling pond. Lily-pads roots, as large as one's arm, were brought to the surface at the same time.

Prof. Denton heard several stories about the pond, and out of curiosity made an investigation into the cause of the great bubbling of the water, which he called "The Witches' Pond." He tried to take soundings, but in several places he was unable to find the pond's bottom. Gases were detected rising from the pond, and he was led to believe that they issued from some distance below the surface. The water's remaining pure proved to him that the pond had an outlet as well as a source, and as it was not visible, investigation was all the more interesting.

REMINISCENCES.

Referring to that Grand Spiritualist, Prof. Wm. Denton.

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Pipes were driven about the well, and coal and blue clay were brought to the surface. Over 100 feet below the level the pipe struck a ledge, and after drilling the ledge on the south side of the pond, water was found. That water, when examined, was found to be purer than any other found in New England. Several wells were driven, and Prof. Denton came to the conclusion that Witches' Pond was an outlet for an underground river. It was when he told of his discovery that people laughed at him.

The river located was 110 feet below the level. Above it is a covering of hard pan, and the bottom, twenty feet below the covering, was of rock. Prof. Denton was of the opinion that there was no Witches' Pond until there was an upheaval in the earth years ago, when the shelving rocks under and over the gorge were torn away. Aided by the gases from the coal and other substances in the earth a rent was torn, through which the water made its way to the surface.

The streams in the vicinity of Foxboro are from a different watershed. The underground river is believed to come from a glacial spring in the White Mountains of New Hampshire or beyond. It is held that the city of Lowell struck the river only a few years ago, and from that day to this has had a fine supply of water. At the time the

Lowell wells were driven no one had heard of the river flowing under New England from north to south. The underground current has been followed by wells through Attleboro, Dodgeville, Hallowville, to Lebanon, where it serves to the west and passes under Pawtucket Falls, on Blackstone River, thence through Pawtucket southwestly and under Providence, Cranston, Warwick, East Greenwich, Wickford, into North Kingston, and into the sea near Hazard's Ledge.

To the north the course of the river was followed by the New Hampshire line. Before Prof. Denton found the source of the river he was called to Brazil to locate a water supply. He was stricken with a fever afterward while on a visit of exploration and died on the island of New Guinea.

Within a very short time manufacturing concerns have driven wells and found immense supplies of water, and now there are probably 200 or 300 wells connected with the river in Providence, to say nothing of the Lowell wells, and those at Foxboro and along the course. It is only on the course as laid out by Prof. Denton's party that the great current is struck.

The above graphic account from the New York Sun will be read with deep interest, for it refers to one of the grandest minds that ever graced the ranks of Spiritualism—Prof. Denton, Attleboro, Mass.

THE FOX FAMILY.

A Proposition to Purchase the Cottage in Which They Lived.

You say, Mr. Editor, that the Spiritualists should provide a place for the remains of the Fox Sisters to rest before we purchase the cottage in which the first intelligent raps occurred. No doubt there is an idea of justice in your assertion. All of us know that the Spiritualists did not do their duty in the protection of the Fox Sisters. They were allowed to suffer they became, through public neglect, children of unfortunate circumstances; but we must, except Leah (Mrs. Underhill), whose married life was happy and well-provided for. The marriages of Katie and Margaretta were not so pleasant and harmonious. Time brought changes and trouble before the public were aware. The Spiritualists thought they were happy and beyond want. Their troubles came like a thunder-clap from a cloudless sky. A few friends knew of the facts, and yet they made no move for redemption. I am certain that the Spiritualists at large would have with great spontaneity and generosity provided for the girls.

As to their burial: Your reference may cause some people to think they were placed in the potter's field, or are entirely neglected. I believe a fund was subscribed and proper attention was rendered.

If they need a place for proper memorial, then all the more reason for us to purchase the Hydeville cottage and grounds, and thereon erect a mausoleum to hold their remains and to be properly inscribed. If the place can be purchased, a testimonial of some character, to their memory, should at once be erected.

All this shows that the cottage should be purchased at once. We cannot now accomplish what has been neglected. But we can atone for it! Having neglected the persons, let us cherish their memory. Let us purchase the home of their childhood, made sacred to our cause, by the spirits there, through humble children, starting a revolution in thought that has brought humanity to the truths of immortality. At least, let us hold a meeting there to commemorate the semi-centennial of Spiritualism, in 1898. All who are interested, please agitate and let us know if there is such a public desire. **G. W. KATES.**

A PROGRESSIVE WEDDING.

Unique Exercise Attending It.

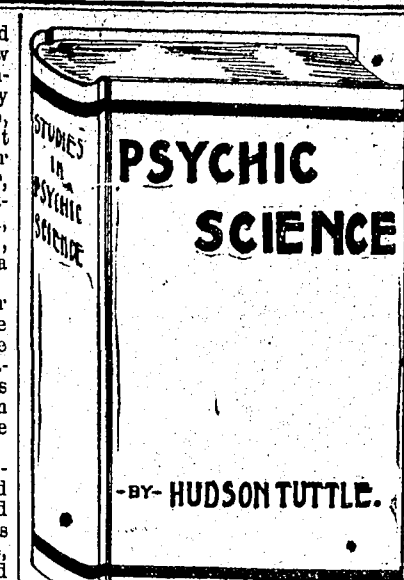
In Chicago, recently, I attended a wedding that was decided progress. Ever since the wedding of Adam and Eve such events have been attractive occasions, and the interest still gives no evidence of abatement.

The scene of the present gathering was in large double parlors, richly and profusely decorated with vines and flowers. There were some fifty guests assembled to drink in the joys, and the bridal couple were radiant and richly attired.

After a progressive ceremony—for the Baptist clergyman relieved the bride of the ancient embarrassment of promising to obey—and after the usual congratulations, and the regulation refreshments, there was added an unusually interesting literary feature. It consisted of two or three charming recitations; two exquisite poems written especially for the bride and read by the writers, and some half dozen speeches in response to such toasts as "The Twentieth Century Marriage," "The Ideal Home," "The Ideal Husband," "The Ideal Wife," "The Coming Man," and "The Coming Woman." The responses were all highly flavored with rich seasoning. I will give a brief synopsis of the one on "The Coming Woman." The speaker said the coming woman expanded; she was the going woman expanded; she may ride many wheels, but she will have no wheels in her head; she will exert more influence through the power of the ballot; she will devise a tasty, low theatrical hat that will not need removing; she will not be less proud of her personal charms, but will be more proud of her improved judgment and increased good sense; she will appreciate every new Trilby; she will read novels to increase her knowledge of manners and customs, and read philosophy for a deeper understanding of human nature; she will have greater depths of character, born of higher views of the theological, political and economic problems; she will have free use of her every innate gift; she will ask only to be a counselor, not a sole ruler; and, finally, she will be a more intelligent and wiser mother.

The wedding presents were to the entire satisfaction of those most interested, and there was a manifest feeling that the whole programme had been quite an "up-to-date" affair.

E. W. BALDWIN.



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SATURDAY, OCT. 10, 1906.

A Graphic Picture.

A gentleman of prominence, with a national reputation as an author, and a patron of THE PROGRESSIVE THINKER, writing from the "wild and woolly West" a few days ago, with no view to publication, gave his opinion of the Bible, and his feelings regarding it, in the following words:

"You are very correct in saying, substantially, that the Bible is a very Pandora's box of pernicious evils; for it is the source of all the hydra-headed and monstrous superstitions that have filled the earth with divisions, enmity and hatred. It has been the constant enemy and hindrance to science, progress, liberty and a higher civilization. It has resisted all new discoveries, and stubbornly insisted on a reversion to the ignorance of medieval barbarism, and an eternal camp upon the unnatural delusions and fabrications of undisputed idolatry."

"Had I the utterance of a fabled archangel, and the power of the Deity to Ingorsoll, and the Titan power of Jupiter, and could pluck a stalwart pine from Norway's rocky main, I'd dip it in the fiery liquid hell of old Vesuvius, and on the azure vault above try to represent and chronicle the black and damning deeds, the ignorance, superstitions, humbug and falsehoods, of which the Bible is the source. But any of these would be miserable and wretched failures. Could I write with every lightning flash that has illumined the heavens, its blinded devotees could never see it. And could I hurl the thunderbolts of heaven against the heads of this deluded worshippers of that book, I would fail to drive into the heads of the priests and their syncretistic followers a single ray of common sense."

He made a graphic picture, surely. Who will say it is too forcible?

Fraud or Fact, Which?

The secular press make frequent mention of occurrences like the following, deemed sufficiently important to be telegraphed from Kalamazoo, Mich., to the Chicago Chronicle, from which it is clipped.

"Alma Gault, the 14-year-old daughter of Julius Gault, who lives near Galesburg, has recently developed great Spiritualistic manifestations. She is a handsome and intelligent girl, and her father believes she has received a divine call and will not allow her to receive money for taking messages from departed friends. Several months ago Mr. Gault bought his daughter a planchette board to play with. One evening, after his mother died, he was surprised to see the board spell out his mother's name. Alma took a pencil and wrote on the planchette and you will find a paper containing an article on Spiritualism."

"Mr. Gault treated the matter as a joke, but finally found the article. It was a poem. Mr. Gault says the writing was his mother's exactly. In a day or two the girl found herself writing on a copy-book at school, and was surprised to see that the pen was not tracing the thoughts in her own mind, but something quite foreign."

"Since then there have been many communications. Alma will frequently sit down in broad daylight, with a sheet of wrapping-paper in front of her. She takes the pencil in an unnatural position and in a few minutes will be writing, the words being upside down to her. At the time she may be looking out the window. While under control her arm and hand become cold as ice and powerless to do anything but write. Sometimes she uses the right hand, sometimes the left, and often both, writing two distinct messages, one perhaps in a man's hand, the other in a woman's, at the same time."

"Everything is done in the light and in the full view of everyone. As a result of the girl's work many heretofore orthodox church members have embraced the Spiritualistic faith."

A Role of Amazing Antiquity.

A gigantic specimen of a rhinoceros has lately been discovered, frozen up in an iceberg which stranded at the Lena delta. This specimen was seven feet taller than the largest variety of rhinoceros of to-day, and was armed with two nose horns, the shortest of which was three feet two inches in length. The animal doubtless belonged to an ante-diluvian species.—News item.

Everything is "antediluvian" with the average newspaper writer. The deluge, according to Bible chronology, occurred 4240 years ago. No one can form any correct estimate from present data of the distant period, probably millions of years, when that animal was in full life. The climate in which it was found was one of tropical heat, but by a change of the earth's polarity, the region was suddenly metamorphosed into a frigid zone. Frozen and immediately covered with ice, it was saved from decay. The iceberg may have been millions of years in forming, and other millions of years in repose. Then, by gradual change, a warmer sun has wasted the ice, and it appears a paleontological wonder, the wonder and the admiration of all true scientists; but a terrible shock to the simpletons who wish to limit the age of the earth to a few thousand years.

Reconstruction of Religion.

When common sense gets into a pulpit it is a pleasure to make a note of it. Our criticisms on the clergy are because they wish to intrude into modern civilization the barbarism of medieval ignorance. When a clergyman gets out of the rut, without caring to what sect he belongs, we feel like cheering him onward.

The Chicago Chronicle gave an abstract of a sermon preached by Rev. R. A. White, at the Stewart Avenue church a few Sundays ago, on "The Reconstruction of Religion," which had the ring peculiar to discourses from men of enlarged thought. We are sure our readers will regret the abstract is not more complete. We quote as follows:

"Henry Ward Beecher said many years ago, 'If the American people are ever driven away from the church or from faith in the Christian religion, it will be the fault of the church and the pulpit.' That is, if faith falls in the land, it will be the fault of a bad administration of Christian truth. No man is a sceptic by choice. It is equally true that thinking people will not accept even religious truth on insufficient evidence. To say that there is confusion in religious thought and no little scepticism is to say what everybody says. The anchors drag in the ancient theological mud and no longer hold the moderns of thought tugging at them. On the other hand there is a strengthening of opinion that the best interests of men demand not a destruction of religion, but its reconstruction. There are two fundamental reasons for present religious unrest. 'To understand them is to understand better the lines along which reconstruction must proceed.' 'First, the gradual introduction into the world of thought of the scientific or inductive method. We are undergoing a mental revolution not merely in thought, but primarily in the method of thought. Religion has heretofore proceeded upon the deductive method. It began in assumption. It followed the method of Plato rather than that of Aristotle. It assumed special revelation, verbal inspiration and what not. If facts did not square with the theory, so much the worse for the facts. Until the present century the religious method dominated all phases of thought. All philosophical systems, physical as well as moral and spiritual, proceeded upon its assumptions. On the other hand, the last fifty years have witnessed a transformation in thought method. It has become inductive. Investigation, verification and classification take the place of assumptions. Religion proceeded upon an assumption of a revelation, which turned thought upon the progressive and continual revelations of truth. Religion assumes, science investigates. Between these opposing thought methods there is no compromise, and there is the other must prevail, and there is at present no question which will conquer. Religion, which has stood for centuries as the dispenser of truth, finds its scepter snatched from it and its crown taken away. Its own assumptions are now subjects of inquiry with other things past and present, and the investigation thus far has not proved comfortable to traditional belief. Religion or religious teaching has not yet fully adjusted itself to this new method. The old method, which taught our children one method, and at the average church they are taught another method of thought. The reading man wanders six days among the deductions of science to find himself mentally outraged or confused by the religious thought method of Sunday's sermon. Thus the average mind finds itself caught in the swirl of two opposing thought methods and wanders in confusion between them."

"Both the interpretation of religious truth and the estimation of its real office in the affairs of living men must be reconstructed. It must admit itself to the new method of thought. It must itself become scientific. It must adjust its doctrines of Providence to the universally accepted doctrine of law. These two things must be made harmonious. It must fearlessly offer its most sacred doctrines to the scrutiny of a reverent investigation, conscious that truth is invulnerable and no doctrine that is true can suffer."

Excess of Fasts and Festal Days.

"In the Russian army two days a week are observed as fasts—Wednesdays and Fridays—on which days all the soldier gets in the way of food is lentil soup and black bread, and a drink consisting of water in which rye bread has been absorbed."—News item.

Russia is under the domination of the Greek church. It has about as many saints' days and holy days as has Rome. Put all these days together with Sunday, and there are near two hundred and fifty sacred days each year among the still half barbarians of Russia. To increase interest in the history of this people add to these sacred days two fast days each week—for the priests require this of all churchmen, just what the Catholics require of the laity, subjects—then what remains to the people? Some thirty years ago the then Czar emancipated the serfs. The people should now be freed from the tyranny of the priesthood, and be made self-reliant. Then, with education universally diffused among them, the Russians would become the most intelligent and practical nation on earth."

An Error.

L. W. Van Dyke, in his excellent article two weeks ago, said, incidentally: "While man was weak and unable to stand alone it was well enough to have priests and preachers to do his thinking." We think our brother is wrong in this position. An organ or muscle not used does not gain strength by inaction, but will grow weaker from day to day. The brain is like a muscle in this respect, and loses all its force when not used. When priests think for others the brain loses its power to reason, and will never acquire that special gift of nature which elevates the man above the brute. Church schools are conducted for the sole purpose of making students think as do the priests. Our free schools, on the contrary, when not under the influence of churchmen, are specially designed to stimulate thought, and make the pupil rely upon his own energies; hence the reason the present generation are in advance of all others in intellectual attainments."

A Sceptic in the Pulpit.

Rev. Jenkin Lloyd Jones, just returned to Unity pulpit, this city, after an outing of several weeks communing with nature, had the courage to say during his first Sunday discourse after his return: "I am persuaded there is some mistake in that story of Joshua and his conquest with the Amorites. I do not believe that the moon halted over the valley of Ajalon, that the hosts of Israel might revenge themselves upon their enemies. The sun and moon are too impartial. Their indifference is sublime."

To doubt any statement in the "divine

record" is rank infidelity in most of the churches. Even to doubt Jonah's adventure with the whale, though a magnificent "hooray," yet it must be authentic for it is "between the lids of the Bible, all of which was inspired by God," so say the orthodox preachers.

A Buddhist Missionary.

Among the recent arrivals in Chicago from abroad, our readers will take special interest in that of H. Dharmapala, direct from Calcutta, India. He comes as a missionary, an expounder of the doctrines and teachings of the immortal Gautama, better known as Buddha. The learned Buddhist talks English with the fluency of a native to this country. He represented his people at the Parliament of Religions three years ago, and made many friends on that occasion. He called on Prof. Max Muller, Sir Edwin Arnold and Rhye Davids, distinguished Buddhist and Sanscrit scholars, on his way to this country. Mr. Dharmapala has already issued a manifesto declaring the purpose of his visit; wherein he says it is "to dispel prejudice, effect a reconciliation with Christianity, and for the uplifting of humanity." His object is praiseworthy, and as the representative of an older religion, much more numerous in believers than are Christians of all creeds, as also the Eastern branch of the great Aryan family of which we are all so proud, he should receive a cheerful hospitality and welcome. He says he selected America and Chicago as the field of his mission, because he believes it the grandest nation and the most progressive people on the globe.

As Spiritualists and Liberals have a kindly feeling towards all peoples who are pressing forward and upward, they will be glad to listen to Mr. Dharmapala whenever favorable opportunities occur. In behalf of them we extend him a cordial greeting.

The Premium Encyclopedia.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death and Life in the Spirit-World to new three months subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualists paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been in this direction.

We still have a few hundred volumes on hand of this "Vol. 1" of the Encyclopedia of Death and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renew for not less than six months, and who send us at the same time one new six months' subscriber. It is far better for the new subscriber to take the paper for six months, for, during that time, he will begin to see the necessity of continuing it.

A Good Man Gone.

We are pained to learn from the Truth Seeker that Hon. Wm. S. Bush, a former editorial associate of the writer, died at Seattle on the 31st of August. The Judge was a graduate of Lombard University, at Galesburg, Ill. He afterwards graduated with the degree of M. D., from the Eclectic Medical Institute at Cincinnati. For several years after he was associated with the press as editorial writer. He established and published for a series of years the Galesburg Daily Register. When he disposed of that journal he entered the office of Col. Ingorsoll, at Peoria, read law, and was admitted to practice at the bar. He accompanied the Colonel to Washington, and was connected with him in his law practice. Judge Bush removed to the Pacific Coast several years ago. He was a brilliant writer, a Liberal in religious views, and a gentleman of great moral and social worth. He leaves a lovely family to mourn his loss, to whom our tenderest sympathies.

Christian Martyrs.

A cablegram of September 11, from Constantinople, reads as follows: "An Armenian bomb factory was discovered by the police yesterday under the Armenian church, near the Kassin Pasha Cemetery. From the factory a long tunnel had been excavated in the direction of a government magazine, the intention, obviously, having been to undermine the magazine and blow it up."

Looting banks, blowing up fortifications and magazines, are all peaceful acts when done under the auspices of Christian missionaries, and directed against an infidel government; but "hell would be put for naught" if Mohammedan soldiers should chance to kill some of those insurgents in an attempt to arrest them.

An Incomparable Book.

A gentleman writing from the Pacific Coast, says: "Ever since I procured that incomparable book, Dr. Brown's Researches in Oriental History, it has been doing mission work. It has made lots of converts to its positions, and is doing much good. A bright, smart lady, late a Congregationalist, has got her eyes open wide. Having read it she borrows it for others, who read and see." THE PROGRESSIVE THINKER is still filling orders for the book, on receipt of \$1.50.

Defeated the Whipping-Post.

A bill was lately pending in a called session of the legislature of Tennessee, to punish a certain class of offenders at the whipping-post. Our correspondent, Hon. Warren Smith, lately writing from Arkansas, for THE PROGRESSIVE THINKER, is a member of that Tennessee legislature from the Nashville district. He led the opposition to the bill, and was successful in securing its defeat.

The Luxury Tolerated.

The courts of Illinois are beginning to discover that New England Puritanism of a hundred years ago is not indigenous to her soil. The Appellate Court at Mt. Vernon, Ill., lately found that "Pleading court on Sunday in the sight of churchgoers does not in itself constitute a disturbance of the peace," therefore such luxuries may be enjoyed at will by Seventh-Day Adventists.

In the treatment of nervous cases, he is the best physician who is the most ingenious inspirer of hope.—Coleridge.

Hon. Warren Smith

Replies to Criticism.

SLASHING.

Impeachment of So-Called Christianity.

Hon. Warren Smith Replies to Criticism.

TO THE EDITOR:—I see that Brother Ira Gale Tompkins has come forward with a three-column article aimed at my criticism in your issue of August the 9th. Our brother begins with a quotation from Shakespeare and ends with a quotation from Bryant, sandwiching in between stanzas from other authors.

I am not poetic or esthetic, but am only a plain miner and sawmill man, grappling with the hardships and rough experiences incident to those occupations. I find life to be stern and real, and while I love poetry and music and the beautiful in nature, I still realize that reform work is startlingly realistic and lies in the line of the practical realities of life. I am sorry that Brother Ira, instead of occupying valuable space with commonplace poetical quotations, did not show some reason for his opposition to my propositions. Poetical quotations may tickle the fancy, but are poor rejoinders to argument.

Our brother "admits some of my propositions," and very prudently says that he "will not undertake to controvert or disprove others that he does not admit." The reason is obvious why the brother does "not" try to controvert or disprove my proposition. He admits the wrongs, cruelties and outrages which I charged against orthodox Christianity, and adds: "It hardly seems possible that any system of religion so atrocious and cruel could have been founded on the teachings of the gentle Nazarene," and then he cites the opinion of Renan and Thomas Paine. The question is not whether a thing "seems possible" or not; or whether Renan, Paine or anybody else approves or disapproves it; but the main question is, What are the facts in the case?

The teachings of the Judean fanatics are of a two-fold nature—ethical and theological. The ethical part was plagiarized from ancient Pagan writing, while the theological part of his teachings are no doubt original, and are not only subversive of all good, but are promotive of tyranny, oppression and wrong.

BIGOTRY.

Bigotry has been the bane of the ages in Christian countries and Christ fostered it. He sent his disciples forth to preach his offensive vagaries, and declared that whosoever refused to receive them and hear their words should suffer a worse fate "in the day of judgment than Sodom and Gomorrah." Freedom of conscience (that—with a vengeance!

WAR.

War is the bloody art of the savage, and is a dire curse of the ages, and opposed to every principle of justice and fraternity. The fanatical victim of Christian superstition ever prates about the "Prince of Peace," the "lowly and meek Jesus," whose mission on earth was "good will to men." This senseless gush all sounds well enough, but is utterly lacking in the element of truth.

War, tyranny, slavery, persecution, hate and revenge are only results of underlying causes adequate to their production, and I assert without fear of successful refutation that the teachings of Jesus Christ are the cause, and are directly responsible for all the wars, cruelties, wrongs and outrages that have characterized the history of Christian nations for over twelve hundred years.

Let us lay aside our prejudices and get down strictly to facts. What was Christ's mission on earth? The proper thing to do is to let Christ answer this question for himself. He answers: "Think not that I am come upon the earth to send peace; nay, verily, I came not to send peace, but a sword." "If any man has no sword let him sell his garments and buy one." These declarations embody the spirit of war, rapine and murder so universally exemplified and practiced by Christian nations. I request Brother Ira to show any disagreement between this Christ-expressed sentiment and the "atrocious and cruel religion" of ecclesiasticalism referred to by him in his article? I ask if it is not legitimate for this sentiment to produce the horrid conditions I attribute to it? Startling and fearfully has the declaration of Christ that he came on earth to "send a sword," been fulfilled. How devoid of prophetic power were the angels; when on Easter morn they sang in sweet accord, "Peace on earth, and good will to men." More truthful would it have been had their song presaged war, devastation and ruin.

We are told that this same Jesus is coming to our world a second time. As to the purposes of his second coming, he declares that he will come in the clouds of heaven, conveyed by legions of mighty angels, and "taking vengeance on"—not the vicious, sinful and depraved—but "on those who know not God and obey not the gospel." Now, according to Christ's own statement, the purpose of his first coming was "to send a sword," and the purpose of his second coming is to take "vengeance" on that portion of earth's inhabitants who may have too much intelligence, sympathy and

goodness to believe in his revolting system of wholesale damnation.

HATE.

Love is necessary to the well-being and happiness of the human race, and hate is the antithesis of love, and is responsible for the war, strife and misery that so universally afflict humanity. Jesus enjoined conditions of discipleship that no humane person could accept. He emphatically declares that "If any man come unto me and hate not his father and mother, brothers and sisters, and wife and children, he cannot be my disciple." Here hate is specifically defined and exacted as a condition of discipleship. What a contrast to Gautama, who ever breathed the spirit of peace and love, untarnished by one single trace of the spirit of war and hate!

Christ also enjoined that if any man forsake not his father, mother, brother and sisters, wife and children, and follow him, he was not worthy of him. In harmony with these anti-home and anti-family doctrines, during the Medieval Age, when man was ignorant and mean enough to practice Christ's teachings, Christian Europe swarmed with pious tramps, who, in obedience to their master's command, had abandoned their families and wandered from place to place, telling the people of the "unsearchable riches of Christ," and by their vagrant lives disgracing humanity, and leaving their families to shift for themselves or starve."

In harmony with this statement of Christ, authorizing the abandonment of home and family, is his command for us to take no thought for the morrow, what we shall eat or drink, or wherewith we shall be clothed. Obedience to this command would make the wheels of commerce and manufacture, render our cultivated fields barren wastes, and reduce our state and nation to a condition of hopeless mendicancy. These anti-natural doctrines are opposed to industry, economy and the provident nature of man, and should be condemned by all men and women who desire to fulfill the true purposes of human existence.

SIGNIFICANT FACT.

Slavery and polygamy were practically in vogue in Judea at the very time Jesus is said to have been there working miracles in favor of the liquor traffic and cursing figtrees because they yielded not fruit out of season, and yet not one word did he utter in condemnation of these monstrous iniquities. It is a significant fact that the first vessel built in England for the accursed slave traffic was under the reign of Protestant Queen Elizabeth, who commissioned Sir John Hawkins as its captain, and presented him with a crest or figure-head for the vessel, representing an African slave in shackles. This hellish craft was appropriately christened under the name of "Jesus," and a pious chaplain was appointed to accompany it on its Christian mission and implore the throne of grace for fair winds and "bon voyage." "By their fruits ye shall know them."

Christ said: "Blessed are the peacemakers." A peacemaker in this and other Christian countries signifies a monster marine "ironclad," equipped with four sixteen-inch-bore Krupp guns to batter down the monuments of industry and perpetrate wholesale destruction of human life.

Christ declared that the "meek" should inherit the earth. The fact is, that the purse-proud bigot has ever owned the public domain, while the great masses of "meek" and humble toilers have ever been denied the inalienable right of owning a home, their right of "eminent domain" being confined to a 4x6 foot lot in an obscure corner of "Potter's Field."

HORRIBLE DOCTRINE.

But perhaps the most horrible and revolting doctrine ever propagated among the inhabitants of our planet is Christ's fearful doctrine of eternal and endless torment, for the Christian sin of unbelief. No pen can describe, no tongue can tell, the true effect on the human mind of this appalling doctrine. It dwarfed and eliminated from the minds of millions every vestige of love and sympathy, and degraded them to the level of incarnate fiends, whose greatest delight was to torture their fellowmen on the rack and at the stake.

The cruelties practiced by the followers of Christ from the fourth to the seventeenth century were simply frightful in character. The Christian persecutors during this fateful period acted on the principle that if "Our Heavenly Father," endowed with infinite love, could torture his unbelieving children with endless punishment hereafter, it was proper and right for them to give the heretic a foretaste of God's mercy by torturing him by rack, dungeon and stake in this world. "Be ye perfect even as your father in heaven is perfect."

But for this hideous doctrine the fearful and atrocious cruelties that have been so widely inflicted on the innocent unbelievers by the fanatical and cruel devotees of the Christian Church, and which covered the European kingdoms with violence and injustice like some black pall of death for over twelve hundred years.

To truthfully illustrate the effect of this hell-and-damnation doctrine on different minds, I will quote briefly from the gospel as preached by celebrated ordained Christian ministers.

REV. AMBROSE—SERMON ON DOOMS.

"When the damned have drunk down whole draughts of brimstone one day, they will have to do the

A CROSS,

As It Exists in the Heavens.

Significant of the Coming Political Crisis.

THE SUBJECT VIEWED FROM THE STANDPOINT OF AN ASTROLOGER.

We know the effect produced upon vegetable, animal and human life by the four seasons (spring, summer, fall and winter), caused by the annual revolution of the earth around the sun through the twelve signs of the zodiac, the sun imparting its vital forces and quickening the latent energy of the earth, causing change and evolution in all things and advancing the process of human life. We have extended our researches after the truths of nature beyond our earth into the stary heavens, and sought the effect of the planets of our solar system in their influence upon human life and character as they pass through the twelve signs of the zodiac in their journey around the sun, the center and controlling force of our solar system, receiving its vital force and imparting their several peculiar influences upon each other and all of humanity, thus influencing worlds and nations in their upward march of progress.

In our investigations we find that a cross was formed in the heavens on the 23d of September, 1890, by the position of six planets and the sun, and that the planets will not again form a combination and produce a cross in the heavens for a period of about two thousand years—Mars appearing as head of the cross, the sun being the center, Mercury forming the left arm and Jupiter the right arm; Venus will be just below the sun, or center of the cross, Saturn next below, and the top of the base will be formed by Uranus.

The cross is one of promise, as prophesied by the prophets of old, it being one of the signs that would "appear in the heavens" when "perilous times shall come upon the earth," and "wars and rumors of wars shall cover the whole earth."

The cross has a very significant meaning at the present time, and from a scientific understanding of the qualities of each planet used in its formation, and the influence of each in their separate and combined effects upon the earth and the people thereof, it is very plain.

Mars, the active, impulsive planet, sits enthroned as the head of the cross in the sign of Scorpio, or Secrets, and therefore possessing the secrets of the nation and acting as judge of all the earth. "The sun occupies the center, and gives light and life to our solar system of worlds. Jupiter forms the right arm of the cross and represents the wealth and riches of the world, and gives its strong material influence to the accumulation of wealth, it being the largest planet in our system, nearly fourteen hundred times larger than the earth, and at the present time being in the sign of Aquarius, the central sign of the business trinity, makes it very active and powerful for the accumulation of wealth by a certain class of people who possess the key to the combination and exercise the privilege of law-makers, judges and rulers, being given the power by the people—which power can only be transformed for the good of the masses by the united influence and voice of labor, represented by Mercury, the planet of labor, which forms the left arm of the cross. Mercury being in the sign Leo, or heart, of the zodiac, and Leo being the home or natural position of our earth, as the heart of humanity in the solar man of our solar system, it thus signifies that labor will finally win, and that the wealth of the world will be brought to serve the people, in supplying the needs of home and family and each individual from a maternal and loving standpoint. Leo being the center of the maternal trinity and of love, all true men and women will give their loving influence, and heart's blood, too, if necessary, that right may prevail and our country be saved from oppression and ruin."

The position of Mars at the head, and Jupiter and Mercury, planets of wealth and labor, forming the arms of the cross, denote that active and impulsive words will flow freely between wealth and labor, and that the war of words will be hot and lively, and that the secrets of power will be revealed to the people through free speech, causing them to vote for the best interests of the whole people, thus preventing war and bloodshed.

Venus, the planet of love, representing woman and her influence, occupies the position in the cross just below the sun, or center, and being in the sign Taurus, the bull, denoting strength, gives a strong, loving influence for good, and modifies the warlike attitude of wealth and labor, and by election time Venus will have passed into the sign Leo, or heart, thus denoting the full power and love of woman and her influence in the election and for home and family.

Next comes Saturn, forming the upper part of the base of the cross. Saturn is a spiritualized planet, with spiritual rings or zones, denoting powerful logic, as Saturn's characters are powerful logicians. Saturn is supported by Uranus as the foundation of the cross—a spiritualized planet—denoting nerve, energy and capacity and desire to labor, work, delve, and seek and find the truths of nature.

The earth occupies a position above the arm of labor, and just on the line between the signs Virgo and Libra, and as she advances in her course through Libra, the sign of the balance, or justice and equity, she comes nearer to Mars, the head of the cross;

REV. THOMAS BOSTON—FOURFOLD STATE—PAGE 336.

"The godly wife shall appreciate the justice of the Judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damnation of her who lay on his bosom. The godly parents shall say hallelujah at the passing of the sentence on their ungodly child; and the godly child shall from his heart approve the damnation of the wicked parent who begot him, and the mother who bore him."

"Godly," in this instance, is the synonym of hellish.

REV. THOMAS VINCENT.

"This will fill the saints with astonishing admiration when they see some of their nearest relations going to hell—their fathers, their mothers, their children, their intimate friends and companions, while they themselves are saved."

REV. JONATHAN EDWARDS—SERMON ON REPROBATION.

"Reprobate infants are vipers of vengeance that God will hold over the flames of hell in the tongs of his wrath until they turn and spit venom in his face."

Brother Ira, here we have the legitimate effect of the teachings of your "Gentle Nazarene," and if it is not strictly "atrocious and cruel," I am no judge of the significance and meaning of words!

No tongue can correctly describe the horrid depths of woe and misery to which this awful doctrine has sunk some of the purest and gentlest souls that ever lived on earth; while, on the other hand, it has transformed millions of evil-disposed persons into fiends incarnate, fiercer than the wolf, more ferocious than the tiger, and more bloodthirsty than the jackal and hyena. The Nazarene merits the opprobrium and lasting hatred of the human race for propagating these unnatural and vicious doctrines, so destructive and injurious to the progress and happiness of mankind.

Had not the theological teachings of Christ been modified by the heaven of Pagan ethics, the better part of the human race would loathe and detest him as the Avatar of hate and cruelty.

How passingly strange that men and women of this age should accept Christ's hideous doctrines of damnation for the many and salvation for the few, as the gospel—"glad tidings." The only rational solution of this anomaly is, that the orthodox devotee of the Christian Church is an unfortunate victim of orthodox generation and pulpit and Sunday-school education—two curses that have contracted and dwarfed the minds of millions and rendered them the willing victims of one of the vilest systems of superstition ever distempering mankind with its pestilent influence; and how men and women claiming to be reformers can lend their approval and support to it, is to me a perplexing mystery, and illustrates the dark and damnable influence of religious superstition on the human mind.

In conclusion, I want to inform Brother Ira that I cherish no "personal passion and prejudice or malignant animosity," nor do I desire "to distort the truth," but have given the facts, and if he or any other apologist for ignorance and superstition cannot controvert my arguments, let him or them lapse into a state of desuetude, and cease to expose the weakness of the vulnerable cause they so feebly represent.

Yours for the eradication of evil and the ultimate triumph of good.

BY LOIS WAISBROOKER.

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

VOL. 14.

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NO. 360

EVOLUTION AS A REGONGILER IN PHILOSOPHY AND ETHICS.

A PHILOSOPHICAL ADDRESS GIVEN BEFORE THE CONFERENCE OF EVOLUTIONISTS, AT GREENACRE, ME.

BY. PROF. B. F. UNDERWOOD.

EVOLUTION ESTABLISHED.

The doctrine of evolution has, among scientific men generally, taken the place of the old theory of the origin of species by special creation, and many of the classes that have hitherto opposed evolution are now conceding its truth and endeavoring to modify their theological beliefs in adjustment to its teachings. Some say they are ready to admit that the human body is derived from the bodies of animals, while still insisting that the human mind was supernaturally created. Others concede that the mind of man, as well as his bodily structure, has been evolved, in some way, from lower conditions, but they are unwilling to believe that man's moral, spiritual and religious nature has been developed from conditions represented by any animal below man. These, they declare, must have come direct from the Creator. Their words imply that the wonderful structure of man and of the bodies of animals, and the marvelous intelligence of those animals, are not divine in their origin. Why not have a conception of God large enough to be consistent with the view that all the complex forms of life and all intelligences, from worm to man, are derived from the same universal power, by whatever name called?

EVOLUTION OF MIND.

Accepting evolution as true regarding structure, we are logically bound to recognize the evolution of mind which is correlated with structure. The notion that an animal body was evolved to a certain point, and that then the animal intelligence which had grown with it vacated it as one would a tenement and that a human intelligence, supernaturally created outside of the evolutionary order, took possession of the dead animal body, is too crude and childish a thought to be seriously entertained.

There is as much evidence of mental as of physical evolution. If not more. The explanation of the individual is in his history, and his history is in the history of the race, and in the history of all forms out of which his race grew. We do not see all the factors, we do not understand all the conditions; but in concluding therefore that there has been an intrusion in the natural order of a supernatural force, is to reason like the savage who invokes the volition of gods to account for every phenomenon when he cannot see the link which connects it with its antecedent.

IMPLICATIONS OF EVOLUTION.

When we come to understand the implications of evolution, we see that all mental as well as bodily characteristics have been evolved by contact of the organism with the environment in which it has existed. The human mind contains, in a condensed form, the results of ages of ancestral experience. Instinct is inherited habits. The young alligator, as soon as it is born, starts for the water, because the experiences of its ancestors through millions of years have adjusted its structure to the water and given it corresponding instincts. What is true of instinct is just as true of intuitions, viz: That while they are a priori to the individual they are experiential to the race, and while they come to each member of the race to-day as a birthright, as a part of his intellectual character and equipment, they are nevertheless the result of the slow acquisitions of centuries, organized in the race, the experiences of ages "consolidated in mind and frame."

EXPERIENCE AND INTUITION.

With these facts in mind, observe how evolution reconciles the experiential and intuitional or transcendental schools of thought. The former claimed that all knowledge is derived from experience, the latter that there are innate ideas, or that there are elements of knowledge not sense derived; that there are laws of the understanding, forms of thought or sensibility by which all sensuous impressions must be molded before they can be changed into experience, forms in which no empirical influence enters, which, indeed, precede and condition all experience.

This was the contention of the great Kant, who had discovered, he believed, in pure mathematics, a kind of knowledge constructed wholly from data which the mind possesses without the aid of sensuous perception. Space and time, in which all mathematical constructions take form, and the synthetic power which combines particular data into systematic knowledge, are, he held, possessions of the mind quite independent of experience.

But according to evolution, the powers of thought and all the mental characteristics have been brought into existence by the modification of previous conditions, and the forms of thought, so-called, have their genetic explanation in the experiences and acquisitions of the race.

A QUESTION OF PSYCHOGENY.

The question is changed from one of psychology to one of psychogeny, from a consideration of the nature of mind to that of its genesis and evolution. The evolutionist says: "There are, no doubt, logical processes corresponding with Kant's laws or forms of sense and understanding, which are as indispensable in the formation of judgments as are the laws of geometry in the construction of figures, but instead of regarding these as concepts antecedent to all experience, individual or ancestral, as primordial elements of mind, we should regard them as mental conditions; though not reducible to any individual experience, yet the evolved experience of the race,

organized in structure and function." Although Kant declared that they are antecedent to all experience, the evolutionist, to be consistent, must view these mental forms as connate and so far a priori; but as products of ancestral experience they are acquired and therefore a posteriori.

TWO FACTORS.

Experience implies two factors—organism and environment; and every modification of structure and every accompanying sensation must be experiential. The infant, when it enters the world, has no innate idea of space or time, but it has organized tendencies—Kant's a priori forms—which have arisen in experience because of the constancy and universality of the external relation to which the organism has been subjected. In like manner all the phenomena of the fully developed mind, exhibited under the rubric of sensibility, which are viewed by the Kantian as initial phases, as primary conditions of the intellect, are the result of ages of acquisition and modification, like "the voice," as Lewis says, "which a merchant acquires through his own efforts by employing the accumulated results of the efforts of previous generations." Every truth, whether "universal or particular," "necessary or contingent," is learned by experience and its ascertainment is possible only by the conditions of experience.

TWO GREAT MISTAKES.

The mistakes of the sensational school of metaphysicians, the Hobbess, Locke and James Mill, was in not recognizing the fact that the individual has intuitions which he did not acquire and which experience only is necessary to awaken. The mistake of the intuitionists and transcendentalists, like Kant and Leibnitz, was in failing to see that intuitions and forms of thought, so-called, although transcending all experience of their possessors, have been evolved out of and are entirely derived from the experiences of ancestors.

TWO GREAT TRUTHS.

Both the old schools had an element of truth; and each an element of error. One was right in saying that all knowledge is from experience; the other was right in saying the human mind has intuitions which it did not acquire by experience. But the sensationalists were only the results of his individual experience, and the intuitionists in not seeing that the experiences of ancestors become organized in their descendants, as predispositions, aptitudes, "forms of thought," faculties, etc.

Evolution thus effects a reconciliation between the sensational or experiential and the intuitional or transcendental philosophy, and makes the repetition of the old controversies between the two systems a waste of words.

KANT'S IDEA OF EVOLUTION.

Kant, it is to be remembered, believed in evolution, which he wisely placed among his pioneers, but his idea of evolution, in its different aspects, was not full and clear enough to enable him to apply it to mind, the intuitions of which he treats as though they were ultimate, always the same in man as now; admitting of no derivation and of no analysis into its constituent elements. This is not strange considering how slow thinkers who have accepted evolution, even in our time, have been to see its implications in relation to mind.

SPENCER'S PROFOUND CONCEPTION.

Herbert Spencer was the first to apply evolution to mind systematically, and to show how experience is organized and transmitted as a heritage, and to point out that such a priori "forms" as those of space, time, causality, etc., must have had their origin in experience. This he did, assuming the truth of organic evolution, years before Darwin's "Origin of Species" appeared. His "Principles of Psychology" may be profitably studied to-day by those who would understand evolution in its deeper implications.

Lewis, referring to this as one of those profound conceptions with which Spencer has enriched philosophy, says that it "ought to have finally closed the debate between the a priori and the experiential schools in so far as both admit a common ground of biological interpretation, although, of course, it leaves the metaphysical hypothesis untouched."

Says Dr. Edmund Montgomery: "Philosophy, after four centuries of most diversified trials, had failed to discover the ways of knowledge. In no manner could it be adequately extracted from reason, and just as little could it be fully derived from the senses. Nor had any compromise at all succeeded. Nativism and empiricism remained fundamentally irreconcilable. Suddenly, however, light began to pierce the hitherto impenetrable darkness. It was Mr. Herbert Spencer who caught one of those rare glimpses that initiate a new epoch in the history of thought.

He saw that the evolution hypothesis furnished a solution of the controversy between the disciples of Locke and Kant, to us younger thinkers, into whose serious meditations Darwinism entered from the beginning as a potent solvent of many an ancient mystery, this reconciliation of transcendentalism and empiricism may have consistently presented itself as an evident corollary from the laws of heredity."

But what an achievement for a solitary thinker, aided by no other light than the penetration of his own genius, before Darwinism was current, to dis-

cover this deeply hidden secret of nature, which with one stroke disclosed the true relation of innate and acquired faculties, an enigma over which so many generations of philosophers had pondered in vain."

WEISMANN'S VIEWS.

There is no time here to consider Weismann's views in connection with this subject; nor is it necessary. Their author has been continually modifying his theories from his first announcement of them, and so far as they are directed against the transmission of acquired characteristics by inheritance, Spencer, Romanes and others have disposed of them so effectively that Professor Weismann has been forced to change his position with such frequency that it has been difficult to keep informed as to his latest concessions or contentions.

EVOLUTION AND ETHICS.

A few concluding words in regard to evolution and ethics. Moral codes have grown, so to speak, out of the wants and necessities of mankind. They have increased in complexity as man's knowledge and relation have multiplied, and as his life has become more complex.

Through ages of experience man has learned that some actions conduce to human happiness, that others cause unhappiness. One class of actions is called right; the other is called wrong. The only criterion by which we can ultimately decide as to the moral quality of acts is the effect they produce for or against human well-being; and that implies the conditions of happiness.

THE MORAL LAW.

"The moral law" is a generalized expression for all those actions which have the approval of our highest conscience. The conception of a moral order is formed by obstructing from character and conduct, and combining in an ideal sequence all those moral qualities which experience has taught us are advantageous to the race.

Moral law is not a thing per se. It is the ideal rule of life and must be considered in connection with man's thoughts and actions from the standpoint of human well-being.

WHAT UTILITY INCLUDES.

When the word utility is used it comprehends, it should be understood, among other components, the pleasurable, the ornamental, the beautiful, art, poetry, music, love and passion, as well as the useful, the scientific, the telegraphic and sewing machines. Our idea of duty become more correct with advancing culture, because it enables us to understand more fully our relations to our fellowmen, and to the external world, and to perceive the result of certain lines of action and courses of conduct, by which we are able to extend those general principles and proceed in which have descended from the early and comparatively uncultured periods of human history.

DESIRE FOR HAPPINESS.

Life has been evolved and sustained in a perpetual conflict, it is true, yet primarily by actions which are accompanied by pleasurable sensations. Were it possible for a race of animals to seek pleasure in action, that is, to be joyful and joyful, such a race would become extinct very soon. It is certain that under such circumstances no race could come into existence. Thus it is indicated that our knowledge and practice of virtue—the sum-total of acts that conduce to our well-being, have been attained by the desire for happiness. If the transcendentalist speaks of the categorical imperative and declares that "ought" is more authoritative than any considerations of utility; still in order to know what we ought to do, we have to go to experience and learn what has been productive of happiness. The whole history of civilization, from the dawn of the present time, is a record of experience which have educated us into our present moral conceptions.

Experience has taught men that some acts which are pleasurable for the moment are under some circumstances ruinous in the end; that others which are painful for the time are a step to great happiness to themselves and others. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which is the main consideration even in tribal life. Society is an organism, so to speak, of which individuals are but so many units, and since the well-being and even the existence of the individual members depend upon the existence and security of the collective body, its interests become of primary importance and must be guarded, even though individual members suffer. Whatever, therefore, promotes the highest social interests is pronounced right. This is public utility, the general good.

The community, with the advance of civilization, comes to include the entire human race, and the principle of the utilitarian philosophy admits of no narrower interpretation than that those actions are right which are the best for the entire human family.

Man lives not for himself alone, nor for those simply who claim his attention during his personal existence, but as well for the millions that follow after him to receive for a heritage whatever contribution, material or physical, he has made to the progress of the race. Every human life, from the least to the greatest, leaves traces of its existence which in one form or another must last while the race endures.

CODES AND LAWS.

We do not always—swe do not usually

stop to consider a vast train of circumstances that must follow given acts. A large part of our moral life is lived without calculation. The results of the experiences of mankind are summed up in moral precepts and moral codes, and are expressed in customs and laws which serve as ultimate authority for most men.

When we have in the organized experience of countless generations who preceded us, and who having through ages acted in accordance with moral rules and principles, slowly learned by experience, have transmitted to civilized men of to-day the results, as a legacy, the forms of moral codes, and moral sense, as it is called, thus evolved from the multiplied experience of men registered in the slowly evolving organism and transmitted like other characteristics, has become a part of our mental constitution, extremely sensitive in some, dull in others, and in the lower races and individuals among us but little developed. The lowest creatures have no sight, no hearing, no taste. Their whole structure serves the general purpose of performing, without division of labor, the simple functions of life. Slowly life, as it is developed, diffuses itself into several senses—sight, hearing, smell, etc., with corresponding organs. Similarly there has been evolved out of experiences of men who originally could have made no ethical distinctions, the lofty moral conceptions of to-day. The race has learned by experience courses of conduct which are sources of its well-being, and at the same time, it has acquired a moral sense, which intuitively responds to the distinctions which we have learned to make.

THE MORAL SENSE.

The moral sense is the highly complex product of human culture. Although intuitive in civilized man it is the result of acquirement in the race. We have here, in its application to the moral sense, a complete reconciliation of the utilitarian conception of ethics as formerly held and the intuitional theory of morals. Conscience does not teach what is right and wrong. Indeed, in two individuals, it may approve acts diametrically opposite in moral quality. It is the sense of God. It is a decision of the soul, and the values which are held, and these upon inherited character, education and circumstances. It approves or condemns according to the conditions of its possessor, and in civilized man of to-day its decisions are harmonious, essentially with the rules of conduct which man has learned in the school of experience are for his well-being. As Spencer has expressed it: "I believe that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by the sense of the soul, make the savage leap of the tiger and the rage of the lion. To give way to rage, to animality of any kind is to awaken and strengthen this second-self soul. It is the unimpaired being."

MORAL FOUNDATIONS.

Thus morality has its foundations in the mental constitution and in the nature of things, and the moral sense, which, equally with the starry heaven, filled Kant with wonder and awe, is the very effluence of evolution, suggesting that the universe in its essential nature is good, and justifying the effort and hopes of the meliorist as against the despair of pessimism, whether it be of the Calvinistic type or that of Schopenhauer and Hartmann.

ORGANICALLY GOOD.

The path of virtue becomes pleasant to the moral development. The moral law is not a struggle with the law of man's nature; the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coexistence has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

SOUL OF TRUTH IN ERROR.

The evolutionary view of man, morally and mentally, reconciles conflicting theories by eliminating errors from each and uniting, in a consistent system, the truths which they severally represent. "Whatever soul of truth there is in error is brought to view when the evolutionary process is studied. For instance, while the doctrine of the fall of man is a religious error, it is not the fact remains that man at birth has tendencies to evil, some more than others, inherited from the past, which are about the same in their effects, perhaps, as would be "original sin" in a child, as a fellow has before he ever did anything or had a thought, but which will make him think wrong and go wrong as soon as he knows enough to think and act."

The old idea of the sensationalist that the mind at birth is like a blank sheet of paper or a piece of wax, has as little foundation in truth as the doctrine of total depravity. Men of every generation begin life with a certain amount of moral as well as their physical characteristics fixed by the countless generations preceding them. The influence of the dead is necessarily greater, inconceivably greater, therefore, than the influence of all the living.

The conceptions of the past have led to those of the present, and have served a purpose, and must be regarded as a part of the evolutionary order in which are united in a common origin, a common brotherhood and a common destiny, all the children of men.

But we should keep in mind the fact that evolution is a process, and not an ultimate cause. A study of this process shows the manner in which changes occur and results are reached, but we have only a surface view, seeing only very imperfectly the manifestations of the Universal Power which is the basis of all the wonderful phenomena.

Nature bath appalled the twilight as a bridge to pass us out of night into day. —Fuller.

A MENTAL TRINITY.

Is the Mind of Man Three-fold in Being?

Wonderful Narratives That Seem to Support This View.

THE ASTRAL MIND OR SUPER-SOUL—THE NORMAL OR INTERMEDIATE INTELLIGENCE—THE ANIMAL OR SUB-NORMAL ENTITY.

TO THE EDITOR.—We hear it often asserted that man is dual in nature; that he has a good and a bad side; that the twin forces of good and evil are constantly influencing to higher stages of aspiration and achievement, or impelling him to plunge in the abysses of degradation and ruin. Be this as it may it is evident that man stands mentally midway between a midnight black with uncouth, undeveloped and brutish desires and deeds, and the noontide flood of a perfectly illumined spirituality. The midway station he occupies has long, lingering shadows from whose sable tapers issue forth sorrow and suffering, toll and tears, aching brows and bleeding feet. Were they to conquer us despair would seize us and we might become "fallen angels." In this condition mockery, villainy and evil would grow upon us; but to conquer the shadows will bring mercy, charity and sympathy to our side. Into this midway world also comes the shaft of light from the sun of absolute good, justice and truth. These inspire us with resolve, courage and hope. Thus man is situated between two existences. To recede is to have animality conquer soul; to advance is for the soul to conquer self. Our daily lives are the battles of sense and soul.

From this commonly accepted view let us advance a step. A multitude of apparently small incidents give to each of us the knowledge of inward voices—voices that are distinct from yet abide in our normal intelligence. Voices that approve or disapprove a rational, sane conclusion or arrangement. Voices that argue and impel. Voices of prophecy and warning, the verification of which fill us with wonder and amazement.

These voices are not those of our unseen friends, their voices indicate different personalities from our own, while these personalities are not the self, but the voices of conscience, intuition or inspiration, for these depend upon conditions that these voices do not require. One voice is the voice of all the myriad links between man's present development and his lowly evolutionary beginning. In its ascending scale may be detected the voice of the snake, the savage leap of the tiger and the rage of the lion. To give way to rage, to animality of any kind is to awaken and strengthen this second-self soul. It is the unimpaired being.

The other voice speaks many times in unusual cases of kindness. In the phenomena of intense religious feeling, in astral trips when the body is locked in slumber, in solving mathematical problems when the normal mind is at rest, in the careful and fearless feats of the somnambulist. It has memory of events outside our lives and is acquainted with places and things never visited and languages we have never learned.

This voice is of us, it is devoid of selfishness and material sense. It is an inner ego—the astral soul. Sometimes a cause so beclouds the normal mind so as to suspend for a time its various powers or some part of them—but the memory, reasoning powers or other mental attributes—and this condition many individuals have been dominated by their animal or astral souls until such time as the normal mentality regained consciousness, wholly or in part.

We now give an abstract of a narrative published by the Chicago Tribune, September 27, which may be seen to be a case where the astral or super-soul cared for and guarded its physical tenement until the young man in question partly regained his normal condition:

Two years ago young Herbert Spencer was a pharmaceutical student at the University of Kansas. In August, 1894, he disappeared. In August of this year he returned, re-entered college, and took up his studies with apparent ease at the point where he had left off, but he recognized neither members of his family nor his old professors at the university. It was as if he had been asleep for two years and in that sleep had forgotten facts and forms, yet had retained the book-lore of youth.

The two years are a partial blank to him, partial because he recalls his whereabouts during the last five months, and at times flashes come to him of other periods. It is evident that during his wanderings he visited Europe. He has memories of Paris, London, Antwerp and New Orleans, but only in a vague way, and he shows the same misty recollection of other cities. But there is one place he entertains a vivid recollection of—Philadelphia. From March 6 last his memory is perfect, and he recalls everything since that date. It is as if he was born at that time.

On the night of March 6, 1896, a policeman noticed a well-dressed young man standing on a corner and looking vacantly up and down the street. The officer approached the individual and was astonished to hear the question, "Where am I?" The policeman saw by the young man's earnest air that he was not joking and asked his name. "I don't know," he replied. "I can recall nothing. What city am I in?" Saying this the young man passed his hand heavily across his forehead, and appeared as a person awaking from a deep sleep. When the officer informed the young man that he was in Philadelphia he endeavored to learn something about him. Failing to gain any information, he took him to the police station. There the stranger was thoroughly cross-examined, but not one word of explanation could the young man offer of his strange plight. His answers showed that he had never been in Philadelphia, but he had come from; nor how he had reached Philadelphia. A physician was summoned. An examination revealed

nothing wrong with the young man physically. The next day he was brought before a police judge; that official found that the young man's memory was perfectly clear as to the events of the night before from the time he accosted the policeman until his arraignment in court. Beyond that his memory was an absolute blank. Then it dawned upon the police judge that he had before him a strange and unusual case and he turned the young man over to the authorities of the Philadelphia City Hospital, sending to Dr. Daniel Hughes, superintendent of that institution, a written account of all the details of the case.

Dr. Hughes immediately took a deep interest in the case, and for a month he devoted his attention to the matter, in an effort to solve the mystery. Not the least puzzling of the many strange features of the case was the fact that George, as he was re-named, had not forgotten his use of language, nor what he had acquired at school. He appeared well educated, and was an intelligent penman, and so Dr. Hughes appointed him as his private secretary, both because his services were valuable and because the doctor desired to keep him under constant observation.

Early in July Dr. Hughes engaged a young physician by the name of Ernest Robinson as an assistant. For some reason Dr. Robinson did not see Dr. Hughes' secretary until nearly a fortnight had passed, but late on the afternoon of July 18 Dr. Robinson entered the office and for the first time since his arrival at the hospital noticed George seated at a desk writing. Dr. Robinson started back in surprise when he saw the young man and said:

"But, where did you come from? Did you come to see me?"

The young man looked up at being thus addressed and responded that he was employed as secretary to Dr. Hughes.

"Why, Bert Spencer, do you not know me?" continued Dr. Robinson, "when since childhood we have been as close friends as could be?"

George said that he had no recollection of Dr. Robinson whatever. Dr. Hughes had all this time been an interested spectator of the case, and when he asked Dr. Robinson if he had any positive means of identifying George, Dr. Robinson said yes, that when he parted from his friend two years before in Lawrence they had exchanged photographs and he had the picture of Spencer in his room. Dr. Robinson at once took the picture, and a comparison showed it to be a portrait of George.

Dr. Hughes then sent for Dr. Easterly of the Wills Hospital, who came originally from Lawrence, and he at once identified George as Herbert Spencer. Dr. Robinson then telegraphed to Lawrence, asking when news of Herbert Spencer had been received. In a few hours a reply came back from Selma, O., Spencer saying that his son had left home at about the same time Dr. Robinson had gone East, two years before. The last news received of him was on January 27 of this year, when he was in New York. Since then no word had been received of him, and he had no recollection of having written to his father from New York.

Herbert Spencer arrived home on the last day of August, having made the trip in company with his brother, whom he failed to recognize when he saw him. In Kansas City he met another brother, and without an introduction went to the second brother and shook hands, saying: "There is a man I know, but I do not know his name, nor where I have seen him." In the Kansas City depot he was met by his family and a number of friends from Lawrence, but failed to recognize any of them.

All his old home surroundings have failed to arouse him to a knowledge of the past. Before his disappearance two years ago he had shown no special regard for children, and paid but little attention to them, but his brother's children seemed to awaken a warm spot and he became much attached to them. This affectionate disposition was also shown in his relations with the other members of his family and with people with whom he became well acquainted. It was an element of the young man's disposition entirely foreign to any he had shown before his departure from home. His friends got an overwhelming feeling of the kind are by no means rare. They are not cases of obsession, insanity or spirit-control. Yet persons under super-soul control are apparently unimpaired of their previous environments and circumstances. A wealthy man has been known to disappear only to be discovered as a common laborer later on. Each case of this kind manifests certain new traits of character.

Readers of THE PROGRESSIVE THINKER will remember the case of Patrick Goggin, who killed a little girl with a blow of his fist. It has since transpired that Goggin had been in failing gas while at his work, and declares he knows nothing about his crime. The New York Journal says that the attention of criminologists has been called to recent instances in which men have exhibited murderous instincts after inhaling illuminating gas.

Goggin's case suggests a parallel with that of Thomas F. Hogan, who was held for trial, a few weeks since, for a murderous assault. Like Goggin, Hogan was a young man of excellent reputation. Like Mamie Bryan's slayer, he was noted for his peaceable temperament. Like him, too, Hogan took an involuntary "dose of gas."

He was employed by the department of public works, New York City, and on August 29 he crawled out of a manhole on First avenue, drew a knife and rushed down the street, shouting out threats of sudden death against all mankind. In a word, Thomas Hogan ran amuck.

A certain self-reliant blacksmith, by name Anthony Spith, was the only man in the neighborhood who seemed sane. And he raved it, for Hogan, after executing a war dance around him, sprang upon him with a yell and buried the knife in his neck.

When Hogan recovered his normal self-possession he avowed that, from the moment he crawled out of the manhole, feeling sick and dazed-headed, after breathing the escaping gas underground, he was conscious of none of the

events that elapsed before he awoke in his cell.

These two cases, together with others quoted by physicians, point to the existence of a hitherto overlooked cause for crimes of violence. As such they are exciting great interest among those who make crime a study.

Such is the account in the Journal. It appears to me, however, that these cases show a suspension of the normal mind, the subnormal soul obtaining control thereby and committing deeds in keeping with its ego.

The desperate crimes of drunkards may be accounted for by the animal soul taking control through the influence of alcohol.

Sometimes the brute man obtains possession over the normal man by "spells," with him. This is recognized as insanity by our "doctors," yet our "subnormal soul" entity accounts for the facts. A case of this kind we take from the Chicago Record of October 8, as follows:

Andrew Buist, a painter, living at 7219 Halsted street, went crazy yesterday afternoon and tried to kill his sister Lena, a girl of 23. A terrible battle ensued between the madman and his two sisters, a younger one, Deide, coming to the defense of Lena. Buist, the account says, slept most of the forenoon, and in the afternoon persuaded Deide to go out with him. Lena objected and called to her sister to come back and put on her wraps. This angered the madman, and he rushed up the stairs and attacked Lena, striking her over the head with a fast iron, stabbing her with a file and stamping on her with his boot heels. When at the police-station he sat in his cell, and refused to make any reply to the questions addressed to him. Buist's insanity is hereditary. His employer said he feared Buist was becoming violent, before the "spell" came upon him.

We may see from the foregoing facts how fatal are the animal propensities to spiritual development. Cultivate the higher, ideal instincts, and keep away from the "Magic City" of Andrew Jackson Davis: "Under all circumstances keep an even mind."

WILLIS F. WHITEHEAD.

ALWAYS BEEN PROVIDED FOR

"Good wife, what are you singing for? You know we've lost the hay, And what we'll do with horse and kye As none of us can say. While like as not with storm and rain We'll lose both corn and wheat. She looked up with a pleasant face And answered low and sweet: "There is a heart, there is a hand We feel but cannot see. We've always been provided for, And we shall always be. He turned around with sudden gloom. She said: "Love, be at rest; You cut the grass, worked soon and late, You did your very best. That is your work. You've naught at all To do with wind and rain. And do not doubt that you will reap Rich fields of golden grain."

"That's like a woman's reasoning, We must because we must. She softly said: "I reason not, I only work and trust. The harvest may redeem the hay. Keep heart whatever may befall, When the door shuts, I've always seen Another open wide."

He kissed the calm and trustful face, Gave his best with a cheerful task. Go whistling down the lane, And went about her household tasks Full of glad content, Singing to time of her busy hands As to and fro she went. Days came and go: 'twas Xmas tide And the great fire burned clear. The farmer said: "Dear wife, It's been a good and happy year. The fruit was gain, and the corn has bought the hay, you know." She lifted then a smiling face and said "I told you so."

—Exchange.

Spiritual Matters at San Diego, California.

TO THE EDITOR.—It is said that something like three thousand people in San Diego call themselves Spiritualists. Over in National City another society exists. At Escondido still another. At the latter place a splendid camp-meeting has just closed after a three day session. A society was formed which has for its object the holding of yearly camp-meetings. The grove is upon the farm of S. D. Nulton, Esq., a solid citizen and a staunch Spiritualist. Miss Mary Nulton was the prime mover in the matter, and the success of the camp was due to her.

We have enjoyed the teachings of such noble instruments as W. J. Colville, Mrs. Bullene, Colonel Dryden, H. J. Tobias, Ben M. Barney, Mrs. Rozilla Elliott, Maud Freitag, Mrs. Johnston, and a multitude of others, during the past winter and summer. I wish to say a good word for Medium Barney. He has been employed by the Advance Guard Society for eight months, and during that time he has certainly done a wonderful work in this city. I have had the pleasure of sitting upon the platform with him for several months; he has had two or three sitings per week with him for over three months, and it is my pleasure to add my testimony to his wonderful power, as well as to his principles as a man and a gentleman. I have seen him read sealed letters without number.

Mrs. Maud Freitag, of National City, has developed a new phase of mediumship. The First Society of this city, under the presidency of Brother Wilcox, is much more harmonious than formerly, and a new life seems to have entered the parent society.

We have a great many new converts to Spiritualism here this summer. Mediums contemplating visiting California this winter will confer a favor by dropping me a line. S. S. KNAPP, President of the Advance Guard Spiritual Society, San Diego, Cal.

Grief or misfortune seems to be indispensable to the development of intelligence, energy and virtue.—Pearson.

BOTH SIDES CONSIDERED

One Side Wants All Corruption Carefully Hid.

The Other Side Wants It Exposed.

To THE EDITOR:—I am in receipt of a communication from a well-meaning person, who takes me to task for an article which lately appeared in THE PROGRESSIVE THINKER, concerning the swindling operations of "Professor" Burt Reese at Clinton Camp. My correspondent is only one of a type of Spiritualists who criticize such articles on the ground that such exposures injure the cause, and who regret that our papers should publish anything of the kind, for the reason that the outside world may on that account form an unfavorable opinion of mediums generally.

From my own standpoint the danger and the mischief all lie on the opposite side of the question.

AN IMPORTANT POINT.

What would be thought of the Board of Health in any city when, if smallpox, diphtheria or some other form of malignant disease should make its appearance, they at once made every effort to conceal the fact, on the ground that the good name of their city as a health resort might be smirched?

A GRAVE QUESTION.

What would be thought of a civil officer who allowed counterfeiters to ply their nefarious business, under the plea that the ignorant and unsuspecting might form the conclusion that no money was genuine?

HONEST, CLEAN METHODS.

No! No! This will no longer do. We have, as Spiritualists, suffered this state of affairs to exist already too long, and there is a growing demand for honest and clean methods in promulgating the facts and philosophy of the new dispensation.

There is not an intelligent Spiritualist of experience in the whole country who has not felt the blush of shame tingle his or her cheek as they have mistakenly felt called upon to condone the rascality of the dishonest charlatans who, under the guise of mediumship, not only simulate genuine manifestations, but in numerous instances are guilty of crime.

To our shame, be it said, that instead of eliminating this element ourselves, we have allowed it to pervade our ranks until the police have in many instances come to the rescue in protecting the unwary and to save ourselves.

A FRIEND OF MEDIUMS.

No one who knows me, and has been familiar with my position for the past twenty-five years, will for a single moment accuse me of being an enemy of mediums. On the contrary, I have stated, and still hold the opinion, that mediumship is the foundation rock of modern Spiritualism, and when the movement is purged of those unholily and dishonest characters we will have the hearty co-operation of thousands who now hold themselves aloof and refuse to be identified with our cause.

CULLIBITY.

Now who is to blame for this state of things? Largely our camp managers and officers of societies, and the great body of Spiritualists generally.

Heaven save us when this glorious gospel of the skies does not stand for common honesty, and when we are willing to cover up all manner of devilry for fear the cause may be injured.

Let it once be known by the people at large that our philosophy or religion calls for sterling honesty and rectitude of conduct in practice as well as in theory, and we shall have the support of thousands who are now waiting to see what we propose to do with the whole brood of fortune-tellers, cloud-dispelling fakirs, and charm-working madams, and the altogether too numerous "doctors," "professors" and "reverends."

FOUNTAINS OF UNCLEANNESS.

I opine that far more harm is done by covering up these fountains of uncleanness than can possibly be done by exposing their rottenness and giving them a thorough airing, letting the sunlight of truth into the dark corners and upon ways that are dark and disagreeable to all concerned.

CHARMS AGAINST EVIL.

How many Spiritualists believe in working charms against evil influences?

How many believe that mediumship can be developed for a consideration, either by the dirt-smelling process or any of the numerous methods proposed by the so-called developing medium?

When are we going to be honest, and say to the investigator, beware of false prophets and simulated manifestations, and by thus putting them under their guard enable them to find something that is true and valuable?

IMPORTANT QUESTIONS.

When will we learn that a seventh son is no more entitled to consideration than a sixth or eighth son, and that a person born with a veil is neither cleaner nor wiser on that account?

When will we cease to condone the crimes committed in the name of mediumship, and demand that the penalty for getting money under any false pretense shall be strictly enforced, if it lands the transgressor in the house of correction or the penitentiary?

We owe this not only to the honest investigators who are continually being fleeced, but we owe it to the many tried and true instruments of the

higher intelligences, who are honestly and faithfully laboring to bring hope, joy and sunshine into the life of mortals. We must change our tactics, and not allow personal considerations to prevent our telling the truth.

The best interests of Spiritualism demand it, and the man or woman who seeks to condone these infamous practices, or hide the truth concerning them from the gaze of the whole world, is not a true friend of Spiritualism.

Spiritualists, what will you do about it? And what action will the National Spiritualists' Association in convention assembled take in regard to these matters?

For myself I can only say that if the element complained of cannot be eliminated, but we must continue to be cursed by fakes and charlatans, I prefer to step down and out, and cast my lot with the Salvation Army.

WILL C. HODGE.

PSYCHISM.

An Explanation and an Example.

The word "psychism," pronounced "si-kism," from the Greek *Psyche*, the soul, means the science or study of occult man. The soul is distinguishable from the outward physical form, the body, on the one hand, and from the moving principle, called spirit, on the other. She stands between the two, and the principle aim in experimentation and study in this field is to discover whether, when the outer form returns to its parent dust, she dies with it or survives physical dissolution.

Truly this is the most important question of the nineteenth century: "If a man die, shall he live again?" For convenience and perspicuity I shall divide the subject of psychism into—

First: Inferior psychism, which treats of phenomena—the levitation of ponderous bodies, animate or inanimate, visible control, etc., without physical contact, which would prove that the material law of gravitation, although universal as physical law, is not supreme, but may be overruled or superseded by a power unknown to material science.

Second: Superior psychism, which deals with the sentiments—the operation of one mind, embodied or disembodied, upon another mind—soul aspirations and desires—visions, premonitions, the higher clairvoyance and so forth. These branches of the subject are named the metaphysical, from the Greek *meta*, beyond, and *phusis*, nature or matter (the ancient Greeks didn't consider anything nature beyond what their senses could cognize, all beside was "meta"). In this age we consider that the most important part of nature is invisible.

I shall in this paper confine myself to the first division of the subject, although I have seen much in both, and always when alone or in the company of my wife only. I do not think it best to make a trade of go-betweenism. I judge not but my old Quaker predilections still adhere to my coat-skirts. I could fill a volume with the relations of home occurrences which always came unexpectedly and so palpably that "a wayfaring man, though a fool, could not err therein."

Not to weary my readers I shall relate just one little occurrence which happened when we were alone in the house (one out of very many), a small matter, perhaps, but one which no scientist can account for on scientific data. It occurred, silently, calmly, gently, and we know not to this day who our benefactor was.

EXAMPLE.

My wife had been very ill, and one evening when we were alone in the house I placed a pillow at her back as she sat in an ordinary cane-seat rocking chair. Pretty soon I observed that her feet were slowly rising from the floor and stretching out. When perfectly horizontal the chair began to set back, back, until it rested on the back points of the rockers, and in that position it remained about twenty minutes—it was as motionless as a rock, and in a position defying every law of gravity. Although a very nervous person she was not afraid; she had had previous experiences which gave her great faith.

"Are you not tired from holding out your feet so long?" I inquired.

"I am not holding them out," she replied; "they seem supported by a soft cushion, and oh, I am resting so delightfully."

At the expiration of the time specified the chair began to move forward again, very slowly, to its normal position, and her feet were lowered to the floor. She said she knew she was being treated for her sickness, and by that treatment she was cured.

Now what does this prove? 1st. That there exists power beyond physical law. 2d. That the power is intelligent, and can work to a plan. 3d. That it is good and beneficent. 4th. That it can, through the exercise of some law unknown to us, heal the sick. And from these we infer that there is another and better world; that its denizens desire to do good; that they are acquainted with our infirmities, and that they sympathize with us as one soul sympathizes with another.

THOS. HARDING.

FITSURED

(From U. S. Journal of Medicine.)
Prof. W. H. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases of this living Phylloxera than any other physician. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which sends with a large bottle of his specific cure, free to any sufferer who may send the P. O. and Express address. We advise anyone wishing a cure to order from Prof. W. H. PECK, P. O. 4 Cedar St., New York.

STUDYING THE OCCULT.

An Alliance or Confederation in Chicago.

A committee, consisting of prominent, influential citizens of Chicago, active and versed in the study of esoteric and occult subjects, have issued a circular for the purpose of agitating thought and gaining an expression of the public mind in regard to the expediency and practicality of forming an alliance or confederation with established headquarters in Chicago.

This call is dated October 7, and the meeting will be held in room 512 Masonic Temple.

On the 6th of September a large and intelligent audience gathered at the above-named place of meeting, and listened to a presentation of the movement by Dr. Edouard Bliz, the American representative of the Groupe Independent d'Etudes Esoteriques de Paris. The doctor, in a comprehensive, clear manner, outlined the distinctive features of the organization, and gave an account of the methods employed by the "Esoterique Groupe de Paris," declaring that they would freely give the benefit of their experience for the guidance of the movement in America, and the use of their name if we wished to organize as a branch of that group.

Dr. Bliz acknowledged that the prestige gained by the World's Fair and the Parliament of Religions had caused Europeans to think that anything that this country undertakes will be carried to a successful issue, therefore recognizing that the Occident is destined to lead the spiritual evolution of the future.

"The Esoterique Groupe" has signified its desire to be the first enrolled if it shall be decided to make Chicago the headquarters for the world, while such powerful occult orders in Europe and Asia as the Universal Order of the Illuminated Brothers of the Rosy Cross, the Martinist Order, the "D. S." of Denmark, Norway and Sweden, the Fraternity of the Treasure of Light, and other equally important societies, have also offered address.

Dr. Bliz read communications from a number of professors and students who are among the most noted scholars of the old world. These letters contain words of congratulation, assistance and co-operation.

The writer, who was present at the initial meeting, understands the organization to be a public one, proceeding along purely scientific lines. "The work will be divided into several subordinate groups or sections, each having charge of the investigations along certain specific lines, and working upon an absolutely independent basis." Each subject or section will be treated philosophically, socially, spiritually and scientifically. It is also said that one of the distinctive features of the organization is its universality of high studies, the programme of which represents a synthetic course of study, presided over by a large staff of competent instructors.

It is said "that during the last twenty-five years a constantly increasing number of thoughtful people have been turning their attention to the study of the occult or (supposed) hidden laws of the universe, and since Theosophy, Christian Science, Thought-Transference, Mental Telepathy and Hypnotism have entered the field the movement is gaining respectability, and not only thoughtful but intelligent people can now afford to become identified with that which was once 'tabooed' and relegated to the superstitious of ignorant folk."

All of these cults that have come into the fashionable world are but branches of the parent stalk, Spiritualism, which is as old as the world—yes, as old as creation, for spirit created all, and material things are merely the manifestations of spirit.

Let not Spiritualists be deceived by the new and fashionable terms. Hold fast to our knowledge. It is not a question of faith or speculation with us, but tested and actually established facts.

Dr. Bliz, during the course of his remarks, when outlining the methods and plans of the French society, said "for the scientific investigation of spiritual phenomena," a room had been especially prepared for the experiments, and to guard against fraud and imposition it had been so arranged to turn on immediately a dozen strong electric lights. If the many and manifold phenomena of the spiritual world obtains recognition and demand such careful and strict investigation, how vastly important must they be. In no other occult movement is there needed, or can there be proof given, of its authenticity. Spiritualism is a truth backed by the almighty laws of nature, and is the only religion that will revolutionize the world and establish the universal republic and the brotherhood and sisterhood of humanity.

Theosophy is purely speculative, and with its prominent feature, reincarnation, there is as yet no proof. All the other branches enumerated above are but demonstrations of the spirit, either dwelling within the earthly tenement or freed from physical environment, and which positively proves the basic principle of the harmonious philosophy.

The time has now come when the rank and file of Spiritualists do not need the testimony of phenomena. The infantile stage of growth, object lessons, have passed away. Therefore let us keep abreast with the times, and place ourselves on record as progressive and intelligent beings; but if we fail to keep up with the spirit of progress, we shall fall behind in the

advance guard of spiritual Spiritualism, and become merely "phenomena entertainment."

THE LAW OF VIBRATION.

As Applicable to the Case of Obsession.

To THE EDITOR:—If you can spare the space, I would like to offer Brother Betts a few suggestions. The brother is hindered by something from progressing as he would. He thinks it is obsession; but if it be so, I think obsession is not always a deliberate, intentional act of venom or spite; it is hindrance, and that alone. Now, we have seen many cases where a willing party has tried to help others in a piece of work, but by not understanding the work has been "right in the way," or otherwise hindered them; may have taken something to use as a lever that was put there for a brace, and the load has slid back upon them; the willing helper did not know how to work in concert with the others; in "harmony" together, and therefore prevented the good work of the others. It surely was not antagonism. Or, take half a dozen musical instruments of the same or different kind; let them take the same tune, play it at and in the same time, with each pitched on a different key—the rhythm and such are perfect—but music? Alas, no; anything but that! Ah! the only trouble is, "Not in harmony!" But, now let all take the same key, and play in concert as before; there, now, is harmony of action, and all the items are working in sympathy together; and music? Indeed there is; the reeds of the organ, the pipes of the greater one, the wires of the piano, the strings of the guitar or violin, all now vibrate in the same time, all in harmony! Yes, brother, "vibrate" is the word we use; though you do not take kindly to the idea of vibration; yet, brother, vibration is the means whereby the greatest forces of nature reach mankind; were it not for that vibration in the reeds, pipes, wires and strings of those instruments, causing vibration in the air, and the vibration of the tympanum of your own ear, and the vibration of your nerves of hearing, conveying it to your brain, there would have been no music or even sound for you! Brother Betts, in rejecting the law of vibration, you are rejecting the only means by which you see, hear, smell, or feel. Cancel the vibration of your nerves alone, and what condition are you in? A company of soldiers marching over a long bridge, and "keeping step" will not set the bridge vibrating to such an extent as to tear it from its foundations! While it would hold up a regiment, unshaken, were they not treading in harmony or rhythm together.

Sounds and light are but effects of waves or vibrations in the air, each of a different rapidity. Why can we hear the scratch of a pin at the other end of a rod of iron or steel, by placing the ear at the end? By the law of vibration set at work among the particles of that rod, and caught by the ear before being dissipated in the atmosphere. The reason we know of the existence of the planets is because their action on the surrounding ether and our atmosphere produces vibration. Our nerves convey the vibrations given them to the brain, by their vibration; and thus we learn of it. If the vibrations be a given number per second, we get the sense of feeling alone; if between two other rates, the effect is sound, of various pitches—as the letter scale in music; between two other rates, the effect is light; the different grades varying with the rapidity of vibration. Now, we know that there are vibrations that we cannot hear, but can see; some we cannot see or hear, but can feel. We know of these senses through acquaintance with them for years. Are there not other senses, or even capabilities of action in those we know, that as yet we do not understand, that are "pitched" or tuned to their own peculiar range of vibration, and which will respond alone to that peculiar rate of vibration? If a violinist be near an organ, with his playing he can set certain, chords or keys in action and produce their notes from that organ, by sympathetic vibration in harmony alone—the other keys will remain silent until the ones in accord with them are struck, then their vibration becomes apparent to the ear, while the others in turn are dumb.

Why not, in reason, apply this grand principle of "rate of vibration" to the rights of our mediums as compared with people of another range of vision, or of another key of action? And even the different methods of our different mediums and seers seem to be explainable by this law of universal vibration, which some do not believe, while nothing else will explain the points. Is not this, too, the cause of the difference between the average medium, the seer, the clairvoyant, the charlatan, and the psychist? I think, Brother Betts, that if you will accept the law of vibration, you yourself will very largely remove "obsession" from your pathway. I am no expert, but give a few of my ideas, as suggestions to a brother.

"The Great Roman Anacanda." By Prof. Geo. P. L. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 5c. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spirit of love, and characterizes all of Miss Judson's literary works. Price, cloth, 5c; paper, 75c.

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WHY NOT CHRISTIAN?

A Plea For and Defense of the Title as Applicable to True Spiritualists.

Permit us to ask this question of you in answer to yours, "Why Christian?"

I find the definition of the word Christian, as expounded by the dictionary, "one who believes in the teachings of Christ," and such being the received definition of the word Christian, permit me to ask, as a Christian Spiritualist, why there is so much bigotry among Spiritualists (per se) regarding the title Christian as a prefix to Spiritualist?

Surely the Spiritualist (per se) can find no fault with the imprecation, "Love thy neighbor as thyself"—that is to say, do thy neighbor no injury—from the negative standpoint, and from the positive, "Do as you would be done by." The Spiritualist who objects to subscribe to this code had better change his name at once.

Further, what true Spiritualist could object to the imprecations of the "Sermon on the Mount," or the command to go out into the world and heal the sick—the sick in mind, body and estate?

These are all Christian teachings, taught by the greatest teacher the world has ever yet known. Then why should a spiritual-minded, pure-living, sound moral and intellectual Spiritualist object to having the prefix Christian attached to the cognomen Spiritualist?

We who have enlisted under that banner adopt the term Spiritualist, not discarding the name Christian, for this reason: We wish it distinctly understood that we are followers of the teachings of the Christ, and that in embracing the truths of Spiritualism we have simply added a step to our former belief and our desire to follow in his footsteps who said, "I am the way, the truth and the life—follow me," and in following him we find that we can accept the truths of Spiritualism, for did he not in person exemplify all that Spiritualism demonstrates. All miracles (so-called) are but demonstrations of spirit power, and he demonstrated them all—demonstrated all that modern Spiritualism is endeavoring to teach, even to the phenomena of materializations.

Let me warn the Spiritualist who repudiates the title "Christian," that if he build not upon the rock of ages, he will find that he has built upon shifting sand, and that sooner or later his house will fall.

No! not the Spiritualist who objects to the teachings of Christ, to the extent that he desires to expunge the title Christian as a distinguishing title and mark, is no true, honest, honorable member of that body. This we say in the most positive, the most imperative mood, past, present and future tense, and we defy, nay, we challenge contradiction.

IDA C. HAWKINS.

Brooklyn, N. Y.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery and ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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THE DEVIL THEORY.

Considered from the Standpoint of Facts.

THE DOG WHICH SEES THE SPIRIT OF HIS BELOVED MISTRESS—THE VISIONS OF A DYING BOY.

TO THE EDITOR:—There is a class of persons, not, perhaps, especially noted for intellectual vigor, whom we should assist, if possible. I allude to those who, admitting our phenomena, still ascribe them to demons.

It seems to me an argument can be presented for their benefit which is absolutely unanswerable. We have many fairly good instances of the recognition of spirits by domestic animals. To those who have interested themselves in the research of spirit manifestations, such phenomena are well known. However, that my meaning may be understood, I will give a single illustration. In that sweetest and purest of books, "The Philosophy of Spirit and the Spirit-World," by our justly-esteemed and renowned brother, Hudson Tuttle, on page 51, is an account of a gentleman who had recently lost a beloved wife, who, on crossing a lonely moor several miles from home, in company with his son, saw the wife sitting upon a mossy stone. The son was also witness to the circumstance. The house dog lay at the feet of the mother and wife. The form of the latter soon vanished, but the dog surprised them by remaining when, to their astonishment, he turned out to be the genuine flesh and blood guardian of the household—their own dog. Now the question is, did the Devil deceive the dog? If, indeed, Satan possesses such unlimited power as this, God, who created all things both the good and the bad, is very much to blame.

Many instances of recognition similar to the above are on record where both dogs and horses have manifested a knowledge of the presence of master or mistress (deceased), while a sensitive clairvoyant has attested the truth of the recognition.

If any of these unfortunates who are pledged to advocate this power of an Imaginary Devil should happen to read this article, I would kindly request them to pause and give emphasis to the thought. A human being may be deceived by an illusion of a deceased friend; but the dog—never.

What, then, are we to make of the case of the dog following and fondling the spirit seen by the clairvoyant?

One more proof against the Devil theory, equally conclusive:

This instance, though it has many parallels, was narrated to the writer by his wife, who was a witness to the occurrence. A young boy, the son of pious parents (Methodists), himself brought up as a strict church member, lay dying. As the human eye became glazed with death, and the spiritual vision opened on the celestial, he announced to the grieving parents that an angel stood around his bed. Soon he expressed surprise that they had no wings. Finally he said: "Why, ma, they are not real angels, either. I see Uncle Will among them." Soon he gave in detail the names of various deceased persons, some of whom had been unknown to him, but his descriptions were accurate.

God permit me to dwell to assure this pure, devoted soul and thus delude the parents and friends. If so, why do you think so? Why, because somewhere in an old book, we are told by somebody, we know not by whom, that this God told some Jews (whose very existence is mythical) to beware of those who have familiar spirits. Thus, then, let us banish the demonstrations of our senses and adhere to this once-covered legend.

Concordia, Kans. E. R. A.

THE OLD GARDEN.

'Twas only a quaint old garden—
Away from the city's din,
With sweet but old-fashioned flowers
That gracefully grew within.

And yet, upon memory's pages
It fleth a picture fair;
Its glimmering lights and shadows
Fall fitfully here and there.

When spring, from the grasp of winter
Burst forth with its fancies bright,
The apple trees dropped their blossoms
In pink and white clouds of light.

The bright daffodils, so comely,
The violets, sweet and fair,
The snowballs and lilacs dainty,
Were visions of beauty rare.

The altheas, prim and stately,
And hollyhocks, bright and gay,
Invited the bumble bee's kisses
Throughout the long summer day.

The fleur-de-lis raised its banner
In colors of purple hue,
And sweet-scented shrubs' rich odors
Distilled in the morning dew.

But fairest of all the flowers
That grew in their beauty there
Were roses in wild profusion
Whose perfume sweet filled the air.

Catalpa trees spread their branches,
And heaven-scented lilies bright,
While glossy green arbutus-vines,
Like sentinels, stood near by.

And down amidst the clustering grasses
The ground-ivy riot ran;
But up in the air, so stately,
The sunflower faced the sun.

Chrysanthemums, red and yellow,
With phloxes of varied hue,
And daisies in brilliant colors
Within the old garden grew.

The spicy 'old man' lent flavor,
The bergamot bud was sweet,
And humming birds quaffed the nectar
The flowers gave forth so meet.

The grapes in rich purple clusters
Hung temptingly there in view,
And hop-vines their graceful festoons
Around the old arbor threw.

The odorous walks of tan bark
Stretched redly amidst the green;
And yonder, beneath the bell-flowers,
The old garden seat was seen.

But gone are now all the flowers—
And gone the old garden, too;
The restless and busy city
Has crowded its march right through.

In spirit, sometimes, I wander
Along the old paths once more;
I gather again in the flowers,
So loved in the days of yore.

I hear, too, the loved ones calling
Across the wide space of years—
I waken to find my vision
Dissolved in a rush of tears.

Findlay, O. MRS. J. E. MITCHELL.

"The Fountain of Life, or The Three-fold Power of Sex," by Lois Wainwright. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away annual. Price, in strong board covers, \$1.00. For sale at this office.

"Hypnotism Up to Date." By Sydney Flower. In the form of a dialogue and story, the author presents very successful a condensed account of hypnotism as a theory and practice up to date. Price, paper, 25c. Sold at this office.

ARE MEDIUMS WITHOUT KNOWING IT.

THEY ARE MEDIUMS

And Are Inspired by Spirit Poets.

Gems Written by Paul L. Dunbar and Margaret F. Mauro.

FORMER IS AN OHIO NEGRO, THE SON OF AN EMANCIPATED SLAVE—THE LATTER IS A YOUNG RHYMSTER WHO HAS JUST ENTERED HER TEENS—REMARKABLE POWERS AND BEAUTY OF RHYTHM DISPLAYED BY BOTH.

TO THE EDITOR:—The poems of Paul L. Dunbar, says the Chicago Chronicle, soon to be issued, mark an entry into literature of the son of a slave, and for the reason that they come to the front from a great publishing-house and are heralded by an introduction from no less a writer than William Dean Howells, they are deserving of serious consideration as to their merits.

The poetry of Margaret F. Mauro is remarkable as being the work of a child not yet 14, and displays great finish of rhythm and a maturity of thought very remarkable for one so youthful.

The work of these two poets is attract-

below, as most typical of a singer of his race and as voicing a spirited song to that race:

ODE TO ETHIOPIA.
Oh, Mother Race! to thee I bring
This pledge of faith unwavering,
This tribute to thy glory.
I know the pang which thou didst feel,
When Slavery crushed thee with its heel,
With thy dear blood all gory.
Sad days were those—ah, sad indeed!
But through the land the fruitful seed
Of better times was growing.
The plant of freedom upward sprung,
And spread its leaves so fresh and young—
Its blossoms now are blowing.

On every hand in this fair land
Proud Ethiopia's swarthy children stand
Beside their fairer neighbor.
The forests lie before their stroke,
Their hammers ring, their forges
smoke—
They stir in honest labor.

They tread the fields where honor calls;
Their voices sound through senate halls
In majesty and power.
To right they cling; the hymns they sing
Up to the skies in beauty ring,
And bolder grow each hour.

Be proud, my race, in mind and soul;
Thy name is writ on Glory's scroll
In characters of fire.

Another Gem.

Margaret Frances Mauro is not yet 14, and most of her verses were written before she had completed her twelfth year. Indeed, she has written prose and verse since she was 6 years old.

A shadow on the grass-suggested these lines, which Margaret wrote several years ago:

O, dainty little shadow,
O, coy, elusive shadow!
O, flicker phantom of the lightsome air!
One moment swift careering
Across the sunny meadow,
Then flitting, disappearing—
Who knows where?

Toward thee bend the grasses,
The tall, tall meadow grasses,
As if to hold thy flitting figure still,
Now o'er them lingering, brooding,
Thou temptest their carresses,
Then dartest off, eluding—
Mocking still.

O, merry, merry shadow,
O, little elfin shadow!
Dance gaily with thy playmate zephyr
now,
For oh! the sparkling river,
The sunshine on the meadow,
They will not last forever—
Nor wilt thou!

There is great promise, and, indeed, fulfillment, in these two poems, and with advancing years may be assured, an advance in the poetry of one who is unquestionably possessed of the poetic gift. The career of two poets so widely different will be watched with interest by lovers of poetry.

NORTHWESTERN CAMP.

Present Work and Future Prospects, Etc.

The Managers Are Pushing Matters for the Next Camp.

The classic shores of that world-renowned sheet of water, Minnetonka—Big Water—will soon reverberate to the blows of the woodman's ax, and the surrounding woods of the carpenter's saw and hammer, for after much tribulation, long suffering and patient efforts, the Northwestern Camp-meeting Association has invaded these shores, purchasing thereon one of the most charming sites for a permanent camp that could be found, search the world over.

The tract of land, embracing thirty acres—about one-half wooded, the other under cultivation—lies on the north shore of the main lake, and nearly equidistant from the Hotels Lafayette, St. Louis, and Lake Park; while the villages and hamlets bordering the lake are easily reached. Thus, while on one side is the main lake, on the other an arm or bay, on the third is the Great Northern Railway.

This great corporation is under contract to build and maintain a station, also construct a sidetrack, both adequate to the wants of a great camp; while excursion rates from Minneapolis and St. Paul will be little more than one-half the regular fare.

A force of men are now at work clearing the wooded portion of underbrush, while others are preparing for erection of cottages, on grounds already platted. Nearly one hundred persons have already signified their intention of putting up cottages in readiness for the camp of 1925.

While the grounds will be platted in large lots, the rental will be merely nominal, averaging not more than \$10 or \$12 each, so that a cottage can be built and owned by the occupant for less than has to be paid yearly for cottages on other parts of the lake, built for rental.

The officers and directors of the N.W. Camp-meeting Association are, of men, long business experience, energy and determination, who have taken hold with the view and expectation of making this a camp for not only the northwest but the whole country—the "Mecca" toward which pilgrims from every point of the compass will journey.

Hotels, bathing and other houses will soon be under way, and everything needed to a flourishing community provided.

Constitutions broken by long residence in miasmatic climes will find the health-restoring and life-giving breezes of beautiful Lake Minnetonka a panacea for all their ills; indeed, one cannot over-estimate the blessings attendant on a sojourn of a few months' duration at this health-giving resort.

Fishing—of which there is none better—boating, etc., are among the pleasures indulged in during the summer months.

It is expected to have this great camp in full readiness for next season, and we would recommend those at a distance who contemplate attendance, and who desire a cottage home with us, to let us know in season by addressing the secretary, Jas. F. Raymond, 207 Fifth Avenue, St. Minneapolis, Minn.

The N. W. S. A. is incorporated under the laws of the State of Minnesota, and being a joint stock company, non-assessable. The management would be pleased to issue certificates of stock to those who wish to further the cause of Spiritualism. For further information, address as above.

JAS. F. RAYMOND.

To Save Doctors' Bills
Use "Garland" Stoves and Ranges.

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50c; paper, 25c.

"Cosmic Hymn Book." A collection of original and selected hymns, for libraries and churches, for schools and homes, compiled by L. K. Wachbarn. This volume meets a public want. It comprises 255 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

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SOMEWHAT CRITICAL.

Hypnotism, Obsession and Responsibility.

The Veteran, Lyman C. Howe, Has Something Interesting to Say.

Every number of THE PROGRESSIVE THINKER is rich and racy, and more wisdom may be obtained from a studious perusal of its pages every week than was ever gleaned from any "holy book" but in either case as much depends upon the readers as upon the papers or "holy books."

Carping critics who read to find falsehood or folly, will find what they seek in any book, sacred or profane; while those who read to learn the truth, and store up whatever of wisdom they may glean from imperfectly-written pages, will find truth and error always blended (as they do in every human life), will make the time consumed in the reading profitable. I do not mean by this that we should not criticize, for it is by criticism we are able to discriminate and sift the wheat from the chaff.

The contributions from the pen of Hudson Tuttle are worth a year's subscription every year. The contributions from the Pacific Coast, and from C. H. Mathews glow with inspiration and scintillate with thought and sentiment from which we may glean much knowledge as well as quickenings of the spirit by the law of rhythmic vibrations.

Wanted, Knowledge should be not only read, but studied, but all mediums and their friends and helpers. On this line I may have something to say later. We are apt to like the ideas that echo our own, and this is natural and inevitable. The attempt to force ourselves into agreement with, and assimilation of, thoughts or sentiments for which we have not visited in common, is harmful, and always a dismal failure.

Tuttle hits me, so I vibrate, and absorb the wisdom that flows from his pen. But occasionally I strike a nugget, freshly blasted from his mine of good things, that I cannot appropriate without some grinding and fixing, to adapt it to my mind for coining foreign gold into valuable currency.

The THINKER of October 3, I read and enjoyed his dealing with obsession, hypnotism, responsibility of mediums, etc.; but here comes a nugget that I want to grind down a little, and fix it to suit my weak capacity to mold into usable shape:

"No one was ever hypnotized by man or spirit to think or do that which was not already in his own organization."

In an extreme sense this may be true of everybody and everything. For instance, no music can be got out of a piano, the possibility of "which was not already in" its own organization. Nevertheless, all the music that is evolved from it is due to the "hypnotizer," if we may be allowed the extension of the word to inanimate objects.

The possibilities of all that can be evoked from any machine are in the machine, minus the directing life or energy. In the old school of mesmerism, which I take to be but another name for hypnotism, a good subject could be made to act or speak in any manner the operator would, provided he could hold in suspense, by means of a steady and other faculty that might oppose or restrain the expression of the one acted upon. This I saw done fifty years ago.

The faculty that accumulates valuable used to be called acquiescence. Acting alone it would take any and every thing irrespective of ownership, and hold it, and even conceal it with the cooperation of attention—and there was in these cases no responsibility on the part of the subject, for every faculty not engaged in getting and keeping was, for the time, so thoroughly asleep or benumbed as to take no cognizance of what was going on in his mental family.

Supposing a human being could exist without a brain, and that the one that destroyed would there be any accountability if such a one should kill helpless women and children, as we kill their progenitors to gratify our flesh-devouring appetites (I speak of progenitors here in the Darwinian sense). If there would, then why not hold a snake responsible for swallowing a toad, or a tiger for making the breakfast of a fat missionary? If, then, the hypnotist can paralyze the balancing faculties, which check evil temptations, how can the subject be charged with any crime which, under these conditions, he or she has been moved by an outside power to commit? It seems to me it would be just as logical to punish a stone for falling on one's head, or boiling water for scalding one's hand, as to punish a charge responsibility against a hypnotized subject for acting as the gravity of the situation compelled.

I know it may be said no one should surrender individuality to any such degree; but it may surrender itself when we least suspect the subtle influence that is being exerted. It seems to me that no one acts independently, and every instant we are molded by a million blended causes, some of which are easily discerned, but more that lie back of our beginning, or beyond the contemplations that drift in an infinite sea of causes and effects, and fling their silvery voices into the eternal balance that holds our destiny, and from countless causes, central and circumstantial, antenatal and prophetic, are hypnotized at every step of life's journey.

LYMAN C. HOWE.

FROM THE FAR WEST.

The Lay of the Land, Given by a Medium.

Notes Concerning Mediums and Their Work.

TO THE EDITOR:—I will endeavor to give to the many traveling mediums who read your valuable paper the lay of the country.

Spokane, Wash., has a society of about sixty good workers and a great number of Spiritualists who hold their light under a bushel, also a great number of investigators. We find that wherever Dr. Dean Clarke has been engaged, as he was at Spokane and other points, he has awakened a great interest among the thinking class of people.

Moscow, Idaho, is off of the main line; we found there but two or three Spiritualists.

We visited Walla Walla, Wash., for the second time, and found that the seeds sown but a month before had spread rapidly. In my previous letter I spoke of but one Spiritualist, but now I can safely say two hundred or more, and family circles all over the city, which find it a good policy to read THE PROGRESSIVE THINKER at the beginning of the year; circles, as it brings harmonious conditions, and good results can be looked forward to.

Baker City, Ore., I find has a strong society and the attendance is much larger than that of any of the nine churches they are blessed with. They meet every Sunday and are entertained by their home mediums. They speak

very highly of Dr. Schlesinger as a medium, at this point.

I find the secular press more liberal here than at the majority of places. Here we have notices given us through the secular papers, the writers not being Spiritualists.

The Baker City Evening Republican, September 2, 1896, says: "The eminent independent slate-writer, Mrs. A. Brockway, is causing quite a furor among Spiritualists and even skeptics, by her wonderful work. Many have availed themselves of the opportunity to investigate the unfathomable phenomena, and many are leaving her sittings more than ever convinced of the presence of unseen powers. Even skeptics come to the conclusion that Spiritualism is not a myth, but a grave reality. The work is done in such a free and open manner, and in sight of the investigators, and precludes the possibility of any trickery. It is certainly worth the while of all to investigate the lady's powers in that direction. Her sittings are instructive and entertaining. The work has been assigned to mind-reading and other phenomena; but when she recalls departed ones of whom you probably never thought for many days, it is certainly startling, and of more and more convincing nature."

The Baker City Democrat, September 9, 1896, says: "Mrs. A. Brockway, the renowned spiritual medium, continues to mystify all who call to witness the demonstrations of occult power with which the lady is endowed. She is undoubtedly the strongest medium that has ever visited the Queen City. Skeptics are willing to admit that the wonderful manifestations produced under the strictest test conditions are dumbfounding proofs of unseen forces of nature."

We have been at Boise, Idaho, but two weeks. There is no society, and people, so I am told, are very backward in regard to Spiritualism. This point is fifteen miles off of the main line.

We go from here to Ogden, Utah.

CHARLES B. BROCKWAY.

Boise, Idaho.

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE.

A COLLECTION OF MUSIC AND A Song Book, a Manual of Memory and Chorus, a Manual of Physical Culture, a Manual of Intellectual Culture, a Manual of Spiritual Culture, a Manual of Social Culture, a Manual of Domestic Culture, a Manual of Business Culture, a Manual of Artistic Culture, a Manual of Scientific Culture, a Manual of Literary Culture, a Manual of Historical Culture, a Manual of Geographical Culture, a Manual of Political Culture, a Manual of Religious Culture, a Manual of Moral Culture, a Manual of Physical Culture, a Manual of Intellectual Culture, a Manual of Spiritual Culture, a Manual of Social Culture, a Manual of Domestic Culture, a Manual of Business Culture, a Manual of Artistic Culture, a Manual of Scientific Culture, a Manual of Literary Culture, a Manual of Historical Culture, a Manual of Geographical Culture, a Manual of Political Culture, a Manual of Religious Culture, a Manual of Moral Culture, a Manual of Physical Culture, a Manual of Intellectual Culture, a 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expressing my love for her. She laid her head on my shoulder, and seemed full of dumb joy. I did not then know what awaited her. If I had, I might have been frenzied enough to have attacked the animated human machine, known as the French professor, who directed the experiments. No anesthetics of any kind were given to the horse; nothing to deaden the pain of the clumsy cutting into the live flesh by the inexperienced students. The first pupil was told to drive a seton into the shoulder of the horse—a very painful operation.

Another was ordered to perform tracheotomy, making an opening into the windpipe; a third, to drive a seton into the hind flank; a fourth, to dissect the various nerves of the foot. Mary kept looking to me with agony in her beautiful eyes. And I could not help her! She was not mine! She had been purchased by the students for martyrdom to the august cause of science. She was a dumb victim to the most damnable and unnecessary mode of education.

She had been "hobbled," so that she could not move, before the foot dissection was commenced, and lay in pain and blood as one after another cut was directed by the professor.

At last the demonstrations were finished, and I thought, "now she will be killed, and all will be over."

Eagerly I asked the professor: "What is now to be done with the animal?"

"Oh," he answered flippantly, "we leave her here, and if she is alive in the morning we go on with other experiments. If an animal which is being vivisectioned lives, sixty-four operations are performed on each one. Twelve horses are operated on each week."

I wanted to kill him! I felt that I must kill Mary and stop her agony. Begging that mercy was of no avail. She was not mine. I must be calm if efficient. I went out quietly after the class, but made an excuse to my friend that I had forgotten something, and must go back. He gained entrance, and I put a revolver to Mary's head and killed her. I killed her because I loved her. I put my fingers over my friend's lips, and said only this: "You understand." He never told of the merciful release I gave my first pet—my "black beauty."

I have never loved the world nor man as well since I saw the depth of cruelty which vivisection reveals.

I learned the duds, with some other "swells," got drunk, and drove Mary until she was spoiled for use. So she was purchased for the vivisectioners' knives.

The night I shot Mary I pledged myself to the cause of humane reform. I will work for it as long as I live. Do you wonder? And will not you join your efforts to mine, to speed on the work of Humane Education.

Meeting at Orion, Mich.

I send you a brief statement of the outcome of the two days' meeting of the Orion Spiritualist Association, held in the Congregational Church of this place, Sept. 30 and Oct. 1. The weather was unfavorable, owing to hard rains the previous day and night, and continued threatening the greater part of the first day. The attendance was not equal to that promised on that account, but as the trainees arrived the faithful few were present, and the programme was fully carried out.

Mr. N. P. Wadsworth was appointed temporary chairman, and Mrs. W. H. Watson, secretary pro tem. The business hour was occupied in discussions with a fair, considerate view of the prospect of buying grounds and establishing a permanent camp at Orion. A standing committee was appointed, consisting of Clyde Skinner, of Orion; Messrs. F. E. Odell and N. P. Wadsworth, of Lapeer, to investigate and choose a suitable situation, some five acres or more of land, in any locality thought desirable; a report of this investigation to be made at the annual grove meeting. Also a committee was appointed, consisting of Mr. C. Skinner and Mr. W. H. Watson, to interview the present owner of the island, which has been purchased by him for the purpose of holding undenominational meetings, and fit it up finely for assemblies. In the evening Mrs. Anna C. Robinson, held the audience with her usual fascinating power of expression, and her winsome manner and plain, simple presentation of the truths of the spiritual philosophy, and she attracted the attention of the young as well as the old.

The following day Mr. Stebbins, of Detroit, was present, and his addressings were held at Messrs. Edgerton's and H. Skinner's with remarks from various earnest minds upon the progress of our work and the underlying growth of the principles we represent. Another meeting was held in the church, and Mr. Stebbins gave an hour of fine, thoughtful teachings upon the spiritual side of life. Music was furnished throughout the meetings by a choir of ten young ladies well-trained for the work.

We feel this occasion has been productive of much good, and the coming camp-meeting time promises more than usual success.

Mrs. W. H. WATSON.

A New Campaign Song.

A spirited patriotic song, entitled "McKinley, Hobart and Honor," composed by G. F. Perkins, has just been published, and is creating quite a stir among the political singers. The price is 35 cents a copy, and can be ordered through this office. 3554

"Human Culture and Cure. Part First. The Philosophy of Cure." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price, 75 cents.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially and scientists, geographers will find instruction of value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

A HINDOO MISSIONARY.

VIRCHAND R. GANDHI.

He is Secretary of the Jains in India.

HE IS SENT WITH ANOTHER GREAT SCHOLAR.

They Are to Teach Eastern Doctrines to America.

TENETS OF THE JAIN FAITH AS EXPLAINED BY MR. GANDHI—HEADQUARTERS TO BE IN CHICAGO, WITH BRANCHES IN LOS ANGELES, WASHINGTON, OLEVLAND, ROCHESTER AND OTHER CITIES.

TO THE EDITOR:—From India there has come to America, as set forth by the Chicago Times-Herald, a man who will seek to propagate the doctrine of his religion in this country. He is Virchand R. Gandhi of Bombay, secretary of the Jain Association, an Indian religious society with five million members. Mr. Gandhi does not come to make proselytes. The

scholar, Patechand K. Lallan, he arrived in Chicago Wednesday.

The party of Indians will be the guests, for a few days at least, of Mr. and Mrs. Charles Howard of Englewood, who have been for many years interested in oriental philosophy, and have entertained distinguished orientals who have visited Chicago from time to time.

Mr. Gandhi has a striking personality, which appears all the more marked in his occidental surroundings. Clad in the strange garments of his own people, he appears out of touch with his environment. He is a man of strong personality, with an enthusiasm which seems undaunted by the obstacles which apparently encounter him. Sincere and earnest purpose is expressed by his deep eyes, and as he discusses the selfishness and injustice of mankind, and devises plans for their amelioration, he grows eloquent and his oriental reserve melts in a burst of eloquence, while his soul seems to shine through his piercing eyes.

His striking personality pervades even his dress, which adds to his picturesqueness. His ordinary dress,



rule of the Jainist faith forbids that, but he comes to found a school of oriental philosophy, whose headquarters will be in Chicago, with branches in Cleveland, Washington, New York, Rochester and other cities. He does not come as a missionary to convert Americans to any form of Hinduism. According to his own idea, "the true idea of Hindu worship is not a propitiation, but a spirit—a universal spirit of love and power, and answerable to the practical realization of brotherhood, not brotherhood of man alone, but of all living things, which by the lips of all nations is indeed sought, but by the practice of the world is yet ignored." Roughly these are the tenets of his creed and the platform upon which he stands, not beseeching Americans to join him, but willing to have their co-operation.

Chicagoans have already some slight acquaintance with Mr. Gandhi. He was one of the delegates from India to the world's parliament of religions, which was held in this city during the world's fair, where he attracted great attention by his addresses, which were full of the spirit of brotherly love, which he makes his chief doctrine. Remaining in America for several months after the close of the parliament, he returned to India, where he told his fellow Jainists of his idea of founding a school of oriental philosophy in America. Chicago seemed to him the most appropriate place for its headquarters. The idea was pleasing to the co-religionists, and they resolved to aid him in every way in their power. They presented him with credentials, and as he is their secretary, on the eve of his departure they gave him a magnificent address, and voted him a gold medal. With their best wishes he left India for New York, where he arrived last Monday. He abandoned his flourishing practice as a lawyer in Bombay, and with his wife, his son Mohand, and another

which he wears on the street as well as at Mrs. Howard's home, consists of linen trousers secured with a long sash of beautiful silk. A long coat of pongee silk falls half below his knees, while on his head is an Indian turban, which consists of an enormous number of yards of silk wrapped round and round his head.

Mrs. Gandhi's costume is no less strange. Her dress of a brown cashmere is made of a single piece of silk, which is wrapped round and round her body, forming both skirt and cloak, and, being finally brought up over her neck, comprises her head-dress. The edges of the dress are embroidered in Indian style. It is put on in folds and draped on the sides. The dress, which is called "sari" by the Indians, consists of a single piece of cloth ten yards in length and forty inches in width.

Not the least striking member of the party is their son Mohand. The youngest, who, although only seven years old, is tall for his age, and has the dignified bearing of a man of forty in America, wears coat and trousers of lilac silk, more gay than any Chicago woman would dare to wear on the street to invite the dirt and dust which is blown about by Lake Michigan winds. Each of these garments is embroidered handsomely and decorated with silver ornaments, which are around the bottom of the trousers and on the edge of his coat. Mohand wears a purple cap like the polo caps which were once the fashion here. It is of velvet, but the texture of the stuff is hidden by the mass of delicately chased silver ornaments which adorn it. He has a number of suits of clothes made in the same style, and hats to match each costume.

While seated with his wife and son and his associate, Mr. Lallan, in the home of the Howards, Mr. Gandhi spoke of his plans.

"The Jainists, of whose association I

am the secretary, have sent me to America to represent them. I come at the request of those to whom the oriental teachings appeal who asked the Jain Association to send me. It is the intention to found in Chicago a school of oriental philosophy, which from a modest beginning may grow to great size. There seems to be a growing desire for something of the kind in America, which desire has been voiced by my friends. They desire to know something of the occult, and an apprehension of the philosophy that teaches the possibility of perfection of character in this life with the mastery of natural forces which follows.

"The instruction will at first be delivered in a course of lectures and also to private classes which may be formed. The first lecture will be delivered on Oct. 11 in Steinway Hall, to which everyone interested is invited. It will be a preliminary discourse on occultism and oriental philosophy, and at the time it will be determined what will be the arrangements for the other lectures. There will be probably twenty or more, extending over as many weeks. I do not come as a missionary, for that would be contrary to the tenets of Jainism. I am merely here to teach oriental philosophy to those who desire to become acquainted with it. Mr. Lallan will assist me in my work."

While Mr. Gandhi has not arranged the plans of the course which he is to deliver, it will probably include addresses on Yoga, the science of the soul; the science of vibration, Hindu astrology in connection with the influence of the planets on humans; the power of mind and thought-currents, symbols of ancient nations, the influence of colors and gems on individuals, the science of breath, magnetism, science of eating, practical concentration, occultism and Jainism.

The influence of colors on gems and gems on individuals, of which mention is made as one of the subjects of Mr. Gandhi's lectures, is novel to occidental minds. He believes that the wearing of colors has an effect on the temperament of the person who wears them. The qualities of the mind may be strengthened and those that should be weakened may be weakened by the wearing of various colors. Red is supposed to give the wearer increased business power, and to enable him to go through exciting ordeals. Nervous individuals who wear blue will be pacified. White and yellow are useful in making the individual's character more spiritual. Mr. Gandhi's idea of his school seems to give no exoteric reasons for their belief aside from the claim that as the light of the sun and that of the moon have different effects on persons so do the various colors. On dark, rainy, cloudy days persons of a sensitive temperament feel depressed, while, when the sun is shining brightly, they are invigorated and ready to accomplish an enormous amount of work.

The influence of gems is akin to that of colors. Mr. Gandhi does not hold the same superstitious views about the opal that are held among Americans. The opal does not bring harm itself, in his opinion, but when evil influence threatens it changes color as a warning. When danger comes within the "aura," or spiritual atmosphere of the individual, its change of color occurs as a signal. In other words, it does not make bad luck, but indicates its presence.

Jainism, the religion to which the apostle now in Chicago belongs, is a sect or kind of Brahmanism which is believed in by five million souls. It is an offshoot of the other religion, and represents the revolt of some of the more independent against the tyranny of the priests. It is less strict, destroying the boundaries of caste which pervade Brahmanism and forbid any member from visiting a foreign country. It is also more liberal in the matter of diet, allowing its members full liberty, although most Jainists, like Mr. Gandhi himself, are vegetarians, and abstain from eating flesh of every kind. During all of Mr. Gandhi's life no form of flesh has passed his lips.

There are two ways in which the Jainists look at things, one of which is called Dravyarthekaryaya and the other Paryarthekaya Naya. From the latter point of view the production of a law is a production of something not previously existing, while from the former it is not the production of something not previously existing. According to the Paryarthekaya standpoint there is creation and destruction at every moment, while from the other point of view, the universe is without beginning and end.

As to the origin of the universe the Jainists hold that matter and soul are eternal, and cannot be created. God, in the sense of an extra-cosmic person, has no place in the Jain philosophy. They hold that such a creator is illogical, but believe that there is a subtle essence underlying all substances, conscious and unconscious, which becomes an eternal cause of all modifications, and is termed God.

Jainism is divided into philosophy, which is called Shrute Dharma, and ethics, or Chaitra Dharma. The philosophy has to do with the nature of nine principles, six substances, six kinds of living beings, and four states of existence. The first of the principles is called Pua, or soul. This is that element which knows, thinks and feels, being the divine element in the living being. All sensory phenomena of the higher type are, in the opinion of the Jain, conditioned upon something. The true nature of the soul is right knowledge, right faith and right conduct, and the soul undergoes evolution as long as it is capable of transmigration. The soul being immortal, not springing into existence purely for this life, it must continue afterwards. Creation at birth means

annihilation at death, and the contrary is also held true by the Jainists. The soul has passed through many lives, and will live to pass through many more, without recollection of them.

The other principle besides soul is called nansoul, by which term is meant more than mere matter. Whatever is not soul is held to be nansoul. The other seven of the nine principles are different states produced by the combination and separation of the principles of soul and nansoul. The third principle is called Punya (merit). It is the cause of making a being happy. The fourth principle is Papa (demerit), which causes a being misery. The fifth principle is Ashrava, the state which brings in merit and demerit. The seventh is Nirjara, destruction of actions. The eighth is Bardha, the bondage of soul with Karma, actions, while the ninth is the total and permanent freedom of soul from all Karma, which principle is called Moksha.

The divisions of six into which substance is divided are: Sentient, conscious, matter, stability, space and time. The six classes of living beings are in their English equivalents known as earth body beings, water body beings, fire body beings, wind body beings, vegetable and all of those having but one sense, that of touch. These are again divided into four classes of beings—first, those having two organs of sense, those of touch and taste, such as worms or leeches; second, beings having three organs, those of touch, taste and smell, such as ants; those having four organs of sense, touch, taste, smell and sight, such as bees and some insects; and, lastly, those having all of what are commonly known as the five senses, touch, taste, sight, smell and hearing. To this latter class belongs human beings, birds and most animals. These are minutely subdivided according to their capabilities, and the Jain canonical books treat of these in great detail, and it is claimed that many of the statements made therein have been confirmed by the researches of microscopists.

Existence has four states, which are known as Naraka, Tiryaach, Manushya and Deva. The lowest of these is Naraka, which is that of being an inmate of hell; Tiryaach is next, that of having an earth body, water body, fire body, vegetable, or having two, three or four organs, as animals, birds or men. The third is Manushya, of being a man. Dwellers in the celestial world enjoy the state of Deva. The highest state of existence to which a mortal being may attain is that of Moksha, when, by the destruction of all extrinsic matter, the soul is in its purest state and becomes divine.

Karma, which is a companion doctrine to that of transmigration of soul, is believed in by the Jainists. It is in Jainism divided into eight classes, somewhat resembling the divisions of the Theosophists. These are those which act as an impediment to the knowledge of the truth; those which act as an impediment to true insight of various sorts; those which give one pleasure of pain, and those which produce bewilderment. The other four divisions are divided again into other classes so minutely that the Jainist is able to trace any effect to some cause of Karma. When a person by right faith, right knowledge and right conduct succeeds in destroying all Karma he reaches the highest state of perfection, is divine and is called Jinia.

Different philosophers of the Jains give different rules for the practice of the Jain ethics. Ethics is an important part of the system, which is more of a series of ethical rules than of religious rules. The Jain ethics are designed to so order conduct that it will be capable of the highest development of soul happiness, which is the ultimate end of all human actions. The Jainism holds that the highest happiness is to be obtained by knowledge and religious observances. The rules of conduct are not to kill, but to protect all life, whether of humans or other animals; not to lie, not to take that which is not given, to renounce all interest in worldly things, and especially to call nothing one's own. All of these doctrines are lived up to only by the ascetics.

Mr. Gandhi has brought with him three things which he values above all his other possessions. One is the address presented him by the Jain Association on his departure for America. It is printed on bluish green satin, embroidered in gold and silver in occult emblematic symbols. It is kept in a case like a music roll, which is of solid silver beautifully chased by hand. With it is a gold medal, which was given him on his departure, in which he is called the "Star of Jainism." Another address is from the society in Bombay. It is also very handsome, and is kept in a sandal-wood box.

Mr. Gandhi expects to remain in the United States for three or four years. He expects to establish branch schools in Los Angeles, Rochester, Cleveland, New York and other cities, but will make Chicago his headquarters.

Mr. Gandhi should receive a cordial reception from all Spiritualists. Next Sunday he occupies the rostrum in place of Mrs. Richmond. Tautu, Chicago, Ill.

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FREE THOUGHT.

The True Purpose of Civilization.

An Appeal to the Free Thinkers of America.

Amidst the fluctuations of public opinion and the clash of political ideas in our land to-day, it is supremely evident that in these questions which so deeply concern human happiness and progress the principles of Free Thought are absolutely necessary! These questions must be determined by human reason and experience and not by authority and force.

Free thought is not a particular conclusion of the mind, but the way in which that conclusion has been reached, by the free operation of the reason through constant experience; that is, by science and not by theology. The time has passed in human history when one man can do the thinking of another. No question can again be settled in this way. People must think; and they must think freely. They must be true to themselves; and to be true to themselves, they must have intellectual convictions, wrought from the fires of their own thought. This is pre-eminently true of government.

Government is of the people, and in order to be a great and noble government it must come from a thinking people, and not from masses bound in the authority of creeds, be those creeds what they may. The glory of our Republic depends upon the knowledge and independence of the individual. The true purpose of civilization is not to make institutions, but men and women. Give men and women free, progressive, truthful, and institutions will take care of themselves. Institutions should not control the people, but the people must control the institutions.

Civilization must be over animated by the breath of liberty. The moment it is confined to a creed or church, or fixed authority, that moment its life is gone. It is no longer a creative power. It is a copy of the past.

Authority can settle no question of human happiness or progress; neither can such questions be settled by physical force. They must be settled by reason and influence, by agitation and education, by the ballot and not by the bayonet. An enlightened public opinion must be the source of all reform. The sword can only be used for self-defense. Freedom and peace must be combined in the future advancement of the human race. War is not the instrument of constructive free thought. No cannon ever yet made one happy home, or dowered the world with one glorious thought; or made one harvest field.

It is the reason of man, science, discovery and invention; it is thought, free thought only that can all the world with the splendor of noble achievement. We must depend upon free thought, and if free thought fails, then civilization falls.

Free thought may not succeed all at once. It possesses no miraculous power; it must advance through a thousand difficulties, but it is the sole source of living truth, of heroic action, of radiant progress.

All reforms depend upon this reform; all questions must be settled by this universal guide. There can be no compromise in this matter. There is no other road. To expect to reach any other way is absolute folly. The wrecks of the past are innumerable; the wrecks of theology, of superstition, of blind faith. These have never given the world anything but disaster and suffering. The free intellect of man, the open eye, the keen observation of facts, the study of experience, the understanding of Nature's laws, and devotion to humanity, will alone bring man to the paradise of earth; to true wealth, to worldwide prosperity, to generous virtues, to shining homes and fields of joyous labor.

Free thinkers, therefore, must be educators of the human race. They must recognize the sphere of action and accept its noble duties. They must not look to instant popularity and success. They must find satisfaction in the value and grandeur of their work, not in its apparent results. The quality of results, not quantity, is the supreme thing. To teach men to think; to act reasonably and courageously; to stand up for their principles; to look beyond the interests of the hour to the profound and abiding laws of human growth—this is the mission of Free thinkers; a mission that grows more beneficent, more beautiful and more victorious as the years sweep on.

It is a matter that may be the outcome of the presidential election, concerning whose issues honest men differ, the principles of Free Thought demand our loyal support. They cannot be voted up or voted down. They are more than any party or any political measure. Free thought is greater than any government can be. It is the very life blood of the human race.

When the present political upheavals have subsided, whatever may be the decision of the people, it is still important that the great work of Free Thought be sustained; that we still labor to incorporate its principles in the administration of our laws; that we stand for a secular government, and a Constitution without "God, Jesus Christ or the Bible."

These issues are before us and must be met. We cannot let things drift. Human will and human wisdom must come into play. No law of evolution will make liberty and justice. Man himself must be the power to establish liberty and justice, and if he does not do it, then liberty and justice are no more.

The true Free thinker must be an active Free thinker; he must recognize his power and his responsibility, that he must be his own providence, and help build the Temple of Humanity. Man must not trust to nature, but must conquer nature and use her forces for his own highest advancement. Free thought is forethought in this world, and self-reliance and energy, or it is thought and nothing more. What is thought without action?

"We live in deeds not years; in feelings, not in figures on a dial-plate." "We should count time by heart throbs." "He lives longest who thinks the most, feels the noblest, acts the best." This should be the motto of the Free thinker. His thought must be living and not dead. It should be a thought of fire—a hope, an aspiration, a splendid purpose.

The visit to our shores of our noble English allies, George W. Foote and Charles Watts, affords a golden opportunity for free thought and comradeship. Now is the time to stir up public opinion to set people to thinking; to enlighten the masses. The trouble is that the people do not know what free thought is, they do not understand its aims, they do not realize the justice and the necessity of its principles. There is stagnation in the community.

I hope that every Free thinker who can do so will be present at our Congress, and give welcome to our friends from abroad. We can thus make Free Thought better known than ever, and rally the indifferent to our standard. We need to increase our forces, to

strengthen and improve our organization. What we desire is the personal influence of the Free thinker, his comradeship. It is union and federation that will make Free Thought potent. Free thinkers, above all, should recognize fraternity. It is fraternity that must take the place of authority. Free Thought is not isolation, but companionship. Free Thought is individuality, but through individuality, it is also humanity.

Do not let the political fervor of today sever us from the foundation principles of Free Thought. While loyal to our principles on other questions, let us be loyal to Free Thought itself. Let us remember that Free Thought is the supreme universal and permanent condition for which we strive; that without Free Thought there is no such thing as progress or reform anywhere.

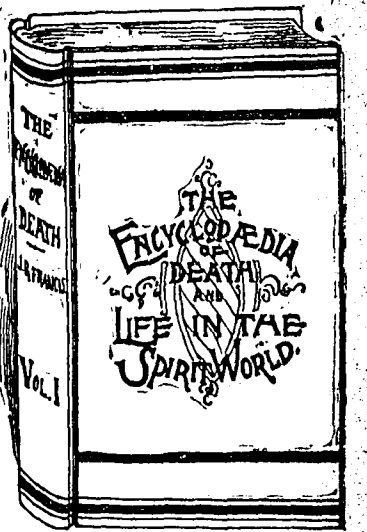
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AS A MATTER OF HISTORY.

THEOSOPHY.

Madame Blavatsky and V. S. Solovoyoff.

An Exposure and a Confession.

V. S. Solovoyoff, a noted Russian novel writer, met Madame H. P. Blavatsky in Paris, May, 1884. He was hunting up occult literature for use in a contemplated novel. At their first meeting he told her he came to learn if she possessed certain occult powers, and if so, could she answer serious spiritual questions? After a long silence, gazing at him with her bright, magnetic eyes, she solemnly said: "I can."

"But excuse me," she added, "I must see my servant, Babula, about my dinner; I will be back in a second." She went out and came back in three minutes. Taking her seat again, she said, "Listen," and made a flourish with her hand upwards. Suddenly he heard a sound like a little silver bell or a cello, a faint harp, apparently near the ceiling.

"What is the meaning of this?" he asked.

"This means," said she, "that my master is here, and he tells me I must trust you and do for you whatever I can."

She then introduced him to her Brahmin servant, Mohini, a disciple of another master, Koot Hoomi. Her own particular master was Mahatma Moria. These living Mahatmas could communicate at will when summoned by their disciples.

Two days later Solovoyoff called again for a second lesson. She discussed "Theosophy," "Societe Theosophique d'Orleans et Occident" had existed in Paris for two years; its president, the Duchesse de Pomar; its secretary, Madame de Morier. After examining the printed rules and finding nothing objectionable therein, Solovoyoff paid the fee and joined it. He was thereupon initiated by Mohini and Kaitheigh. Mohini was receiving letters from Koot Hoomi that did not come by post. The friends and visitors of Blavatsky numbered about thirty-five while Solovoyoff sojourned there.

Soon Col. Olcott came from India. As a proof of the existence of Mahatmas, Olcott exhibited a scarf given to him by a certain one who appeared and vanished.

Blavatsky's sister came from Russia. The sister was a Christian; Blavatsky was a psychic powers, but was dumbfounded at the reading of a sealed letter with a postage stamp affixed. This performance by Blavatsky was duly certified by the sister, by another Russian lady and by Solovoyoff. He says he expressed some dissatisfaction, but was promised something better.

At the next meeting another test was given, but yet he says he was skeptical. Nevertheless he was seeking evidence, and he saw a panorama of landscapes. A few hours later as they journeyed on the train through a country he had never before seen, he was astonished to see the landscapes reappear to his open eyes.

Again, in the following night at Elberfeld, he had a waking vision of a most remarkable kind. At the mansion of Col. Olcott that day he gazed for an hour at the painted portraits of Moria and Koot Hoomi under a strong light and was fascinated. Going to bed at the hotel, he looked the door and went to sleep. Suddenly he woke up, or as he says, "what is more probable, I imagined that I was awake by a warm breeze."

Before him stood a tall human figure in white, and he "felt a voice, without knowing how or in what language, bidding him light a candle." He lighted a candle and by his watch it was two o'clock. The vision did not vanish. There was the apparently living original of the wonderful portrait he had seen at Col. Olcott's, Mahatma Moria. Seating himself in a chair by Solovoyoff's side, Moria told him in an "unknown but intelligible language," various matters of interest to himself—that he had received a lesson that morning when he saw the landscapes with closed eyes—that he possessed great and powerful magnetic force, and had already been able to see an astral body.

"How am I to employ this power?" inquired Solovoyoff.

No answer came to this question and the figure vanished.

Solovoyoff sprang to the door, but found it locked. "It is a hallucination," thought he, "or I am going out of my mind." Then, lo! there came Moria back again, smiling and saying in voiceless language: "Be assured I am not a hallucination, and your reason is not deserting you. Madame Blavatsky will show you to-morrow in the presence of all that my visit was real."

Again Moria vanished. Solovoyoff looked at his watch, and it was three o'clock.

He went to sleep and woke at ten. The door was still locked. He went to the coffee room and there found Miss A. at breakfast.

"Have you had a good night?" he inquired.

"Not very," said she; "I have seen the Mahatma Moria."

knew how to observe, and see, and remark what was going on around them.

"Still you must have been caught sometimes," said Solovoyoff.

"Well, what then? I wriggled out and it always ended in those who had found me out being left with empty hands."

"Are you alone the author of Koot Hoomi's letters?"

"No, the chelas used sometimes to help me. Damodar, Subba Rao and Mohini."

"And Sinnett?"

"Sinnett won't invent gunpowder, but he has a beautiful style; he is splendid at editing."

"And Olcott?"

"Olcott is not bad at editing when he understands what he is talking about. But one has always to chew everything for him till one is sick. But he knows how to make himself clear to the Hindus. And then he has often helped me in phenomena, both over there and here. Olcott is useful in his place, but he is generally such an ass. Such a blockhead."

"Please let me see the magic bell."

Out from under her shawl she raised her arm and somewhere in the air there sounded the tones of an aolian harp which had astonished everyone. She made another movement beneath her shawl and held out in her hand the little silver bell. Solovoyoff wished to take it in his hand and examine it, but she put it away in her drawer and turned the key.

"You shall know enough, all in good time, but now to the point," said she: "Save me, to help me prepare the ground for me to work in Russia. Write more about the Theosophical Society; rouse their interest and 'create' Koot Hoomi's Russian letters. I will give you the materials for them."

No longer having strength to maintain his part, Solovoyoff seized his hat and ran away without another word. But he was not long in his room at the hotel before her Hindu servant brought him a letter beginning thus: "I have just seen the Master. He has commanded me to tell you something which will be a surprise to you." The letter ended with "Come as soon as ever you can."

Solovoyoff returned to her at once and protested against her request that he should create Koot Hoomi's letters.

"What! I made such a proposal? I never said anything of the sort to you."

"Oh, then it must have been someone else who offered me that honorable charge. But then we were alone."

Bursting into tears, she exclaimed: "What a disaster! That black wizard, the Master's enemy and mine, has taken possession of me. He talked with my tongue, it seems, and I knew nothing of it."

Solovoyoff suggested some more plausible explanation, and immediately she said, "Perhaps, after all, it was not our enemy, but the Master himself who wanted to expose you to test."

Then she sought to make him suppress her confession by various artifices, and succeeded in eliciting a promise from him to wait developments for two months. She wanted him to help her to become a secret agent of Russia in India to get up a gigantic rebellion. He agreed to put down in writing what she could do and ask him to write a paper to Kato, with whom she had been long in correspondence. That did not seem to suit her, and the subject was never mentioned again.

Blavatsky would not quit her hold on Solovoyoff, but continued to write to him. At last her letters ceased and he was glad. But after the report of Hodgson in the London Psychical Society she wrote a long letter, in which she said that Hodgson had proved nothing. To this he replied, repeating former advice to her to remain quiet and not run into the halberd. What was his amazement to get another letter from her, headed "My Confession." From this confession I extract the following:

"I have fallen because I have made up my mind to fall or else to bring about reaction by telling all God's truth about myself, but without mercy on my enemies. . . I will fly no more. . . I shall not even attempt to defend, to justify myself. . . I will snatch the weapon from my enemies' hands and write a book which will make a noise through all Europe and Asia, and bring immense sums of money to support an orphan niece, an innocent child, my brother's orphan. Even if all the fifth, all the scandal and lies against me have been truly, still I should have been no worse than hundreds of princesses, countesses, court ladies and royalties, who have sold their own souls for money to the entire male sex, from nobles to coachmen and waiters inclusive. What can they say of me worse than that? . . . All this I myself will say and sign. . . You did not calculate on the cool determination of despair. . . If I am lost, I am lost for good. . . I will even take to live, which for that reason is the most likely of all to be believed. I will say and publish it in all the papers that my master and Mahatma Koot Hoomi are only the products of my own imagination; that I invented them; that the phenomena were all more or less Spiritualistic apparitions; and I shall have twenty million Spiritualists in a body at my back. I will say that in certain instances I fooled people. I will expose dozens of fools, des hallucines. I will say I was making trial for my own satisfaction for the sake of experiment. And to this I have been brought by you. You have been the last straw which has broken the camel's back, under its intolerably heavy burden."

"Now you are at liberty to conceal nothing. Repeat to all Paris what you have heard and know about me. I have already written a letter to Sinnett forbidding him to publish my Memoirs at his own discretion. I will publish them with all the truth. So there will be the truth about H. P. Blavatsky, in which are great benefits to the temper and business—William Penn."

Every one of his opinions appears to be different, as the mistress of an inn, and not the mistress of a house—Mme. Necker.

thirst for one thing only, that the world may know all the reality and all the truth and learn the lesson; and then death, kindest of all."

"You may print this letter if you will, even in Russia. It is all the same now."

This confession was followed by another letter a few days later in which she put on a virtuous mask, and confessing her sins, she appealed to Solovoyoff to remain steadfast to her, as a Russian exile who had never done any harm to him. She would "upset all the contentment" societies.

But she cautioned him to beware what he did. "You are surrounded by such a ring that your own head will not help you." He inferred that she was preparing to avenge herself upon him in very theosophic fashion, and such proved to be the fact.

She wrote herself down as a widow, but her husband survived her. She claimed to be a virgin, but her early reputation was that of a Magdalen.

A few days after her confession Solovoyoff made a formal designation from the Theosophical Society by registered letter to India, dated February 16, 1886. Desperate were the efforts of Blavatsky to checkmate Solovoyoff's intention to publish her confession. It was read before the society in Paris and at once that society was dissolved. But despite all efforts to suppress the exposure, it now appears in a book of 368 pages from which the foregoing abstract has been made.

For a period of twelve years Blavatsky was known as a Spiritualist. In 1874 she wrote a letter to A. N. Aksakoff, editor of the Leipzig "Psychische Studien," saying: "I have now been a Spiritualist for more than ten years, and all my life is devoted to the doctrine. . . But the Katie King exposure gave Spiritualism a setback and diminished its resources as a writer for profit. . . I was ready to set my soul for Spiritualism," she wrote in 1876, "but nobody will buy it, and I am living from hand to mouth." A little later she wrote: "Olcott is organizing the Theosophical Society in New York. I am writing a big book, which I call by John King's name, 'Skeleton Key to Mystical Gates.' This book, in spite of John's advice, appeared in 1877 as 'Isis Unveiled.' . . Now proved to be a compilation from numerous books with very few credences—a book without system, a real hodge-podge."

From that time she denied that she was a Spiritualist in the modern and American sense of the word, but a Buddhist Pantheist. (I quote her letter to myself dated November 18, 1877), and frequently thereafter she denied that she had ever been a Spiritualist. . . But it appears that her Spiritualism, John King, was transformed into Mahatma Moria's, Thibet, still an inhabitant of this earth. . . W. H. BURR.

Washington, D. C.

THE CAPTIVE.

Through the red bars of sunset, across the prairie gold.

In the edge of the dim old forest rose the Shawnee village bold.

In the tent of a mighty warrior a dying captive lay.

Where dark blue eyes were gazing on the setting sun's light rays.

Her couch of hemlock boughs was soft, with panther skins o'erspread,

And stalwart forms of youth and pride knelt round her lowly bed.

As through the open doorway the crimson sunlight stole.

Lightened up the dusky, wild group, as with flames of fire.

Why light the blue eyes brightly now? My crimson robe is checked.

As o'er each wasted feature death's darkling shadows creep?

And now each dusky head is bowed, for music, sweet and clear.

Breathes from her dying lips, of home and kindred friends so dear.

Softly the night-wind lifted each tress of wavy hair.

Then moaned outside, among evergreens, with voices of despair.

The boy's step of the hunted deer, the fragrance of wild-wood flowers?

Far over the wide prairie her soul has winged its flight.

Thellily bloom, in the white man's home, and wear its robe of light.

And the violet eyes were closed in sleep, to waken never more.

Gently the dimpled heads were placed her pulseless bosoms o'er.

Beneath the mourning hemlocks they made a shallow tomb.

And laid the faded lily down whom death had claimed too soon.

And now when crimson sunset rays stream o'er fall forest trees,

When autumn winds are rustling the tinted falling leaves,

Those children of the red men oft see in the flickering shade

A broken lily drooping where the captive's grave is made.

SPIRITS IN WASHINGTON.

GHOST OF McCULLOUGH.

Dead Tragedian Rehearses "Virginus" at the National.

He Appears to Actor Bond.

WHILE THE COMEDIAN WAS SLEEPING AT THE PROMPTER'S TABLE A NOISE WAKENED HIM AND JOHN McCULLOUGH'S GHOST WAS SEEN PASSING AWAY IN THE WINGS—AN AMBITIOUS PROPERTY BOY WHOSE GHOST KEEPS VIGIL WITH THE REHEARSALS OF McCULLOUGH.

TO THE EDITOR:—I enclose you another choice budget. Don't discard one. McCullough's spirit walks the boards of the theatre once his special favorite in this city, and where he made his first failure from approaching paralysis. The following is from the Washington Post:

John McCullough's ghost walks! It was seen one night last week at the New National Theatre here, where it has appeared at intervals ever since his death. The spirit of the great actor is evidently very restless, and so it comes back to this theatre, where he played so many times during his life to enthusiastic audiences, and personates his favorite characters.

The famous tragedian made his first appearance at the National Theatre on September 1, 1875, on which occasion he played "Hamlet." He over afterward used to say that he would rather act in Washington than in any other city in the United States. This was his favorite playhouse. This probably accounts for the fact that he walks here now and nowhere else.

John McCullough's greatest part, and the one he liked best to represent, was "Virginus in Virginus." And it is as "Virginus" that he generally appears. He is said to be dressed as he was in life for the play, and to appear from one wing, strut across the stage in the long strides that distinguished him, and strike the attitudes which in old days never failed to bring down the house. He is appealing to an invisible audience. He does not tarry long, but soon disappears behind a wing on the opposite side of the stage.

WATCHMAN IN THE BOX OFFICE.

The watchmen of the theatre say they have often seen him. It is certainly a fact that they are afraid to go on the stage at night after the performance is over and the lights are out. They are obliged to touch an electric bell at intervals to show that they are there, but their method is to shut themselves up and lock themselves in the box office, thus proving the genuineness of their terror. At the appointed times when it is necessary they make a hurried expedition to the bell and rush back to the office and fasten the door in again.

Washington is a great city for ghosts, and the managers of the theatre rather boast of the phantom. In fact, they have two special who honor them with their presence. The second watchman is that of a property boy who died a short time ago, named Eddie Specht. His spirit has been recognized a number of times. Between the two there is not much chance for quietness in the establishment during the night hours.

Young Specht had great theatrical ambition. He thought he would some day be a famous actor. Tragedy was what he especially idolized, and John McCullough was his best ideal. When the theatre was empty he would go there and practice different parts, especially anything that he had seen McCullough do. And now his phantasm follows that of the man he admired so much.

The New National Theatre is one of the oldest in the country; or rather it is built on the same site, the original building having been burned down. It has been reconstructed several times, but has stood just as it is for a number of years. Many actors would rather play here than anywhere else in the United States. In fact, it may be considered the favorite theatre of members of the profession, and its popularity dates very far back.

BOOTH PLAYED THERE BEFORE LINCOLN.

If walls could speak, those of the New National Theatre would have many strange things to tell. Most of the great actors of the last three or four decades have trodden its boards. Here Wilkes Booth played on the night of April 11, 1863, and President Lincoln occupied a box and applauded vigorously, little dreaming that he was afterward to be murdered by the young actor whom he admired so much.

His apparition has been observed and recognized over and over again by his personal friends in the theatrical profession. It was seen so recently as one day week before last, by Frederic Bodd, the well-known comedy player. He was sitting, after the performance, at the prompter's table, which is always put on the front part of the stage just beyond the footlights, for rehearsals. There is one gas jet so arranged that it will light up the table if desired, all the other light being extinguished. Actors often

AN OLD VETERAN.

Voices His Thought on His 82d Anniversary.

Lessons of a Lifetime Are Presented.

TO THE EDITOR:—On this day, October 3, 1814, the writer first opened his eyes to the light of old earth, and for 82 years I have battled with the cares and vicissitudes incident to a physical existence; battled that the spirit and mortal might sojourn in harmony the time allotted by nature for their union; battled to overcome the hereditary tendencies transmitted to the physical form—unfettered by nature for the occupant who by the decrees of fate (or natural law) has been held in bondage and, like the caged bird, chafed for its freedom that its aspirations for a broader unfoldment and wider avenues for the expression of thought might be gratified, with a feeling bordering on disgust at nature's seeming partiality in the bestowment of her gifts, and the struggles and disappointments that beset at every turn.

May it not in reason be doubted whether life here is worth living? when viewing through the dim veil of the past, the history of the race upon the planet earth, is revealed the fearful struggles and disasters to untold millions that through famine, pestilence, wars and religious persecutions have gone down to death amid fire and blood, and to the materialistic theory that death ends all the only rational answer that can be given is that life here is a most signal failure.

But the advent of Modern Spiritualism was most opportune, coming at a time when theological teachings were driving the people into blank materialism and infidelity, bringing the glad tidings of a continuity of life, and demonstrating the absurdities of materialism and the false, cruel, blighting, soul-torturing teachings of old theology, lifting from the minds of tolling thousands the religious incubus that was weighing them down with the black pall of midnight darkness, and with encouragement to the good and do good, to endure the hardships incident to earthly life, that when the trials of physical existence terminate, a world of progression and compensation beyond this vale of tears is the reward.

The recurring anniversary (the 82d) of my nativity, induced the few thoughts here presented in this short article. It will be seen that I have reached this stage in life that earth's children are said to take on the condition of second childhood, which is supposed to include myself (the spirit) and the tenement in which I have made my home these many long years.

In taking an autopsy the discovery is made that the rays of time have shattered the old habitation, greatly impairing its usefulness, in which is pointed a warning, that in the not distant future the vacating the premises may become a necessity as being uninhabitable.

In consideration, then, of the existing state of affairs and with a desire to continue to add my mite for the dissemination of our glorious philosophy, and knowledge of continued life in the grand future through Modern Spiritualism, I have decided that that result may be reached during the residue of my earthly pilgrimage by annually, on each recurring anniversary of my nativity, October 3, renew my allegiance to THE PROGRESSIVE THINKER, by remitting the amount of a year's subscription, and after reading circulate where it will do the most good. So please find enclosed one dollar for renewal. In the event of failure to receive the remittance (unless notified of the cause) an obituary will be in order.

In closing these disconnected remarks I have this to say: For nearly or quite forty years I have received the weekly visits of one or more Spiritualist publications and am a subscriber for two at the present time; and while I have no word of disparagement for any of the various publications with which I am familiar, but a good word for all, I have chosen to give my subscription to THE PROGRESSIVE THINKER.

W. H. PARSONS.

OUTWARD VOYAGE.

The white-fleet ships and the tall ships Across the tranquil bay, And I watch, as they glide to and fro, For my fairy ship of the long ago, That so silently sailed away.

O, the ships that sail are bright and fair, White, and gold, and dun, And the white-winged gulls, with graceful air, Swift as the winds, untrilled with care, Follow the wake of the ship's run.

From distant lands afar, Pearls and myrrh, and spices rare, And men of pride, and ladies fair, With hopes like the morning stars.

But I look for my ship that sailed away, One bright morn in May, Out of my youth's sunlit bay, With sails all set radiantly, And bathed in a fleecy spray.

And I watch, as the shadows dim from sight, The bay and the ships and sea, Till the gloaming of night seems folded in light, As my vision spans the years in their flight.

And my ship returns to me, BISHOP A. BEALS, Summerland, Cal.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after—Wendell Phillips.

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen—William Penn.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches—St. Evremond.

DEATH.

What is death that we so dread? Where are those we mourn as dead? What then waits us in the end, Out beyond this mortal ken? What is it—the unknown shore—Where are loved ones gone before?

All around us spirits stay In a land of endless day, October's remembrance by one, When the race of life is run, No one knows from whence man came, But our birthright is the same.

Thus, in life's receding tide, We shall pass out side by side; And in a changed condition, be With our spirit band through eternity. So to nature praises give, For we only die to live.

JEWELL H. VAUGHT.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb—Lovel.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much—Bacon.

Youth fades; love droops; the leaves of friendship fall; a mother's secret hope outlives them all—Holmes.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius—Bacon.

Obsession and Obsessing Influences.

At another visit the spirit of a man controlled my patient, who said he was killed by the cars in a distant town at a railroad crossing accident, giving his name and residence, which was afterwards found to be correct. He said a piece of board or splinter was driven through his body in the same spot the patient complained of feeling that sensation. At another time sick spirits controlled who had passed out with different kinds of throat diseases. The worst one was a man who had been hanged, and another the spirit of a man who was choked to

and the money it would bring them.
There are medical societies in about
every State in our union who are seeking
a monopoly of the healing art, and
telling the people they need protection
from what they style irregulars.
I hope the day will soon come when
the people will wake from their Ript
Van Winkle sleep and realize
they really need protection from
whether from the M. D.'s or the
healers who are operated upon and
controlled by a spiritual power, seeking
ing by the divine light of Infinite

Send me their express and post office address.
T.A.Slocum, M.C., 183 Pearl St., New York.

**Yet More Convincing Proof
of Its Reality.**

At the close of this seance, as
unfastened the string and bolt—
own knots—the loved guide of the
medium was telling me the words in

It seems to me instead of efforts to obliterate this phase of phenomena on the plea of so much that is fraudulent we should encourage our spirit friends all the more, thereby hoping to establish a future of an almost constant ability for their appearance in our midst.

Mortals have, in past ages, by their



PRICE, \$1.00, POSTPAID.

By Carrie E. S. Twing, medium. Price 50 cents.

TO THE EDITOR—Please inform your readers 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. D., 163 Pearl St., New York.

THE WORLD'S CREED.

It is Epitomized in "We Don't Know."
Contrast with What Spiritualists Know.

Nine-tenths of the world of humanity, when questioned as to what they know about the matter of a future life,

EXCLAIM:
We don't know of a personal God.
We don't know of an eternal hell.
We don't know of a heaven.
We don't know of a spirit-life.
We don't know of angels.
We don't know whether we live hereafter or not.
We don't know of devils or demons.
We don't know about Jesus.
We don't know what we are on earth for.
We don't know about infant damnation.
We don't know about eternal salvation.
We don't know about an election being sure.
We don't know that Jesus is our Savior.
We don't know about angry Gods.
We don't know about hell hereafter.
We don't know about a purgatory.
We don't know that we are sinners.
We don't know that we are depraved.
We don't know that we are at enmity with God.
We don't know that we are conceived in sin.
We don't know that we are born in sin.
We don't know that we live in sin or are brought up in sin.
We don't know where we came from.
We neither know the whence nor the whither.
We don't know whether the grave and death are eternal silence, or whether it is the opened doorway to another and an eternal life.
We don't know.

WE DON'T BELIEVE.

And nine-tenths of the world of humanity don't believe that we are put on earth or in earth-life to live poor, work hard, and die and go to the Christian's hell.

Most of us don't believe that a God made us simply to worship and glorify that God or be forever damned.
Most of the world don't believe what they don't know, and what we don't know would make a much larger book than that which we do know.

Man knows but little here below,
Nor knows that little long.

We certainly, most of us, do not know enough to get through this world and avoid care, trouble and toil.

And finally, most people don't believe what is taught them from the pulpit, nor do they heed the awful warnings hurled at them by preachers.

Let a minister begin a tirade against a theater and his church is emptied and the theater is filled.

There are to-day more beer saloons than churches; and the church is continually condemning them, and the question is: How is it that the Christian's Devil does so much larger business than the Christian's God?

Simply because the people do not believe.

WHAT WE KNOW.

As Spiritualists we know that this life on earth is one grade of spirit-life, and that man on earth is just as much of a spirit now as he ever will be.

We know a "natural life" beyond this one.

We know the whence and the whither.

We know that from spirit we came.

We know that from this life we go to spirit-life—a step higher.

We know of an eternal life beyond this one.

We know that the great spirit is our God of love.

We know nothing outside of natural law. Our God is the God of nature.

We know that the Christ principle within man will be his saving grace over in the land of soul-life, and that we must save ourselves.

We know that if we recognize the God in man, we recognize the true and living God.

We know that the days of mythology, demology, devilology and personal gods are fast becoming things of the past, and we well know that superstitions are fast fading out of the minds of men of to-day, and we also know that as a man finds himself at the end of life's short journey upon this earth-plane, so will he stand upon the farther shore, unsmiled before the world of spirit, unmasked unto himself—his own judge, his own executioner, and his damnation will be of his own making, and his joys of a heaven will be just what he has carried with him over into the great beyond of soul-life. And so mote it be.

J. W. DENNIS.

THE SUBLIMINAL SELF.

Are We Unconscious of the Doings of Another Self?

TO THE EDITOR:—When truth can be truly elicited from known facts, where otherwise it would remain obscured, it is our duty to assist the revelation. Some of our opponents of the materialistic cult are still suffering under the burdens of the imaginary "subliminal self."

It is said that the subliminal self (by which they erroneously intend an under or sub self) comes forth and performs those things which are believed to be work of spirit.

When we inquire why this other self is not detected by the primary self, we are told that it is subjective and the primary is objective. For brevity's sake I have condensed the idea; but this is unimportant in view of the point which I design making.

Occasionally they refer to Mr. Stead and his (doubtful) automatic writing. If Mr. Stead is honest, then this argument of the other self is annihilated. Some time ago, in his zeal to prove to us the existence of this mythical self, he had his correspondent from the mystic (?) shore say: "I am you," and an extended arm and hand, which, under the circumstances, could not have been the medium's."

Some forms appeared in colored robes and some partial ones also. There were not many, but they were very unmistakable. It was evident to everyone that the medium had no hand in it. Some of the forms were recognized. The object was to satisfy those present that they were what they claimed to be, spirit manifestations, which in a large crowd is the principal object.

They give private sances during the week, in Newton street, where one can see and interview their spirit friends.

Mrs. Willis gave the lecture in the afternoon. She is an old speaker.

On the evening of the second Sunday of October Mr. and Mrs. Concanon gave sances at 11 and 8 o'clock. Mr. Concanon said he had no objection to being tested as before.

Several forms appeared and remained visible quite a while. One came clothed wholly white, resembling our old times, and once held his bare arm extended as if it wanted something, and

A SPIRIT PICTURE.

Shadowy Faces of the Past
Revealed by the Sensi-
tive Plates of Pho-
tography.

The Hidden from the Human Eye.

More startling than any happening in Spiritualism in recent years is an incident that has just occurred. It is the actual reproduction of spirit faces from a painting where no such faces can be seen. It is such a marvelous, mysterious and unforeseen result, and so deeply suggestive of an embodiment of laws of nature which are yet unknown, that the Spiritualists of the world are trying to explain it.

The painting of so-called "spook pictures" has been common among alleged Spiritualists for years past, but the present marvelous case has not the slightest similarity to any artistic efforts. The discovery of the spirit faces was made by photographing an oil painting of the late Judge Haywood, the great Tennessee jurist and historian.

The Tennessee Historical Society recently gave a company of Nashville an order for a copper seal, to bear the likeness of the dead historian. The society furnished for the purpose a portrait of Judge Haywood, painted by Mr. Lloyd Bronson, of Knoxville. The manager of the engraving department of the printing company promptly proceeded to photograph it.

To the naked eye the painting presents simply a strong likeness of a strong man, but, on canvas, about which clings so much mystery, to most people, went deeper, and the consternation of the operator was extreme. He snapped his shutter, pushed the slide into position, and disappeared into the dark room.

OTHER FACES APPEARED.

In the usual manner he placed the plate in the acid and watched the picture develop. He saw the features of the subject appear slowly, and then he saw, on the plate, the plates and the faces of the dead, and the presentation of a beautiful woman came to light.

Plunging the plate into the fixing bath, he threw the door open and wondered, in the broad light of day, if he were dreaming. No, he could not be. There on the negative appeared the picture of Judge Haywood, head and shoulders, and his features, a beautiful woman and two lovely children.

In the ordinary run of daily affairs Mr. Gamble, the manager, is known as an eminently practical man, and not what is termed a Spiritualist. But this marvel stunned him. He remembered the discovery of spirits as promulgated by Spiritualists.

The plate had been especially selected by himself on account of the importance of getting a clear impression for the seal. There was nothing that Mr. Gamble could conceive that offered the slightest clue to a solution of the mystery.

HAYWOOD HAD SEEN VISIONS.

Determined to clear up the matter, if possible, and prove to himself that his eyes had not played him false, he carefully developed the uncured plate. Making a clear, plain print, he showed it to a number of his friends. Among those to whom he confided his discovery was Mr. A. V. Goodpastor, clerk of the Supreme Court, a sage in Tennessee history, who remembered that Judge Haywood had visions and dreams in his day, and in this relation the mysteries of life might be barred to those who could but lift the veil.

Robert J. Quarles, superintendent of the State Army, and an enthusiastic member of the Historical Society, is another who has taken up the spirit picture for serious study. The high standing of the lady whose name have been mentioned gives evidence that there is no suggestion of chicanery about the photograph.

The portrait has been returned to its accustomed place, and though no sign of the spirit faces is visible to the eye, the framed photograph which hangs below it serves as a mute but effective proof of the existence of the spirit faces.

Such is the account of this remarkable manifestation as given by the New York Herald. We have come across similar cases. Thus it is that the spirit world is making itself manifest in a great variety of ways and conditions.

Nashville, Tenn. G.

Boston Spiritual Temple.

The Spiritual Temple opened the first Sunday in October and I was there to see the manifestations of Mr. and Mrs. Concanon, their first appearance in this city. The hall was about half full, some six hundred being present—a fair success for the first Sunday of the season, especially as the day was rainy.

Mrs. Concanon spent half an hour in platform tests, which were good and all recognized. I was pleased with the last one, when a spirit said he was glad to see his wife at the seance, for she did not approve of his attention to Spiritualism. The lady addressed made no recognition, even when other relatives' names were given. Then the medium left the platform and went to her in the back of the hall and gave her many tests which were recognized. That seemed to close Mrs. Concanon's part of the seance, and as the medium came from the interview with that lady, Mr. Ayer remarked that it was all the sances that had been preached for the last hundred years. This remark was vigorously applauded, as if it was an "amen" to the sentiment of Mr. Ayer.

Then Mr. Concanon followed, giving form manifestations. A committee was chosen of one lady and two gentlemen, upon whom the platform, one of whom retired to examine the medium and reported everything was black in the dress of the medium, not even a white handkerchief, only his necktie and collar, and these were exposed. He was seated to the seat by his sleeves, and very quickly there appeared, plainly filled with light, an extended arm and hand, which, under the circumstances, could not have been the medium's."

Some forms appeared in colored robes and some partial ones also. There were not many, but they were very unmistakable. It was evident to everyone that the medium had no hand in it. Some of the forms were recognized. The object was to satisfy those present that they were what they claimed to be, spirit manifestations, which in a large crowd is the principal object.

They give private sances during the week, in Newton street, where one can see and interview their spirit friends.

Mrs. Willis gave the lecture in the afternoon. She is an old speaker.

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Mrs. Concanon called for a handkerchief, which was handed to the extended arm of the spirit, who made the handkerchief increase in size by manipulation, enough to cover the whole form. Then it dematerialized and was returned as a simple, small handkerchief.

JOHN WETTERBEE.

A QUESTION ANSWERED.

Why Is Spiritualism Unpopular with the World?

The Reason Why Is Plainly and Truthfully Given.

The philosophy of Spiritualism in its purity and grandeur, if rightly understood, would be accepted and hailed with delight by all earnest, thinking people. It is not, Spiritualism, that the world ridicules, but the fraud, folly and ignorance by which it is so often surrounded and overwhelmed.

All but the most materialistic of minds, when they fairly understand the philosophy, are astonished at its reasonableness and beauty.

Many in and out of the churches now believe in the very things Spiritualism teaches, but they are not known as Spiritualists because they do not know what Spiritualism does teach.

I do not believe that fear of public opinion keeps people from embracing Spiritualism, so much as a false idea they themselves have of it. They do not know what it is, and they will not learn because of their false ideas.

Then the phenomena (if rid of trickery and deception), how beautiful! With what force there comes to the candid and persevering investigator the conviction that the crudest, simplest phenomena—the rap, the tipping of the table, the jingling of the bell, the possible attempts on the part of a spirit without a body to attract the attention in any possible way of his brother and sister spirits who have not lost their bodies.

When the difference in spirit and earth states, and the consequent difficulty of communication, is fairly recognized, the slightest effort to show intelligence and power from spirit realms becomes beautiful, not disgusting or frivolous.

It is the fraud, the deception, of which, alas! we find so much, that brings phenomena into disrepute.

What is a better way to rid a person of the foolish belief in persons God (on a golden throne, judging, condemning or approving and rewarding, according to—not the deeds done in the brief time allowed a poor mortal on earth—but according to his faith in the vicarious atonement of Christ), and in what way can these ideas be more certainly overthrown, than through the repeated denials of their true state, by those already passed on?

If a dear mother returns, gives an account of spirit-life, as she has experienced it, as a continuation of her earthly life; and declares that she still has remembrance of love, for and desire and power to aid the dear ones left behind, can the earthly mother continue to grieve? Can he fail to be impressed that never, never again will he sit calmly, unthinkingly responsive to the orthodox views of the life hereafter? Then, when the fact comes home to him, that as he sows on earth shall he reap in his after life; that he must progress through the earth, and that his works will not become saints on his death-bed, the liar will not be more worthy of trust than when on earth; that the ignorant and frivolous will be ignorant and frivolous still, can the investigator not see the reason for and understand the deception and contradiction, of the worthless messages coming at times from spirit sound, but which condemn, but will understand that the spirit realm has its characters needing reformation, as well as the earth.

Spiritualism is so reasonable, so convincing, that if once started on the road of investigation one can never go back to his former state of indifference and disbelief. The wisdom of the church will move and more become visible to him.

Remove from Spiritualism the attendant fraud by exposing and denying future support to the dishonest mediums; educate the ignorant ones that the spirit-world may find its instruments for the delivery of light and cheer and comfort in the laws of spiritual phenomena the people, that they may understandingly pursue their investigations, recognizing that phenomena and philosophy go hand in hand—are both necessary—and bright future lies before us.

But Spiritualists have duties to perform in bringing this up. It will do to be convinced and resolved, and then rest satisfied. Others hunger for the truth; we must show them where it lies. And right here I wish to mention several things, in my opinion, most detrimental to the spreading and acceptance of our philosophy, for which, foolish ignorance on the part of Spiritualists is largely to blame.

It would seem that any person truly convinced of the grand truths of spirit-return and progressive life in the spirit spheres, would seek to learn all possible on the subject—to grow in knowledge and spirituality, and thus exemplify in their own lives the truth they accept.

But is it always thus? Alas, no! The many are content to remain seekers, seeming to find nothing else worth an effort; these by posing, as they do, as "confirmed Spiritualists," act as stumbling-blocks in the path of many intelligent, would-be investigators, who, disgusted with the little they see and hear of Spiritualism through these representatives, cease to know more of it.

When old, and supposedly, experienced Spiritualists, often ignorant and even unworthy in their lives, boast of having George Washington, Socrates, Abraham Lincoln, and other celebrities, as familiar "guides" showing messages from these guides, which a twelve-year-old school-boy, and bearing the stamp of fraud in the substance of the message—when Lincoln addresses questionable methods to gain questionable ends, when "St. John, the Revelator," tells of certain flowers to be hewn over the door to insure a happy marriage, and speaks of helping to make the world better, by the "sign of the cross of the Lodge of Honor, in the Sign of the Golden Triangle—of which Jesus is Grand Master," and this mortal "one of the most honored members." What, hearing these things, can a sensible person think of Spiritualism but that it is a systematic fraud and its advocates deceived?

When a Spiritualist of years' standing tells that such and such a spirit has "jumped in four months, from third to fifth sphere," as evidence, giving the bright stars on the dress of the materialized form; and when another old Spiritualist and medium tells that his body is filled with light, that a beam of light has treated his head so that that organ is freed from the disease, but that another treatment to free the trunk, and a third to free the limbs from the poison are necessary, what are the people who know something of physiology, blood-circulation, effect of diseases of the blood, etc., going to think regarding the value of the philosophy taught and advocated by these Spiritualists of long standing? These are no fancy sketches, my friends

—every character mentioned lives and boasts, to-day.

Mediums resort to frauds, but people urge them on, by accepting any and everything given through them, credulously believing all the insane twaddle so often given, and regulating their lives often, according to spirit dictation. Mediums are much to blame, but let them be strictly called to halt by Spiritualists and made to show some reason in their claims, and they will soon cease to deceive, and refuse to entertain guides of questionable character; but would inform themselves upon the laws of spirit communion, and the method of gaining the help of only the true and developed from the spirit-world.

Let us all—mediums and those who have not this heaven-blessed power—be reasonable and reasoning people, remembering that it is not the fact of a spirit author, but the power to bless, comfort, and instruct humanity, that gives value to a message, and that there are hosts of spirits on the other side, as well as on this earth, who need education and enlightenment.

We shall then draw to ourselves a class of thinking people who now stand aloof. We shall fill our now often half-filled halls to hear the grand inspiration of our earnest speakers, we shall, as never before, bring light to darkened minds, peace to mourning hearts, and we shall make known to the world the truth that life is endless—earth-life, only the beginning of a progress toward more and more perfect states, of which the finite mind can form no conception.

EVA LINN CALMERTON.

Milwaukee, Wis.

HOME AGAIN.

From the Tropics to the Grand Old Rockies.

Notes of Societies and Work in Texas.

Home again! and what a change from the tropical heat of the South to the grand old Rockies and the cooler climate of the North.

The Texas camp is a thing of the past, but I know that the memory of the many happy, pleasant days spent with the friends there will remain as something to inspire all to higher lives and broader efforts.

I never met a more earnest and progressive people than gathered at Oak Cliff, and I am glad to be able to say that their investigation turned toward the philosophical lines of thought, and while interested in the many phases of phenomena presented, all sought an understanding of the laws conducive to self-control. I never met so many unfolding mediums as were there.

I had the pleasure of making the acquaintance of co-workers J. M. Allen and wife, of Springfield, Mo., and Allen Franklin Brown, of St. Paul, Minn., all workers along the lines of progression.

My work at the camp was characterized by those beyond and inspiring thought, principles the guides are available and ready to promulgate, and were eagerly listened to by the congregations. My test work, also, was well accepted and fully appreciated.

From Dallas, at the earnest solicitation of Bro. Newmark, of "The Dawning Light," I accompanied Bro. Newmark, a fine magnetic medium and medium, to San Antonio, and filled the platform for two Sundays. A strong effort was made to induce me to accept a most flattering call to remain there during the coming year, but the inspiring intelligences advised that for the present I return to my Denver charge.

It was with most pleasant memories of the San Antonio friends that I bade adieu and turned my face homeward.

I stopped at Dallas a few hours and found that Bro. Brown had been secured by the society there for the coming month. From there I journeyed on to New York, and while waiting for connection called on my old friend, Mrs. G. W. Rogers. I was sorry to find that where a thriving society had existed, none was to be found to-day, and that the Rogers family had suffered persecution as have many others for their knowledge of Spiritualism.

Truly, my friends are in a hard-pressed condition. The unprincipled mediums and lack of organized effort; and yet many so-called Spiritualists cannot see the need of organization in a National Association. Will they ever awaken from their Rip Van Winkle sleep and go to work? Let us hope they may sometime and somewhere.

I reached home to find all glad to greet me and ready for active work. Last evening a most delightful welcome was accorded myself and inspirers. A filled church and well conducted orchestra combined to produce a discourse of power and practical philosophy.

During my absence the platform has been most ably and acceptably filled by Mrs. M. A. Gridley, late of New York, and G. W. Waldron, of Canada.

In closing let me extend the thanks of "Starlight" and myself to the Texas friends for their hospitality and our regret at being unable to accept the many suggestions of the "spirits" which come to me in the future to meet with them all. I shall hope to meet my co-workers of the great East at the coming convention at Washington.

G. C. B. EWELL, M. D.

Denver, Col.

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LAKE HELEN, FLA.

The Southern Cassadaga Camp-Ground.

I had heard frequently of the healthfulness and natural beauty of this location, and being an invalid and desirous of a change and beneficial outing, decided to visit the Southern Cassadaga camp-ground. I wrote to the corresponding secretary, Mrs. H. H. Tuttle, and was at once assured of a cordial welcome and a hearty invitation extended at least to try the medicated atmosphere of this spiritual Mecca.

Let me say to your readers that reports concerning this place have not been exaggerated. The air is indeed "medicated" both spiritually and physically, and in less than a week's sojourn I find myself greatly benefited and filled with the belief that this spot is really a consecrated one, fitly chosen for the grand work already inaugurated.

I am agreeably surprised with the Hotel Cassadaga. It is most beautifully situated on a high bluff overlooking the lake, surrounded by the tall Florida pines. It is larger and better furnished than I had expected, and although yet unfinished, a cozy little parlor, easy chairs, good beds and an airy piazza bring a general atmosphere of home feeling and comfort. I am told that C. N. Gregory, of Western New York, well and favorably known at Lily Dale, N. Y., is again to have charge, and will arrive very soon to open the house for all those who wish to come South early. Just at this present time it is exceedingly quiet, but very soon the hammer and saw will make music among the pines and wake the echoes over the beautiful lake. Mr. C. E. Parcell, of Tampa, Fla., secretary of the institution, is expected in about a week to superintend the building of an auditorium and several cottages. This building is planned in shape and style like an immense theatre, with raised seats and one gallery; a large platform and dressing room on either side. It will not be completed this winter for want of sufficient funds, but so far finished that it may be used during the coming camp season.

A large building is to be erected by the Bond Lumber Co., for the purpose of accommodating those who wish to have a room with privy and light housekeeping. This building is to be furnished with several cooking stoves and necessary furniture, but sheets, pillow-cases, towels, blankets, etc., must be brought by the occupants. Detailed information will be given by the management at a later date concerning this building.

A deep rock well is to be dug, pumped by a large windmill, which will furnish the purest water.

O. L. Concanon, the materializing medium, who stands the tests of the skeptical, is to be here during the meeting, together with his estimable wife, who is engaged by the management as platform test medium. They own a neat little cottage which they will doubtless occupy. All the different phases of mediumistic talent will be represented, and best speakers secured.

Mr. George P. Colby, with his guide, Seneca, plays an important part in the platform testing, and while waiting for the medium of rare ability and is well known in both the Northern and Southern States as a fine inspirational speaker. His home adjoins the lands of the association, nearly forty acres of which were donated by him for the purpose of starting this organization.

The corresponding secretary, spiritual roustabout she calls herself, Mrs. Emma J. Huff, is indefatigable in her efforts to make this institution a success. Her duties are multiple and burdens heavy, but she bears them with the grace of one fortified and sustained by the angels. She has remained upon the grounds all winter, and while waiting for the advancement of this place, working under many disadvantages, but with never failing hope and faith in ultimate success.

In conclusion, I would say, if the lofty motives and earnest enthusiasm which seem to inspire the hearts of the present management of the camp, continue to hold sway, I am bound to believe that in this country and worthy the cooperation of all Spiritualists who are interested in the general well.

MRS. DR. J. A. HALL.

SCHOOLS FOR MEDIUMS

Education—Inspiration—Aspiration.

The Critics Carefully Set Right.

"Full off have letters caused the writers to curse the day they were inditers."

It is probable that Shakespeare was speaking of the careless way in which many persons peruse a letter and their misinterpretations as consequences. I wonder how many who read my recent article on "Schools for Mediums" could have made it, or any portion thereof, to read as Mr. Nevins did when he says: "She says 'I am the spirit' which controls her, or as much as themselves, fearing her passivity would be lost."

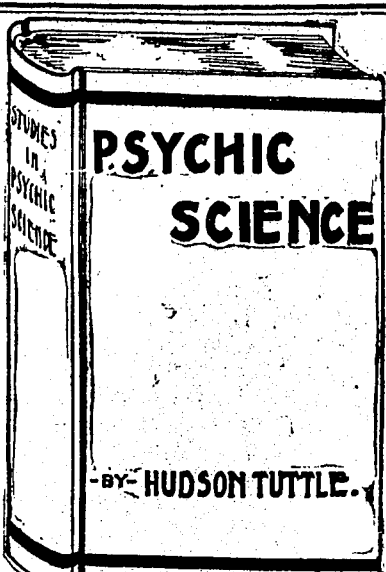
What I said, my guides did not want me to take up a regular course of study, meaning the memorizing of rules, etc. Any medium who takes the positive line of the brain and internally in inspiration. I have not said that education is a hindrance; assiduous study was meant. How could I have sneered at education, when I feel that there is no wealth of such value. I affirm that mediumship led me to arouse to this need of knowledge—that all the aspiration I have known, thus has been a result of Spiritualism, for in my orthodox days I had few aspirations, was content to read novels, do fancy work, attend to my household duties, and chat with some congenial friend—the life that most Christians lead; that is, a life of unthinking.

Spiritualism awoke my soul, I have devoted my spare moments for ten years to the perusal of books by our greatest minds, to the liberal press, and the inspiration of my guides. I have not attended school, nor taken a course of study (only as I mentioned such attempts, that proved failures) where memorizing was a necessity. From the first of my investigation into Spiritualism, its chief charm has been the thought of endless progression—which means for the mind, of course.

Think for a moment: As long as one sets the mind to studiousness, that mind is positive; "tis when one is not one's self that the inspiration reaches the brain. One may read a logical lecture, etc., planning information, yet not necessarily be in a positive mind, but at the same time assisting to education. In fact, often the thought I am perusing leads to that passivity so necessary to inspiration, and many of my best gleanings from the great minds of the past, so that I drop the book or paper and take up the pen, writing pages of voicings from the unseen guide.

ALLIE LINDSAY LYNCH.

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SATURDAY, OCT. 24, 1896.

Classics Not Genuine.

The following quotation from the New York Journal tells its own story. The attention of the literary world has now been turned in an important direction, and truth will be the outcome. Before the discovery of the art of printing, the world was filled with professional scribes whose business it was to transcribe books for the wealthy. They were almost universally monks. In their copying, if they thought an author should have made mention of some incident to which no attention was paid, they did not hesitate to make the addition. These interpolations are found in nearly or quite every extant classical and theological book which antedates the revival of letters, say about 1520. It has been the province of the critics to distinguish these additions from the genuine text; but no one has authority to eliminate the forgeries, so they go on forever. The Journal says:

"The assertion is now made that some of the ancient classics are forgeries. Almost everyone who has fallen under this suspicion at one time or another. A French writer asserts that, with a few exceptions, everyone of the Greek and Latin classics are forgeries, dating from the period of the Renaissance (1520). The practice of literary forgery is almost as old as literature itself.

In the sixteenth century, B. C. Onomastichus, who was intrusted by Plistatus with preparing an edition of the sacred writings of Musaeus, was detected in the act of forging them. There is also little doubt that a passage in Homer referring to the exploits of the Athenians at the siege of Troy was inserted to glorify the Athenians of later ages.

There are also passages of Virgil that labor under the same suspicion. It has been plausibly argued that several books of the Annals of Tacitus were forged by Poggio Bracciolini, a Florentine scholar, whose marvelous attainments rendered him quite equal to the task.

The duties of the editor were also very liberally construed in the past. Hardly any of the extant writings of Aristotle can be attributed to the philosopher himself. They are mostly expansions of loose notes of lectures published under his name in order to give them wider acceptance. The seamen of Richard Bently has long since convinced the world that the celebrated Letters of Phalaris are nothing but forgeries. The same may be said of the writings of Ingulphus, the Decretals of Isidore, certain passages in Hesiod, and in many other ancient authors."

Discussion Between Christians.

Churchmen have very earnest discussions with each other on numerous mooted questions, just like other folks. The following conversation is reported between two of them, and we are assured it actually transpired but a little while ago. One of the parties asserted with great warmth that he believed the Bible was verbally inspired, and should be literally interpreted:

"Do you believe all passages of scripture should be literally interpreted?"
"Yes, sir, I do. The only way to interpret Scripture is exactly as it reads."

"You are a Christian, are you not?"

"Yes."

"You believe in the Lord Jesus Christ according to the Scriptures?"

"Certainly, but I don't know what that has to do with the subject under discussion."

"You can make your everlasting fortune in five years."

"How so?"

"Jesus said—reported in John 7:38—

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

The word rivers, in the plural, tells us there were two or more of them. Now, as you are a believer in the literal fulfillment of that text you should go to Dakota and locate there."

With one of the rivers you could irrigate your lands and excel the world in bounteous harvests. With the other you could build grist mills to grind the wheat and monopolize the flour trade."

Strongly Stated.

In his "Sunolatry, Ancient and Modern," Gerald Massey expresses himself very forcibly when he says:

"It is just as easy to prove that a historic Christ never existed as it is to demonstrate that the mermaid, or the manna of the sphinx, or the centaur, never lived."

Mr. Massey illustrates by saying:

"Pliny in his Natural History describes the moon-calf as a monster, engendered by a woman only [without the aid of the male]. This moon-calf had the same origin and birth in the phenomena as any other child of the Virgin Mother. The mythical Christ is equally the monster, or chimera, that is engendered of the woman only."

The Christian fathers, for the virgin motherhood of the historical Jesus by asserting that certain females, like the vulture, could conceive without the male."

A Great Want Supplied.

A recent news item says: "A panorama of hell has just been painted by a number of Italian and Hungarian artists. They have asked King Humbert to inspect it."

"The idea of a panorama of the infernal regions is a grand one, and the painting should have been made long ago. Dante and Milton, and Pollok, each gave pictures of the abode of the damned, as did many of the Grecian and Roman poets before them; but a faithful delineation on canvas has been neglected to the present. It appears by Luko 16:24, 26, that heaven is in talking distance with hell; so we suppose that popular resort will appear in the background, as will that 'great gulf fixed so that they which would pass from hence to you,' that is, from heaven to hell, 'cannot.'" So the escape of the murderous wretches who have reached the celestial regions by the rope route will not be seen on that panorama making a happy flight to mingle with the best of the race who have reached Pluto's empire because of unbelief. Of such are our Washington, Franklin, Jefferson, Lincoln, etc.

The hell of the church was invented within sight of Vesuvius' fires. It could never have been thought of outside of a volcanic region. These sulphurous flames have been used as object lessons for the miserable dupes of priestly rule for long ages, to bring them under fuller subjection. E. G. Squier, American Commissioner to Nicaragua, under President Pierce, in his Description of the Monuments, Scenery, etc., of that unhappy republic, mentioning the volcano of Masaya, says no one can view this volcano without admiration, "for it can be surpassed only by the eternal fire. Some confessors have imposed no other penance than to visit this volcano." Oviedo, who visited the same region in 1529, says:

"I cannot believe a Christian can view this spectacle unmindful of hell, and unrepentant of his sins; particularly whilst comparing this veil of sulphur with the eternal grandeur of everlasting fire which awaits those who are ungrateful to God."

There can be no doubt Mt. Vesuvius, near Naples, Italy, and Mt. Etna, near Palermo, in Sicily, furnished the basis of the material hell of Catholicism, which Protestants inherited from the parent church. Improvement in description has been the work of centuries. It seems the proper thing that an Italian artist, within sight of Vesuvius, while listening to its roar, shall collect the teachings of the church in regard to hell, combine them with the lurid flames of the volcano, filling in minor details from his active imagination, then paint hell and the tortures of the damned with lifelike reality. Good artists, roll up the curtain and let the show begin.

Baptizing a Volcano.

Minister Squier was in Nicaragua in 1850, when the great volcano of Momotombo, after a long rest, commenced the "Dance of the Devils." He gives his readers a graphic picture of the event in his "Nicaragua," of the throes of the earth, the outbursts of flame, the flow of lava, and the terror of the inhabitants. "It was then a deputation of the people called on the Bishop, at Leon, to visit the volcano and baptize it to keep it in moderation. He says: 'I believe a partial assent was obtained, and the city was full of rumors touching this novel ceremony, which I was exceedingly curious to witness. But its early rupture into quietude dispelled the fears of the people, and the proposed rite was never performed, much to my disappointment, as I intended to stand godfather to the volcano.'"

Mr. Squier says: "This is an old practice, and the ceremony, it is said, was performed, early after the Conquest, on all the volcanoes of Nicaragua, with the exception of Momotombo, which is yet amongst the unsanctified."

Such mummery can only be successfully practiced on an uneducated people, hence the motive in setting up parochial schools in place of free schools where science is taught.

Bigots Assail Miss Barton.

Miss Clara Barton was sent from America to Turkey, under the auspices of the White Cross, to distribute relief to Armenians who had been impoverished by the outrages of the Kurds. She has lately returned home, having successfully completed her mission. Contrary to expectation, she engaged in no courses of the Sultan's orthodoxy, she reports she received every encouragement possible from that distinguished functionary, and on leaving Constantinople she was decorated with Turkish marks of honor. Now a terrible bulldozer is set up by Christian women, censuring Miss Barton, who for many years has been at the front in every good work, taking her life in her hand to relieve the needs of sufferers from famine, pestilence and the scourge of war. But it is characteristic of those of narrow views who have no toleration for anything not of their creed. Minister Terrell has been bitterly censured by the clergy because he does not confirm the libels of the missionaries.

Vile Teaching.

On leaving Madagascar the Anglican Bishop of Antananarivo informed his flock that after all his labors the men were greater thieves than ever and the women were immoral.—News Item.

This fact would suggest to an honest thinker that the teachings which make even heathen thieves, and women immoral, should be abandoned in our highest civilization; for that which makes heathen vicious will be exaggerated with enlarged capacities.

A Correction.

Wm. Denton, the well-known author, geologist and Spiritual lecturer, died on the 26th of August, 1883, at Barrigabadi, a small town of New Guinea, one of the Polynesian islands, in the North Pacific, not in South America, as stated in an article copied into these columns from the N. Y. Sun two weeks ago. The Professor visited that distant region, attended by his two sons, on a scientific expedition, and fell a martyr to the cause and the climate.

A Step Forward.

The Methodists of Minnesota were more generous than those in Illinois, and by a vote of 82 to 17 decided to admit women delegates to their State Conference. We are right glad to note this evidence of progress on the part of the Methodists of the Northwest. If they would drop hell, vicarious atonement and a triune God from their creed they would show further progress.

Worse and Worse.

The English press has been collecting facts in regard to church attendance in the great industrial centers of England and Scotland. They report less than one-tenth of the people attend church on Sunday, and nearly one-half of those who are faithful are Catholics.

Reader, pause and think! Nine-tenths of the population of all these great centers are doomed to an endless hell! For it is certain, those who neglect the ordinances of holy church deserve and will be eternally damned, else the preachers are guilty of misrepresentation.

Mrs. Cora L. V. Richmond.

Departed for Washington Monday, the 13th, making a detour on her route to visit her native place, Cuba, N. Y., the object of which is best expressed in the following:

MARRIED.

at Cuba, N. Y., October 14th, at the residence of the bride's parents, Mr. Cleo Nelson Hammond and Miss Olive Roca Gullford. The service was performed by Mrs. Cora L. V. Richmond, pastor of the Church of the Soul, Chicago.

The bridegroom is a nephew of Mrs. Richmond and the service was witnessed by a large number of relatives and friends, especially young friends of the bride and groom. An archway of ferns formed a fitting altar for the service, and a group of twelve little children bore the evergreen garlands and preceded the bridal party in the march.

Mrs. Richmond proceeded on the 15th to Washington.

SECONDS THE MOTION

To Purchase the Hydesville Cottage and Grounds,

And Establish There a Yearly Camp-Meeting.

TO THE EDITOR:—I agree with Bro. G. W. Kates in regard to purchasing the old cottage home of the Fox Sisters, with as much ground as can be had and fit it up in fine form, repair the cottage, build a large one-story auditorium, and hold a camp-meeting there once every year.

Hydesville, in my opinion, is a sacred place, and when the remains of those neglected Fox women are put in a vault and carefully laid away in the past, and that are sacred to the memory of those three children, whose early days were passed in joy and childish play, they will never be forgotten. Even now what a pleasure it will be to them and their beloved parents to look down and read the minds of the thousands that will gather there in memory of those little ones that first informed us that life was immortal, and under certain conditions our loved ones could return to earth and inform us that they still loved us, and more dearly than ever before.

Let us ornament these grounds and make them useful, and posterity will bless us and be thankful for the privilege of worshipping on the grounds made holy by the angels.

Let us put the ball in motion by asking all Spiritualists in the land to donate all they can spare, so that we can buy the grounds and commence in the spring to build, and repair the cottage and the grounds, and remove the remains of those whose memory will be forever revered by them in the coming ages.

It will be the pride of every man, woman and child that gives a dime or a dollar to this cause of sacred memory of those we neglected in the day when they were suffering and in want. Let us do honor to them, and rebuke the Catholic priests who so advantageously their necessities and betrayed them for a short time.

The tricks of Christianity avail them not when they undertake to undo that which the angels have accomplished. Since the death of Jesus and St. Paul, the two most wonderful mediums in the days in which they lived, none have ever created such a great sensation and done more to enlighten the world than those three lovely children that the angels have called home.

Let us do honor to ourselves and to posterity by creating a fund and applying it in immortalizing these children who were the means of instructing us that the so-called dead could be restored and informed that life was not only immortal, but we must live right, and do right, if we ever expect to live happy in the world to come.

The truth of immortality, as was demonstrated through those little ones, is worth more to humanity than all the other religions that the priesthood have ever invented; therefore, let us do honor to them, for they still live and will bless us all when we meet them in the spirit-world.

Remember, dear friends, that Spiritualism is a religion yet in its infancy, and our fondest hopes will yet be realized, for through it the world will be redeemed and our new religion will take the place of all the other orthodox creeds that exist at the present time.

The God of nature is good enough for us, and the religion of Spiritualism will surely make us all happy.

Gold was used by the priesthood for the purpose of destroying the good effect that had already been accomplished through the good results obtained through this family of mediums. Silver was used in the purchase of a medium, the Christians call a god; but future events proved that he was only a man, as he proclaimed himself on all occasions. A beautiful young maiden was harnessed at the stake by the order of priests, because she was controlled and used to restore France to its Statehood. A medium was condemned to be headed, by the Pope of Rome, if he did not deny that the world revolved, which he did in order to save his life.

Mediums are now being imprisoned, having the power to heal the sick, to drive out evil spirits, to make leaders in theology intend to make in order to thwart and destroy, if they can, our beautiful religion handed down to us by the angels.

Let us carry out the plan that Brother Kates has started, and buy the Fox cottage and all the grounds surrounding it, and make the place memorable by holding a camp-meeting there from one to three months every year.

Please let us hear through THE PROGRESSIVE THINKER what others think of this grand movement of doing justice to those that first gave us our new religion.

DR. WM. CLEVELAND.

Not because I raise myself above something, but because I raise myself to something, do I approve myself.—Jacobi.

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeableness of the mind.

There is no thought in any mind, but it quickly tends to convert itself into a power and organizes a huge instrumentality of means.—Emerson.

Whatever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Shenstone.

A DEEP STUDY.

A Judicial Mind Expresses Thoughts on Man and Spirit.

TO THE EDITOR:—As THE PROGRESSIVE THINKER has more in it of thrilling interest to me than any of the many other papers I take, and as I do not want my subscription to lapse, I enclose the necessary dollar for its extension another year.

While I have the highest regard for all Spiritualists worthy of the name, I am free to confess that the part of the paper devoted to that philosophy is without interest to me, as I will candidly acknowledge that no evidence whatever has ever come to me, that the animal called "man" has any spirit or personal existence after the electric flame we call "life" has been extinguished; and, consequently, I have and can have no faith or belief in ancient or modern Spiritualism (I use the term in its broadest sense, as indicating a belief in "spirits" or "ghosts").

I am, just as free to confess that there is absolutely nothing that could be so cheering and so desirable as to have such trustworthy evidence as would justify and produce an abiding belief in its verity and truthfulness. To those who really believe (in its real and true sense) in a future-conscious personal existence of eternal vigor, with immunity from sorrow, sickness, pain and decay, with an environment where one can "be blither and know something" (as the immortal Walt Whitman puts it), it must certainly be not only "full of comfort," but it must be the most cheering and precious "belief" which is possible to the human heart.

But, as an honest man cannot have faith or belief without evidence.

Thousands of unscientific and credulous people "believe" in the Edenic myth, the legends of the Bible, the atonement, robes washed white in the blood of Jesus, a personal loving Father God, and a host of other religiously verifiable facts and truths; when every thoughtful and rational man is absolutely certain that they are under a delusion as dark and rayless as the blackest night.

There is just as much proof that the air which causes our terrible cyclones, and which often destroys homes and lives, or the earthquake and the thunderbolt, are kind and loving, and have a fatherly regard for mankind, as has any other causal force or power in the universe.

Josh Billings once facetiously said: "I will believe in universal salvation if you will let me pick the men. So I might say, 'I believe in hell' (reasoning from merit and worth) that a small portion of the human animals, have attained that degree of intelligence, goodness and soul upon which one might hypothesize a consistency of intelligence and nobility of character, sufficient to form a nebula or nucleus in infant strength of a remote and perfect spirit."

But when I consider the various and graduated planes which the so-called human family occupies, descending from the highest and noblest down so the stolid Arctic dwellers, the Kafirs and Bushmen, the Digger Indians, the most of whom have less affection, intelligence and soul, than their horses or dogs, I cannot avoid the conclusion to myself that if those lower strata of mankind will be transformed into personal spirits, with possibilities of development and growth, then, by the same argument, you prove the personal and spirit life of every animal of equal affection and intelligence.

For surely no real philosopher in his sane mind would suppose that a spirit life upon the number of legs it possessed, or the amount of the surface of one's body which was covered with hair.

And I might add that in soul development, nobility and goodness of character, I am unable to place the blind and superstitious zealot of dogma, mysticism and coexistence upon any higher plane than the Kafirs, etc., above referred to.

No one can actually believe the Bible to be a statement of facts without believing in spirits and communications and manifestations from them. It contains more of these than any other book ever published before or since. So that anyone who says he "believes all the Bible," and then disbelieves in Spiritualism, is in a false position. The Bible as a book of truth. In fact, he is a downright "infidel," as he disbelieves in the larger part of the Bible; and more and worse than that, as he must disbelieve in the paternity of Jesus by a materialized spirit, which strikes a deathblow to the entire system of Christianity itself.

For it is only on the basis of the "ghost" that divinity is claimed, as well as his atoning power and his power to save, and to become "a propitiation for the sins of the world."

The spirits of the Bible were often seen in broad daylight, and on the highways, while they wrestled and overcame the strongest men. They also ate and drank, and begot offspring, and it goes on.

If orthodox people were honest and dared to know the truth of the Bible statements, they would study "Bible Spiritualism," by Moses Hull. They would then see that Modern Spiritualism, in all its highest claims simply pales into trifling insignificance in comparison with that of the Bible history.

But I need scarcely say that in antagonism to the cheering faith in the eternal progress and felicity promised to all the children of men by Modern Spiritualism, stand the monstrosities of an eternal hell of exquisite torture for the great majority and the incomprehensible absurdities of theology on the one hand, and the inflexible skepticism of science on the other.

The former would have us believe that the soul is but a vapor, or a silly wailing whose eternal pains were confined in "leading from the throne," tooting horns, or playing on a harp, while the other tells us that the mind is merely the product of the brain; secreted thereby as the liver secretes bile.

Science contends that it is only by a careful study of cerebral physiology that we can understand the mysterious relations of mind and body. It affirms that the brain is not the source of thought and ideas, but also claims to explain those co-ordinate movements which correspond to, and accompany those ideas. Certain cerebral changes elicit mental states and muscular movements which are mutually responsive. It claims that nervous matter can be, and is so arranged as not only to conduct the various organs of the body, but at the same time to be the agent or cause of sensation; thought and emotions. As thoughts result from cerebral and nervous conditions, it is claimed that without such causal functions, thoughts, ideas and life itself are impossible.

If it can be clearly shown that the mind can exist as a force, independent of the brain and the nervous system, and that there can be intelligence without brain substance, a stepping-stone is then laid from which to predicate a continued and future existence of man's mind or soul. Respectfully submitted

S. C. ADAMS.

A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS. INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES.

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER I.

Spirit manifestations, so-called, have owed their first interest, apparently, in the minds of investigators, to idle curiosity, a desire to prove the truth of divine revelation, or perhaps more frequently, the immortality of the soul by material proof of an existence beyond the grave. Beyond this but little effort has been made to explain the operation of the phenomena, or their connection by law with other forces of the universe. It is our desire, to some extent, to eliminate these forces, and to connect them as simply as we can with those of the higher life which are brought to bear upon them.

The great law of life is that of magnetic attraction. It is the law of the universe. It holds all things in space, and brings together all particles of matter so that they cannot be disintegrated till some other force is applied to disperse them, when it attracts other particles to render itself sufficiently powerful to assume a stronger position, and then goes on again in search of more strength still to carry on its work in its own fashion to higher results. The law of attraction has been brought to bear in spiritual manifestations in such a way as to be easily comprehended. When once understood, there is no more doubt on the subject than in the most ordinary case of philosophy applied to well-known laws, so common in use as to be hardly noticed.

The law of attraction, including the force of gravitation and other forces, has been demonstrated as in existence. To what extent it has really been distributed through the universe is by no means realized, as it holds all things in space, manipulates the worlds in its embrace, and draws from one to another the strength necessary to carry on the machinery of the earth in its diurnal rotation, which otherwise would end in the destruction of all.

The spirit world of this earth has its place above the earth, separated from the lower sphere by the earth's magnetic aura which surrounds it, through which the spirit passes in its flight to the second sphere, the receptive home for the disembodied spirits who are constantly leaving the earth; the spirits who inhabit these bodies, when ready to depart, being uplifted from the lower sphere to the one next above it by a finely attenuated cord, representing the umbilical cord of earth-life, in reality of magnetic life, of attraction between the two bodies, which separate only when the spirit body has reached its perfection as a body, and can inhabit the upper sphere. The earth body, having lost its stronger force, is left, its atoms disintegrating gradually, as the spirit force is withdrawn from one part and another, till in the end all is lost as a body, but becomes assimilated with other elements of earth also disintegrated to make again a receptacle for some new formation. This is the process of life and death, so-called, between the natural and spirit body. When the new life is attained, and spirit finds itself in the atmosphere of spirit, it can at first hardly realize that anything important has taken place, but soon perceives its transformation to be the natural effect of its passage through earth life, which, unaccountable as it may seem, has not power to remove at once, the desire being to still linger on the confines through which it has passed till every particle of the material body has ceased to materialize and the rational faculties ceased operation.

Reaching from the earth life, the spirit in its transition to the second sphere crosses the gulf of magnetic aura which surrounds the earth, through which, imperceptibly, it passes into the magnetic life of the second sphere. This aura has a fineness of quality superior to that of the earth, but not as fine as that of the upper, which has more spiritual strength to uphold it, and make it helpful to the newly-arisen body, which is to continue its work of spiritual elevation. This body was the one shown by Christ to his disciples, and constituted its resurrection. The aura of the earth had been crossed, but his knowledge of the spiritual, as well as the spiritual laws governing the change, helped him to solve the problem of life and death, which he demonstrated to those who believed on him.

Whether in the body or out of it, the spirit is in continued existence, this body being its implement so long as it is useful to it, then thrown aside till other conditions assert their needs,

further changes take place, and higher ascensions continue to the entire completion of their work.

This, then, is the law of attraction leading from one point to another, commencing with the lowest with which human nature has to deal.

The second sphere has a development beyond the first, but not much higher, as ordinary culture absorbs more of the material or earthly nature than the spiritual in its slow development, gross particles of matter having to be dealt with, which, in its transition, encounters but little help from all around. "There is no home like our old home" is not confined to earth alone, it would seem, and for some time the longing desire to return to those left behind renders incapable for the most part the soul released even from the tortures of earth, as they may be called, to flee at once from the love left behind to participate in higher joys, and so even the best prepared may linger on their upward way to finish some work undone, to repair the wrong which may, unintentionally perhaps, have been committed, but which is yet capable of being repaired if desire is in the heart to do so. This being the case, there are those at work always near the confines of both worlds to assist in the higher development which is ever being called for in all directions. Is it wonderful, then, that spirits of all grades are to be met with in the development of this great work for the uplifting of the human race on our undeveloped planet? Is it surprising that confusion were confounded has been the result of the sowing of new seeds of truth, and that priest and priesthood have denounced it as evil, knowing not of its value, but seeing that only those who were rushing to its embrace were the victims of their own credulity, and must so continue till their ignorance becomes enlightened and light shines in on the darkness which surrounds it. There is no light like that of the sun, says one, nor like that of the moon, says another. The magnetic light is more powerful than all, but requires a delicacy of vision not understood in this life, though extraordinary sight is sometimes given to individuals, which is styled clairvoyant, and by the Scotch second sight, making things apparent at a distance under other than the usual laws affecting the material visual organs. This may or not be as supposed, but as other laws are in question in this matter, we can hardly call it into comparison here, more especially as clairvoyant power may exist, without observation of the lambent condition of the atmosphere, which surrounds its object. There may be superior sight in the natural of which little cognizance has yet been taken. It may even be that the spiritual vision may at times be acted upon from a distance, through penetrated matter, from some extraordinary cause, upon peculiarly constituted visual organs not understood. Be that as it may, all things in the spiritual acted upon by magnetism are seen through magnetic light, which permeates everything, and which brings to bear upon everything in the spiritual its own peculiar force to strengthen, elevate and prepare all spiritual beings for their home in the spirit spheres, which, without preparation, could not exist there, any more than a body could exist in this world till preparation had been made through the germ for it to do so. Preparation having been made, the spirit body, with its atmosphere of magnetic aura, ascends, as has before been described, into the magnetic life above it, it being the second sphere which is prepared to receive it. The atmosphere is changed, though as it leaves the earth it still holds some of the earth's electrical atmosphere, and at first the new ascendant, as we have before said, hardly realizes the change that is wrought. The individual exists, and still realizes his existence. He has not changed his identity, and still recognizes the fact that one proof of his immortality is that he would not change it if he could, and, therefore, wherever he is, that he must ever be held accountable for the working of his own identity. Friends approach him, and at length he begins to realize what has actually happened, and says: "Where am I? What am I? Is this question which has never to me as yet been answered now to be? Will new birth give us advantage over the old, that we may understand?"

Familiar faces still gather, faces long since departed, till we realize at length our departure, though not till more of earth has dropped away, when all is understood and the transition thoroughly recognized. But the longing remains to return to those left behind, vividly conscious of what they are suffering. To console them, to have them realize we are not dead but still live, we would draw them towards us. So strong is the desire, we cannot but feel they must know of our presence, and calm overtakes them, otherwise they turn to their own avocations, and try, perhaps, to forget our very existence. At this we are hurt or grieved, and determine to find, as soon as possible, some means of reaching them. They would gladly assist us, but the effort to prove immortality has been so discouraging, we no longer dare to hope

very much that we can make them feel its possibility. Then come those who have been here a long time to reassure us, and we go away with them, and realize more fully the glories by which we are surrounded. Friends gather round in still greater numbers, teachers come to our assistance, and we begin to understand the, to us, new law of which we wish to be possessed. But there are obstacles, and such obstacles we can hardly hope to overcome. Practical denial on the part of the world to admit the intercommunion between the worlds assists to disturb the harmony necessary to establish the truth. The fact that the dead have departed to a far distant country, a place called Heaven—worse still, to possible Hell, from which there is no redemption, or Purgatory, an intermediate or resting-place, from which they may be delivered by the prayers of the church or the intervention of saints, has long been received; there is little hope for those who are otherwise inclined to make much progress in their desire to aid the procession, both in and out of the body, in their efforts to establish the truth, till the law of life has been so thoroughly understood by investigation it can readily be explained and put into action. To avoid prejudice on the one hand and credulity on the other requires much delicacy of manipulation, especially as the mind, unused to scientific thought, is puzzled often by words that convey but indefinite meaning, as with Swedenborg, in the use of almost idiomatic language, the thought is often obscured to such a degree as to leave the impression on the minds of such as have endeavored to understand his "New Church" doctrine, that a finer mind than that of the ordinary is absolutely necessary for its comprehension. From this mistake on the part of the guides of that seer, matters connected with the law of forces used in the unveiling of the New Church have retarded its progress, and placed on the character of so-called modern Spiritualism a cloud which as yet will take time to remove.

The doctrine of Swedenborg has made it incumbent upon his followers to avoid all open communication with the spirits of the departed, on the ground that evil or undeveloped spirits have an advantage over the more highly developed, as they are nearer the earth, and can more readily by the law of their own attraction reach to the lower animal passions. If this is so, one justly asks how Swedenborg was protected, and why he did not come under the temptations of which

THE DEATH GERM ENLARGED.

THE DEATH GERM.

Physician Claims There Are
Bacilli Which Feed
on Life.

THEY MAY BE SEEN THROUGH A MICROSCOPE, AND THEIR HABITS MAY BE STUDIED—FEED ON THE RED CORPUSCLES OF THE BLOOD WHICH CARRY LIFE TO THE BODY—NUMBER AND APPEARANCE OF THE GERMS—NAMED MORTIS BACILLUS.

The germs of cholera, diphtheria, consumption—of nearly all the diseases, in a word—have been identified and photographed. Measures have been taken to exterminate them or to nullify their pernicious activity in the human system. Now we have the bacillus of death itself, according to the New York World.

A Brooklyn physician, after close microscopic research, has discovered in the corpuscles of human blood the germ whose life is death—the death of mankind. The physician who has made this startling discovery is G. Fish Clark, of No. 515 Decatur street, Brooklyn.

Dr. Clark is now studying the germ's habits with the view to devising means that will destroy it, or at least keep it at bay.

Dr. Clark is confident of success. He believes that he can kill the death germ, or at all events so check its ravages that life may be greatly prolonged. He does not go so far as to

breathe millions of these corpuscles renew life, throw off the carbonic acid gas and imbibe the oxygen. Then, fresh from nature's sun, both these minute corpuscles, having entered the heart, carry life to the tissues.

"Stop breathing for a moment, and that moment the tissues begin to die. Here, then, is the vulnerable point in life—at the focus of all tissue metamorphoses."

"This is the point at which we find the mortis bacillus."

FINDS THE NEW BACILLUS.

"In July, 1893, while examining the blood under a powerful microscope I observed two or three red corpuscles unite and form a white corpuscle. Over the field of the glass with an amoeboid movement I saw for the first time a bright reddish cell move away. It was smaller than a single red corpuscle, and with the added characteristic of independent motion. The oxygen and other vital ingredients of the red corpuscles were gone, the corpuscles united and formed themselves into a white corpuscle. (It is a well-known fact among physicians that sickness is accompanied by a diminution of the red corpuscles and an increase of the white corpuscles.) The tissue lost the precious oxygen upon which it feeds; the mortis bacillus purloined the morsel. In a negative way such a change would lessen the carrying powers of the red corpuscles in their function of relieving the system of the deadly carbonic acid gas."

THEIR APPEARANCE AND FORM.

"The mortis bacilli may occur in groups or singly. They are minute globules. They change their shape. Sometimes they appear like minute spiders, extending themselves in every direction; sometimes they shrink up and are almost round; at other times they flatten themselves, and then again they look like canary seeds. They multiply rapidly under the proper circumstances by dividing themselves; they are about 1-5500 of an inch in diameter, though they vary in size. They move by means of protruding a part of their body forward and drawing the other part to it. They are of a fawn to a reddish color. They are numerous in proportion to the condition of the individual. In a case of typhoid fever from which I drew a few drops of blood, I discovered that the red corpuscles did not exceed the white, and that the mortis bacilli were everywhere present. In a healthy child of healthy parents I searched in vain to find them."

"In my observations I have veiled as far as possible the space around the reflector of the microscope, and allowed a strong light to strike it. I have usually dropped a drop of water over the specimens to be examined."

"Let me illustrate in conclusion why I have named this the mortis bacillus."

"Life is a correspondence of environments. All life is dependent upon its surroundings to live. Squalor, filth, ignorance, immorality, have produced conditions which make it possible for the ordinary disease germs to exist. The existence of the disease germs produces a condition which makes it possible for a bacillus mortis to exist."

"While it is a feeder upon oxygen and the other vital forces of the red corpuscles, another influence must exist, and that is the influence of the disease germ. It can be found in abundance in the blood of all diseased individuals. It is more numerous in the old man than in the healthy young. Diseased nature in its effort to repair itself on the threshold met with this guardian of the grave. The oxygen which will renew life is stolen. The vitality is sucked as by a leech, as the depleted tissues, like a thirsty traveler, stand in need of instant relief. The red corpuscles are diminished; they become white corpuscles. Oxygen is needed, and the carbonic acid gas smother the victim because the carriers of that noxious gas are depleted. The patient longs for air; the tongue is parched and dry; the fever heightens; the microbes' deadly work is done, and a human being succumbs to the mortis bacillus."

"It may be possible in the near future the author will record one or two successful experiments made by him in his efforts to find some means of destroying or keeping at bay this death germ."

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A new edition of "Three Sevens," by the Phelons, is just issued. The "May Arena" says: "The gist of such books as Dr. Phelons' 'Three Sevens,' and other works descriptive of or alluding to the various occult societies which seem to have existed for ages, has never, until recently, been so openly and plainly told as 'who runs may read.'" Cloth \$1.25, postpaid. For sale at this office.

"The red corpuscles are the oxygen-laden globules. Every time we

PRANKS OF SPIRITS.

They Conceal a Violin for
Two Weeks.

Precious Instrument Leaves the
House Without Warning and
Mysteriously Returns After
Two Weeks' Absence.

TO THE EDITOR:—Strange things are happening, and if test conditions are worth anything—and they are—this violin was taken away by the spirits and returned. As set forth by the Times-Herald, any detective who has an eye to fame and the ability to unravel tangled problems can make his everlasting fortune by going out to Ravenswood and solving the mystery of the lost violin. For two weeks Ravenswood worried itself silly over the fate of a lost violin, and when, at the end of two weeks, something occurred which only deepened the mystery, Ravenswood called upon Chicago for help. The Central Station sleuths have taken a turn at it, but the mystery is as inscrutable as ever.

Miss Olive Whiting, who lives at 2619 North Winchester avenue, in Ravenswood, is a violinist of some note. She is one of the former pupils of George Du Moulin, a professor of the violin. The professor is the owner of an Amati violin, which has been valued at \$1,500. This violin is the apple of the professor's eye, but he often declared it sounded best when played by Miss Whiting. Because of this the professor allowed Miss Whiting to use the violin, and it was usually kept at her house.

One Sunday night Miss Whiting had been playing, and, after returning the instrument to its case, placed it carefully on the top of the piano. The Whiting home is well supplied with big brothers, and there was no fear of burglars. When Miss Whiting came downstairs the next morning the violin was gone. Not a soul in the house could throw any light on its whereabouts, and there was excitement at the Whiting home.

HOUSE IS THOROUGHLY SEARCHED.

After all the boys and the rest of the family had solemnly declared they knew nothing of the missing violin, the house was searched. Singly and together the whole household went over the building. Every bed was looked under. The closets were cleared out and the bureau drawers investigated. At the end of a two days' search, everyone who had participated in it was ready to swear that the violin was not in the house.

This exhaustive search was only made after it had been pretty definitely established that the instrument had not been stolen by burglars. Rosie Liepert, the maid who unlocked the house the morning the violin was missed, was sure all the doors and windows were as tightly locked as they were when the family went to bed the night before. Mr. Whiting himself took a last thorough look around the house, and then reluctantly went to tell Professor Du Moulin that his pet violin had been stolen.

When a violin virtuoso possesses an Amati he values it a little higher than a wife and children. Consequently Professor Du Moulin was in a state of mind. He said no amount of money would make up for the loss of that instrument, and he declared it must be found if it took the rest of his life. Mr. Whiting then went to see Lieutenant Haas at the Central Police Station, and a description of the missing instrument was sent around to all stations. Detectives searched all the pawnshops in the city, and the various music houses and repair shops were told to look out for the instrument, but nothing was heard of it.

W. T. WHITING IS ASTONISHED.

Two weeks passed without a word of the violin. In the interim the household goods had all been moved, and the entire house had been swept and cleaned. One night W. T. Whiting, a brother of Miss Whiting, who is a clerk in the city hall, went to his room to change his clothes before going out for the evening. It was dusk, but there was light enough in the room for Mr. Whiting to see to dress. Accidentally he let his watch fall to the floor, and the dial was smashed. Not caring to paddle around with broken glass all over the floor, Mr. Whiting struck a match and lighted the gas.

He found the watch easily. It had not rolled far. It had been prevented from going under the bed by a big leather violin case, and most of the glass lay beside it. Mr. Whiting knew that violin case well, and the sight of it at his very feet made him feel uncanny. He had searched under that bed himself, and so had everyone else. Moreover, he felt he could swear he would have stabbed his toe against it if it had been there five minutes before. Mr. Whiting's hair began to sit up while he thought about it. Across the hall one of his sisters was putting a child to bed. He rushed to her with a face so white that it startled her.

"Come here," was all he could say. Frightened at her brother's appearance, his sister followed him into the bedroom, and saw him lift the violin case from the floor. He held it out to her.

"You open it," he said. "I don't feel like touching the thing."

The sister opened the violin case, and there, just as it had been left that Sunday evening two weeks before, lay the Amati. Then there was a shout, and the rest of the family swarmed up to see the miracle.

Of course everybody was glad to see the precious Amati again, and it was tenderly examined for possible

injury. There wasn't a scratch on it, but the "E" string had snapped.

When the first joy had passed there were questions. The family sat there and talked it over, and the more they talked the deeper the mystery got. There was no sign of the case to show where it had been hidden. It plainly had not been out of doors, and there was none of the dust upon it that would have been there had the instrument lain long in the place.

Then Miss Olive remembered that only the day before, while playing tag with one of the children, she had hidden under that very bed, and there was no violin case there then. Of this she was certain.

Now, what the Whittings and Ravenswood in general want to know is where the violin was hidden during the two weeks of its disappearance.

There never was a seance held under better test conditions than the above incident, and we will answer the Whittings by saying that the violin has probably been under the supervision of spirits, and that among them is one who is highly mediumistic. Look out, I say, for the disappearance in due time of other articles.

AN EXPLAINER.

Ravenswood, Ill.

AN OBJECT LESSON.

As It Is Given in the Church.

Presbyterianism and Chemical
Physics.

How the Blood of Christ Saves
Sinners.

The Christian creeds are full of speculative ideals upon creation, the fall of man, the vicarious atonement, and numberless other concepts, arranged and compiled to suit the requirements of each creedal sect. Among these modern Presbyterianism holds front rank, not only for the character of its especial dogmas and miraculous platitudes, but for its general popularity as well. But Presbyterianism as a sect of the Catholic Church has been somewhat modified since the time of Calvin, by the introduction of, in their schools and colleges, the formula of scientific discovery; and there is to-day a growing faction in its pulpits, and a thinking element in its pews, that endorse the general spirit of progression more than the letter of its creeds, in matters relating to its central dogmas. Whatever may be the individual erudition in its pulpits, its clergy very rarely attempt to introduce object lessons in chemical physics, to demonstrate "God's love for man," "his hatred of the sinner," or his authorship of evil and the devil as "the creator of all," since these fundamental dogmas depend largely upon that factor of human credulity called "faith," for which there is no analogy in nature.

But in the State of Ohio recently, one of these pulpits representatives, with more courage and forensic zeal than is possessed by the rank and file of the clerical cloth, astonished and mystified his audience with an experiment in "chemical combination" to illustrate how the "blood of Christ" applied to the sinner, washed away his sins, and made him "white and spotless," fitted to occupy a seat at the right hand of the throne in heaven, and qualified him to play a harp of gold.

Now, whether this clergyman had ever been instructed in chemical reactions, and what that term implies, we are not informed; but some of his audience who know something in this department of physical science, entertained grave doubts as to his qualifications, we are told. The chemical compounds selected for this wonderful proof are known as bi-chloride of mercury and iodide of potassium. A weak solution of each compound is made by dissolving in bottles containing three or four ounces of water, a few grains of these crystals, each compound separately. These solutions are colorless when unmixed, and look like water; but when combined form a beautiful pink-red color, and the compound thus evolved is known as the red iodide of mercury.

The clergyman alluded to having prepared his solutions, proceeded to picture to his audience the blackness of sin, and how man, in his fallen state, was unworthy the notice of his heavenly father. But Christ came and gave himself a ransom for all who accepted the Presbyterian faith. Standing with a bottle in each hand, he said: "Now, brethren and sinners at the bar of God, you will see how potentially and effectually the blood of our blessed Redeemer acts upon the heart of the sinner, purifying it from all uncleanness, washing away all sin, and fitting the sinner to sit and sup at the right hand of our heavenly father." And with this affirmation, he turned the two solutions together, when, as above described, the red iodide of mercury was formed. A smile of deep satisfaction played over the faces of the elect, who were "fore-ordained before the beginning of the world," and something like "Bless God" came from the amen centers of the congregation.

The thinkers present who had been instructed in the principles of chemical action and reaction, who had learned that in all physical co-relations the element or thing acted upon must be as highly tensioned and receptive, hence as spiritual as the element or thing acting, and having seen demonstrated hundreds of times that the element or thing acting must be reciprocal to the reactions at the element or thing acted upon—in short, that there must exist perfect equality of spiritual or magnetic tension be-

fore co-relation and combination could be demonstrated, failed to see the application or analogy of this experiment to those who had the seal of the elect.

And their mental dilemma was increased from the fact that the "learned divine" had omitted to inform his auditors which of these two solutions represented the "blood of Christ," and which the sinner. Whether the blood of Christ was turned upon the sinner, or the sinner was simply spilled into the blood of Christ is unknown. As the sinner (in the bottle) looked to an unbiased observer to be as clear and pure as the blood of Christ (in the other bottle), was it the purity of the blood that was changed by this contact with sin, or was it the combination of sin and purity that took on such a bloody appearance? If the latter, we will say that the experiment contained a feature that many thinkers will recognize.

In natural physics, as before suggested, chemical action and reaction comprise the basis of chemical combination, and this truth is taught in all schools and colleges of civilization, the Presbyterian and ecclesiastical included. But it is a fact to be lamented and sharply criticized that in religious physics (excuse the term) and pulpit formula of thought only action is considered, since matter of whatever character is regarded as "dead," "dead" and "inert," and can only respond as God or his spirit acts upon it and quickens it. This idea of matter seems all the more strange and untenable to the logical thinker, because if you ask one of these pulpit chemists what is it that made and makes the matter comprising the material world we see and sense, they will tell you invariably that it is God's spirit. Hence we are left to infer that God's spirit is dead, crude and inert when it takes on the form of matter, and has to be re-baptized with the Holy Ghost before it can enter into chemical combination. This is a truthful exposition of the chemical lore and logic that represent civilization in the pulpit, and the candid thinker, who has spent years in a chemical laboratory, and who is unfortunate enough to occupy a seat where such stuff is dealt out, goes away with a feeling that the pulpit chemist is woefully ignorant of chemical science, or is willing to play the role of infidel to "nature's divine revelations," and perjure his intelligence in the interest of his religious dogma.

If the postulate of "action and reaction" comprise the entire order of time and space, the Presbyterian and ecclesiastical will be obliged to search in nature's laboratory in vain for factors to demonstrate their platitudes by chemical physics. If, however, spirit action upon crude matter can be demonstrated to be the real and deeper truth of nature, the basic principles of chemical formation and combination will have to be re-written in all of the schools and colleges of civilization, since all of these instruct the human in the automatic character of action and reaction, of relation and co-relation as the basis of every form and type of affinity, "molecular or spiritual."

Let all of the clergy in the country consider well these varying postulates of science and speculation before attempting to mystify their auditors with illogical and untenable analogies, or libel nature by the introduction of experiments in chemical science to sustain a claim that takes on the coloring of mental perjury, and which had its inception in the feticisms of a primitive intellect.

W. M. LOOKWOOD.

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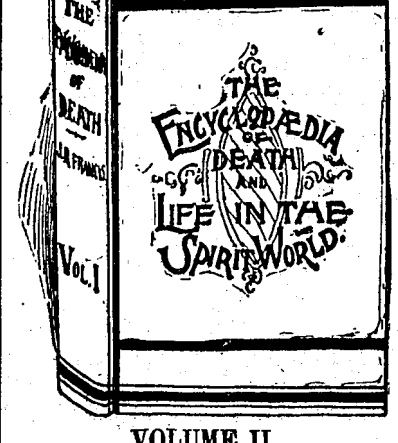
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Physician Claims There Are
Bacilli Which Feed
on Life.

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A Brooklyn physician, after close microscopic research, has discovered in the corpuscles of human blood the germ whose life is death—the death of mankind. The physician who has made this startling discovery is G. Fish Clark, of No. 515 Deatur street, Brooklyn.

Dr. Clark is now studying the germ's habits with the view to devising means that will destroy it, or at least keep it at bay.

Dr. Clark is confident of success. He believes that he can kill the death germ, or at all events so check its ravages that life may be greatly prolonged. He does not go so far as to

breath millions of these corpuscles renew life, throw off the carbonic acid gas and imbibe the oxygen. Then, fresh from nature's sun, both these minute corpuscles, having entered the heart, carry life to the tissues.

"Stop breathing for a moment, and that moment the tissues begin to die. Here, then, is the vulnerable point in life—at the focus of all tissue metamorphoses."

"This is the point at which we find the mortis bacillus."

FINDS THE NEW BACILLI.

In July, 1893, while examining the blood under a powerful microscope I observed two or three red corpuscles unite and form a white corpuscle. Over the field of the glass with an amoeboid movement I saw for the first time a bright reddish cell move away. It was smaller than a single red corpuscle, and with the added characteristic of independent motion. The oxygen and other vital ingredients of the red corpuscles were gone, the corpuscles united and formed themselves into a white corpuscle. (It is a well-known fact among physicians that sickness is accompanied by a diminution of the red corpuscles and an increase of the white corpuscles.) The tissue lost the precious oxygen upon which it feeds; the mortis bacillus purloined the morsel. In a negative way such a change would lessen the carrying powers of the red corpuscles in their function of relieving the system of the deadly carbonic acid gas.

THEIR APPEARANCE AND FORM.

"The mortis bacilli may occur in groups or singly. They are minute globules. They change their shape. Sometimes they appear like minute spiders, extending themselves in every direction; sometimes they shrink up and are almost round; at other times they flatten themselves, and then again they look like canary seeds. They multiply rapidly under the proper circumstances by dividing themselves; they are about 1-5500 of an inch in diameter, though they vary in size. They move by means of protruding a part of their body forward and drawing the other part to it. They are of a fawn to a reddish color. They are numerous in proportion to the condition of the individual. In a case of typhoid fever from which I drew a few drops of blood, I discovered that the red corpuscles did not exceed the white, and that the mortis bacilli were everywhere present. In a healthy child of healthy parents I searched in vain to find them."

"In my observations I have veiled as far as possible the space around the reflector of the microscope, and allowed a strong light to strike it. I have usually dropped a drop of water over the specimens to be examined."

"Let me illustrate in conclusion why I have named this the mortis bacillus."

"Life is a correspondence of environments." All life is dependent upon its surroundings to live. Squalor, filth, ignorance, immorality, have produced conditions which make it possible for the ordinary disease germs to exist. The existence of the disease germs produces a condition which makes it possible for a bacillus mortis to exist.

"While it is a feeder upon oxygen and the other vital forces of the red corpuscles, another influence must exist, and that is the influence of the disease germ. It can be found in abundance in the blood of all diseased individuals. It is more numerous in the old man than in the healthy young. Diseased nature in its effort to repair itself is on the threshold met with this guardian of the grave. The oxygen which will renew life is stolen. The vitality is sucked as by a leech, as the depleted tissues, like a thirsty traveler, stand in need of instant relief. The red corpuscles are diminished; they become white corpuscles. Oxygen is needed, and the carbonic acid gas smother the victim because the carriers of that noxious gas are depleted. The patient longs for air; the tongue is parched and dry; the fever heightens; the microbes' deadly work is done, and a human being succumbs to the mortis bacilli."

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PRANKS OF SPIRITS.

They Conceal a Violin for
Two Weeks.

Precious Instrument Leaves the
House Without Warning and
Mysteriously Returns After
Two Weeks' Absence.

TO THE EDITOR.—Strange things are happening, and if test conditions are worth anything—and they are—this violin was taken away by the spirits and returned. As set forth by the Times-Herald, any detective who has an eye to fame and the ability to unravel tangled problems can make his everlasting fortune by going out to Ravenswood and solving the mystery of the lost violin. For two weeks Ravenswood worried itself silly over the fate of a lost violin, and when, at the end of two weeks, something occurred which only deepened the mystery, Ravenswood called upon Chicago for help. The Central Station sleuths have taken a turn at it, but the mystery is as inscrutable as ever.

Miss Olive Whiting, who lives at 2649 North Winchester avenue, in Ravenswood, is a violinist of some note. She is one of the former pupils of George Du Moulin, a professor of the violin. The professor is the owner of an Amati violin, which has been valued at \$1,500. This violin is the apple of the professor's eye, but he often declared it sounded best when played by Miss Whiting. Because of this the professor allowed Miss Whiting to use the violin, and it was usually kept at her house.

One Sunday night Miss Whiting had been playing, and, after returning the instrument to its case, placed it carefully on the top of the piano. The Whiting home is well supplied with big brothers, and there was no fear of burglars. When Miss Whiting came downstairs the next morning the violin was gone. Not a soul in the house could throw any light on its whereabouts, and there was excitement at the Whiting home.

HOUSE IS THOROUGHLY SEARCHED.

After all the boys and the rest of the family had solemnly declared they knew nothing of the missing violin, the house was searched. Singly and together the whole household went over the building. Every bed was looked under. The closets were cleared out and the bureau drawers investigated. At the end of a two days' search, everyone who had participated in it was ready to swear that the violin was not in the house.

This exhaustive search was only made after it had been pretty definitely established that the instrument had not been stolen by burglars. Rosie Liepert, the maid who unlocked the house the morning the violin was missed, was sure all the doors and windows were as tightly looked as they were when the family went to bed the night before. Mr. Whiting himself took a last thorough look around the house, and then reluctantly went to tell Professor Du Moulin that his pet violin had been stolen.

When a violin virtuoso possesses an Amati he values it a little higher than a wife and children. Consequently Professor Du Moulin was in a state of mind. He said no amount of money would make up for the loss of that instrument, and he declared it must be found if it took the rest of his life. Mr. Whiting then went to see Lieutenant Haas at the Central Police Station, and a description of the missing instrument was sent around to all stations. Detectives searched all the pawnshops in the city, and the various music houses and repair shops were told to look out for the instrument, but nothing was heard of it.

W. T. WHITING IS ASTONISHED.

Two weeks passed without a word of the violin. In the interim the household goods had all been moved, and the entire house had been swept and cleaned. One night W. T. Whiting, a brother of Miss Whiting, who is a clerk in the city hall, went to his room to change his clothes before going out for the evening. It was dusk, but there was light enough in the room for Mr. Whiting to see to dress. Accidentally he let his watch fall to the floor, and the dial was smashed. Not caring to paddle around with broken glass all over the floor, Mr. Whiting struck a match and lighted the gas.

He found the watch easily. It had not rolled far. It had been prevented from going under the bed by a big leather violin case, and most of the glass lay beside it. Mr. Whiting knew that violin case well, and the sight of it at his very feet made him feel uneasy. He had searched under that bed himself, and so had everyone else. Moreover, he felt he could swear he would have stabbed his toe against it if it had been there five minutes before. Mr. Whiting's hair began to sit up while he thought about it. Across the hall one of his sisters was putting a child to bed. He rushed to her with a face so white that it startled her.

"Come here," was all he could say. Frightened at her brother's appearance, his sister followed him into the bedroom, and saw him lift the violin case from the floor. He held it out to her.

"You open it," he said. "I don't feel like touching the thing."

The sister opened the violin case, and there, just as it had been left that Sunday evening two weeks before, lay the Amati. Then there was a short, and the rest of the family swarmed up to see the miracle.

Of course everybody was glad to see the precious Amati again, and it was tenderly examined for possible

injury. There wasn't a scratch on it, but the "E" string had snapped.

When the first joy had passed there were questions. The family sat there and talked it over, and the more they talked the deeper the mystery grew. There was no sign on the case to show where it had been hidden. It plainly had not been out of doors, and there was none of the dust upon it that would have been there had the instrument lain long in one place.

Then Miss Olive remembered that only the day before, while playing tag with one of the children, she had hidden under that very bed, and there was no violin case there then. Of this she was certain.

Now, what the Whittings and Ravenswood in general want to know is where the violin was hidden during the two weeks of its disappearance.

There never was a seance held under better test conditions than the above incident, and we will answer the Whittings by saying that the violin has probably been under the supervision of spirits, and that among them is one who is highly mediumistic. Look out, I say, for the disappearance in due time of other articles.

AN EXPLAINER.

Ravenswood, Ill.

AN OBJECT LESSON.

As It Is Given in the Church.

Presbyterianism and Chemical
Physics.

How the Blood of Christ Saves
Sinners.

The Christian creeds are full of speculative ideals upon creation, the fall of man, the vicarious atonement, and numberless other concepts, arranged and compiled to suit the requirements of each creedal sect. Among these modern Presbyterianism holds front rank, not only for the character of its especial dogmas and miraculous platitudes, but for its general popularity as well. But Presbyterianism as a section of the Catholic Church has been somewhat modified since the time of Calvin, by the introduction of, in their schools and colleges, the formula of scientific discovery; and there is to-day a growing faction in its pulpits, and a thinking element in its pews, that endorse the general spirit of progression more than the letter of its creeds, in matters relating to its central dogmas. What ever may be the individual erudition in its pulpits, its clergy very rarely attempt to introduce object lessons in chemical physics, to demonstrate "God's love for man," "his hatred of the sinner," or his authorship of evil and the devil as "the creator of all," since these fundamental poppisms depend largely upon that factor of human credulity called "faith," for which there is no analogy in nature.

But in the State of Ohio recently, one of these pulpits representatives, with more courage and forensic zeal than is possessed by the rank and file of the clerical cloth, astonished and mystified his audience with an experiment in "chemical combination" to illustrate how the "blood of Christ" applied to the sinner, washed away his sins, and made him "white and spotless," fitted to occupy a seat at the right hand of the throne in heaven, and qualified him to play a harp of gold.

Now, whether this clergyman had ever been instructed in chemical reactions, and what that term implies, we are not informed; but some of his audience who know something in this department of physical science, entertained grave doubts as to his qualifications, we are told. The chemical compounds selected for this wonderful proof are known as bi-chloride of mercury and iodide of potassium. A weak solution of each compound is made by dissolving in bottles containing three or four ounces of water, a few grains of these crystals, each compound separately. These solutions are colorless when unmixed, and look like water, but when combined form a beautiful pink-red color, and the compound thus evolved is known as the red iodide of mercury.

The clergyman alluded to having prepared his solutions, proceeded to picture to his audience the blackness of sin, and how man, in his fallen state, was unworthy the notice of his heavenly father. But Christ came and gave himself a ransom for all who accepted the Presbyterian faith. Standing with a bottle in each hand, he said: "Now, brethren and sinners at the bar of God, you will see how potentially and effectually the blood of our blessed Redeemer acts upon the heart of the sinner, purifying it from all uncleanness, washing away all sin, and fitting the sinner to sit and sup at the right hand of our heavenly father." And with this affirmation, he turned the two solutions together, when, as above described, the red iodide of mercury was formed. A smile of deep satisfaction played over the faces of the elect, who were "fore-ordained before the beginning of the world," and something like "Bless God" came from the amen centers of the congregation.

The thinkers present who had been instructed in the principles of chemical action and reaction, who had learned that in all physical co-relations the element or thing acted upon must be as highly tensioned and receptive, hence as spiritual as the element or thing acting, and having seen demonstrated hundreds of times that the element or thing acted must be reciprocal to the reactions at the element or thing acted upon—in short, that there must exist perfect equality of spiritual or magnetic tension be-

fore co-relation and combination could be demonstrated, failed to see the application or analogy of this experiment to those who had the seal of the elect.

And their mental dilemma was increased from the fact that the "learned divine" had omitted to inform his auditors which of the two solutions represented the "blood of Christ," and which the sinner. Whether the blood of Christ was turned upon the sinner, or the sinner was simply spilled into the blood of Christ is unknown. As the sinner (in the bottle) looked to an unbiased observer to be as clear and pure as the blood of Christ (in the other bottle), was it the purity of this blood that was changed by this contact with sin, or was it the combination of sin and purity that took on such a bloody appearance? If the latter, we will say that the experiment contained a feature that many thinkers will recognize.

In natural physics, as before suggested, chemical action and reaction comprise the basis of chemical combination, and this truth is taught in all schools and colleges of civilization, the Presbyterian and ecclesiastical included. But it is a fact to be lamented and sharply criticized that in religious physics (excuse the term) and pulpit formula of thought only action is considered, since matter of whatever character is regarded as "crude," "dead" and "inert," and can only respond as God or his spirit acts upon it and quickens it. This idea of matter seems all the more strange and untenable to the logical thinker, because if you ask one of these pulpit chemists what it is that made and makes the matter comprising the material world we see and sense, they will tell you invariably that it is God's spirit. Hence we are left to infer that God's spirit is dead, crude and inert when it takes on the form of matter, and has to be re-baptized with the Holy Ghost before it can enter into chemical combination. This is a truthful exposition of the chemical lore and logic that represent civilization in the pulpit, and the candid thinker, who has spent years in a chemical laboratory, and who is unfortunate enough to occupy a seat where such stuff is dealt out, goes away with a feeling that the pulpit chemist is woefully ignorant of chemical science, or is willing to play the role of infidel to "nature's divine revelations," and perjure his intelligence in the interest of his religious dogma.

If the postulate of "action and reaction" comprise the entire order of time and space, the Presbyterian and ecclesiastical will be obliged to search in nature's laboratory in vain for factors to demonstrate their platitudes by chemical physics. If, however, spirit action upon crude matter can be demonstrated to be the real and deeper truth of nature, the basic principles of chemical formation and combination will have to be re-written in all of the schools and colleges of civilization, since all of these instruct the human in the automatic character of action and reaction, of relation and co-relation as the basis of every form and type of affinity, molecular or spiritual.

Let all of the clergy in the country consider well these varying postulates of science and speculation before attempting to mystify their auditors with illogical and untenable analogies, or libel nature by the introduction of experiments in chemical science to sustain a claim that takes on the coloring of mental perjury, and which had its inception in the feticisms of a primitive intellect.

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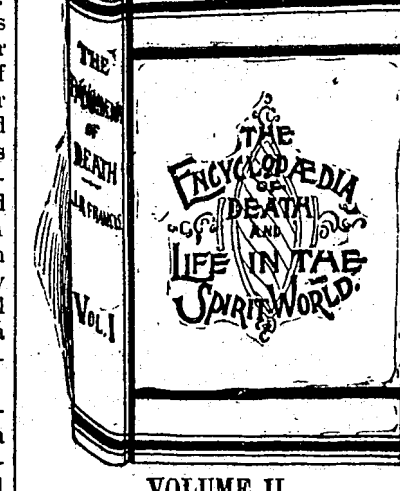
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VOL. 14.

CHICAGO, ILL., SATURDAY, OCTOBER 31, 1896.

NO. 362

THE CONFLICT BETWEEN LIGHT AND DARKNESS.

THE TUG OF WAR.

The Conflict Between Light and Darkness.

Orthodoxy and Spiritualism Meet in Debate.

REV. DR. H. W. BENNETT, PASTOR OF WAYNE STREET M. E. CHURCH, FORT WAYNE, IND., LECTURES AGAINST SPIRITUALISM, AND IS ANSWERED BY DR. H. V. SWERINGEN AND M. H. WEFEL, OF THAT CITY.

The following is the Fort Wayne Journal's report of a lecture delivered not long ago, in the St. Paul M. E. church, against Spiritualism by the Rev. H. W. Bennett, D. D., pastor of the Wayne street M. E. Church. Dr. H. V. Sweringen and M. H. Wefel, a prominent druggist and ex-president of the Fort Wayne Occult Society (now the First Spiritual Society), replied to the reverend gentleman's lecture in the columns of the same paper. Their replies, for some reason or other, elicited no answer from the reverend gentleman, he no doubt considering the "silent contempt," unworthy of notice. One of their treatment the most convenient, if not entirely satisfactory to himself, his parishioners and the public.

SOME RAPS AT SPIRITS.

NOTABLE LECTURE BY REV. H. W. BENNETT, D. D.

Spiritualism as a System Denounced as Unchristian and Immoral—St. Paul M. E. Church Filled Last Night.

Spiritualists and the spirits of Spiritualism were given a lively shaking up last night at the St. Paul M. E. church by the Rev. Henry W. Bennett, D. D., pastor of the Wayne street M. E. church. Dr. Bennett is an entertaining talker and a man of most engaging address. He has a vigor of thought and an earnestness of manner in delivery that unite to impart great force to what he says. Some of the things Dr. Bennett said last night had not only force but were equipped with stings and other pointed concerns that are not peculiarly devised to promote the comfort of persons who are adherents of the system he assailed with such candor and vigor.

Dr. Bennett declared the "so-called spirits" as frauds, asserted that their manifestations were clumsy tricks and denounced Spiritualism as a system to be immoral and corrupting in its tendencies.

St. Paul M. E. church was well filled at 8 o'clock, the large and intelligent audience being attracted by a wish to hear what might be the opinions of one learned a minister as Dr. Bennett, concerning a belief that has so long been a subject of inquiry and investigation and the object of so much drastic criticism. Several members of the "inner guard" of the Spiritualistic coterie of this city were observed in the audience, most interested if not the most comfortable listeners.

Briefly but gracefully the Rev. J. M. Stewart, pastor of St. Paul's church, introduced Dr. Bennett, who expressed his appreciation of the pastor's kind words and then went straight to his subject, speaking in part as follows:

OLDER THAN HISTORY.

I would like to have careful attention to what I may say this evening concerning Spiritualism. I have met Spiritualists in every church in which I have labored, and in every city where I have lived. I have seen Spiritualism at work. This lecture is the result of Spiritualism is older than history. We find glimpses of it in the oldest records of mankind, and it has been manifested in all ages. It has devotes in all religions and all creeds, among rich and poor, the learned and the unlearned. It is mentioned and described in the Bible. The name of the system itself and the terms belonging to it are changed, but it was identical with the Spiritualism we encounter to-day.

In the Old Testament it was called necromancy, and its mediums were called necromancers, witches and conjurers. God, in His word, denounces necromancers and witches as a snare and a delusion. In the New Testament we read of the sorcerers bewitching the people, and Jesus and Paul, the apostle, denounced them. The early Christians contended with it. Those who practiced it were called exorcists—sorcerers. A person believed to be possessed of an evil spirit was relieved by the exorcists—mediums—who exorcised the evil spirit. The name changes, the manifestation changes, but the system, the thing itself remains the same. By whatever name it may be known, by whatever manifestations it may be determined, it is always the foe of the Christian church and the enemy of Christ. At times it appears in its own devilish person with all its revolting hideousness unmasked; at other times as an angel of holy beneficence and love.

Modern Spiritualism, Dr. Bennett said, began a new career in 1847 in the home of F. Fox, at Hydesville, N. Y. He related the familiar case of the Fox Sisters, whose alleged communications with the spirit-world caused such a furor of excitement until their rappings, knockings and other manifestations were exposed.

Anything unusual and inexplicable to the ignorant, Dr. Bennett said, is at once clothed with supernatural characteristics. And thus the tricks of the Fox Sisters were on multiplying Spiritualists, in spite of exposure. The knocking phenomena, trance speakers and writers, cabinets and the like were only some of the forms of deception em-

ployed. The speaker said he could spend a great while enumerating the multitude of tricks called Spiritualism. These deceptions were exposed one after another in the earlier days of Modern Spiritualism. When exposure followed, the trick was abandoned. Spiritualists then, as now, admitted that so-called manifestations were frauds, but excused their further credulity by saying that that was not what they believed in.

Dr. Bennett then related a number of instances where mediums had been exposed while conducting their so-called manifestations—caught red-handed in the perpetration of their frauds. Some of these instances had come under his personal observation. There existed, he said, a most singular infatuation for Spiritualism, and however much it might be exposed, its devotees would continue to hug their delusions to their bosoms. The mystery of slate-writing and card-writing Dr. Bennett solved by explaining how, by the use of certain chemicals, the tricks might be easily performed. While such tricks might give some persons an idea of the supernatural, the exposure of them ought to convince every intelligent man of the fraudulence of the claims of Spiritualism.

If God lets the spirits of those who have died come to earth, said Dr. Bennett, why all the paraphernalia and trappings, the mystery of darkened rooms and the numbing of mediums, which are the inseparable accompaniments of so-called Spiritualistic manifestations? The things but advertised Spiritualism as a fraud. If disembodied spirits visit the earth, why can they not without the intervention of such trumpery and nonsense, to communicate with the loved ones who yet remain in this life? Spiritualism is branded as a fraud by all unprejudiced investigators who have been engaged with the subject.

A man with a blacked, swollen eye was met upon the streets by a friend. "Where did you get that eye?" inquired the friend. "Oh, I attended a Spiritualistic seance last night."

"Where were the spirits there?" "Well, rather. There was an enthusiastic spirit of investigation on my own part, and a spirit of lively resentment on the part of the Spiritualistic brethren present. I got the eye."

Another seance a spirit was materialized in the form of a handsome young woman, clad in scant drapery of white lace, with long, wavy, blonde hair and breast common to fashions from Philadelphia. An observant newspaper reporter who was present, in closely scrutinizing the spirit, saw upon her garment a tag with the dealer's price written upon it.

Dr. Bennett related other instances of exposure, including that of Prof. Gilchrist, at Duluth, Sunday evening, an account of which appeared in *Yonkers' daily papers*. Dr. Bennett also gave some particulars of the exposure which had recently been made by Rev. C. U. Wade, pastor of the M. E. church at Bluffton, Ind.

Yet, he said, dreary deceit went on, hundreds were deceived and found consolation in the frauds that were practiced upon their credulity.

Dr. Bennett related an anecdote of a friend in Iowa who had buried his two little girls. The man had been led to a belief in Spiritualism, and claimed to have frequent communications with the spirits of his dead little ones. It was in the presence of the speaker when the heart was soft and tender, that people were easily deceived. He raised the question with the father whether it might not be possible for a spirit of malignant propensities to deceive him by controlling the spirit of one of his little girls who had gone. The man, he said, declared the result of the test was no means of identification and that a fraud and counterfeit could not be detected.

Swedenborg, who claimed to know more about spirits and Spiritualism than any other man who has ever lived, said Dr. Bennett, declared that care should be taken when spirits began to talk to men.

The morals of Spiritualism are corrupting and bad in their tendencies, continued Dr. Bennett, with profound emphasis. A Spiritualist, he said, who makes no charge against the moral character of any Spiritualist. The system as a system is bad. That can be determined by a study of their principles. At a camp-meeting of Spiritualists near Akron, Ohio, a woman addressing the audience was heard to exclaim: "I have the right to become a mother by any man I choose; two men if I will; a dozen if it pleases me; and it is nobody's business but my own." Was the monstrous doctrine of free-love ever more boldly and fearfully uttered? Yet we hear to this the same rattle of the Spiritualist that such is not what they believe; but no one is kicked out. If in the Methodist church there were those who proclaimed themselves free-lovers, and were not driven out, what a storm of indignation would break above the church. Spiritualism has this dreadful weight of immorality upon its shoulders. Many are different in spite of it, not because of it.

Dr. Bennett declared Spiritualism to be antagonistic to the Christian religion and its teachings, and cited a dozen or more precepts of its doctrines as he had gleaned them from spiritualistic publications and speakers. The system he declared to be "utterly heartless and of the Devil, devilish." Throughout his lecture Dr. Bennett was accorded the closest attention by his audience. The lecturers were in the nature of a benefit for St. Paul's church, which will realize handsomely from the proceeds.

THE REV. BENNETT ANSWERED.

DR. H. V. SWERINGEN AND PRESIDENT M. H. WEFEL, OF THE OCCULT SCIENCE SOCIETY, UPHOLD SPIRITUALISM.

To the Editor of the Fort Wayne Journal:—As was perfectly proper for an earnest searcher after the truth to do, I listened to the recent lecture of the Rev. Dr. Henry W. Bennett, which he delivered in the St. Paul M. E. Church, upon the subject of Spiritualism and against it.

The pastor, the Rev. J. M. Stewart, in introducing Dr. Bennett, read a part of a communication relating to and anticipating the lecture, which appeared in your valuable paper a few days before, in which the writer propounded certain questions which it was desired Dr. Bennett should answer in his lecture.

But for some reason Pastor Stewart found it convenient to read everything in said communication but the inquiries, which constituted its most important subject matter. I will therefore reproduce that part of said communication which the Rev. J. M. Stewart neglected to read, and which Rev. Dr. Bennett neglected to notice in his lecture—ignoring it altogether. It is as follows:

"As an interested investigator of this now popular subject of Spiritualism, I hope Dr. Bennett will expound, in his lecture, the tenth and eleventh verses of the eighteenth chapter of Deuteronomy, which read in the Hebrew Bible as follows: 'There shall not be found among you anyone who consulteth familiar spirits, or who holdeth converse with the dead.' What I want to know is, why should such an edict be issued if it were impossible to hold converse with the dead? If it was possible to communicate with the dead, in the time of Moses, why should it not be possible at the present time? If Spiritualism was true then, it certainly is true now."

If the neglect of both these reverend gentlemen to notice these questions, with the slip of paper containing them in the hands of one of them who stopped short of reading them, was mere oversight, they are hereby reminded that these questions will keep indefinitely in any climate or temperature, without salt or being hermetically sealed; they are ever as fresh as the morning dew, and will remain so until they are answered by any other than the Spiritualistic hypothesis. A proper notice of them in Dr. Bennett's lecture would have redeemed it, to some extent, at least, from being a very ancient, stale, back-number, tame effort.

The doctor may well deserve the reputation he has achieved as a "popular preacher," but I fear he will not maintain as a popular lecturer, especially upon the popular subject of Spiritualism, which he sought to rob of its popularity by dwelling upon its counterfeit manifestations exclusively.

To say Dr. Bennett's lecture was composed chiefly of anecdotes, humorous and otherwise, concerning fraudulent mediums and fraudulent investigators; that he made no reference to Bible Spiritualism per se, save the single one relating to the woman who had been dubbed a "witch" without any scriptural authority whatever; that he dwelt entirely upon the imitations, the adulterations of genuine manifestations, wholly ignoring the possibility even of there being at least a grain of wheat in a bushel of chaff, or that some pure gold might be found mixed with much baser material; that he was by no means an expert in the occult and psychic sciences of the day; that he relied upon hearsay and most unreasonable and glaringly false and malicious evidences against the moral standard of Spiritualism; that he had never been a thorough, sincere, honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism, or he was unfair in the presentation of the whole; that he misrepresented the whole of the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he was ignorant of the fact that the Spiritualists of the present day, fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not any "room for one more"; that if there were no more Spiritualists; that all this would be to give an exhaustive report of what he did and did not say on the subject.

He seemed to utterly ignore the fact that something must be done in the way of making a future existence a tangible, demonstrable fact in order to keep the flocks together, inasmuch as a prominent bishop in his church has confessed his lack of knowledge on that subject in the most approved style of orthodox agnosticism.

The head and tail of Dr. Bennett's lecture present, peculiarly striking contrast. He begins by asserting that "Spiritualism is older than history; that he has met Spiritualists in every church in which he has labored and in every city where he lived; that it has been manifested in all ages and has devotees in all religions and all creeds, among the rich and poor, the learned and the unlearned, and that it is mentioned and described in the Bible." So much for the head of his lecture, now for its tail: "It is all a fraud and a delusion and of the devil." Is further comment necessary?

Does Dr. Bennett desire to be understood as saying that he has "met Spiritualists in every church in which he has labored" and that it is mentioned and described in the Bible? So much for the head of his lecture, now for its tail: "It is all a fraud and a delusion and of the devil." Is further comment necessary?

"I have the right to become a mother by any man that I please; two men if I will; a dozen if it pleases me; and it is nobody's business but my own." If this is the doctrine he intends to put upon his opening statement, then the reason for the compilation of the well-known book entitled "The Crimes of Preachers," which are of a sexual character principally, is made apparent. I would like to ask Dr. Bennett whether such Spiritualists "has met in every church in which he has labored," and also, that it is mentioned and described in the Bible.

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REPORT OF PROCEEDINGS Of the Fourth Annual Convention of the National Spiritualists' Association,

WHICH WAS HELD AT WASHINGTON, D. C., OCTOBER 20, 21, 22.

[Cleanings from Washington Dailies.]

PROCEEDINGS OF THE FIRST DAY.

The fourth annual convention of the National Spiritualists' Association of the United States and Canada assembled October 20, at Masonic Temple, Washington, D. C., where meetings will be held three days. The hall had been recently decorated with flowers and palms, a bust of Thomas Paine having a place before the reading desk, by each side of which were great bunches of white flowers and handsome American flags.

The audience consisted chiefly of delegates from all parts of the country, among whom were the following: Samuel Putnam, president of the Free Thought Federation and Secular Union of America; L. V. Moulton, John Eggleston, Frank Walker, E. W. Sprague, E. E. Poucher, New York; Chas. Scherlin, Baltimore; Mrs. Lou P. Prior, missionary-at-large of the National Association of Devoys; Col. T. J. Preston, Stagnos, Mo.; M. A. Warren, Hudson, Mass.; E. W. Bond, L. C. Hutchinson, Ohio; Col. Jas. Freeman, Ill.; John Hutchinson, Jackson, Mich.; Mrs. Ella Royal Williams, Salem, Oregon; Dr. S. N. Aspinwall and wife, Minneapolis, Minn.; Judge A. C. Dunn, Minn.; Dr. G. C. B. Ewell, Denver, Col.; Prof. J. S. Cleveland, Thomas G. Newman, San Francisco; Mr. and Mrs. J. J. Whitney, J. Colville, Mrs. Maggie Waite, Dr. J. M. Peebles, San Francisco; Mr. and Mrs. Conant, Millwood, W. Va.; J. B. Hatch, Sr. and wife, J. B. Hatch, Jr., and wife, Boston, Mass.; Wm. W. Woodbury, and wife, Orange, Mass.; Hebron Libby, Boston; E. R. Whiting, Hartford, Conn.; Mr. and Mrs. Joseph Storer, Hartford, Conn.; Henry W. Hale, Meriden, Mass.; Mrs. Helen Wood, Onset, Mass.; Miss Mary Hatch, South Windham, Conn.; C. Compton, Toronto, Canada; Wm. Dye, New Bedford, Mass.; E. B. Huttenlocher, of the Butterick Pattern Company, Sterling, Mass.; Mr. and Mrs. B. B. Hill, T. J. Mayer, Milan C. Edson, Mrs. M. E. Cadwallader.

OPENING THE CONVENTION.

The hall was about half filled when the exercises were opened, about half of the delegates being ladies. President Harrison D. Barrett, of Lily Dale, N. Y., presided, and announced the following officers who were to assist in the meeting: Vice president, Mrs. Cora L. V. Richmond, Chicago, Ill.; secretary, Francis B. Woodbury, treasurer, Theodore J. Mayer, of this city; secretary-at-large, Wm. W. Woodbury, musical director, J. H. Atkinson, reading clerk, John Eggleston, assistant secretary, Wm. Richmond, stenographer, L. C. Evans, doorkeeper, Henry Steinberg.

AN ADDRESS OF WELCOME.

The address of welcome was delivered by George A. Bacon of this city, his words frequently calling forth applause. "The convention that presides in this hall at this time," he said, "is more than that of any other, is how to better equip and put in still more successful running order the necessary machinery by which the greatest amount of spiritual illumination (sympathy for light and truth) may be generated among mankind; how best prepare to receive and transmit the spiritual messages of the fathers of the republic; to carry out, as far as practicable, the suggestions of the spiritual congress; in short, to determine among ourselves what legislation in behalf of organization is necessary, on the part of this National Association, that shall best serve the spiritual world, or, in other words, now working through such human instrumentalities as are here and elsewhere found available."

THE PRESIDENT'S REPORT.

On the president's report—Mrs. M. E. Cadwallader, Pennsylvania; Mrs. A. M. J. Adams, Iowa; Mrs. Bessie Aspinwall, Minnesota; Mrs. E. F. Karth, New York; Dr. E. E. Conant, West Virginia; John Greyburn, Pennsylvania.

ON RESOLUTIONS—Chas. R. Schinn, Maryland; Moses Bull, Utah; Mrs. E. R. Williams, Oregon; Mrs. A. E. Sheets, Michigan; I. P. Walton, Pennsylvania.

ON PRESIDENT'S REPORT—H. W. Richardson, New York; E. W. Sprague, New York; Wm. P. A. Whitlock, Rhode Island; Dr. S. N. Aspinwall, Minnesota; Dr. C. C. Stinehart, Iowa.

AT 2:45 THE PRESIDENT BEGAN TO READ HIS ANNUAL REPORT, WHICH WAS VERY COMPREHENSIVE, BEARING STRONGLY ON THE SUBJECT OF FALSE MEDIUMS AND OTHER IRANDS.

HE SAID THE ASSOCIATION SHOULD TAKE THE RESPONSIBILITY OF WEEDING OUT THIS CLASS OF DECEIVERS. HE TOLD SEVERAL AMUSING STORIES IN CONNECTION WITH THIS BRANCH OF THE SUBJECT, AND HIS SPEECH WAS FULL OF ALLEGEDLY TRUE AND INTERESTING FACTS.

HE RECOMMENDED A BUREAU OF INFORMATION WHERE THE PUBLIC COULD KEEP INFORMED AS TO THE STATUS OF MEDIUMS. HE DESIRES THE USE OF THE SIMPLER MANIFESTATIONS IN A LARGER EXTENT, THE IMMEDIATE ESTABLISHMENT OF PSYCHIC SCHOOLS FOR THE INSTRUCTION AND DEVELOPMENT OF MEDIUMS, AND THE RENEWAL OF THE OLD-FASHIONED HOME-CIRCLES. HE EARNESTLY REQUESTED SYMPATHIZERS TO SUPPORT ALL TRUE MEDIUMS.

AFTER A REVIEW OF HIS WORK IN VISITING THE HUNDREDS OF LOCAL SOCIETIES IN THE UNITED STATES AND CANADA, HE TOUCHED UPON THE SUBJECT OF ORIENTATION OF MEDIUMS, AND RECOMMENDED THAT THE CONVENTION TAKE ACTION IN THE MATTER. HE RECOMMENDED THE PASSING OF LEGISLATION THAT WILL PREVENT THE CELEBRATION OF MARRIAGES BY MINISTERS OF ANY CHURCH, AND SPOKE AGAINST ALL FORMS OF UNION OF CHURCH AND STATE. WHILE OPPOSING ALL DISCRIMINATION BY RAILROADS IN FAVOR OF THE CLERGY, HE PROPOSED TO COMPLAIN TO THE INTERSTATE COMMERCE COMMISSION IF EQUAL FACILITIES WERE NOT GIVEN SPIRITUALISTS.

HE REFERRED TO THE INCOMING BOARD OF TRUSTEES THE QUESTION OF THE ESTABLISHMENT OF A SCHOOL OF PSYCHIC PHILOSOPHY AND DEVELOPMENT, AND THE ORGANIZATION OF THE PROPOSED MISSIONARY WORK OF THE ASSOCIATION. THE PRESIDENT, HE SAID, CANNOT REACH ALL NOW, AND AT LEAST THREE MISSIONARIES, WHO WOULD AT THE SAME TIME BE FINANCIAL AGENTS FOR THE COLLECTION OF FUNDS, SHOULD BE APPOINTED.

CAVE WAY TO A READER.

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to all the world, and every member of his convention hopes that some day here will be such a body of people here representing our cause at the headquarters of the National Association as will fulfill the hopes and expectations of the Spiritualists of the world over.

COMMITTEE APPOINTED.

On credentials—Frank Walker, New York; J. B. Hatch, Jr., Massachusetts; T. J. Preston, Missouri.

On rules—W. H. Bach, South Dakota; James Freeman, Illinois; E. R. Whiting, Connecticut.

A recess of forty-five minutes was then taken, so that the committees might finish in their reports.

On the subject of the association, but at the end of that time the committees had not completed their work, and President Barrett announced that serious charges had been made against the secretary of the Association, Francis C. Woodbury, of this city, and he proposed to say something about the charges.

PRESENTATION TO THE SECRETARY.

He appointed a committee of three delegates to bring the secretary on the platform, and then, with mock seriousness, proceeded to announce that Mr. Woodbury had been charged with doing two men's work in the performance of his duties in connection with the Association. Because of this charge, which had been sustained by the evidence, he said, he presented an envelope to the secretary, containing a gift of \$125, consisting of about fifty Spiritualists throughout the country as an evidence of their appreciation of the work of the secretary.

Mr. Woodbury was taken by surprise in receiving this gift and made reply in a brief speech to the compliment given him.

THE AFTERNOON SESSION.

The convention reassembled at 2 o'clock, but as the report of the committee on credentials was not completed, it was necessary to take a further recess of half an hour, when Mr. Walker, of New York, read a report from the committee on credentials, and the report from the committee on rules was made, the latter fixing the hours for daily sessions, as follows: 10 a. m. to 1 p. m.; 2 p. m. to 4 p. m.; 7:30 p. m. to 10 p. m.

The president then appointed the following committees:

On secretary's report—E. W. Gould, Missouri; Mrs. A. M. Glading, District of Columbia; Mrs. C. L. Hatch, Massachusetts; L. C. Hutchinson, Ohio; J. D. Storer, Connecticut.

On treasurer's report and auditing—John H. Barrett, District of Columbia; E. Freeman, Illinois; Mrs. C. P. Pratt, Massachusetts.

On finance, ways and means—Dr. O. G. W. Adams, Iowa; Mrs. Bessie Aspinwall, Minnesota; Mrs. E. F. Karth, New York; Dr. E. E. Conant, West Virginia; John Greyburn, Pennsylvania.

On amusements—John Hutchinson, Michigan; J. J. Whitney and Mrs. Maggie Waite, Colorado; Mrs. Loe E. Prior, Canada; C. W. Stengler, Maryland.

On delegates' reports—Mrs. M. E. Cadwallader, Pennsylvania; Mrs. A. M. J. Adams, Iowa; Mrs. Bessie Aspinwall, Minnesota; Mrs. E. F. Karth, New York; Dr. E. E. Conant, West Virginia; John Greyburn, Pennsylvania.

On resolutions—Chas. R. Schinn, Maryland; Moses Bull, Utah; Mrs. E. R. Williams, Oregon; Mrs. A. E. Sheets, Michigan; I. P. Walton, Pennsylvania.

On president's report—H. W. Richardson, New York; E. W. Sprague, New York; Wm. P. A. Whitlock, Rhode Island; Dr. S. N. Aspinwall, Minnesota; Dr. C. C. Stinehart, Iowa.

At 2:45 the president began to read his annual report, which was very comprehensive, bearing strongly on the subject of false mediums and other irands.

He said the association should take the responsibility of weeding out this class of deceivers. He told several amusing stories in connection with this branch of the subject, and his speech was full of allegedly true and interesting facts.

He recommended a bureau of information where the public could keep informed as to the status of mediums. He desires the use of the simpler manifestations in a larger extent, the immediate establishment of psychic schools for the instruction and development of mediums, and the renewal of the old-fashioned home-circles. He earnestly requested sympathizers to support all true mediums.

After a review of his work in visiting the hundreds of local societies in the United States and Canada, he touched upon the subject of orientation of mediums, and recommended that the convention take action in the matter. He recommended the passing of legislation that will prevent the celebration of marriages by ministers of any church, and spoke against all forms of union of church and state. While opposing all discrimination by railroads in favor of the clergy, he proposed to complain to the Interstate Commerce Commission if equal facilities were not given Spiritualists.

He referred to the incoming board of trustees the question of the establishment of a school of psychic philosophy and development, and the organization of the proposed missionary work of the association. The president, he said, cannot reach all now, and at least three missionaries, who would at the same time be financial agents for the collection of funds, should be appointed.

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The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

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Whenever you desire the address of your paper changed, always give the address of the place to which it is to be sent, or the change cannot be made.

SATURDAY, OCT. 31, 1896.

Last Words Before Election.

As this is the last issue of THE PROGRESSIVE THINKER before the presidential election, and as great issues are before the country to be determined by the people, it is very proper we express our opinion for the guidance of readers, whether they are Spiritualists, Agnostics or orthodox Christians. The latter class will hardly know how to discharge their duties as freemen intelligently without our advice.

First. Go to the polls early; vote at the first opportunity, and go about your business that others may vote.

Second. Be very sure to vote for the right candidate. Don't fail in this, for should you cast your ballot for the wrong man, and he should be elected, no person can tell what serious results may follow.

Third. If in doubt who will best represent you in the discharge of official duties, let your guide home without voting, than to cast a ballot for one who does not please you; for in that case you will have no occasion to ask God to forgive you because you voted for an unworthy representative.

Fourth. As it is probable we have but few readers who believe in vicarious suffering, therefore it is unnecessary to advise them to vote but once during election day, or to eschew that time-honored advice of the politicians to "vote early, vote often, and keep voting until your candidate is elected."

Fifth, and lastly. Don't deceive yourselves with the belief that the country will go to the demagogue bow down even if your favorite candidate is defeated. It is said that many men have been elected to office since this republic was founded, and it is probable others will be before the good time coming has arrived; but as the country has survived such calamities, it is believed it will for several years yet.

Confidentially. Don't trade your vote with anyone, nor sell it at any price, but plump a ballot for the best fellow, and thank the Good Giver that he has endowed you with sufficient intelligence to know who he is.

Concealing Frauds.

A generation ago a young man "got religion," joined the Baptist church, and assumed airs of unusual piety. After flourishing for a time, with high recommendations of moral and Christian worth from his pastor he journeyed eastward, and engaged as collector for a Boston merchant. He succeeded in gaining the unlimited confidence of his employer, and was trusted with large amounts to deposit in bank after the close of a brisk day's business. Having an extra large sum in his hands on one of these occasions, he suddenly disappeared, as did the money entrusted to his care. "Conversing with the pious wife of the worthy parson who had been instrumental in Charlie's conversion and salvation, she told the writer the facts above stated, with the additional, in an undertone:

"Don't tell of it for the world, for it will bring such a terrible disgrace on the church."

And we did not until pastor and wife had gone to their heavenly rest. Should any reader recognize the facts herein stated, he will be astonished to learn that Charlie Erickson was sailing under a false name during the entire period of his church life, and that his zeal to get a pension for services in the late war revealed his duplicity, as well as his residence in a neighboring town.

These facts came to mind on reading Brother Hodges' "Both Sides Considered," in our issue of two weeks ago. And the query arises: Did Spiritualists determine to suppress the truth in regard to the wrongs of professed mediums, "because it will bring such a terrible disgrace on the cause we have so greatly at heart?"

Will They Never Learn?

The Archbishop of Canterbury, Primate of the Church of England, Most Rev. Edward White Benson, D. D., while kneeling in prayer during church service, on the 11th inst., received a "visitation from God," as the coroner's inquest would have put it years ago, and he died a few minutes after, while at the church, at the instigation of the rector, was praying, God to save the distinguished churchman. "Must those things be, and not overcome us like a summer cloud?" The good archbishop had just returned from a visiting tour in the north of Ireland. "He appeared in robust health," say the dispatches, "and expressed great gratification with the success of his trip," but the result shows, as Christians would not it had the unfortunate victim been a Spiritualist or Agnostic, "he had somehow incurred the displeasure of Almighty God."

Terror itself, when once grown transcendental, becomes a kind of courage; as frost sufficiently intense, according to the poet Milton, will burn—Carlyle.

They Are After "Our Bob."

The partisan papers are sorely distressed because Col. Ingersoll has appeared on the political platform. One of the leading organs says:

"On general principles the Colonel is an offensive object to the great majority of the better sort of people, because of his attitude towards matters of religion."

The good editor who wrote the above would not misrepresent for a dollar, yet he goes on to say:

"There have been sincere and honest skeptics and infidels who were strong thinkers, but Ingersoll does not deserve to be ranked among them. He does not think."

That is an awkward position for a public speaker to occupy. The Colonel holds his auditors almost spellbound for hours in succession, pouring out torrents of rhetoric, logic and eloquence, eliciting applause from professed opponents, and yet "he never thinks!" What a remarkable man! How simple the people who listen to his well-rounded sentences, all aglow with facts and arguments, which even his traducers seldom attempt to answer! But the editor did not rest with these astounding assertions. He tells it as a fact:

"The most pretentious members of his party—preachers, church members and others celebrated for their piety—attend meetings addressed by this heathen and join vociferously in the applause that greets his ribaldry."

That is good. That is well told. It is a fact that grieves many of us who do not adopt his partisan views; but we can not help thinking there is an undercurrent that moves in an opposite direction from that on the surface. Though preachers of the orthodox faith, churchmen subscribing to the Athanasian creed, earnest believers, so far as the public are made to know, in an eternity of torture in hell for not believing in an impossible three-headed God, one of whose heads is the son of the father, another is the father of the son, and both are the Holy Ghost, yet, somehow, they rather like the man who ridicules such preposterous ideas, and always go out to hear him: when they can get a chance. And, note, they always cheer most loudly when he clinches his strongest points.

As we suggested, "Our Bob" may be somewhat off his base when discussing political issues, but he is always right when industriously engaged in his principal mission, which he has defined on several occasions to be "kicking hell."

The Prayer Gage Unavailing.

Moody, the evangelist, at Carnegie Hall, New York City, at a late session of the Christian Missionary Alliance, asked prayers for the welfare of the country. He is reported to have said:

"Never since the war has this country needed the earnest support of all Christians to pray for peace as now. The trouble springing up between the two political parties cannot be seen so easily here in the East; but out in the West, where I have been twice during the past month, it is assuming a very alarming aspect."

We fear the religious agitator has cause for alarm, but submission to constituted authority and patience while time shall heal the country's wounds, not prayer, is the remedy. A dear Christian brother said he had always observed when he wanted a neighbor's turkey for a Thanksgiving or Christmas dinner praying did no good, but when the old man started out in person for it, he was sure to bring it in before daylight. If Brother Moody would omit his prayers, and put in some good, active work with the conservators of public tranquillity, he would do more to re-establish lost confidence than would continuous praying without such action until doomsday. Calamity howling never did nor never will allay the excitement produced by political agitation.

Damnable Teaching.

"I killed Annie Kompton, and I will pay the penalty. I suppose it is all right. I have taken one life for the devil, and will now give my own life for Jesus' sake. Lord, I am coming." The next moment the drop fell, and Wheeler, the Nova Scotia murderer, on the 8th of September last, was in heaven, and his fifteen years' old victim, who resisted his assault, and whose throat was cut, was writhing in hell. That is orthodox teaching. The poor girl was true to her word; her life had been blameless, but she was not repentant, had no time to prepare for her tragic end, so an eternity of suffering is before her, and eternal happiness has opened on her brother, for he had time and the aid of a priest to fit him for glory! Is it too harsh to damn such teaching?

Borrowed from a Heathen.

Do those pious preachers who are ever contending that Christianity gave to the world its moral code know that Ambrose, who wrote the first Christian ethics produced in the church, modeled his dissertation from the writings of Cicero, a heathen philosopher who died forty-three years before the alleged birth of Jesus? It may be proper in passing to add that the title of "Father of his Country," which was applied to our Washington, was borrowed from Cicero, to whom it was originally applied sixty-three years before our era. And yet, said Rev. Vrooman, at the time Christ came "all the people of Rome were living the life of brutes."

Students in Rebellion.

The divinity students in an Aberdeen college, Scotland, lately rose in rebellion against one of the professors who was teaching antiquated theology, and bombarded him with Bibles and paper pellets. The Rev. Ebenezer Ritchie, says the report, avows that the students generally look with contempt on anything which supports the orthodox view. "They simply will not hear any opinions expressed except those of the higher critics." These students are the preachers of the next generation. Will not their action become contagious in other colleges?

Now the Ebb Tide.

"Calcutta, India, is a great educational center, one of the greatest in the world. It has twenty colleges, with 3,000 students, and forty high schools, with 2,000 students. In the city there are altogether about 55,000 English speaking and non-Christian natives."—News item.

It is to such a people Christian missionaries are sent. Is it surprising they meet with poor success? It seems the tide is setting in the opposite direction, and now Chicago is made a central missionary station for the Buddhists. Marvels have no end.

A Howling Mob.

A telegram of the 18th ult., from Portsmouth, Ohio, says a riot occurred there that afternoon. The Sunday Observance League attempted to break up a ball game. The constables who tried to serve the warrants were chased off the grounds by a howling mob of spectators, and narrowly escaped alive. Numerous arrests are threatened to avenge the law.

Who were the disturbers of the public tranquillity in this case—the quiet people who were witnessing a ball game or the Sunday Observance League, who set the machinery in motion to disperse the people? How much did the Sunday worshippers gain for their cause by the act?

Neglected Data.

Sometimes inquiries are made by readers for book and page from which quotations are made in these columns. Usually it is our habit to furnish these, but frequently articles are delayed in publication long after they are written, and the source from which the extract was made is forgotten. We are always careful to be correct in our quotations. Our "news items" are usually clipped from "Notes of the Day," from a Chicago daily, where they appear with no indication of the source from whence they came.

A Compromise Effected.

A press dispatch of the 18th ult., from Ottawa, Ont., says the Manitoba school question, which has agitated the country so long, is at last settled. The terms of agreement between the Ottawa cabinet and the Manitoba ministry are said to be as follows: Manitoba is to retain her national schools as heretofore. Where Catholic children are in the majority Catholic teachers will be employed, but all teachers must have certificates of qualification and the schools will be under government inspection. It is well the controversy is ended.

Prohibition Doesn't Prohibit.

It is said the best advertisement a book can now receive in France or England is to announce that the Pope has ordered it placed in the list "Librorum Prohibitorum," or otherwise among the books the faithful are prohibited from reading. A quadrupled sale has immediately followed such churchly act of the Holy See in several instances recently.

The Premium Enclosed.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist papers.

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber.

It is far better for the new subscriber to take the paper for six months, for, during that time he will begin to see the necessity of continuing it.

Read What He Says of the Progressive Thinker.

The writer of the following lives at St. Paul, Minn. He is over 82 years of age. He has been a prominent worker in the cause of truth all his life. Read what he says of THE PROGRESSIVE THINKER:

"For nearly or quite forty years I have received the weekly visits of one or more Spiritualist publications and am a subscriber for two at the present time; and while I have no words of disparagement for any of the various publications with which I am familiar, but a good word for all, I have a choice. In the general literary make up, in the reading matter from first to last pages, in its course of contributions, and the diversified Spiritualist news that greets its thousands of readers in each and every number, to my taste THE PROGRESSIVE THINKER leads them all. And were it not that I feel it a bounden duty to circulate them, I would file each number from year to year for interesting reading in my declining years, for I never pick up a week-back number but the reading matter is as interesting as when first read."

Mr. Flower has taken THE PROGRESSIVE THINKER from the start. He does not like everything we publish. In fact he thinks we err sometimes, but he does not on that account discontinue his paper, as a few very foolish Spiritualists have done, and will continue to do whenever they find their opinions antagonized by an editor. They set up their views as absolutely correct, and on that account will say "Stop my paper!" whenever they find themselves in the least antagonized. They are still as intolerant in some respects as the orthodox. THE PROGRESSIVE THINKER leads in size; it leads in the amount of varied matter published, and it keeps its readers in touch with the whole progressive world. If you do not take it you are in the rear of the procession.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lios Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

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"Mediumship and Its Development, and How to Masterize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

PASSING ON.

The Most Painful Forms of Death.

The most painful forms of death are, curiously enough, not those that are the most shocking or the most commonly dreaded. The most distressing accidents [usually produce] painless deaths, while some familiar and little feared diseases result in intensely agonizing death. The machinery and the rush and hurry of New York life cause more shocking forms of death than the tortures of the Inquisition.

The question as to what are the most painful and easiest deaths to die must, of course, be deeply interesting to every one. Dr. A. P. Smith, of the Metropolitan Hotel, a surgeon of wide experience in New York, said to a Sunday World reporter:

DEATHS BY ACCIDENT EASY.

"It is a curious fact that few people know how a man really dies. They have only a more or less blindly superstitious fear and horror of it. The deaths which are to be most dreaded have as a rule little or no terror for most people. Now, to decide what is actually the most painful death any of us can die we must look somewhat into the nature of pain or agony."

"In the first place, the greatest suffering produced is not by the surface or superficial nerves of the body, but by a disturbance at some important nerve centre. Many of the deaths which are supposed to be accompanied by the most excruciating agony are in reality almost painless, because only the other nerves are affected."

"Perhaps the most familiar example is death from burning. Most people imagine that to be burned alive or boiled alive is the most intense torture conceivable. As a matter of fact I would rather be burned to death than die from many of the so-called 'natural' causes. This is also true of the pain produced by most cuts and bruises. Unless such cuts go very deep or the bruises are very severe, a death caused in this way, although very distressing, is not, however, nearly as painful as that from many familiar diseases."

"Most of the railroad and trolley car accidents injure people in just this way. Of course, death from such causes is far more distressing to relatives. It is grievous to see a body mangled or cut and bruised often beyond recognition. And so people naturally dread such a death, and imagine that it is the most painful death of all. But for the victim of such an accident the actual pain is not by any means as great as most people fancy."

"The pain, as I said, is in a sense superficial, and the centre of nervous force remains undisturbed, so that such a person can retain consciousness and keep measurably cool-headed. It should, besides, be considered that any severe shock, as in the case of a bad accident, produces a dulling or numbing effect upon the entire system. This is a most merciful provision of nature. A man who falls from a high place is likely to be unconscious before he reaches the ground. The victims of railroad disasters as a rule have their senses dulled in this way, and it is much the same with a person who is burned alive or who meets death in any other sudden and violent manner."

LOCKJAW CAUSES MOST PAINFUL DEATH.

"On the other hand, some diseases cause at the end the most intense agony. The most painful death a man can die is from tetanus or lockjaw; in this disease the nerve centres are so affected that the muscles are set or knotted together rigidly, so that the pain is most acute. The disturbance in this case directly affects the spinal cord, and this quickly spreads to the brain. It is impossible for any one who has never seen a death from lockjaw to appreciate the terrors of it. "It is a mistake to believe, however, that the most violent deaths are necessarily painful. As a rule, whenever patients are violent they are delirious and unconscious of their pain."

EASIEST FORMS OF DEATH.

"The easiest death to die, of course, is in cases where the patient is absolutely unconscious. That is to say, they pass from sleep or a condition which closely resembles it into death. The great majority of deaths occur in this way. In most diseases as the end approaches there is a gradual failing of the faculties, so that the end is quite painless."

"Death from suffocation is also very painful. In this case the agony is not the result of any injury to the nerve centres. But the consciousness that death is approaching in spite of one's labored efforts to get air is most distressing. This brings on intense nervous agony. Of course, in speaking of the pain of dying I refer particularly to purely physical suffering."

The Spiritualist, recognizing the sublime fact that death is only a change from the material to the spiritual side, and, being perfectly natural, he always welcomes it as a beloved messenger.

All we have ever said of the curative virtues of Ayer's Sarsaparilla sinks into insignificance when compared with the statements made by those who have been benefited by the use of this wonderful blood purifier. Many of the cures seem indeed almost incredible.

"From Soul to Soul." By Emma Hood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES.

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER II.

The law of love from one to another is the law of Christian doctrine. To forgive the sins of our neighbor, the first step towards redemption from our own. The action of this law produces that harmony so necessary in the regulation of our lives towards that perfect peace the strongest characteristic of approach to heaven, either in this condition of life or in that of the next sphere. Were these laws fully understood and faithfully carried out, the progress would be so great that the first step to heaven on earth would be accomplished, and a great gain towards that harmony necessary to the foundation of a reliable basis for the intercommunion between the two spheres, so much to be desired and hopefully looked forward to, commenced. But this, as yet, is a long way off, and more work is to be done before its possibility can ever be realized.

Obviously, we will say, a number of persons sitting for spirit communication are gathered in harmony. So long as the mere result desired by each is communication directed to itself, as real a battle is to be fought as if all parties were openly in arms for the gratification of their own selfishhood. This may or not be the case, as each may be willing to relinquish his claim if he does not understand the necessity of doing so. But the attraction of the strongest on both sides will eventually win the day if it is not. The union of all forces in one direction necessary to harmony being produced, the first law is established and the first end reached. The forces on both sides being blended together, magnetism takes its position, and endeavors to discover one or more among the number of those gathered with receptive or negative force to be developed in harmony with present conditions. This can be done only by ascertaining who has the character of brain called plastic, which contains a finer degree of magnetism to be used by the motive power of the whole which can be blended with that of the medium of the second sphere which is being forced downward. When all is ready, manifestations begin. If the force positive is still too positive on the part of the sitters and has to be further reduced, abnormal or irregular action takes place, and the conditions do not warrant continuance till spirit power is applied again in a different direction, when possibly the whole moves smoothly, and communication is the result. In various forms of life various kinds of magnetism are exhibited; the one being stronger, more luminous and more able to show itself. In this form it demonstrates itself as electrical; if overcharged, can produce death of bodily forces. In another it controls, subdues, and in others has so delicate a fineness as to reach that which is extended towards it from the second sphere. In the human brain is always more or less of this higher quality used in its spirit work, the lowest being more common, unless we develop it and make the finest prominent. There are various grades of magnetism in other forms. Spiritual magnetism has the very thread of life itself. The next lower in fineness has more of the animal life, and includes the whole brain power as used by the will, the intellectual faculties in their operation, and the lowest which permeates all things, and makes earth life prominent in all its shapes, conducting it from the highest to the lowest, or vice versa. The lowest form of animal life is endowed with it, but the highest preponderates only with the finest organism when it is made visible, through its operations. At a seance where spirit power is invoked, and only spirit is endeavoring to reach to spirit spheres for help, the invocation is responded to by those in a higher condition of spirit life who are anxious to connect the two spheres in a spiritual manner. If the lower form is to be introduced there are knockings and rappings brought about by the electrical magnetic force as when bodies are raised, weights moved, and other phenomena brought about by intellectual spirits who demonstrate their power in order to show the working of the wonderful fluid which has yet to exhibit all its advantages in explaining to the world what is to come hereafter, and how the earth is yet to be moved through spirit life as it never has been. In this action is also perceived to a slight degree the finer spirit power which permeates the whole. The finer is absorbed to some extent in that next lower in fineness

as it uses itself in that which guides the intellect, and makes more apparent its real existence. The second grade of magnetism has nothing to do with the finest, only as it demonstrates the power of the lower to be of the highest grade of spiritual in its effort to raise the mind through it to the highest spiritual. If things moved about a room meant nothing but to demonstrate the power to move about matter, with no object in view but to prove its possibility, nothing more would be necessary; but the object is to connect the two worlds, and show how thought can be transmitted without evidence of action of the brain being in any way visible. The desire to prove the connection between the spheres, and when the connection between the two worlds is established, the possibility of intercommunication seen, the power of the spirit is advanced, the fine, subtle magnetism of the two drawing towards each other, the chain is complete, and the finely attenuated thread of silvery light is as visible to spirit vision as the moving articles in the room or any other apparently unnatural phenomena is to those composing the human battery who are regarding it with awe, distrust and half fear of what may come next.

This is but the beginning of mystery. The power called electric concentrated in some individuals is sometimes marvelous. Its action on the system is hardly understood in its simplest form. How it is gathered together in order to perform its life duty in the human body is not even thought of. The man who has at all watched the workings of magnetism hitherto has no conception as yet of the power he is manipulating, or endeavoring to manipulate, in the simplest way. He is struck with awe, perhaps, from time to time with some new discovery in its working, but believers are few and the unbelievers in anything that cannot be touched, tasted or handled too few to give him strength to go on till he is in some way reinforced from the spirit world to proceed with his experiments, when, perhaps, a new movement is made and explanation asked for.

Electro-magnetism is the union of two forces, one called electric, the other magnetic. In reality they are the same, the lower force being added to the upper in such proportion as to unite them, and make them more tangibly electric than magnetic. That is, if the electric power is used alone it is perceptible to the senses as well as any other force which can be made perceptible to the mind of man by chemical combination. The magnetic, in which the power of magnetism demonstrated as attraction operating on minerals, as with steel and iron, although invisible to the human eye in the natural, is as finely illuminated to clairvoyant sense or perception as is the electric to the human, the difference in coloring being the lambent light of one and the golden sunlight line of the other. This helps the higher power of the spirit world in action upon that of the lower or earth-brain, co-operating with it to perceive how the force is acting upon the mind of the seance circle, and effectually to guide it. If the force is too positive, the work is not harmonious; if negative, there is no result. The confusion often perceived in a seance circle is not, therefore, the work of evil or undeveloped spirits, as is sometimes supposed, but more frequently from ignorance or misapplied power of those on one side or the other. If both are in harmony, and neither acting ignorantly of the true action of the law, there is no trouble in demonstrating the forces at work on both sides.

A battery, as it were, is formed on the earth sides, composed of the mediumistic brain or brains, as it may be, assisted by the co-operation of such among the sitters who have the power needed, to assist the spirit force in developing the strength to carry on the operation to produce the result desired.

The first law, then, is entire passivity of the minds of the sitters, whose brains are to be subjugated to the will of all, both sides combined. Under passivity and harmony of purpose make the brain so plastic, the will of the strongest or most receptive, in reality the medium of the second sphere, combines its strength with that of the lower, acting as medium in the body, either by handwriting, brain impression, raps or table-tipping, etc., responding to the alphabet. If musical instruments are played upon moving about the room, the electric force preponderates, and the work goes on guided by the medium of the upper side, the earth medium, being entranced or unconscious, giving also positive force to aid the upper work. A negative condition, which is that of sleep, holding the subject dormant meantime, and utterly unconscious, her brain being in a decidedly negative state, reproducing nothing of what is passing, and leading to the question as to where is the medium's own mind, while her forces are being used by spirits to carry on the action going on around them.

The higher power has control of the lower, and holds it in abeyance, so that its very unconsciousness assists the control to uplift it through spiritual attraction in such a manner the

two are blended, the lower lost in the higher, and being blended with it, is surrounded by spirit life only, the connection between the two being cut off, as it were, through lack of the electrical fluid, which is used in full force for production of the phenomena going on in the seance circle, as yet understanding neither cause nor effect. All are finally restored to their normal condition by exhaustion of the forces on both sides, the natural medium being gently aroused by the spirit force of the second sphere, who applies electrical as well as spirit magnetism in equal measure, and no harm follows. On the other hand, if a sudden restoration takes place, and the medium is suddenly aroused to her normal condition by inharmonious disturbance or otherwise, there is always danger, as there is always danger, even of death, from an improper use of electricity applied to the body. In the case of a seance this is properly provided for, and guarded by the spirit power on the other side, who are prepared for the disturbance usually foreseen, and with other precautions all danger is guarded against, and the new light is stealing upon us as surely as it exists to prove a blessing yet to all mankind. The first part of this mystery being disposed of, as we trust, through an understanding of the modus operandi of the simple explanation of the working of the human battery procured through the seance, we hope in another chapter to explain away all doubts of the absurd theory that evil spirits lie at the bottom of all communication, and that nothing good can be the result. As it is, evil spirits get the blame due to profound ignorance in too many of the workings of earth life to allow any more to creep in to darken our hopes. If there was less evil in the body to be overcome, there would be still less to contend with in every way; but as it is, there is nothing for us to do but try the ignorance which too often lies at the bottom of all evil, which under another disguise might be termed but good. At all events the evils, or seeming evils of our lives, have so often been turned into good, that in this respect we will hope for the best, watching and waiting for final results, which will, we hope, modify the opinions of the world which seem too often now against us, and help us from the lower to a higher condition.

[To be continued.]



Grand Temple Order of the Magi—Jurisdiction of the United States.

IMPORTANT REPORT—CHANGE OF PLACE OF MEETINGS—OPENING OF TEMPLE.

Notice is hereby given that the above-mentioned temple will open for work in first degree on the first Sunday in November, at 3 p. m., at the downtown temple, 421 West Madison street. This temple is near the north-east corner of Jefferson Park, but a short distance from the home of THE PROGRESSIVE THINKER. Being centrally located, it will be easy of access to our members. Persons desiring degrees should avail themselves of the opening day, as classes will be advanced in regular order during November. Members having friends who wish to join, should inform them of this opportunity. Our home is also changed to No. 59 Ladin street, only two blocks from THE PROGRESSIVE THINKER's office. Mail can be addressed thus and reach us direct, although the old address will bring mail to us with only one day's delay.

The change in residence and temple was necessitated by the great increase in recent years of various weeds, such as sweet clover and rag-weed, which have so invaded all the vacant lots west of Garfield Park as to poison the air for months each year. This year, the hay fever began in July, and upon my return from the north, Oct. 15, I immediately came down with it, and am suffering intensely at the time of this writing. I would not speak of these personal matters were it not that the question of my health concerns the order in general. Many persons have written me this summer to ask about my new books.

A HIGHLY INTERESTING CHAPTER.

REVIEW OF THE YEAR.

Showing Healers in All Directions.

The Mingling of Both Truth and Error.

Spiritual Healers—Visions and Shrines—Spiritualism and Catholicism—Angel Dancers—Some Girls and Boys.

To THE EDITOR:—The New York Times has gathered a vast volume of data in regard to the healers and workers of marvels that have been prominent during the past year. It sets forth that one of the most remarkable phases in the experience of very many people this year has been the multitudinous recognition of spiritual "healers," religious prophets, and other variously named but equally endowed beings, supposed to possess powers superior to those possessed by the rest of mankind. The year 1896 can be said to date the renaissance of the movement. Never has there been so great a manifestation of real or feigned supernatural power. No fewer than twenty-five healers, prophets or special sect leaders have gained widespread fame, and hosts of the smaller fry have existed and thrived within the limited horizons of local districts.

This has also been a year of spiritual manifestations, of visions and shrines. Thus we have had Tilly-sur-Seulles, the visions of Pauline Delport, those of Dolores Luiz, the Mexican Joan of Arc; the visions of Lida Nelson, of Pleasant Valley, Ind.; the marvelous cures by the bone of St. Anne, and those by the relic of St. Anthony, which is preserved in the Catholic Church of St. Anthony of Padua, in this city. Among the modern healers and prophets we have had Schlatter, the "healer," Huntsman, the "Modern Christ," Bedward, the "Black Prophet," Rodgers, of bogus Bible fame; Mlle. Couedon, the "Mouthpiece of the Angel Gabriel," Vignes, the Swiss healer; Dr. Dervin, who distributed "heaven-sent ointment"; Dolores Luiz, mentioned above, the "Vision-Seeing Maiden of Talnaco"; Dr. John S. Willets, who was the predecessor of Rodgers; Ferdinand Stutzki, the head of the Apostolic Christians; W. E. Hammond, the young Illinois farmer, "who heals by the spirit aid"; Dr. Cyrus Teed, who lives in state on Estero Island, in Florida, and is the leader of the "Koreans"; P. W. Sanford, of Maine, who styles himself the "Chief Apostle of the Holy Ghost and U. Bible School"; Bill James, the Puyallup Indian healer; Bradley Newell, one of whose ambitions it is to treat the Prince of Wales, and who is rapidly becoming a millionaire; George Clark, "the great objector of the Vermont legislature"; Albert Larrabee, Manley Rawson and others. The list could be continued indefinitely, for healing and prophecy seem to be bred in the air, and to be contagious. In addition, we have had a public prayer test, colonies of religious free-lovers, and a religious sect the members of which sleep in coffins.

SECT OF ANGEL DANCERS.

The "Man Christ," whose name has been successively Mason T. Huntsman, Huntsman Munson and "P. B." Munson, is the accepted head of the "Church of the Living God," which has its headquarters at the "Lord's Farm," near Woodcliff, N. J. This organization has been in existence for several years. At first the members of the sect, who were called "Angel Dancers" by people round about, were subjected to ridicule and even prosecution and imprisonment for breaking some of the laws of the State, but now they are in a certain sense respected and are given the credit of being true to their precepts. The head of the organization is a healer, and claims a certain power to banish any or all the ills of those who have faith in the efficacy of prayer. Munson, who now bases the spelling of his name on certain Biblical chapters, and who says the prefixed initials, "P. B." have a mythological significance, has, like Schlatter, an intensely magnetic personality, and is rapidly gaining converts to his queer sect. It is, perhaps, the only religious sect which is absolutely without any ceremonial observances. Sunday is observed among the members no more than any other day, the theory being that every day is a Sabbath in itself. The farm tenanted by the sect once belonged to Herman Storms. The latter is now a nonentity in the community. He is very old, and at first protested against the Angel Dancers, but finally succumbed to force of numbers and argument and deeded his land to his daughter Mary, who is under the control of Munson. His wife and sons are also in accord with the doctrines of the healer. One of the sons is a graduate of Rutgers College, and is a civil engineer by profession. The colony now numbers about fifteen men and women, and the principal tenets of the faith seem to be "unceasing submission to God" and the "continual casting out of the devil." The first part seems to cause the colony no trouble, but the latter part sometimes disarranges the economy of the farm; for his satanic majesty may, in the eyes of the members of the sect, have entered the food, which must then be instantly destroyed, or the room, from which he must be turned out. These visitations at times render the farm life

very uncomfortable. The converts drop their worldly names on entering the community, and assume cognomens of Biblical import. Thus there are John the Baptist, Daniel, Matthew, Luke, Mark and others. As no money is made in any way by the members of the sect, they can be accredited with sincerity in their intentions. But the central figure is Munson, who is the soul of the organization, and without whom it would languish.

FOLLOWERS ARE SLAVES.

Dr. Cyrus Teed, the "Chicago Christ," who owns Estero Island, in Lee county, Florida, and who is the leader of the "Koreans," has already been described. He is the master as well as the "lord" of his flock, and he rules over them with all the assurance of an absolute monarch. Unlike most of the healers, he has a consort, who is the queen of the colony, and who is known as "Victoria Gratia Kowah." His mansion is named "Beth-Ophrah." Teed is a sort of veiled prophet to his followers, who are not, except in the case of a few officials, allowed to enter the sacred palace. The followers are practically slaves, inasmuch as they have signed over to their leader all their worldly goods, and are compelled to indulge in a life of unremitting toil, regardless of weather, natural aptitude or physical ability. Teed, to the Koreans, is the actual incarnation of Jesus Christ. His followers are "angels," and are supposed to be without sex. There is no marrying nor giving in marriage. The children brought into the colony are taught to believe that Teed is their father. The worship of Teed as God, and the blind obedience to his word, are the two principal laws of the colony. Teed says he will die soon, but will rise again from the dead, although he will hereafter remain invisible to the faithful through time and eternity. He claims to be able to heal by the laying on of hands, and to be able to duplicate any of the Biblical miracles. He is now preparing for his taking off, and is getting his "New Jerusalem" in readiness for the event. The Koreans believe he can destroy and create at will, and invest him with supernatural powers. They carry on a manufacturing plant, run two newspapers—the *Flaming Sword* and the *Pruning Shears*—and are quite independent of the outside world. Teed comes nearest of all the moderns to Alexander of Abnethus.

Thousands of pilgrims flocking to Vinales, in Switzerland, proclaim the wonderful healing powers of M. Vignes. Vignes is a peasant, 72 years old. He is of the stern Huguenot type, and is well off in this world's goods. He is a faith-curer, and when asked for advice, he simply replies: "Have faith and you will be cured." His "magic touch" has, however, cured thousands of various ailments, and the crowds still seek him. It is said that a company is being organized to provide for the accommodation of the pilgrims who hail from Berne, Basle, Zurich and other places in Switzerland.

IN THE WEST INDIES.

The career of Alexander Bedward, the black prophet of the West Indies, is indicative of the power of the strong mind to dominate the weak. Bedward called himself the "Prophet of the Lord Jesus." He was arrested by the government and sentenced to two years' imprisonment for highly seditious language, but he escaped on a technicality. He was once an inmate of an insane asylum, but that does not prevent him from accumulating a considerable fortune from his ignorant followers. His plan was to "bless" the waters of Hope River, so that they would become "healing" in their nature. He blessed them every day, and thousands of negroes of both sexes would bathe in the stream in the hope of becoming purified from their illnesses. The mixing up of the sick and the well, the healthy and the unclean, is said to have propagated much disease. Bedward, with a lieutenant named Shakespeare, would go to the waters every day in regular procession, bearing crosses and banners, on which were such devices as "Alexander Bedward, the Servant of Jesus." After singing hymns and taking up a diligent collection, Bedward would bless the waters and extol the crowd as it plunged into the stream. After several hours of this he would go away, and the healing power of the water was supposed to depart with him.

Another colored prophet is "Dr." Anderson Rodgers, who prophesied the ascension of his followers for March 5 last, but who left them in a position corresponding to between the "devil and the deep sea." His disciples made such a disturbance in the neighborhood of their church that the police had to interfere. They were told that if they ascended at a given time all would, of course, be well, but if not they would have to go to an insane asylum. Converts were made over all Georgia, and even the convicts in the prisons believed in a quick deliverance. Unlike the Millerites, no sumptuous robes were bought, but most of the fanatics sold or gave away most of their possessions. When the end came, those who were not put in jail were scattered to the four winds, not in a literal sense, as they expected, but by the strong arm of the law. The sect was started some years ago by a white man, Dr. John S. Willets, who left this earthly sphere with the assistance of the white caps. The minds of the colored people were greatly inflamed by the publication and distribution of a negro Bible.

SOME GIRLS AND BOYS.

Mlle. Couedon's collapse exploded

the Parisian bubble of excitement concerning the inspired prophecies of the "mouthpiece of the Angel Gabriel." This young woman adapted her prophecies to the needs of the moment. She even told Emile Zola that he would finally be elected to the French Academy. She convinced the journalists of her sincerity and flourished for a time, but finally went down before a more thorough examination. Dolores Luiz, the Mexican Indian who has made some wonderful prophecies, is worshipped as a saint by the lower classes of southern Mexico. She is a descendant of the Aztecs, and exhibits all the magnetism, fire and concentration of the fanatic. Religious fever and excitement are now running high, and the possibility of a popular outbreak is much dreaded by the upper class Mexican residents. Dolores, who is hailed as a Joan of Arc, declares she sees the Virgin, who appears to her and reveals future events. The visions of Pauline Delport are slightly different in tone, although of like import. Delport is a boy 9 years old. He is the son of poor French peasants, and lives at Larque, in Cevennes. In spite of his early ignorance, the boy has suddenly displayed an ability to speak French, Spanish, German, Japanese, Hindostani, Latin and Greek. In his visions he generally sees St. Joseph, who reveals things to him. For instance, the church bells of St. Amiens lay buried in the ground for a century or more. The spot was unknown, but Delport was able to point it out to some peasants, who, after digging, found the bells and replaced them in the church.

Bradley Newell was once a Vermont blacksmith. In two years he has accumulated a fortune, set up a fine establishment, and is now on a visit to England, where he hopes to be introduced to the Prince of Wales, and all because he suddenly exhibited powers as a healer. W. E. Hammond, a young Illinois farmer, also heals by the spirit aid. "Apostolic Christians" is the name of a queer sect in New York. Ferdinand Stutzki is the leader of the organization. The keynote of the religion is that the second advent of Christ will occur Sept. 2 next. The Rev. F. W. Sanford is a Maine healer, who styles himself the "Chief Apostle of the Holy Ghost and U. Bible School." He has been able to rid his mother of sciatia, and claims some other equally remarkable cures. He has a number of disciples. "Professor" Zacks Shavino is a colored healer, who is being prosecuted in New Jersey for treating a Mrs. Jane Harris, who died while under his care. Even the Indians have a healer. Bill James, a Puyallup residing at Mud Bay, Washington, is reported to have performed wonderful miracles in the medical line. Pennsylvania is overrun with pow-wow men and women, the south has its voodooes, witches in general are believed in all over the country, and superstition is rife everywhere. On the other hand, we have cases where the authenticity of visions is devoutly believed in by intelligent persons, and evidence is produced to prove the statements made. Thus, there are visions at Tilly-sur-Seulles, in France; the Mexican image of Guadalupe, the miraculous cures from faith in relics in different churches, and other manifestations of a like nature. Altogether, the year has been remarkable for the many instances of the kind.

There is, as set forth in the above, a commingling of truth and error—flashes of truth from the highest heaven, and error from the lower strata of society, and thus it will ever be. J. T.

New York.

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"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and homes, compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce unbecomingly levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away evil. Price in strong board covers, \$1; cloth \$1.50. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

RINGING WORDS.

As They Come from Doctor Adah Sheehan.

THE COUNTERFEIT—WHITED SEPULCHRES—THE TRUTH—THOUSANDS WHO BELIEVE IN HELL—PURCHASED MEDIUMSHIP.

Every phase of life is attended by its rank counterfeit, which often as not passes for the genuine coin. Every great man has his base imitators. Every virtue has its hollow resemblance. Every truly good work of man is counterfeited a thousand and a thousand times. We have a Napoleon of wonderful abilities, and straightway we have a dozen cheap copies, who, resembling him perhaps in some outward-trait, immediately lay claim to all the virtues of the man.

The land is dotted with whited sepulchres where once resided the great Spirit of good, but from whence now that Spirit is flown.

It is the same in our social, political, business or religious life as it is in other things, the outward manifestation is made to do duty for the inward spirit of grace, and the pity of it is that it passes with the people. Misled, blinded by the assumption of the pretender, they tremble and believe.

We have need of the counterfeit detectors, and this is what our great leaders are, be politics, science or religion their domain.

They walk among us, and the earnestness that attends their doings, cause us to stop and consider, to weigh the evidence, study every side of the question, and lo! the sham is revealed, and we wonder that we were so long deluded.

The counterfeit does duty until the genuine takes the field, then the glaring defects of the base imitation become so plain that we realize our ignorance of the past.

Nothing wears like the truth, and as the years roll on it shines out brighter, and clearly points the footsteps of man to higher ground. When the sun of Spiritualism first appeared above the horizon it shone upon a creed-cursed people, whose God was a God of vengeance, and whose punishments were eternal. Men wore the spectacles of ism, and believed that certain ceremonies were pleasing in the sight of God. And though this spiritual sun has shone steadily for fifty years, rising higher and higher each day, inspiring us with new purpose and a sublime courage to overcome ignorance and evil, we realize that the work is but just begun. We must not lag now. Everywhere there is work to do. Advanced as we are, with our many societies, local and national, papers and magazines, good books, grand lectures and great mediums for the transmission of spiritual knowledge, we still have millions who believe in hell for their neighbors, in sacrifices, sacraments, prayers, fast days, holy Bibles, devils, baptism, communion, confession, Sunday laws, and what not, all to get into a heaven where their terrible God dwells.

We have, too, those who call them selves Spiritualists, who EXPECT TO PURCHASE MEDIUMSHIP, who are daily deluded into the purchase of charms or the practice of foolish ceremonies in the vain hope of developing spiritual power. With childlike faith they obey the instructions of the counterfeit medium to sit at midnight, or with back to the north and feet on a sheet of glass or copper, as the case may be. Another must place a pan of water in the middle of the circle. We might go on and on pointing out the mistakes these deluded people are led into by the priests and pretenders who abound and profit for the time on the ignorance of others.

It does indeed seem strange that on the grounds that are dedicated to truth and spiritual culture, within the sound of the inspired utterances of its speakers who are continually sounding the alarm against this class of robbers, that anyone would be thoughtless enough to purchase a pot of earth, with the belief that it could in any way assist them to mediumship. Let us hope that such a thing will never occur again.

Let us renew our efforts to educate the seekers after spiritual things, that the spirits of our loved ones are ever near, and that the surest way to reach them is to grow up and out of our ignorance, our selfishness, our weakness and habits that are of the earth earthly. Knowledge is power.

If we would study the wonderful house in which we live, the influence of the mind upon the body, we would not only know how to cure disease, but how to avoid becoming diseased. The remedy is within. This much learned, other mysteries begin to unfold. Our powers increase day by day, and that which we call mediumship is expressed in the unfolding, expanding selfhood that has risen out of its night of superstition and weakness. The teacher may be one of the brave spirits who still wear the garment of flesh and walk with us day by day, still unseen, but surely wielding a spiritual influence powerful in its effect, or it may be a teacher who comes from that other side, and longs to teach man how to avoid the pitfalls of ignorance. It makes little difference where it comes from, so that in its coming we gain in real knowledge.

When we have conceived of a brotherhood that embraces the weak as well as the strong, perhaps we will find our duty, and like the blessed ones who turn back to earth for the purpose of drawing us up to higher ground, we can likewise go back a little and teach our benighted brothers

and sisters the truth we have found.

Editors, speakers and mediums who have wished to be honest with the people, have warned the public whenever possible, but with scant thanks in return. They have invariably been accused of jealousy, and sometimes even worse than that; for the past three years especially the lot of the speaker who dared to speak against the frauds has been a hard one. Engagements were cancelled through the influence of the class who claimed this wonderful mediumship. The people believed in them, and their advice was taken in the section of workers. They did not hesitate to state that the speaker was down on mediums, or did not believe in Spiritualism. If that was not sufficient to drive them out of the field, a morsel of scandal, and the thing was done.

AN IMPORTANT TRUTH.

And while it is true that "truth is mighty and will prevail," it is also true, as history proves, that justice is often so tardy that the victim has died ere vindication comes. Besides it is said that no man lives long enough or runs fast enough to overtake a lie. Be that as it may, the history of our cause shows a steady growth in spite of the barnacles that fasten themselves for a time to the good ship. And we are sailing so fast now that many have lost their hold and been left behind. One counterfeit after another detected, one after another marked and the people warned, soon true mediumship will be appreciated and cultivated naturally, even though it does not announce itself by tinkling cymbals and sounding brass.

Millions of times the ministry of angels has come to earth, and as many times have the people turned a deaf ear and followed a brazen calf. Spiritualists, workers everywhere, I beseech you, stand at your post. The reaction has set in, and even now there are inquiries all along the line for lectures, papers and literature that embodies spiritual Spiritualism.

DR. ADAM SHEEHAN.

Cincinnati, Ohio.

FREE TEMPLE LYCEUM.

The Children's Progressive Lyceum at Avery, Ohio.

A large attendance filled the rooms on Sunday, Oct. 11. There were many guests from Norwalk and Sandusky, and Hudson and Emma Rood Tuttle evinced their interest in the cause by driving nine miles to meet with us. After the silver chain responses, led by the conductor, Brother Dunakin, and calisthenics, the ladies discussed the questions with their various groups. The question was, "What and Where Is God?" and it was well discussed by the adult group, or, as we call it, the Bible Class.

Mrs. Tuttle thought that God was an immaterial, incomprehensible something that we need not pray to with any idea of having our prayers answered, and in proof, gave an interesting little episode of her husband's early life.

It seemed that when her husband was a boy, he played horse with the only steel-tined pitchfork his father owned, and while riding it in the field where haying was being done, came near the great enemy of womankind basking in the bright sunlight, and as he was a true defender of woman, he raised high in the air the formidable fork, which descended upon his snake-skin, but in the concussion broke one of the tines. Knowing that he would receive a severe rebuke from his father if he returned the fork in its broken condition, he resolved to try the efficacy of prayer, having been taught that prayer would always be answered if asked in sincerity of heart. So placing the broken tine on its place, and holding it in his hand, he asked God, in all sincerity, to mend the fork, for Christ's sake; but when he opened his hand, to his great disappointment the tine dropped off. And this, said Mrs. Tuttle, was his last prayer.

But she thought that to those who felt the spirit of prayer upon them, it might harmonize and bring them into closer communion with their spirit friends.

The location of God she knew not, unless he existed in everything by which we are surrounded.

The different groups responded, some with mottoes and others to the question direct.

Hudson Tuttle gave a short but very logical address on the attributes of God, which was generally accepted by the liberal minds present. He said what he did not know about God would make a much larger volume than what he did know.

The question adopted for the next meeting was: "What course must we pursue in order to live right in this world?"

The secretary read part of a paper he had prepared on, "What and where is God?" The definition given by him was that God is immaterial, consisting of matter, but, like the mind of man, a cogitative substance endowed with thought. He had been studying the principles of God for over forty years, and this was the only principle that he could endow with the attributes which he thought God must possess.

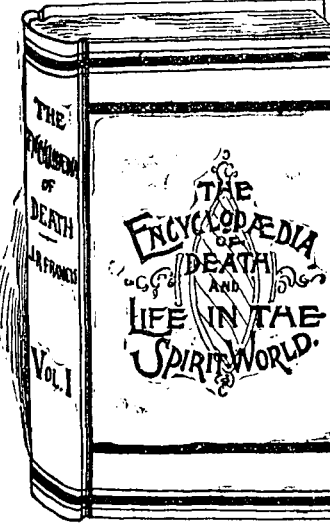
Some of the members had fine pieces, which were well recited; and others had songs, that were rendered in good harmony and exquisite taste, which called out appreciative applause. Master Ray Downing read the second number of the *Lyceum Advocate*, which was well written, and equally well read. Miss May Meikle recited a piece, which was appreciated by all. The sessions are well attended, and remarkable interest is manifested.

R. N. WILCOX,

Secretary Free Temple Lyceum.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla. Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.



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Of the Encyclopedia of Death, and Life in the Spirit-World.

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THE GOSPEL OF BUDDHA,

According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the supervision of the Rev. Shinzo Sogami, delegate to the Parliament of Religions. Was lately published in Japan. Price \$1. For sale at this office.

The To-Morrow of Death.

—OR THE—

Future Life According to Science.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH

BY S. R. CROCKEE.

A VERY FASCINATING WORK.

This able volume might well have been entitled "The To-Morrow of Death," for it is written in that peculiarly interesting style in which French writers excel when they popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animosity of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhuman and the inhabitants of Earth," and he goes to relate the most wonderful and inexplicable phenomena of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhuman and the inhabitants of Earth," and he goes to relate the most wonderful and inexplicable phenomena of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhuman and the inhabitants of Earth," and he goes to relate the most wonderful and inexplicable phenomena of the "scientific class," yet he says 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GENERAL SURVEY

The Spiritualistic Field—Its
Workers, Doings, Etc.

Dear friend, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in an appointment to lecture, and general movements, which will be read 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.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Mrs. E. J. Bowtell writes from Canton, Ohio: "I have read the articles which have appeared in your journal as to the purchase of the Hydesville cottage, that certainly would be a very excellent thing to do. But let it not be supposed that Kate and Margaret Fox are without a tenderly cared-for grave. That grave is in the family burial plot of Mr. Joseph La Fumie, Evergreen Cemetery, Brooklyn, N. Y. On the same day, Soldiers' Memorial Day a little party of true friends among the Brooklyn Spiritualists decorated the grave, holding their memorial service, with hymns and thoughts appropriate to the occasion. It is a sweet spot, with the soft turf and overhanging trees, with the trill of bird and lullaby of breeze."

Ida C. Hawkins gives her idea of a Christian Spiritualist as one who is "not a theologian, but a theosophist—that is to say, one in feeling with the divine, one who is in sympathy with the all-good (thus proving sympathy with the divine, just as did the Christ); one who has lofty spiritual aspirations and is desirous of living on the heights even now, who is climbing over rocks and stones, briars and thistles, determining to reach the pinnacle even though enduring hardship and privation of all kinds," etc. Her ideal is a high one and worthy of all effort to attain, whether it be labeled Christian, or just plain Spiritualist.

Mrs. A. D. Palmer writes from a very successful test session given by A. V. Tracy, trumpet player, at the residence of A. D. Palmer, Petoskey, Mich. The medium was securely fastened, all the members of the circle had their hands fastened together. A guitar floated around the room, and voices spoke through trumpets, etc. The seance was very convincing, and has caused a great deal of excitement in the city.

Dr. Adah Sheehan desires engagements in Michigan or en route to Lake Corn, Mich., for the first three Sundays of June. She will serve the society in Kansas City, Mo., in March. April is still open. Correspondence solicited with societies, also for next season's camps. Address Elmore Gato and Russell Street, Eden Park, Cincinnati, O.

Mr. Arnold, the materializing medium, has been holding seances at Hobart and Liverpool, Ind.

E. J. Bowtell speaks at Canton, O., Sunday mornings, and Massillon, O., Sunday evenings of November. At liberty for week nights and later dates. Address 402 South Market street, Canton, O.

J. C. F. Grumbine will be pleased to meet those interested in the teachings and development of psychometry, clairvoyance, inspiration and psychopathy, at his home, 729 Hawthorn avenue (near 7th street), Chicago, the weeks of October 20 to November 7. After that date he will be in St. Paul, Minn. Take the Wentworth electric car (7th street) or the Rock Island suburban to Auburn Park.

Dr. Dean Clarke is engaged to speak for a new society of Spiritualists in Grand Rapids, Mich., during November. Mrs. G. W. Kates will give evenings of tests only during January. Societies West and South are specially invited to arrange week-night dates. An admission fee of 15 cents will be charged, and receipts shared with local society for hall rent and entertainment. Address G. W. Kates, 3224 Monument street, Philadelphia, Pa.

H. Rice writes: "In regard to there being so much said and written at the present time against there being any contemporary evidence of Christ's existence external to the biblical account, I will say that I have stored away some of the best evidence of the origin of the world, which is in the Vatican, written by Pontius Pilate to the reigning Emperor in relation to the scourging of Christ. It is written in an easy and familiar style, which shows the wicked Pilate to have been a social good fellow and not the stern tyrant he is represented to be. In his display, a considerable sympathy for the persecuted young Nazarene, whom he unwillingly passed a light sentence for the times, and that to satisfy a rabid populace. Probably Mr. Conway and the higher critics have already passed on the authenticity of this letter."

G. W. Kates and wife have very acceptably filled an engagement in Saratoga Springs, N. Y., during September and October. They are engaged at Rochester for November, and Buffalo for December. They desire week-night engagements during January for tests only, to share receipts with local societies. Address them at 3224 Monument street, Philadelphia, Pa.

Mrs. Lora Holton, lecturer and musical test medium, is now filling an engagement with the First Spiritual Society of St. Wayne, for the month of October. She is open for engagements for November, December and January, upon reasonable terms. Address her at 88 Walton avenue, Ft. Wayne, Ind.

J. B. Johnson, physical and trumpet medium, is about to start on a trip through Michigan, Indiana, Northern Illinois, Iowa and Nebraska. For full particulars, terms, etc., address with stamp J. B. Johnson, 425 Tecumseh street, Toledo, Ohio.

J. E. C. writes favorably of the work being done by Prof. S. Andrus Titus, of Boston, Mass., but gives no name of place where he is lecturing.

Susan Simmons writes: "We should never ridicule Bible or church, as it would cause dear old mother, and it scatters many away who could have been drawn into the spiritual circle. The New Testament can be easily explained by an intuitive mind. Without a doubt its statements are typical, yet plain. They are quite plain to me, and I don't pretend to know any more than some whole families. I can look on this ridiculed Jesus as captain of the spiritual band."

Joseph R. Lowther writes from Leonidas, Mich. Mrs. E. W. Fraguero and Mrs. Jennie H. Jackson were with us two days and delivered some very fine lectures, and helped us to organize an association here with twenty-one charter members. The name of our association is the Leonidas Spiritual Association. The officers elected were Mrs. Lotta B. Nichols, president; George G. Millard, vice-president; J. R. Lowther,

secretary; Geo. E. Baldwin, treasurer; trustees, Mrs. Laura N. Baldwin, Mrs. Albertine Millard, George A. Nichols. We are having some very interesting meetings.

W. Kossuth Gordon, platform test medium and speaker, would like engagements for November and December, in the State of Missouri. Terms, railroad and hotel fare. Address him at 1313 Chouteau avenue, St. Louis, Mo.

Elizabeth Schweizer, test medium, holds sittings at her residence, 2739 South Park avenue, Thursday evenings. O. Merritt writes: "We are still laboring for the cause here at Genoa, Ill., and from time to time get good assistance and encouragement from others. It was our good fortune to secure Dr. and Mrs. S. N. Aspinwall, of Minneapolis, Minn., for a lecture on Thursday, October 15th. From 235 to 350 heard the lecture, and all agree that they never heard the truth more ably or forcibly presented than on this occasion, by the guides of Mrs. Aspinwall. Her voice is perfect and pleasing, and none have given more general satisfaction than she. They expect to be with us on their return from Washington, D. C., where they go to attend the meeting of the National Spiritualists' Association."

"Correspondent" writes approvingly of the good work being done by Frank T. Ripley, at St. Joseph, Mo., and the Spiritualists there deeply regret to part with him. He has been there two months.

The pupils of Georgina McIntyre's school of development will give a grand evening of music, musical and literary entertainments in Mystic Temple, formerly Order of the Magi hall, 1410 Washington boulevard, on Friday, November 6, at 8 o'clock. Tickets, 25 cents. She extends a hearty welcome to her friends and patrons, and has spared no pains in preparing a unique entertainment. She will also hold meetings open to those interested every Wednesday evening at 8 o'clock. Admission, 10 cents.

Amie Wheeler, materializing medium and independent slate-writer, communicates the following from Broken Bow, Neb.: "I am meeting with many investigators here in the West. I find lots of liberal-minded people. Many new converts for our cause are being made. We have many visitors from a distance to see our manifestations. We are now located at 'The Burlington' in this lovely western town of 2,000 inhabitants. I am open for engagements in Nebraska. Address me at Broken Bow, Neb."

Maud Lord Drake is about to make a visit east as far as Denver, Kansas City, Greenwood Springs, etc. Although her visit is for recreation and pleasure, she will be in each of these places, and she visits. She spoke at Aspen recently to a crowded house, and they clamor for her return. Spiritualism is very strongly represented in these mountain towns. She will be in Chicago in November, thence back to Colorado. Letters addressed to her at Glenwood Springs, Col., will reach her.

Virginia Barrett writes of her visits to London, Ont.; Rochester, N. Y.; and Cortland, N. Y. In each of these places she found there was room for and need of Spiritual organization. She spoke to the young people of the Universalist church of Cortland, on "Spirit Life." Her address is 409 7th street, Indianapolis, Ind.

A subscriber writes from Hobart, Ind.: "I received the Encyclopedia of Death, and Life in the Spirit-World, and I am pleased to find it so full of comfort and have given a copy of the same to some of my orthodox friends, with good results. I think, for they have not sneered at what they found to read in it. The cause here is making headway, as we had Wm. Arnold, of Chicago, with us again. It is but a year ago that I investigated this grand truth, and must say it has brought great comfort and peace in its track—not only for myself but also for my family. I want to thank you for your book and hope your paper and its writers may live long to do good to humanity."

Willis Edwards writes: "The Church of the Spirits, 620 North Clark street, has had splendid meetings all this month; that indefatigable worker, Mrs. Mattie Hull, has been with us the past three weeks. Last Sunday, the last in October, concludes her engagement with our society. We regret to have her leave us. Her inspirational discourses have awakened much interest in the cause of Spiritualism. Last Sunday, W. J. Colville, on his way from San Francisco, stopped to see us. He not only gave us a discourse in his own brilliant way, but he underwent a test, and the song, 'Sweet Spirit Hear my prayer.' We hope to have him with us the month of December. Next Sunday, Mrs. Hull gives an inspirational discourse, and that earnest worker in the cause, Mrs. S. F. DeWolf, will give slate-writing."

W. H. Bach began an engagement for the season at Springfield, Mass., October 20th. He will be engaged for week-nights at places in the West. He will also attend funerals. His address after this week and until further notice will be General Delivery, Springfield, Mass. Mr. Bach will certainly leave a good impression in the East wherever he labors.

B. F. Underwood in a lecture before the Liberal Society, at Hobart, Ind., on Sunday, the 20th, which was listened to by a large audience, showed that religions, instead of being the causes of civilization, are themselves affected and modified by civilization, and that their elevated or undeveloped character is determined by intellectual and moral conditions; that Christianity should be judged the same as a fruit tree, not by its primitive state alone, but by its moral precepts only; not by the character of its adherents in America or Abyssinia; not by the power of the Holy Spirit, but by the fruit it bears, and the good it does, not by the rum shops and dens of vice, but by its entire history; by its entire outcome; by its fruit through all the centuries; by its power to neutralize and overcome the influences of an unfavorable environment; by its ability to adapt itself to the changing conditions and needs of the world. He showed how different from former times, and how it has had to change on penalty of extinction. Mr. Underwood can be addressed for engagements at 384 Washington Boulevard, Chicago.

S. M. Richardson writes: "I herewith enclose one dollar in renewal of my subscription to THE PROGRESSIVE THINKER. I eat but two meals a day, and I think I should discard one of them, if it was necessary, rather than do without your great paper—not so great in size, but gigantic in intellect. I was glad to see you put a stop to those long-winded reports from the different camp-meetings, and I am of the opinion that if some of the other spiritual papers that I wot of would do the same it would be a great relief to a majority of their readers, especially where they are obliged to read such small type in order to get them all in."

Willis Edwards writes: "A test seance, social and dance, will be given at Astor Hall, 551 North Clark street, near Schiller street, Saturday evening November 14, commencing at 7:30 o'clock. The following well-known talents have kindly given their services: F. O'Brien White, G. V. Cordingley, E. B. N. Warr, W. E. Blair, Mrs. B. F. DeWolf, Mrs. R. Nash, Mrs. G. Griffith, Mr. Mail-

lard, Dr. Hawley, Mrs. Sarah Brown, well and Dr. Willis Edwards. Excellent music, both vocal and instrumental. Refreshments served. A good time assured to all. Tickets 35 cents."

Mrs. A. H. Luther, whose efficient service in the cause of truth, is known to Spiritualists generally, writes from Muncie, Ind.: "Please allow me space in your columns to say to my many friends, that I am slowly, and I hope, surely, proving. My physician, Dr. Schaub, declares that I am reasonably well again, but it seems far away. One year ago I was struck by the power of fate, and if the same power so decrees I shall by such aid as I have had and am still having, be well again. A business matter makes it necessary for me to hear from Mrs. Olive K. Smith. Knowing the value of your paper, I take this opportunity of reaching her; or should any one who reads this know her address and will send it to me I shall be very thankful indeed. Hoping THE PROGRESSIVE THINKER will continue its important mission; I am as ever the friend of universal liberty."

A. Norman writes: "Mr. C. E. Wiggins, the materializing medium, at home from every corner of the world, the west. Mr. Wiggins will again be open for engagements in a few weeks. All mail should be addressed to Edinburg, Indiana, and accompanied by stamp for reply."

Mrs. Edith E. R. Nickless is located at 2070 Indiana avenue and will hold parlor meetings for answering spiritual questions and for the unfolding of spiritual gifts, Tuesday and Friday evenings, at 8 o'clock, and Wednesday, 10 o'clock, at 2 o'clock. Admission 15 cents.

Mary E. Lowbeck writes from Washington, D. C.: "California may well be proud of Mrs. J. L. Whitney, for she is one of the best platform, trance and test mediums that has ever visited Washington. She gave tests at the National Convention on the evening of the 22d of this month, at Masonic Temple. The large hall was crowded to the doors, while she stood upon the platform giving messages. Every one was anxious to catch every word that fell from her lips. Mrs. Whitney is a lady of refinement and culture. She and her husband always travel together, as they are devoted to each other."

The "Chicago Vegetarian" is the name of a recently printed monthly published in Chicago, and is the interest of all of that name. It contains many "spicy" articles as well as receipts of interest to the housekeeper, and should be in the homes of all interested in humane work and the higher spiritual thought. Price, 25 cents per year. Address, Chicago Vegetarian, 46 McKivier's Building, Chicago.

The corresponding secretary writes from Chicago, D. C.: "Mr. S. C. Seely, well known lecturer and platform test medium, has been in our city since October 1. Her lectures have been inspiring and her tests correct in almost every instance. We are so well satisfied with her we have engaged her services for another month."

J. C. F. Grumbine will open the lecture season at St. Paul before the Alliance, November 1st, and continue through the month. He will hold two classes for development in inspiration; one in St. Paul and one in Minneapolis—in St. Paul on Monday and Friday evenings, and in Minneapolis on Tuesday and Thursday evenings. In Minneapolis the class will meet under the chaperonage of Mrs. Jacob Swanson, 1728 Clinton avenue. Place of meeting in St. Paul to be announced.

Mrs. G. W. Kratz is at Elgin, Ill. She can be addressed for engagement at camp-meetings and societies at 187 Grove avenue, Elgin, Ill.

Dr. Williams, who claims to be a prophet medium, writes from Gravett, Ark.: "I want some party to help me patent my invention in the old countries on shares. The invention was given me by spirit influence. I am called 'the prophetic medium.' I won a gold medal on the invention, and I think worth \$100,000. It is a steam-engine attachment."

Della B. Platt writes from Battle Creek, Mich.: "We have been favored the past week in having with us that grand inspirational lecturer, Mrs. Anna L. Robinson, of Port Huron, Mich. She gave two lectures Thursday and Friday evenings, full of beautiful lessons from the spirit side of life, which all should learn and thereby better fit ourselves for that realm to which we are hastening. Many seem to be earnestly seeking for more light, as was shown by the large and appreciative audiences both evenings. There is a large field of labor for all such noble, self-sacrificing workers, and as Spiritualists we should see that they have our hearty support."

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—William Penn.

Distinction is the consequence, never the object, of a great mind.—W. Allston.

Over 200 alphabets are known to the philologists, of which only fifty are now in use.

Early Arabic writers attribute the invention of letters to Badamant, the Assyrian.

The Turkish alphabet has twenty-eight letters.

The Chinese alphabet contains 214 characters.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the spiritual world of the spirit. It is written in the sweet spirit of a woman, and it characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Great Roman Ancestry." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Mattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price 8c.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is fully shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

An abridged edition of "Antiquity Unveiled" gives in condensed form the most important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

OPPOSED THE POTATO.

Catholic Church Opposed It
and Kept It Out of France
and Germany.English Puritans Regarded It
with Horror Because It Was
Not Mentioned in the Bible.

Andrew D. White, in his valuable and authentic "History of the Warfare of Religion and Science," has conclusively shown that the church has been the inveterate opponent of science during all its past existence.

It seems that not science alone, but also, in some degree, the vegetable kingdom in nature has been antagonized by the church authorities.

The New York World says that the three hundredth anniversary of the introduction of the potato to European civilization is about to be celebrated in Ireland. There the potato was first planted in European soil, and there it has thrived so well that many people ignorantly suppose it to be a native Irish product.

As a matter of fact, the potato is one of the greatest blessings which America has conferred upon the old, effete civilization of Europe. Another blessing of this kind for which Europe is indebted to this country is the tomato.

These are native American products, and each appropriately bears an Indian name.

It is a curious fact, however, that potatoes have never grown to such magnificent proportions and reached so high a degree of excellence in their native soil as they have in Ireland. There the finest potatoes in the world are to be found. They grow in rich abundance and are easily cultivated.

In many parts of Ireland the people live altogether on potatoes. So great is the nutriment contained in potatoes that they not only support life as no other single vegetable is capable of doing, but a potato diet is known to produce men of large stature and great physical powers, such as are characteristic of the Irish in many of the rural districts, where meats as food are practically unknown.

An Irishman has pointed out the fact that "an exclusive potato diet consists of buttermilk, salt, butter and potatoes, with a little whiskey on the side." This, it will readily be seen, is capable of producing a fine race of men.

At first, however, the Irish people regarded the potato with a good deal of suspicion. This may have come from the fact that the potato was introduced into Ireland by Sir Walter Raleigh, who was then engaged in oppressing the people about Cork, so that they may not have unnaturally imagined the potato a device of Saxon ingenuity intended to be introduced into their midst for their undoing.

It was a long time before Sir Walter could get the Irish to eat potatoes. He had to eat a lot of them himself to convince the people that they were harmless.

Another strange proceeding of this man was his introduction of tobacco, which he brought at about the same time from America to Ireland. Sir Walter Raleigh lived at Youghal in a pretty house, which is still to be seen, and the very spot is pointed out where he planted the first potatoes. It is in the garden of his house at Youghal and a few feet away is the place where Sir Walter was smoking his first pipe of tobacco under a tree when his servant threw a pail of water on him, thinking him to be on fire.

The Irish took to the potato more readily than they did to tobacco. The former thrived amazingly in the damp Irish climate, where tobacco would never grow.

At the same time the potato was having a hard time of it in its slow march of conquest on the continent of Europe. It had to fight its way inch by inch.

First the Pope got his eye on it. The Catholic Church opposed the potato, and for more than a century and a half kept it out of France and Germany.

The English puritans at the same time regarded the potato with horror because it was not mentioned in the Bible. The peasantry of France was led to believe that the potato was the cause of leprosy, and this superstition was not overcome until Turgot persuaded Louis XVI. and the queen to wear potato blossoms at a court ball.

There was a great day for the potato, which for more than a century and a half had struggled against ignorance. Scotland was one of the last European countries to welcome the potato, although the Scotch to-day are among the greatest potato-eaters on earth. The earliest mention of the potato in Scotland is in 1701, when the Duchess of Buccleuch was furnished with a peck bought in Edinburgh for two shillings and sixpence. They were a great rarity.

The next reference is thirty years later, when potatoes were used as a supper dish by the Earl of Eglington. It was not until 1746 that potatoes came into the market in Scotland. In that year one Graham planted a field at Kilsyth and first sent the produce to market.

The humble potato proved too strong for the church, which was compelled to give way before it, as, also, it has had to give way before the potent force of science. Truth and Nature are foes to which the church has to yield lower and lower.

X. RAY.

It is said that the Japanese language contains forty thousand characters. The name alphabet comes from the first two letters in the Greek, Alpha and Beta.

HAS AN ASTRAL CAMERA.

Prof. Lautrec, of Paris, Claims to
Have Photographed a Spirit.

A French scientist, Prof. Pierre Lautrec, has invented an optical instrument whereby spirits, or ghosts, or astral bodies, whatever you are pleased to call the "disembodied consciousness," can be plainly seen.

"My experiments with the delicate instrument I have constructed," says the savant, "were exceedingly difficult. Failure stared me in the face at every turn. Finally, when on the verge of despair, I found success."

I have an apparatus which enables one to see the astral body (le corps fluidique) leave the physical body at the moment of death!" So says Prof. Lautrec.

A skeptical American went to the rooms of the French scientist the other day, and describes what took place there. Though the American went to scoff, he returned to praise, and he says that Lautrec is the most wonderful man in all Europe.

Just as Prof. Lautrec had arranged his apparatus for the inspection of the curious American, and had succeeded in getting the most perfect adjustment to the light and magnifying power, he was called to the bedside of a dying person. He had been expecting the summons, and he remained beside the dying man until the approach of death became manifest.

A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus, and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent action produced a cloud in front of the glass. Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. The particles appeared to pursue one another, as if obedient to some kind of central attraction.

The cloud condensed more and more and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal. At this time there was around us a feeling of a terrible stillness—a calm that was almost agonizing. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well.

The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of a man, but much finer and calmer. The eyes were closed, and the astral shape seemed to be asleep. By a double impulse we, both of us, experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly moulded form; a violent flame shone where the heart should be. It stood up and gave a sorrowful look at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing to a small sphere, which disappeared.

The above, from the New York Recorder, is most wonderful, yet is probably true.

Passed to Spirit-Life.

Louis Howard Purnell passed to the higher life on the morning of October 19, aged 36 years, at his home, 2987 Wabash avenue, Chicago, Ill. He will be remembered by a large circle of friends as the pianist of the Progressive Spiritual church. He was known by many of his friends as "the peacemaker," never having an unkind word to say of anyone, no matter what the provocation, and his life was a model of self-control and self-restraint. He was a devoted Christian, and his life was a model of self-control and self-restraint. He was a devoted Christian, and his life was a model of self-control and self-restraint.

The funeral services, conducted by Geo. V. Cordingley, were held at the Russ undertaking parlors, 2440 Cottage Grove avenue, on Tuesday, October 20. The floral offerings from friends were most beautiful and numerous. The remains were taken to his brother's home in New Orleans, La., for interment.

WM. J. MASTERS.

The death of Mrs. Cora Macomber, although expected for many months, was a sad surprise to her large circle of friends. She was stricken by consumption and taken from her beautiful home, her husband and daughter, at the time when life held forth most promise. She was a gentle, spiritual woman, and was widely known for her generous hospitality. She died on the morning of October 3, and the funeral, on the 5th, was largely attended by friends who expressed the most profound sympathy.

Mrs. Emma Rood Tuttle, by special request of her deceased friend, gave a series of lectures on the subject of "The Spiritual World," which were well attended. Mrs. Tuttle gave an address replete with the consolation of the spiritual philosophy. He cheered the mourning friends by the blessed assurance that "there could be no place in paradise so enticingly beautiful or joyful that it would attract the mother and wife away from the dear ones around the hearth of home."

"She was present, and would be to them a guardian angel; her love and affection being heightened by the perfection of her angel life."

Assuredly, we think, in no system of philosophy or religion can more healing balm be found.

Norman Finney, aged 85 years and 9 months, passed to the higher life on Friday, October 2. He was for many years a Spiritualist, and did not fear the change, for he longed to meet the loved ones waiting to greet him. Mr. Finney was highly respected by the citizens of his community, who gathered in large numbers at his late residence to listen to the last rites of burial service performed by the writer, from a small Monks, Vt.

LUIGI COLBURN.

The oldest alphabet known is believed to be the Phoenician.

Spiritualist Meetings in Chicago.

The Church of the Soul, at Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The First Spiritual Society of the South Side, Near Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30 p. m. Mrs. Ada Poyle lectures and gives tests. Beacon Light Church 617 North Clark street, near Burton. Spiritual services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

Church of Love, Faskin's Hall, 3012 Aroha avenue. Experience and test meeting at 8 p. m.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Brownell, pastor.

Spiritual Gospel Temple, Hygela Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 1024 North Clark street, at 3 and 8 p. m. Lyceum at 2 p. m. People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052 Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Church of Malachi meets at 255 West Randolph street, at 10 a. m. and 2 p. m. C. C. Henderson, pastor.

Spiritual Advancement Society, 734 West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

South Side Christian Spiritual Society, 4308 Cottage Grove avenue. Services at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hansman's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews, medium.

AN EXCELLENT WORK.

The Rationale of Mesmerism
BY A. P. SINNETT.

This excellent work treats of the following subjects:

- I. Old and New Theories.
- II. The Mesmeric Force.
- III. The Real Literature of Mesmerism.
- IV. Side-Lights of Mesmerism.
- V. Curative Mesmerism.
- VI. Anesthetic Effects and Rigidity.
- VII. The Nature of Sensitiveness.
- VIII. Clairvoyance.
- IX. Mesmeric Practice.

The price of this admirable work is 12c. All books advertised in THE PROGRESSIVE THINKER are

For sale at this office.

Superstition in all Ages

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—Colton.

*The Sanscrit alphabet had 44 letters

EGHOES FROM THE N. S. CONVENTION.

IMPORTANT REPORT.

As Made to the National Association.

It Shows the Status of Mediums in the Various States.

TO THE OFFICERS AND DELEGATES OF THE NATIONAL SPIRITUALISTS' ASSOCIATION, GREETING:

In accordance with the provisions of the Constitution and By-Laws of the N. S. A., I hereby submit my annual report as Special Financial and State agent and General Missionary of the Association.

At the convention held in October, 1895, the writer was elected one of the special agents of the Association, and as will be remembered, the assembled delegates voted to endorse the work of the Mediums' Defense Committee, of Philadelphia, and assist it financially as far as possible.

Upon my return to Philadelphia, after the convention, it seemed highly proper to myself as well as to the rest of the Defense Committee, to, if possible, carry on the local contest without drawing upon the treasury of the N. S. A. With this in view, special appeals were made to the Spiritualists of Philadelphia, as well as to the Spiritualists throughout the country, for assistance. I am glad to be able to report that through the well directed efforts of the local committee, the legal expenses, as well as aid given the mediums, were met without drawing from a dollar from the N. S. A.

During the year the writer has visited New York City, Brooklyn, N. Y.; Bridgeport, Norwich, Meriden, Hartford and New Haven, Conn.; Providence, R. I.; Springfield, Boston, Lowell, Worcester and Brockton, Mass.; and at each place was enabled to increase the interest in the cause of the N. S. A., and the mediums of Philadelphia.

Due to the fact that many of the places visited had already taken out charters from the N. S. A., not much could be accomplished in that direction, but in every instance the people were interested in hearing of its work, and many expressed the hope that it would be generally supported.

The members of the First Association of New York City and the Spiritual Conference Association received the representatives of the N. S. A. and the Mediums' Defense Committee cordially, and the Spiritual Conference Association agreed to charter with the N. S. A., which it did later.

In Meriden the members of the society seemed to question the advisability of taking out a charter, because of the additional expense to them each year. A special meeting was called, at which the importance of sustaining the N. S. A. was shown, in order that we present an unbroken front to our opponents to meet their attacks upon our medium.

The outcome was that not only did they apply for a charter, but a promise was secured from one of the members to meet all deficiencies in the way of dues to the N. S. A.

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Everyone should use their influence against such use of the N. S. A. There is little use trying to protect our mediums if something is not done to prevent such advertisements. The secretary informs me that the person mentioned is not entitled to use the above endorsement, as no such papers were granted this year.

While presenting my work in the different States, I made every effort to obtain copies of the various State laws under which our mediums could be arrested. It seems proper to place on record all such laws, so that mediums who are traveling from State to State could be kept informed of the liabilities, if they exercised their mediumship. It was a difficult task, and in the fulfillment of it I was obliged to seek assistance from different lawyers in their respective States, with a view to obtain as complete a digest as possible. This compilation has been copyrighted by the writer, for the purpose of issuing it that copies may be obtained by the mediums.

As to how the mediums can be protected, unless we succeed in wiping out the foregoing laws from our statute books, or amend them in such a way that they will not be construed against honest mediumship. There is no use in protesting that our mediums are not fortune-tellers. The courts will not accept our statements. We have had a sad experience of this kind in Philadelphia, and know whereof we speak. We know that in defining the law, the court holds that mediums are classified as fortune-tellers and should be punished as such. In other words, Spiritualists have no rights which the laws or those who construe the laws are bound to respect. The opinion of some of the best lawyers in the country is to the effect that in all cases (until the laws are amended) our mediums can be convicted under the laws governing fortune-telling. Hence the importance of the following digest.

Under this classification, in Alabama, a medium is obliged to pay a license fee of twenty-five dollars.

In Connecticut mediums are liable to be classed as brawlers, idle persons, etc., and may be committed to the workhouse and sentenced to hard labor for two months.

This sentence seems light in comparison to the sentence inflicted in one of the smallest States of the Union. Think of it, fellow Spiritualists! Anyone who has dealings with spirits, fortune-telling, etc., shall be fined not exceeding one hundred dollars, shall stand one hour in the pillory and may be imprisoned one year. Does it seem credible in the nineteenth century, if one believes in and has communications from those who have crossed to the other life, be may, at the option of the Delaware courts, be condemned to stand in the pillory, exposed to the derision of the populace? It is high time that the N. S. A. put forth strong efforts to repeal such statutes.

In Florida all mediums who might be tested under the fortune-telling law are being arrested as if arrested as vagrants; that is, if they had taken any pay for their services the court would hold that it had been money obtained fraudulently, and should be punished as such. Illinois also classifies mediums, or as they are termed by the court, fortune-tellers, as they are classed in Florida, and in every instance the people were interested in hearing of its work, and many expressed the hope that it would be generally supported.

The members of the First Association of New York City and the Spiritual Conference Association received the representatives of the N. S. A. and the Mediums' Defense Committee cordially, and the Spiritual Conference Association agreed to charter with the N. S. A., which it did later.

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der the head of "Power of Municipalities for Self Government," and judging by the context, these powers are of a very elastic nature in this respect.

I have only touched upon a few points of the digest above mentioned. In many different cities there are special ordinances to cover the special predilections of the city authorities. To obtain a list of these would cover all these would be an almost impossible task.

However, the State laws upon the subject have been examined, and in every case where one was found which might be construed against our mediums, it has been copied, and it is to be hoped that the N. S. A. will take some definite action which will result in discrimination being exercised by the courts when dealing with the question of mediumship.

Mediums are not fortune-tellers and should not be branded as such. The State agent I can report progress. There has been some agitation in the direction of organizing a State Association, and some action has been taken towards obtaining the census of the Spiritualists of the State.

If the State agents of the N. S. A. in each State would each do his or her share in this matter, the N. S. A. would soon be in the possession of a complete census of the Spiritualists of the United States. Besides this, if the State agents would make an effort to obtain copies of the laws in their respective States bearing upon the rights of Spiritualists to employ their own physicians, as well as copies of the laws bearing upon the rights of Spiritualists in general as well as mediums, the N. S. A. would have made many steps forward looking towards the successful fulfillment of an organization among Spiritualists. We leave this suggestion for your consideration.

In submitting this report for your consideration, it is with the earnest desire to call the attention of every delegate and Spiritualist to the importance of some early action towards amending the laws as before mentioned. One of the principal objects for which the N. S. A. was organized was the protection of genuine mediumship, therefore the mediums of the U. S. are looking to this body to take some action which will prevent them being disgraced as if arrested as vagrants; that is, if they had taken any pay for their services the court would hold that it had been money obtained fraudulently, and should be punished as such.

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MOSES HULL. He Has Something to Say About the National Association.

A Cheering and Enthusiastic Summary.

HE THINKS THAT GREAT GOOD WILL RESULT THEREFROM—EARNEST, HONEST, INTELLIGENT SPIRITUALISTS AT WORK.

I hope no one will think for a moment that I have taken upon myself the onus of reporting the proceedings of the convention of the National Association of Spiritualists. I am only attempting to give a few thoughts which come uppermost in my mind as I look back over the little recreation of a few days in the Convention.

The immense reception at the Ebbitt House on the night preceding the convention, the hand-clapping, the welcome that seemed to extend from everybody to everybody, could not but impress a stranger with the thought that we were a crowd of good-natured soldiers taking a little rest from the fighting of the fraternal greetings in the hall of battle. Everybody seemed overjoyed to see everybody; and everyone seemed overjoyed to hear of the success of every one in the battle for truth.

Nor would a stranger be impressed with the idea that ours was a very somber religion—in fact, the more of the Spiritualist religion or life one has, the more enthusiastic and happy he feels. Talk of enjoying the common orthodox religion, when compared with Spiritualism. Bah! One might as well talk of the joy derived from a severe attack of cholera morbus, or the jumping toothache. One could tell from the looks of this crowd of soldiers that the not one of them believed in total depravity or an endless hell. They were progressivists, every one of them.

The greetings and congratulations of the evening prepared them for the work of the three following days. Brother Francis, I wish you could have been in the midst of the earnest, honest, intelligent Spiritualists you would have been cladded with Spiritualism in the hands of such a body of men and women, backed as it is by the Angel World, it has certainly come to stay. That impression would have grown stronger when you had seen Dr. O. G. W. Adams and President Barrett raising money to enable the association to do its work the coming year.

The time was when Spiritualism was a purely selfish religion. Many of us went into Spiritualism because we wanted to enjoy its blessings. We knew not God but little whether others enjoyed it or not. The most of our money was paid out for personal tests, or to see a Spiritualist work. There are few of us now who pay their money to mediums to be convinced over and over again, who would not think of handing out a dollar to carry the rich boon of our philosophy to others; but that kind of Spiritualism is rapidly receding, and in its place a grand, philosophic Spiritualism is coming to the front, such as some of us have worked and prayed for years.

There were two men, Mr. Meyer of Washington, D. C., and Mr. B. B. Hill, of Philadelphia, who pledged ten thousand dollars each, on condition that the other eighty thousand could be raised. I do not know if this grand Spiritualist temple in Washington, D. C., has been pledged to the Spiritualist cause, but I am sure that the outlook is commendable among them. A new election of officers and various socials, among them a very pleasant series of surprise donation parties for their esteemed leaders, Geo. F. Perkins and wife, who have been the recipients of innumerable and handsome tokens of the esteem and love of the people, bespeak the warm, fraternal feeling among their supporters.

I wish our people throughout the country realized more completely the great influence these social revivals create among the people for activity, fraternity and friendship. Yours for the cause. ELLA GIBSON MAGOON.

THE BROOK AND THE RIVER.

Tiny brooklet, now murmuring along in thy narrow bed, what is thy song? Of complaint to follow in the same old track That thy ancestors wore in a channel way back?

Would you break away through the meadow bank, Where the wild flowers grow, and fern leaves dank In the wildwood shade; wouldst thou go and see Where the bird song breaks in morning glees?

Wouldst thou soar on wing to the ether blue And see where the starlight is peeping through: Where the eagle soars to the mountain height, And looks o'er the earth of landscape bright?

Say, murmuring rivulet, is this thy moan, Of gurgling waters, o'er bed of stone? And bands of earth that hold thy way In the same old channel from day to day.

Doth thou feel thy prison walls and hear The laugh of the children playing near? And long to be free from thy chains of old, And see what the city builds of gold?

Thou art hurrying onward and soon thou'll be Grown to river, with power more free; Where ships of sail thou wilt bear along To the ocean, heaving with waves so strong.

Where man will fear thy wondrous roar Of waters that's buried ships before: Where loaves are lost beneath thy wave, And pride has sunk in an ocean grave. Thus man is growing from childhood years, Crying for what is ungained by tears; Beating against restriction and care Of parentage guiding—for something—somewhere.

Beyond his reach, he is striving to gain, Sometimes for the moon he has reached in vain, Larger in life, finds his prison grown, Where the world pays homage to all his own. LAURA A. SUNDERLIN NOURSE.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible stories, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1.00. For sale at this office.

correspondence, lasting through the entire year, is not equal to a four-years college course; yet such a school will do for a start for those who lack the means or the time to graduate in some of our colleges, where they would be compelled to learn much which it would take many years and much of the grace of God to enable them to forget. Students who come to this school, while they will not go any further, will take, at least, a few preliminary steps in the right direction.

One of the best features of the convention, outside of the actual work performed, is the acquaintances formed. Spiritualists at these annual gatherings, where all meet to work, have an opportunity to note the disposition of each other to do something for the cause. They learn that there is only one Spiritualism—East, West, North and South—the field is the world. Each one goes home enthused by the fire kindled at these gatherings. The result cannot be otherwise than more work at home.

It would be impossible to mention all the fine discourses delivered by the various speakers at the night sessions, so I will not mention any of them. As iron sharpeneth iron, so doth a man's countenance sharpen that of his friend. Each served as flint and steel to each, and a time-a-pentecost time—was enjoyed, which will tell mightily for Spiritualism. M. H.

Mrs. Ella Gibson Magoon in the Northwest.

TO THE EDITOR:—After an extended trip through the Northwest, and active labor in picturesque and beautiful Minnesota, where the "Twin Cities," the stars of the North, smile through the brilliant sunshine of that rarefied atmosphere, I stop for a few hours in your city, en route to Buffalo, and between train connections will pen you a few lines. I found your paper ranking prime favor in the cities of my recent sojourn, as everywhere. There are many growing gatherings of our people in Minneapolis and St. Paul, and especially I was pleased with the well-conducted society presided over by Mrs. Pruden in the beautiful Pythian Hall in the Masonic Temple of Minneapolis. This gifted, well-worked and organized is a most promising young woman, in connection with the meetings held under her guiding hand. The Doctor and myself felt justifiably encouraged by the support of the good people in Milwaukee at our now permanently established meetings at Fraternity Hall. Success has followed our efforts beyond depressing obstacles, and intelligent, fearless, thinking minds are with us in our efforts.

A Ladies' Social Union has been established in co-operation with our society, and the first of a series of concert festivals was successful beyond our most sanguine expectations. A charming concert was rendered, and the least of the features of the evening was the distributing of a number of handsome prizes to the holders of the lucky tickets, by Dr. Magoon. Dancing and festivities closed a most unique and pleasing entertainment, all clamoring for a repetition of the occasion as soon as it could be arranged.

While in your city I have been charmingly entertained at the home of our good brother, Geo. F. Perkins and wife, the leaders of the Beacon Light Spiritualist church at the North Side Masonic Temple. I am glad to find this society in so promising and growing a condition. What with the undaunted perseverance of the leaders, the kindled enthusiasm of the people, the outlook is commendable among them. A new election of officers and various socials, among them a very pleasant series of surprise donation parties for their esteemed leaders, Geo. F. Perkins and wife, who have been the recipients of innumerable and handsome tokens of the esteem and love of the people, bespeak the warm, fraternal feeling among their supporters.

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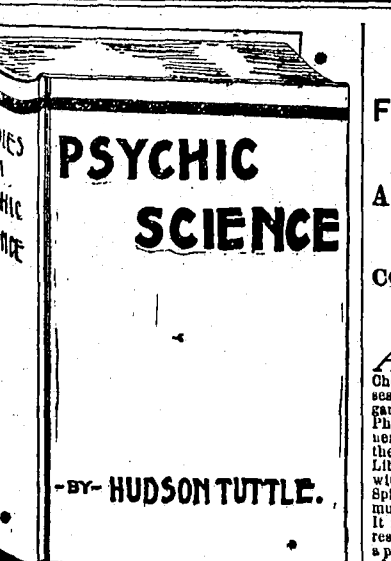
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This second edition, with important additions, is the second effort in the New Departure of THE PROGRESSIVE THINKER. It is a book which marked an era in the methods of thought on psychic subjects. It was first to take this hitherto unexplored realm, and its treatment is entirely original. It outlined a plan of study and investigation, which, new as the subject was, appears to be the only one the student can pursue, to arrive at satisfactory results.

A great many psychic clubs and reading circles have adopted it as a guide, and one college has taken it as a text book. In its field it stands alone, and is the student's only helpful manual.

Since the author wrote the "Arcana of Nature," by almost purely automatic controls, his inspiration has made no higher flight than in "Psychic Science."

Price Reduced About One-Half.

In our New Departure, determined to give Spiritualists—instead of the dear, as hitherto—the cheapest literature of any denomination, sect or organization, we have not only enlarged the book by twenty pages, but reduced the price from \$1.25 to 75 cents.

A wealthy Spiritualist purchased copies at full price and presented one to every college and academy in the New England States. We have reduced the price until no one will be prevented from possessing it, or deterred, for want of means, from sending it forth on missionary duty.

TWO IN ONE.

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thought moved by the electric power and responding to the will. The needs of the body are satisfied through this force, corresponding to the animal, which often lives for its own gratification, without the least idea of anything beyond.

Such being the case, the first inquirers into the operation of spirit forces selected their mediums from those coming under their observation with more of the fluid of so-called animal magnetism than the rest. These brains were elastic, impressible, from being more charged with magnetic fluid than others showing but little. Charged as they were with the electric fluid as well, the magnetizers in this sphere, by throwing their own magnetic principle upon, and blending the two, were enabled, by their will-power placed firmly on both, to direct the current of electricity from the medium on earth to any point they wished.

Table-tipping, the movement of bodies in the air, the lifting of heavy bodies, as well as sounds, were the result of this mode of operations. The next experiment upon the brain was the action of the spirit mind upon one in the body, as before explained, with the plastic brain already spoken of. Unconscious trances have been produced, the subject giving forth in speech ideas which he or she was unconscious of possessing, as well as speaking in unknown tongues, at least unknown to the subject, diseases diagnosed, prescriptions given for cure, more satisfactory perhaps to those who derived benefit from them than to those who were too skeptical to try and were in faith wanting. In this case the magnetizer in the second sphere is a physician on earth or aided by one who was.

Indian spirits are thought to have great power in this way, and have been called upon to assist the operating medium, his animal magnetism bringing more positive forces to bear and enabling the clairvoyant medium on earth to perceive the true physical conditions of the person under examination. This theory may or may not be true. Nevertheless the uneducated or natural brain of the human being, in the first stages of his conscious existence, draws its life or subsistence chiefly from nature around it, and the natural clairvoyant vision, so seldom established with the highly intellectual, is in native force with the wild man, who calls into use all the strength of his natural faculties rather than the intellectual or spiritual sensitive, who looks from nature up to nature's God in a different sense from that recognized for them by the poet from whom we have just quoted. Thus the natural clairvoyance of the Indian, added to that of the clairvoyant trance medium, makes a strong battery for observation of the interior of human beings, as well as seekers for information in other natural conditions. Magnetic attraction assists the clairvoyance in either sphere.

[To be continued.]

METHODISM RENOUNCED.

Rev. Meyers, of Schuyler, Neb., Rejects the Church's Tenets.

The Rev. H. C. Meyers, of Schuyler, Neb., long accounted one of the ablest ministers of the Methodist Episcopal Church in Nebraska, has withdrawn from the organization and organized an independent church. The reasons for his move he gives in the following letter to his presiding elder:

"I can no longer subject my thinking to the thoughts of a few sectarian bosses who thought their thoughts a hundred years ago. My motto is: 'Reason is the lamp in the light of which every man must walk for himself.' The world has outgrown the sectarian thinking of centuries past, and is now moving in the progressive light of reason's lamp in the present day."

"The Dantean hell of ages past, the pit from which fire and smoke ascended, is a hell no longer thinkable to men and women of to-day; to preach into this hell men who do not bow to the creed of the church is as unreasonable as the mind that pictures it."

"Who made thinkers of a hundred years ago infallible? Did God? Is the creed of the church an infallible rule? If it is, all the world must come to this rule, and all other churches aside from the Methodist are laboring under an illusion. But, says the zealous advocate of church creeds, Methodism numbers millions. So did the Roman government, but the Roman empire played its last act and stepped off the stage."

"As standing water stagnates and produces living organisms, so churches refusing to move forward must die, and from their effete bodies will arise new and living organisms instinct with the breath of a broader and clearer life."

"Men are not all on their way to the bottomless pit who refuse to bow to the creeds composed by a few claimers of infallibility. Is Abraham Lincoln in the bottomless pit? Where are the greatest men this nation ever saw? Was General Grant ever on the record of the Methodist Church? Were Clay and Sumner and Webster? Think on these things and think well, for the day of opportunity is passing by."

Schuyler, Neb.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

WRITING WITHOUT DIRECTION. PERSONNEL OF THE LATE NATIONAL CONVENTION.

Automatic Writing.

Considered by B. F. Underwood.

WRITING WITHOUT DIRECTION. VOLITION—THE INTELLIGENCE—RUBOT—DR. E. VON HARTMANN—SUBCONSCIOUS SELF—JOEL TIFFANY WROTE AUTOMATICALLY.

The phenomenon called "automatic writing" has, until recently, been ignored by men of science. People generally knew nothing about it.

For a long time they who condescended to notice the phenomenon at all associated it with deception and fraud. Orthodox theologians and ultra-materialists have been equally disinclined to give consideration to the subject; deception or the Devil has been the most common explanation.

Men and women who have found their hands writing words and sentences without their own volition have been afraid to make known their experience, since, for them, the result most likely would be suspicion, distrust and ridicule. In consequence, even now there are many persons having experience in automatic writing who avoid reference to it, except among intimate friends. In the churches and outside are automatic writers, who know that the phenomenon is genuine, and would be glad to see serious attempts made to explain it.

What are some of the facts? It is certain that the writing is produced without directive volition or muscular exertion, or conscious effort of any kind, either in the composition or in the movement of the pen. In some cases the writing is best when the medium's attention is diverted from what is going on by conversation, reading a book, or by some other exercise of the normal mental powers.

The medium may watch the writing as the words and sentences are formed with the interest and curiosity of a spectator, unable to anticipate what is coming and unable to influence the thought and style. The handwriting may vary greatly, and be entirely unlike that of the writer. The ideas presented may be at variance with those of the writer, who may contradict and criticize, only to be answered, and perhaps reproved, through the hand that mechanically does the writing.

The writing often goes on with a rapidity quite beyond the writer's power by conscious effort. The intelligence sometimes seems to be inferior to that of the writer, but often in thought, in the statement of facts, and in the use of language, the intelligence that directs the pen evinces marked superiority over the writer. It is not uncommon for the writing to contain evidence of knowledge that the writer could not have obtained, and knowledge not in the possession of any persons present during the writing.

Ribot, the French physiological psychologist, and others of the school, think that certain states of consciousness, by reason of alienation, may come to be regarded by the ego as no part of itself, but as a distinct, separate, independent existence.

Then there are two egos in the same individual! Dr. E. Von Hartmann supposes a hidden consciousness, somnambule in its nature, that exists throughout the normal life of the subject, and possesses of the power of reading thought, that may see the entire past and present of another's life, a consciousness that at times is clairvoyant, and brings the subject into relation with Absolute Being, enabling him to know whatever is or has been. This seems to be, though an ingenious hypothesis, rather fanciful. At the same time there is no reason to think that every personal consciousness is a closed individuality, insulated from all other individualities. Possibly intelligences interpenetrate one another; indeed, the facts of telepathy and clairvoyance would seem to show that such is the case.

One of the theories advanced to account for automatic writing and kindred phenomena is that of a subconscious self, that does the thinking and writing without coming into the ordinary conscious life. Without denying dual, or even triple, or, in some cases, quadruple and even sextuple, consciousness, these pathological phenomena do not seem to be properly classifiable with the conditions of automatic writing.

I will repeat here questions which I propounded in a magazine article a few years ago:

"If these messages that purport to come from extra-mundane minds are actually expressions of the subconscious or secondary self, why does the intelligence represent itself at different times as different spirits of varying degrees of intelligence and moral character?"

"Why does it control the hand and write messages, and ascribe them to hundreds of persons, distinguished or undistinguished, who are dead? Why does it thus intentionally or unwittingly deceive the principal self?"

"If it possesses sanity, knowledge, discrimination and judgment necessary to write intelligently, to discuss philosophical questions, compose verses, give detailed circumstantial statements respecting events and scenes, should it not be able to distinguish between the mundane state of being and another, real or imagined, which is supramundane, between itself and other personalities?"

"If the lower self has the power to make these distinctions, why does its writing purport to be directed by disembodied spirits unless it actually is so directed?"

"Why is this lower self thus untruthful and given to deception, when the upper self is, as to veracity and trustworthiness, beyond suspicion?"

"If the subconscious self really imagines that it is at different times all of the personalities it claims to be, that its thoughts and feelings, and its expressions of them, are those of persons as unlike in intellect as an Emerson and an American Indian, how shall we reconcile this fact with the average intelligence and reasoning power exhibited in the communications that are given?"

"If the subconscious self is half asleep, dreaming, or undisciplined in thought, or if, from any other cause, it is subject to illusions or hallucinations, still remains unanswered the question: How can thoughtful, discriminating statements and reasoned thought come from such a mental source?"

There are many persons, whose character and bona-fides are beyond doubt, who are moved to write, as it seems to them, by an entirely extraneous intelligence, and it is not surprising that so many who are acquainted with this phenomenon believe that the thought comes from, and that the writing is directed by, spirits, for the handwriting, the variety and style of composition, the views advanced, statements sometimes made showing knowledge supernaturally acquired, or, at least, forming no part of the conscious knowledge of the medium or others present, the general agreement in the description of spirit-life, and the persistence with which the controlling intelligence declares that the messages are from spirits, combine to strengthen the conviction.

Automatic writing is not rare, but, as said above, those who possess the power generally conceal the fact. Among those who thus write are persons of more than usual intellectual ability. The late Joel Tiffany, author of standard works on law, an inventive genius, wrote thousands of pages automatically on moral, religious and philosophical subjects. I know a Unitarian minister whose sermons are written by his hand in the same way, and a lady whose poetry, published in this country, and of fine quality, is all written without effort or volition on her part. Camille Flammarion, in the early part of his life, wrote in this way. He thus describes automatic writing: "One rests one's hand motionless, but docile, on the sheet of paper, and then writes. After a little while, the hand begins to form letters, words and phrases. One does not create these sentences, as in a normal state, but waits for them to produce themselves."

I am satisfied that automatic writing and kindred phenomena, such as are described by Allen Kardec, in his work on mediumship, and such as have been observed by many, have been important factors in the world's religious history. Men have written, moved, as they believed, by the Holy Ghost, inspired by supernatural wisdom, and the words thus written have been regarded as revelations from God. Those whose hands have written or whose lips have uttered words of wisdom, without their conscious effort, have been in many cases looked upon as seers and prophets and the chosen representatives of God to teach religious truth to the world.

The fact that automatic writing has been for a long, long time, and in various countries, a matter of human experience, and the general ignorance of scientific men as to the existence of the phenomenon, suggests how much there may be uninvestigated within the proper domain of scientific investigation. Some years ago Dr. Robert Hare and Professor Crookes tried to gain for these subjects the attention of men of science, but they were not ready to treat them with even ordinary intellectual hospitality. Of late, Professor Oliver J. Lodge, of University College, Liverpool; Professor Charles Richet, of Paris; Professor Cesar Lombroso, of Turin, and many other men eminent in science, have made the phenomena a subject of careful investigation. They agree that they have witnessed and verified occurrences which science has ignored, and of which they see no explanation by any of the at present recognized forces of science.

B. F. UNDERWOOD.

CLIMBING.

Climbing, upward climbing every day, Upward, though I sometimes lose the way.

Up the unseen stairway do I climb, Though the steps seem steeper, straighter the line.

Leading on and ever, nearer still, To the upland freedom of God's will! Loosened are the fetters and the chains Binding spirits to the earth-bound plains.

Loosened is the weariness—the woe Of the conflicts raging down below. Almost can I catch the glimpses grand Of the glory of the upper land.

Almost can I hear the welcome sweet From the lips of loved ones I shall meet! All the truths I long to learn and know, They are waiting for me, till I go.

Climbing through the thoughts that weigh me down, I will leave them, I will wear the crown.

Though I grope through darkness, still I'll claim my heritage divine.

Climbing, upward climbing, every day—Years may pass—I still shall seek the way! ELLA DARE.

Oak Park, Ill.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

PERSONNEL OF THE LATE NATIONAL CONVENTION.

Echoes of the Meeting.

One feature of the recent Spiritualist Convention, which closed its successful sessions at Washington on the 23d inst., that of the personnel of some of the more active participants, is apt to go unwritten, and as the subject is doubtless one of no little interest to the general reader, especially to non-attendants, we here submit the salient points touching several of the leaders as they impressed one of our on-looking representatives:

Easily first, by virtue of his position, must be mentioned Mr. Barrett, the president. He is a young man, tall, slender, pale-faced, fair-complexioned, with dark hair and eyes. His sincerity, earnestness and intelligence are transparent to every observer. Justly, no one could count more friends in the convention than he could. As a presiding officer he is almost an ideal chairman—the fact of his physical weakness (which is hoped does not affect his moral vertebra) being his only drawback. Heaven grant him health, strength and long life, for his usefulness in the cause that so enlists his sympathies is a foregone conclusion. He has the necessary tact, impartiality and judicial spirit to cleverly preside over the deliberations of public assemblies, as he is alert, prompt, knowing, despatching the mixed business of a convention in good form.

For quiet yet effective work, for the right word at the right moment, for the golden presentation of any controverted point, for clearness of elucidation touching every conceivable subject, no one could possibly surpass, if they could successfully equal, Mrs. Richmond. She is so admirably balanced, self-poised and wise, that it is always a satisfaction to hear her, and no voice commanded more attention, or was more welcomed by the convention, than was hers. But she is so well known to Spiritualists the wide world over that it is wholly superfluous to speak of her here at length. The convention acted as wisely as unanimously in re-electing her vice-president, for her services are invaluable.

Hon. L. V. Moulton, of Michigan, is not so well known in the East as he is throughout the West, but a stronger man mentally was not present at the convention. It is sorrowful that his health, too, like that of Brother Barrett's, is not what his friends could wish it. Private business matters demanding his attention, he felt constrained to yield up, his trusteeship, but the convention would not consent. His judgment, legal knowledge, fluent speech and comprehensive mind, are what the N. S. A. particularly require, and could not well get along without. The part he took in the convention, mostly of committee work, was appreciated for its solid character.

The president of the Massachusetts State Association, Dr. George A. Fuller, by his modest demeanor, his conscientious labors in committee meetings, by his timely and effective speeches before the convention, have brought him so prominently and favorably before the delegates that he was re-elected on the board of trustees. It was a wise choice, and all felt pleased at this result.

The public texts, through Mrs. Whitney, Mrs. Waite, Mrs. Prior, Miss Gaul and Mr. Altemas respectively, were mostly of a very satisfactory character.

The New England delegation were pleasantly distinguished for their numerical strength, their timely services and gracious, good works. They proved a rallying center. Throughout the discussions relating to business, to organization, to lyceum matters, the raising of money, protection to mediums, amendments to the constitution, etc., there prevailed notable unanimity and harmony of action. If any slumbering embers existed, they fortunately were not fanned into a flame. This, for a Spiritualist convention, denotes wisdom. Many a bright thought, big with meaning, often thrilling in its effect and practical for good, was uttered by a score of separate voices, some familiar, others new to the convention.

The Address of Welcome was fittingly and happily extended by Mr. George A. Bacon, of Washington, D. C., and eloquently responded to by Mrs. Richmond. These addresses seemed to give a cue to the subsequent proceedings.

The several evening addresses, made from the regular corps of lecturers, proved generally acceptable, most of them being of a practical character. Among these are to be mentioned Hon. J. S. Putnam, Mrs. Clara Field Conant, Moses Hull, Mrs. A. M. Glading, Mrs. Abbie E. Sheets, W. J. Colville, Dr. George A. Fuller, Mrs. Ida P. Whitlock, and one or two others whose names are not recalled. The furnished music, vocal and instrumental, proved a pleasing contribution to the convention and was duly appreciated.

The conscientious loyalty of the delegates to the duties incident to the convention prevented most of the members from visiting the many places of public interest at the seat of the National Government, an item greatly to their credit. The securing quarters at the Ebbitt House, at greatly reduced rates, was a clever bit of business.

All but three of the old board of officers, and these did not care to serve any longer, were re-elected.

The N. S. A. proceeds on its voyage under favorable auspices.

INDEPENDENT.

HUMAN HEARTBEATS SEEN.

Successful Experiments with the X Ray at Ann Arbor.

POWERFUL LIGHT MAKES MOVEMENTS OF THE BONES VISIBLE—MUCH BETTER RESULTS ARE OBTAINED THAN BY THE PHOTOGRAPH—ARRANGEMENTS MAKING SO LARGE AUDIENCES CAN SEE THE PICTURES.

Some remarkable experiments have been conducted at the physical laboratory of Michigan University lately. Professor H. S. Carhart had charge of the experiments and was assisted by Dean V. C. Vaughan, of the medical department, and Drs. W. J. Herdman and F. G. Novy. By means of skillfully contrived apparatus these gentlemen and a few invited guests were able to see the heart pulsations of a living man and watch the play of the bones in various parts of the body when in motion. It was a marvelous sight, and one that inspired the less scientific beholders with profound awe. When the guests entered the room in which the experiments were to be tried, there was nothing in sight but a lot of familiar electrical apparatus. A new induction coil stood on a table. Four cells of a storage battery stood under the table. A resistance coil stood alongside. A few scraps of insulated wire, a pair of Crookes tubes and a curious looking box completed the equipment. It was soon explained that this box was the important element in the experiment. The spectator was to glue his eyes to the opening at the small end and look hard at the black pasteboard in front of him. The room was then darkened and the battery turned on, a new Crookes tube of great power being put in the circuit. As soon as the box was turned toward the tube the inky darkness of the interior of the box disappeared and the black pasteboard became grayish white, like a pane of ground glass.

LIGHT OF GREAT POWER.

Professor Carhart then thrust his hand between the tubes, now brilliant with the peculiar greenish phosphorescent light that accompanies the production of the X rays, and every bone became distinctly visible on the pasteboard screen, surrounded by a cloudy outline showing the limits of the fleshy covering. The X ray photograph is shadowy, vague and unsatisfactory compared to the results obtained in this new manner. The thinnest gauze more obscures an object to the eye in sunlight than did the covering of skin and muscle obscure the bones in Professor Carhart's hand. Then his wrist was put in, and his arm to the shoulder. The wrist was turned, the elbow flexed and straightened, and the arm twisted back and forth. It was like watching a skeleton in a slight haze mysteriously endowed with the power of self-motion. The clothing was no hindrance to the vision, the rays passing through clothing as readily as the naked flesh.

Then Dr. Novy tried a few objects in the field, and finally sat before the tube and allowed the spectators to count his ribs, examine the condition of the sternum and clavicle, and suddenly it was discovered that the heart was visible, and that its pulsations could be watched and counted. The heart was misty in outline, not distinct like the bones, but there it was, moving regularly, and the spectator counted its pulsations, while Dr. Herdman stood with his finger on Dr. Novy's pulse to verify the count and make sure it was not the flickering of the light that misled the eye.

The inside of the screen to the curious box was covered with a layer of tungstate of calcium, by means of which layer the X rays were transferred into rays of light that affect the eye, thus making the X ray visible. An effort will be made after a while to fix a large screen in a doorway, so that all of a large audience in a dark room can see the pictures simultaneously, the room supplanting the box. In this way the whole skeleton of a man may perhaps be shown at once and at the same time walking about.

Ann Arbor, Mich.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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The Devil and the Adventists.
An Adventist attack on Spiritualism repulsed. By
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And Many Liver and Kidney Troubles. It is a Most Pleasant Drink.

Among thousands of testimonials we receive, the following from W. H. Morse, Therapist and Consulting Chemist, of Garwood, N. J., speaks for itself:

"Let me commend to your notice the GOLDEN LAXATIVE COFFEE, manufactured at Ayer, Mass., by the company of this name. It is not only a refreshing and invigorating beverage, but it is also a most effective laxative, and it is a most pleasant drink. It is well worth of being brought before the public."

A small package will be sent to any address for 35 cents, and a larger package containing twice as much, for 50 cents. This package will go as far as four pounds of coffee. All can drink this coffee that pure coffee will not agree with, and it does cure constipation. State rights for sale to manufacture and sell this coffee. A great money-maker!

Golden Laxative Coffee Co.,
AYER, MASS.

A Letter that Explains Itself.
BEACHTON, MASS., Oct. 24, 1898.
GOLDEN LAXATIVE COFFEE, CO.,
AYER, MASS.: Please send us at once 12 more large packages of Golden Laxative Coffee, for which you will find \$5. We desire to say that we are much pleased with it, as it is the best thing that our family ever used for constipation. It has cured all of us, both myself and son. Our neighbors all want some. What will you charge us for a case of 100 packages? I think you ought to claim more for it than you do, as it is the finest thing for the complexion that I have ever used. My face was something horrid to look at before using the Golden Laxative Coffee; now the skin is soft and pink as a baby's. I went to the Great World's Food Fair and saw your booth, and I must say it was one of the most beautiful there; and I see by the Boston Globe that they speak in the highest terms of the coffee and your exhibit there for which I was glad, as you deserve all success for placing before the public an article of so much merit. Yours,

Mrs. C. L. BATH,
44 Bradstreet Ave., Bechton, Mass.

Remember—this coffee is for sale only by the Golden Laxative Coffee Co., Ayer, Mass. 55 and 60 cents a package.

SKEPTICS CONVERTED.

Incidents in Spiritualism in Elm Grove, W. Va.

TO THE EDITOR:—I wish to tell the readers of your valuable paper of some of the curious phenomena that have occurred at this place recently, which are the subject of general conversation hereabout, and which, to those who understand the subject, presented some curious results in the actions of those who were the accidental witnesses.

Spiritualism has been steadily gaining ground here by the quiet work which we have been carrying on, and recently some of the scoffing skeptics have been converted against their will, a few cases of which will mention:

Mrs. —, living near here, in Washington county, Pa., for some time had been hearing rappings on the headboard of her bed at night. She had never heard of Spiritualism, but was a strict Baptist. The raps frightened her, and she would have her husband get out of bed and make an investigation. Finding nothing, she would cover up her head to hide away from the raps, only to hear her own name called out repeatedly. She did not understand what it meant, and fear of them so shattered her nervous system that she assumed symptoms of drowsy. Physicians and mediums could do nothing for her. Hearing that I was a healer, she sent for me. I responded, explained the trouble, and she is now a grand clairvoyant and clairaudient medium, happy in her newly discovered truth.

A colored man, who was employed in the coal-shaft here, recently saw the form of a man—a ghost—in the bank, one morning just before break of day. There was no one with him in the bank, and he was so frightened that he ran to a slack-pile, lay down by it, and pulled it all over him, leaving nothing but his head out to breathe. The miners found him in this condition when they entered the bank for work, and almost dead.

Two gentlemen here, who were very intimate, agreed that whichever should first die, should return, if possible, and make himself known to the other. One of the gentlemen died some time ago, and since then the other has been hearing strange things, but refused to believe that his departed friend had anything to do with it, although this was suggested.

Recently he went to his room to retire for the night, and while sitting on his bedside, studying upon the mysteries of life, he looked up, and behold, the roof parted; he saw the stars; a dark, funnel-shaped cloud appeared and overshadowed him, and many spirits, male and female; adults and children, gathered about and conversed with him. This lasted for an hour. He was so frightened he did not move from his bedside until early in the morning, when, with frightened, fearful eyes, he reported what occurred to a neighbor, and called upon a Spiritualist friend for explanation and consolation. He is now an out-and-out Spiritualist.

From Night to Morn.—An Appeal to the Baptist Church? By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 10 cents.

CHAS. E. WATKINS, M. D. . . .

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Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

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ANOTHER REASON is he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

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Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. G. E. WATKINS,
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Mondays of each week at 357 Columbus avenue, Boston, Mass.

THE ORDINATION PROCESS.

Withdraws from the N. S. A.

TO THE EDITOR:—On page 4 of THE PROGRESSIVE THINKER for October 17, is a short article headed "The Ordination Process." The writer of that article says he (or she) "has been informed that one society in California had obtained about two hundred persons without any reference whatever to their respective qualifications, seeming to entertain the idea that the process of ordination acted as a divine agent and purifier." The Independent Free Thought Bible Spiritualistic Society of San Francisco, Cal., is no doubt the society referred to, as it has probably obtained more mediums than any other society in California.

As president of that society, I desire to make a statement in justice to the many honest workers all over the world who are working under our ordination papers, as well as to myself. Up to date one hundred and twelve mediums and preachers have been ordained. In no case has anyone been ordained who has not come well recommended. It is no doubt true that some who have been ordained have turned out to be a "little soiled," but as a whole they will compare favorably with any other body of teachers and preachers.

One who had been ordained was convicted of perjury and sentenced to the penitentiary, and he was promptly expelled from the society. Another was expelled as an immoral character. For seven years we think that this record will compare favorably with any of the orthodox churches during a like period.

WITHDRAWS FROM THE N. S. A.

TO THE EDITOR:—For the information of mediums and ministers all over the country who have been ordained under the Independent Free Thought Bible Spiritualistic Society of San Francisco, Cal., I desire to state, as president, the reasons for the society withdrawing as a member of the National Spiritualists' Association of Washington, D. C. As a society we fail to see any benefits in being a member of the N. S. A., and it is an expense each year. Under charter they would not allow us to use its name on our ordination papers, and as our papers are recognized by railway companies and lines, we fail to see any benefit in continuing as a member, so this society has withdrawn from said N. S. A.

Dr. C. H. RINES, President.
San Francisco, Cal.

"Voltaire's Romances" translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

From Night to Morn.—An Appeal to the Baptist Church? By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 10 cents.

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THEY TREAT THE FOLLOWING: Dyspepsia, diarrhea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, neuralgia, nervous system, gravel, gout, headache, heart disease, kidney complaint, female weakness, liver difficulty, neuritis, paralysis, bleeding from nose, throat, lungs, bladder affections, cancer, catarrh, phlegm of the face, uterine disease, weakness of men, hemorrhoids, chronic constipation, constipation in grippe and all chronic diseases, and further, they furnish

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Psychic Healing and Hygienic Instruction.

The following letter from that veteran speaker and worker, is of so much value, that I present it to the readers of THE PROGRESSIVE THINKER.

C. E. WATKINS.

The enterprise of C. E. Watkins, M. D., and B. W. Banks, of Boston, Mass., strikes me favorably. They propose a new departure, in that they teach the sick, and teach those not sick how to keep well, as well as those who cure to remain cured. It is plain that any disease, however perfectly cured, may be re-induced by the same causes that first developed it, for no person can be made more than well, and if he has a weak case in a healthy constitution, the same conditions will cause it to reappear after it has been perfectly cured. But it is probable that any disease, however perfectly cured, will leave a certain weakness or predisposition to repeat the disease on less provocation than at first. But the more thoroughly nature is fortified by persistence in the curative and preventive habits, after a cure is perfected, the more like the virgin condition of perfect health it may become; and it seems quite possible that the proper and persistent use of psychic agencies may restore the affected organs to perfect health, and thus prevent a new departure, in that they teach the sick, and teach those not sick how to keep well, as well as those who cure to remain cured. It is plain that any disease, however perfectly cured, may be re-induced by the same causes that first developed it, for no person can be made more than well, and if he has a weak case in a healthy constitution, the same conditions will cause it to reappear after it has been perfectly cured. But it is probable that any disease, however perfectly cured, will leave a certain weakness or predisposition to repeat the disease on less provocation than at first. 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be the chief sufferers, while the harlequins, and charlatans, fortune-tellers and confidence men will escape free. Even now the innocent are the victims of the terrible conditions to which I refer, as is evidenced by the persecution of honest mediums in the name of the law, for crimes committed by the very ones whose testimony is sending them to prison. The time for action has come. A spade is a spade, no matter what name is applied to it, but the truth should be told—told so that our people will be awakened to a full sense of the danger by which they are threatened. Unless Spiritualists themselves discriminate in these matters, true mediumship will be outlawed, and public seances will become a thing of the past. The fraud element will be the chief cause of this condition, but it will be aided by those among us who object to truthfulness and justice on the part of investigators. Unless something is done, there will soon be a do in places where the paraphernalia of the materializing seance-room is manufactured, instead of the two now in existence in New York and Chicago. If we as Spiritualists do not act, we may reasonably expect, in a very short time, not only one large book of tests, but half-developed or undeveloped mediums, but one for each city and town on the continent.

We have a remedy, and it will cure the disease if it is brought fully into use. We must make crime of all kinds odious, so odious that it will cause a fourth sinner in the darkest corners of the earth. How can we do this? By following our better judgment to determine our actions in regard to such matters as I am describing, and by ceasing to rush to the defense of every person who claims to be a medium, without having given proof of the same. In other words, we ought no longer to defend criminality because of some fancied mystical gift on the part of the criminal.

I now hear the words, "the N. S. A. wishes to establish censorship over our workers." I reply most emphatically, "Not so; it only purposes defending honest mediums from enemies without and foes within our own ranks." It can be this when all of our Spiritualists will rally around the flag of truth, and record in letters of living truth, the work done in each community in the land. The N. S. A. must never, and I don't believe ever will, be permitted to establish a system of espionage upon our mediums. But it should faithfully keep the records when placed in its hands, and truthfully state the deeds, good, bad, and indifferent, of every worker, as they come from different sections of our country. I recommend this action—the establishing of an information bureau at the National office from which the public can be informed of all that it needs to know concerning the standing of such people as are considered shady. Place my own name at the head of the list, and when you find me in the ranks of the fraudulent, practice, or committing that which human speech fails to have words to describe. Friends, a highwayman, with loaded pistol and gleaming knife, is a man of honor when compared with those who traffic in the sacred emotions of the human soul, and palm off as genuine phenomena, upon our credulous humanity, the manifestations in place of the real, that only the spirit-world can give. No sin so deadly, no crime so black as the one to which I now refer, existed among men. We can destroy it, if we will only try.

At this point something should be said concerning the over-credulous brethren in our ranks, who are perfectly sincere in all that they do, yet they serve as a stimulus to the fakirs and counterfeits to increase the number of marvels they try to give the public. This class will scoff at the story of Jonah and the whale, yet attend six materializing seances per day with the same medium, in company with sixty or one hundred other persons, and the medium has eight or ten spirits on the floor at one time, and never fails to materialize forty or sixty forms at each sitting. Verily this class "strains at a gnat and swallows a camel." This love of the marvelous has become a disease that should be cured by heroic measures if necessary. We are the victims of the simpletons, whose manifestation until we are almost driven upon the open sea of hazy speculations, over which hangs the enchantering mirage of our own fancies. Like Ulysses, we must lash ourselves to the mast of the ship of Truth, lest the sirens upon the shore lure our beloved bark upon the jagged breakers and destroy us forevermore.

Let me point out to you the remedies for the manifold ills that beset the home circle, and call around it the loved ones in your own households. You can trust them, and they can trust you. From the sacred hearthstone of the home will arise a mighty power that shall heal us of all our diseases. That power is spirituality, which will restore us our lost estate, and we can immediately expect a change in this matter, so long as the pernicious practice of changing speakers every Sunday, or every month, is persisted in. The settlement of our speakers and mediums means permanency for the local societies by implanting the idea of stability in the minds of the people, and by concentrating the spiritual influence in a helpful manner upon the community in which the society exists.

I recommend, therefore, that long engagements for both speakers and mediums be urged wherever practical. I also recommend that due attention be given to the question of securing suitable places for our meetings, and urge that the temple fund be established in each society.

In connection with this subject of local societies, let me call your attention to the fact that many of them can be revived and rebuilt by the visit of an organizer, or missionary of some State or National society. My own visits to several such places during the year put new life into their veins and roused them to activity along healing lines. Such visits did not always render immediate financial returns, but paved the way for grand results in the future. If a National organizer or missionary could be employed by the N. S. A., whose duty it should be to visit for a week or a month, the weak and struggling societies, as well as organize new ones, and where none now exist, it would be one of the best things that could be done to advance Spiritualism. I consider this a matter of vital importance, and earnestly recommend the appointment and equipment of such an officer, under authority from this convention.

MUSIC.

At this point permit me to say a few words upon the question of music in its relation to the growth and permanency of our local societies. I consider it so very important that I give it a special place in this report. If the right kind of music could be secured, it would be an innumerable trouble. For some unaccountable reason our people have neglected this important topic, and dwell more in the realm of the wonderful than in the realm of the practical, or of the true ideal. Inspirational poems of great length, able lectures, profound essays upon all sorts of themes, have been given, and the noblest of attempts to furnish us a spiritual hymnology have been made. The Spiritual Harp and other books are all well enough in their way, but none of them have the melodies that catch the public

STATUS OF LOCAL SOCIETIES.

During the past year I have visited a large number of our local societies in various States. With the exception of a very few, I found them financially weak, if not weak in numbers. Local jealousy and selfish personalities have combined to produce this result in many instances, but there are other causes to which this weakness is also due. Poor music, badly-ventilated and dingy halls, and carelessness in selecting the platform talent, as well as the personnel of the officers of the society, must not be overlooked in the consideration of this

In many cities and towns flourishing Spiritualistic societies existed twenty years ago, whereas to-day a dozen outspoken Spiritualists cannot be found. In some of these places the Unitarians and Universalists have come in, built costly little churches and chapels, called together the liberal elements, and established creditable societies, whose leading members, from a financial point of view, were once prominent Spiritualists of the place. "Wherever Spiritualism begins to recede, the churchman can begin to do his work, and out of the wrecks of the Spiritualistic societies he builds a new church, and a new religion is supposed to have been born. The knowledge of Spiritualism in uniting with these so-called liberal churches. In far too many cases they have just cause for their actions. They wish a spiritual religious home, removed from the bickering and jealousies that have so often prevailed among us as a people. They wish also to listen to instructive scholarly discourses, and not to the vapors of a half-developed inspirational speaker, or to the statements that somebody's John, Mary or Henry had returned to say there was no death. Thus my friends you can see the drift—let the interest once begin to wane and the inevitable result will follow. In some instances I have found societies that have engaged notorious swindlers, sodomites and gamblers for a month or more, because of some real or pretended gift of mediumship. This fact prejudiced the entire community, especially the better element in the ranks of Spiritualism, against the society, and in a short time they would drop out entirely.

I do not approve of this course. I believe they should stay in the society, secure a change of management, purify the platform of this undesirable element and go on their way. No one has any right to withdraw his or her support from a local, state or national society for personal reasons. I do not betray a man, and I did not intend to do so. I am not drawing angels down to the streets, yet drawing angels down, will yet cause the two to meet in one grand pan of joy, one uplifting symphony of song in a realm where all souls can find rest and peace. We have been on the borders of that realm for nearly fifty years, valuing "Near My God, and Thee," and shouting "The Sweet By and By," and now we are in the sweet now and, to the end that Spiritualism may be benefited, and our race blessed by our labors.

ORDINATION.

I approach this subject with many thoughts, and I bespeak your careful attention while the subject is under consideration. Like the perennial plant of the fable, this subject recurs again and again to trouble us. It was discussed at length at the convention last year, and the general public was given to understand that the National Association had never engaged in the ordination business, and it did not intend to do so. The true meaning of the word "ordination" was clearly shown, and our platform workers were given to understand that ecclesiastical ordination was rendered obsolete years ago, by the divorce of church and State, in this Republic at least.

A secular ordination, however, is permitted under the laws of many of the States, by virtue of which all ministers of religion are empowered to perform certain acts, not because of the ordination ceremony alone, but because of the recognition of them by the law of the States. The word in this sense means to appoint to an office, to empower to act in a certain capacity; hence our Spiritualistic associations, by availing themselves of this right to ordain, should select competent persons to fill

the office of leader or speaker for our legally incorporated societies.

The officers of the N. S. A., as well as the delegates to the last convention, united in urging all local and State associations to exercise great care in selecting candidates for this office, by appointing only those whose inspirational, educational and spiritual development opportunities they were being called to fill. Despite the kindly advice and earnest suggestions made by the N. S. A., as well as by the leading Spiritualists in our ranks, an utter disregard of law, order and decency has become apparent in far too many instances, and I must call your attention to the fact that the best elements in our ranks are appealing to the N. S. A. for protection from ordained charlatans, prostitutes, tricksters and criminals, and I feel that we should speak with no uncertain sound upon the subject. Some societies have engaged in the ordination business upon the whole sale plan, granting to all candidates upon application, and have enabled to alienate marriage, officiate at funerals, and stand before the public as recognized representatives of Spiritualism. Many of these people find it difficult to write their own names, while others are totally unacquainted with the simplest rules of Webster's spelling-book.

Nor is this all. Several ordained Spiritualists have been found to be graduates of the penitentiary, or wanted in other localities for cause. Others have been found guilty of gross misconduct in regard to the use of intoxicating liquors, and others still proven to be sodomites, prostitutes, keepers of houses of ill-fame, and commiters of crimes against nature and the laws of God and man. In accepting the office as a grave responsibility, carrying with it certain duties as well as privileges, these people have evidently considered their ordination in the light of some spiritual house-pour, by means of which they were the recipients of divine unction, or inoculation with the holy ghost. In any event, they have used their papers as a shield for vice and crime, and caused the blush of shame to mantle the cheek of every true Spiritualist. There is yet another class of ordained whom I must not forget. I refer to those who get their papers for sums varying in amount from twenty-five cents to as many dollars, and then make use of them for the purpose of securing half-rates on the railroads. One society, for example, granted a half-dozen or more ordination papers in blank, to be filled in by friends of the officers of the society, who were intending to go to California for a few weeks' visit. These papers were duly signed in blank as stated, filled in by the friends wishing the railroad fare was visited and the railroads mulcted of one-half fare each way.

I have now outlined to you the several classes of the ordained against whom a loud, long protest is being made. But there is the legitimate worker to be considered. Such ones wish faithfully to discharge every duty laid upon them, according to the laws of the land, and the same consideration for our workers travel four times as much as do other clergymen, hence, furnish a greater revenue to the railroads. It is principle, and not personality that is at stake in this matter.

have referred above. Spiritualism is jeopardized as a movement by these wholesale ordinations, and by the conduct of those who use their papers for selfish purposes only. The public looks upon this honorable body of delegates for relief from this fearful nuisance, and I trust the convention in its wisdom will act as to settle this question for all coming time.

I hold papers of ordination from two societies, and a license from the Governor of Maine. I will gladly surrender them all if by so doing all other papers can be cancelled or revoked. I am prepared to recommend that resolutions protesting against any ordinations whatever be adopted here, and that petitions be circulated in every city, town and hamlet in the Union, praying our legislative bodies to pass laws forbidding ministers of all denominations to perform marriage ceremonies, or to receive any special rights by virtue of his or her papers of ordination, and relegate the question of marriage to the civil authorities, where it properly belongs.

I am actuated solely by the desire to advance Spiritualism in making this recommendation for I fully believe that the time has come for a forward step by our whole body. We should be leaders, not imitators; therefore, I favor the absolute separation of church and State, hence recommend the abrogation of the rite of ordination from all religious bodies. If this cannot be done, and it cannot at once, some measures must be taken by you to remedy the abuses now existing amongst us. State Associations in Michigan and California control the ordination question to the satisfaction of all Spiritualists in those States. But what is to be done where there are no State associations, or where State associations have no jurisdiction? The N. S. A. cannot act long range, but it can act to the ordination business without sowing the seeds of discord, whose harvest will be the utter ruin of our organic movement. To pass resolutions is an easy matter, but we need action in place of words. We must cut this Utopia tree out from the root, and the method is a matter of your choice. I feel that the only remedy that will cure the disease is legislation, and I recommend that action be taken against any and all local societies hereafter indulging in wholesale ordinations at whatever price per capita, in the courts of the several States, praying for the annulment or revocation of its licenses, as a legal body of the State, because of the indiscriminate ordination of unworthy and incompetent persons to be ministers of the religion of Spiritualism.

HALF-RATES.

At this point the question of half rates for our speakers and mediums naturally comes into view. West of Chicago, all of our speakers and mediums who devote their entire time to religious work, and who are properly organized, are given by the N. S. A. a half-rate, and in exchangeable permits over thirty-nine roads. East of Chicago, and west of Pittsburgh, they can secure trip permits if they are missionaries, or annuals if settled as pastors, on the various lines traversing that section. So far as I know, no one of our workers has been refused in either territory, and the matter has been complied with the rules prescribed by the several passenger asso-

ciations. East of Pittsburgh, on all lines, I know of no Spiritualist who has received permits for the present year. It is rumored that clergymen of all denominations are also refused. If such is the case, then as a body we have no complaint to make. If we are discriminated against, then it is a question for the National Association to settle. I have been personally refused by all lines east of Chicago, but have no complaint to make of the roads west of Pittsburgh, because their rules forbid the issuance of permits to parties outside of their territory. East of Pittsburgh I still have no complaint to make, provided the clergyman of all denominations are treated in like manner. If discrimination is made because of our being Spiritualists, it becomes a question of moment to this body of delegates. Mrs. Rachel Walcott, of Baltimore, W. F. Peck, and your president have been refused permits over B. & O. lines. Mrs. Walcott is a settled speaker, and her husband is a traveling evangelist, and her case is good one, provided this body decides to take legal action. Such action can be taken, if other denominations are favored, while we are denied equal rights with them. I now have evidence that such is the case. In order that we may preserve the few rights we now have, and to avoid injustice to our traveling workers, I recommend that the incoming board be instructed to investigate this matter thoroughly, and to make a test case of Mrs. Walcott's application before the Interstate Commerce Commission, or the Supreme Court of the United States if necessary.

In closing this paragraph, permit me to state that the matter of reduced rates for clergymen does not meet my approval at all. I believe in equal rights for all, and special privileges to none, hence am opposed to special rates for any class of people. But so long as orthodox clergymen and Catholic priests receive these privileges, I hold that our Spiritualist speakers and mediums are entitled to the same consideration for our workers travel four times as much as do other clergymen, hence, furnish a greater revenue to the railroads. It is principle, and not personality that is at stake in this matter.

STATE ASSOCIATIONS.

The great value and importance of having a strong, healthy State association in each State in the Union, becomes more and more apparent as I become better acquainted with the conditions affecting the growth and standing of Spiritualism in America. The work done in Michigan, where class legislation in behalf of the medical fraternity was defeated by the earnest efforts of the State Association of Spiritualists, shows what the real worth and efficacy of such an association would be in all States. The new State association in New York, which was organized in the same consideration for our workers, is a very practical manner. Other States where such associations exist also send in good reports, and there is no doubt but what similar results could be obtained in all States if strong State associations were once established. It is the most practical plan for securing the right of ordination for the officers of the State society can come into closer relation with local societies, and become better acquainted with the standing and merit of all candidates for ordination than can a National society. By taking the right of ordination from the local

society and placing it solely in the hands of the State, it gives dignity and standing to the office, and prevents local favoritism from foisting unworthy persons upon the honorable body of delegates for the relief of Spiritualism.

State Associations can also give more attention to legislative bodies, and accomplish more in working against iniquitous legislation than can a few scattered local societies in each State. They can further ascertain the requirements of the community and send missionaries or workers there as will serve the cause to the greatest advantage. The true basis of our National Association should be State associations, and I recommend that steps to that end be taken by the convention, by instructing the incoming board of trustees to secure the establishment of the same wherever practical, and consider their towers of strength to our cause, and hope to see one in each State in the Union ere the close of this century.

NATIONAL TEMPLE.

The rapidly increasing business of the N. S. A., as well as the extension of interest in it as a movement, leads me to the conclusion that the time has come for it to have a home of its own. The present headquarters are centrally located, and no fault whatever can be found with them, and they have the amount of room necessary for carrying on the work of the association. I believe it would be wise for this convention to consider the question of at once taking steps towards erecting a National Spiritualist Temple in Washington. This building should contain office rooms for the president, secretary and treasurer of the N. S. A., and a National library, a commodious auditorium for our National conventions, rooms for seances and such others as may be needed by the Spiritualistic public. I recommend that a National Temple and Building Committee be created by this convention, with power to solicit and receive funds, and carry forward the work of construction. Notwithstanding the hard times of the present hour, a fair start has already been made, and only awaits the approval of this body to be rapidly pushed forward throughout the nation. Small contributions from the many will soon create a fund sufficiently large to erect a temple worthy of the name of Spiritualism. I have found many people willing to contribute to a special fund of this kind, whereas they would not give one dollar to the general funds of the N. S. A. People like to have a definite object for which to work, and will contribute their dollars for a specific purpose freely and gladly. It will add dignity to our movement and prove to the world that we are really engaged in a practical work as a body. It will give the idea of permanency to the Association, and be the means of securing a more liberal revenue from the Spiritualists of the nation. Such a temple could be rented with profit to the local Spiritualist association, to the children's lyceum, Young People's Club, and Ladies Aid, thereby creating an income sufficient to keep up all repairs, pay janitor's services, insurance, taxes, light and fuel.

I urge this proposition upon you, and trust that it will meet with your full approval. The dignity and standing of the cause warrant it, and the matter is not so much a question of this year, or next year, but as soon as money enough is in sight to warrant such action. Special agents, responsible to the building committee, could be put into the field as solicitors of contributions, from whose labors ample revenues could be derived within a year or two for the purpose of erecting this temple. I should like to receive your considerable attention and hope you will authorize the incoming board of trustees to select the committee mentioned above.

SCHOOLS.

The school question has come up in various sections of the country, notably at Cassadaga Camp, N. Y., Chesterfield, Ind., and Belvidere, N. J. Writers for our several Spiritualist papers are urging action in this direction, and I learn from reliable sources that nearly all of the friends of this movement are anxious to have the N. S. A. take the lead in this matter. It has been rumored, upon good authority, that many thousands of dollars have been found for the establishment of a school of philosophy at Cassadaga. No definite action has been taken by the management of that progressive camp, and I have been suggested to make the contribution pledged could be secured by the N. S. A. upon guarantee that it would at once move in the direction of such a school. It could be located at Cassadaga, if the donors desired, and its endowment would be sufficient to warrant the statement that no expense to the N. S. A. would thereby be incurred. It should, however, be under the supervision of the N. S. A., and directly connected with it. These remarks also apply to the Chesterfield and Belvidere propositions. I cannot speak with authority in regard to the former, but I do know that a fund of \$7,500 will secure the entire Belvidere property, and put the school upon a permanent basis. The Illinois Mrs. Luther removed to Belvidere, and I have a right to say that we Spiritualists are ungrateful in our treatment of our most earnest workers, and unjust to our children by neglecting to give them a thorough education compatible with the religion of Spiritualism. Contributions for such schools should be forthwith made, and definite plans promptly laid before the people, and recommend that action be taken here looking to this end through proper instruction to the incoming board of trustees.

LYCEUMS.

In all my travels during the past year, I have not found a dozen children's progressive lyceums, or Sunday-schools. From the most reliable sources, I can only learn of less than thirty of them in the United States. This deplorable state of things should be carefully considered by our honorable body, and can see no reason for this state of things to continue any longer. Prompt action should be taken by this convention and the equipment of a lyceum organizer at once authorized, and means provided to set him at work. Sincere of war are necessary, and something must be done for the future. It is a crying need, and I agree to Spiritualism to find so many children from Spiritualistic families in the orthodox and Unitarian Sunday-schools. I referred to this question in strong terms in my report last year, and cannot but feel a deep regret that so little has been accomplished in the way of reform. Several of our most prominent platform workers are educating their children for the ministry in some church, upon money earned by their parents upon our platform, and contributed by Spiritualists. This is one of the strongest arguments in favor of schools of our own that can be advanced, and cannot be contradicted.

The decision of the lyceum is no doubt due to the lack of spiritual instruction in the text-books used as lyceum guides. The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children. If different text-books are needed, let us supply them; if different methods of work are required, let us resort to them. We have the talent, and ought to encourage it. The splendid work done by the lyceums in Boston, Philadelphia, Baltimore, Cleveland, Chicago, Denver, San Diego and San Francisco, shows what can be accomplished by the Spiritualists of the

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I have already briefly alluded to this important feature of our work. Its importance demands for it a more graphic at this point. It is impossible for one or two missionaries in so great a country as this to do the work for the N. S. A. that should be done. The United States should be divided geographically into sections, comprising not more than six States as the maximum, and each section should be placed in charge of each division. Such a corps of workers in a very short time would be returning a revenue to the N. S. A. treasury, and would be the means of establishing many auxiliary societies to this body in their respective sections. The experience of both Universalists and Unitarians proves the truth of this statement, and we need not profit by a good example whenever we find one. I have done my best to reach as many societies as possible, but have not visited more than one-sixth of the entire number in the United States during the past year. If the field were divided into districts, every society could be visited, and every one of the many new societies established in communities where Spiritualism is now unknown. In some cases in my experience this past year, I received a larger revenue from missionary meetings than I did in towns where there were regular societies under whose auspices my meetings were held. I therefore recommend the appointment of at least ten missionaries who are to devote their entire time to the service of the N. S. A., under the supervision of the president and the direction of the board.

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for contributions to the treasury of the angel world in payment of the debt of mankind to our arisen helpers who have taught us that there is no such thing as death. Place these agents and their families in the same way, and if desired, and utilize their entire time in this direction. This plan will enable us to reach the wealthier Spiritualists in our ranks, and cause them to take an interest in the N. S. A. to which hitherto they have paid no attention whatever. Of course great care should be taken in selecting such agents, and proper papers placed in their hands to prove to the people their official and representative standing.

The total receipts during the year ending September 30th may be stated in round numbers at five thousand dollars. The total expenditures less than four thousand dollars, leaving a net cash balance of nearly or quite one thousand, one hundred dollars in the hands of Treasurer Mayer. It will take about seven thousand dollars to pay running expenses next year, and it devolves upon this convention to devise ways and means to raise this sum. If the N. S. A. means to be of service to the cause, it must enlarge its sphere of work from year to year, and present measures to the people that will benefit all alike. In order to accomplish this, an active policy is necessary on the part of the management, and an active policy means the outlay of cash. If our people had not, in too many cases, left their pockets full of the churches when they graduated therefrom, the skies above would be much brighter than they are to-day.

The Mediums' Defense Fund has grown slowly during the past year, and a fraction over five hundred dollars will be reported as the amount now on hand. This is a fairly good showing, but the amount should be more than one hundred of five hundred dollars, when the noble purpose for which it is designed is considered. Such would be the figures in an orthodox body of similar standing and growth, and yet, with three years' hard labor, can only do one hundredth as much as opponents can do in a single year. We do not want to do a day or hour when one of our most reliable mediums may be attacked, therefore we should exercise all possible vigilance and swell this fund as rapidly as possible. I do not urge the use of lippotism as a means of raising our revenue, but if our orthodox opponents, in the two hours time, at a small gathering in a hall, can raise a fund of one hundred thousand dollars for foreign missions, we as Spiritualists, with a recognized constituency of one and a half millions behind us, surely ought to do one half as well as they did with only one-thousandth part of our numbers present or approachable in that direction.

My last annual report (page 22) I referred to the Humphrey and Wheeler funds, to be raised by the united contributions of one hundred persons each. A person contributing to the Humphrey fund paid five dollars annually, and twenty-five dollars to the Wheeler fund. Neither of these quotas has ever been filled. Only four or five people paid the twenty-five dollar quota, and more than forty the monthly subscription. These are sad facts, but they are true nevertheless. It is a pitiable confession of weakness to be obliged to say that one hundred persons cannot be found willing to testify that Spiritualism has done him five dollars worth of good during the past year. Does not this strange fact find that there are not half a dozen friends of our late gallant leader, Col. Ed. S. Wheeler, willing to unite in a tribute to his memory in the form of a fund, devoted to the cause he loved so well, and for whose sake he yielded up his life. I feel that these funds should be filled annually, and I recommend that the incoming board of trustees be instructed to place the facts regarding these funds before the Spiritualists of America, and to appeal to them to prove their loyalty to their leaders by promptly filling these funds to the full. They are a part of the N. S. A. funds, having been permanently established by a vote of the convention last year, and the secretaries of the N. S. A. have been published in each of the Spiritualist papers, with appeals for donations thereto properly appended.

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land when they try. The welcome given by the Denver, San Diego and San Francisco lyceums are pleasant memories to me now. I would that every city and town in the land had its lyceum, or Spiritualist Sunday-school. If the N. S. A. is properly sustained this happy result can be secured.

If we wish our movement to become the leading religious and philosophical cult of the present age, we must look out for the children. Parents should be urged to send their children to lyceums, or better still, go with them in person. They should be shown that no Spiritualist is ever placed under the social ban by reason of his religion. Our fellow-citizens are now judging us by our lives, rather than by the complexity of our belief. A desire for society is no excuse for the abandonment of Spiritualism. Those who ridicule Spiritualism and its votaries are resorting to the politician's or lawyer's ruse when he has no case, viz: Abuse of his opponent. Abuse is never argument, and is the weapon of the coward and the bigot, not of the intelligent and progressive citizen. I believe Spiritualism to be so much better than any other system of religion now in existence that it would advocate its presentation to the children under the same rule that I apply to myself, "The best is good enough for me." If we believe in that best, then let us prove it in the world by establishing and supporting our Sunday-schools and lyceums. I recommend action upon this vital question by this convention.

MISSIONARY WORK.

I have already briefly alluded to this important feature of our work. Its importance demands for it a more graphic at this point. It is impossible for one or two missionaries in so great a country as this to do the work for the N. S. A. that should be done. The United States should be divided geographically into sections, comprising not more than six States as the maximum, and each section should be placed in charge of each division. Such a corps of workers in a very short time would be returning a revenue to the N. S. A. treasury, and would be the means of establishing many auxiliary societies to this body in their respective sections. The experience of both Universalists and Unitarians proves the truth of this statement, and we need not profit by a good example whenever we find one. I have done my best to reach as many societies as possible, but have not visited more than one-sixth of the entire number in the United States during the past year. If the field were divided into districts, every society could be visited, and every one of the many new societies established in communities where Spiritualism is now unknown. In some cases in my experience this past year, I received a larger revenue from missionary meetings than I did in towns where there were regular societies under whose auspices my meetings were held. I therefore recommend the appointment of at least ten missionaries who are to devote their entire time to the service of the N. S. A., under the supervision of the president and the direction of the board.

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SATURDAY, NOV. 14, 1896.

Narrow Views of a Priest.

Bishop Worthington, of Omaha, visiting in New York, is reported to have said, in reply to the statement that the farmers are not in a prosperous condition:

"The trouble with the farmer, in my judgment, is, we have carried our free educational system entirely too far. The farmers' sons—a great many of them—who have the ability to rise, get a taste of education and follow it up. They will never amount to anything—that is, many of them—and they become dissatisfied to follow in the walk of life that God intended they should, and drift into the cities. It is the over-education of those who are not qualified to receive it that fills our cities with the famine hordes."

It is mortifying to listen to such senseless verbiage from gentlemen of education. The church opposed the education of women, because it unfitted them for domestic servitude. Priests oppose education because it deprives them of the power of thinking for the masses. Education and superstition are incompatible. It was felony to educate a slave in antebellum times, because it was impossible thereafter to hold him in slavery.

Instead of education prejudicing the interests of the agriculturist, it is the lack of proper education which unfits youth for manual labor. Change the methods of teaching. Let labor and study go hand in hand. Teach youth the principles of the soil, and how to make it produce bounteous harvests; how to rear domestic animals, and give them machinery—unfeeling muscle—to do the heavy labor, then farming will become a pleasure. If the drudge is wanted, keep him in ignorance, and the nearer the brute the more faithfully will he serve his master. The pope, Alexander Pope, seems to have apprehended the subject when he wrote:

"A little learning is a dangerous thing; Drink deep or taste not the Pierian spring. These shallow drafts intoxicate the brain; But drinking largely sobers us again."

A Colloquy and a Fact.

Two gentlemen of large stature and corresponding minds met on the streets of Rockford, Ill., a few days ago. Doctor B., addressing his still larger friend:

"Mr. A., do you know why we are to be eternally damned?"

"I know a good many reasons the preachers give, but may not have in mind the one to which you refer. Why is it?"

"We are both physically large, and the world credits us with being similarly endowed mentally. We are too positive magnetically. We are thought of by the running, who, themselves, are 'the Lord's anointed.' The consequence, we cannot be made to believe the childish teaching of the church in regard to a trine God, and the salvation by belief. For the want of that faith hell is our doom, with no fault on our part."

"You think the preachers psychologize their converts, and by so doing make them believe any silly thing they please."

"Most certainly I do. It is the undeveloped boys and girls in their teens, and the nervous, hysterical women who most generally fall victims to the pulpit psychology. It is the sharp, penetrating black eye, the magnetic touch, the soft, tender words of the preacher, perchance one of those soul-thrilling kisses for which he is famed, that secures the attention of the victim and causes the victim to fall into his meshes as the fly falls into soup."

"Ha, ha, ha, you are correct. We cannot be ensnared by the intermediaries between God and man, so our destiny is irrevocably fixed, as you suggest. But we are not at fault for our dimensions."

"True, but it seems to be one of the inscrutable devices of divine Providence to damn the very best productions of his wisdom."

Not Made for Thinkers.

Keep always in mind, good readers, the Bible was not made for thinkers, or to encourage thinking. An end is put to reason and to argument by a "Thus saith the Lord." What the Lord has said or done finite man cannot controvert. There is no appeal from such high authority. And then the priest steps in, claiming superior wisdom touching heavenly things, and wherein the infallible word of God is silent, the living voice of the preacher supplies the omission. All the layman has to do is to tremble and obey.

As the politician is always denouncing everything his opponent does or proposes as "unconstitutional," so the preacher has stereotyped and ever on his tongue, "It is contrary to the expressed will of God as revealed in the Holy Scriptures."

Charles VI., of France, was a hopelessly imbecile. The Assyrian kings all were very long curly beards. Hadrian was the first Roman emperor to wear a beard.

Buddhist Missionaries.

About 250 years before our era, a General Council of Buddhists was convened by the Emperor Asoka the Great, at Pataliputra, on the Ganges, in India. This was followed by the sending to all parts of the then known world 80,000 missionaries to promulgate the great truths taught by Buddha. Among the countries visited were China, Japan, Ceylon, Persia, Babylonia, Syria, Palestine and Egypt. It is estimated by late statisticians that there full five hundred millions of devout followers of Buddha now living, quite one-third of the entire population of the globe.

The introduction of Buddhist missionaries into Chicago marks a new era in the history of Western nations. Christian missionaries have been laboring for long years to convert these Eastern people to the worship of Jesus. Vast sums of money have been annually expended to little purpose in the promulgation of the Christian faith in India. What would have been the result had the same amount of zeal, of energy, of education, of wealth and protracted effort been directed towards the Buddhizing of our Western civilization? They who have taken pains to become acquainted with the teachings of Buddha, tell us it is the purest, most moral and most humane religion in its origin that was ever taught. Read The Light of Asia, by Sir Edwin Arnold, ye who would learn of this religion, ere it was contaminated by contact with more corrupt systems.

There are many who believe Christianity is a revamping of Buddhism, which was adapted to the West and engrafted on Roman Paganism. It is shown that Buddha lived and taught 600 years before the alleged birth of Jesus; that at the time of Alexander's Conquest, B. C. 325, it had spread all over the East, and was the prevailing religion of all the countries conquered by that usurper. The returning victors brought this new faith with them. After his day every Western nation was more or less influenced by Buddha's teaching.

This movement Chicagoward may ultimately bring thousands of educated missionaries to America, to promulgate this ancient religion which grows more interesting the more we know of its practical workings.

Out of Patience.

Jesus taught his Disciples to enter their closets and shut the door when they prayed, so as to be heard by the Father. He said the hypocrites prayed in the synagogues and in the streets to be seen of men. No teaching of the dear Savior has been more grossly disregarded by Christians than this. Indeed, that which Christ rebuked has become universal: even praying beads are held, hoping by combined and importunate teasing the Almighty will reward some of his inexcusable laws.

From the multiplicity of deaths in the act of prayer, during the last year, interpreted in the light of church teaching, that the sudden deaths are attributable to divine interposition, may it not be justly inferred that heavenly patience is exhausted, and is being followed by retributive justice?

On the evening of October 29, at Lansing, Mich., so says a press telegram, Rev. Wm. H. Allworth, a Congregational minister, well known in that State and Canada, while attending a midweek prayer-meeting at Plymouth church, and making a fervent talk on the broad catholicity of the church, fell to the floor and died instantly.

It seems like an insult to the intelligence of Providence to discourse about "broad liberalism" in church circles, for such was evidently the idea the preacher was conveying when the fiat of Eternal Justice ended his discourse.

Clerical Clap-Trap.

A political demagogue just on the eve of the late election borrowed the clap-trap of the average preacher, and said: "I don't believe the time is long that we may remedy the great evils that afflict the country, for God will not long bear with the present course of debauchery and degradation of the American people."

Whether politicians or preacher who engages in calamity howling, and professes an intimate knowledge of the purposes of Heaven, we have no respect. As wrong-doing carries with it its own punishment, so unwise political action will carry with it its own penalty. Wherein simpletons lack facts, arguments or sense to array them in support of their positions, they draw on superstition to supply the omission. God is always wheeled to the front on such occasions with the hope of making him the vehicle of the God of the occasion, on such occasions is the same one whose "voice" walked in the garden of Eden in the cool of the day, and called to Adam "Where art thou?" The miserable apple-eater had hid, and the Creator of the mighty universe took that method of hunting up the derelict.

Departed Glory.

"Two wealthy Hebrews of Bagdad now own all that remains of the ancient town of Babylon."

What a world of thought bursts upon the mind as we read the above news item. The splendor, the glory, the power of that magnificent city of 2,250 years ago rise before us. We see it situated on the banks of the Euphrates, virtually the mistress of the world, giving laws, manners, customs, to all that vast region lying between the Dardanelles on the west, to the Indus on the east, and south to the Indian Ocean and embracing Egypt for a time. We watch her expanding, then her fading glory, until she sinks into obscurity. For many centuries her site is lost, and she remains only a memory to the historian. An accident reveals the ancient location, the archaeologist digs in the sands and exposes her buried monuments, and the scholar revives again the story of her cities and empires, and time moves on for other conquests. Nothing is stable. All is transitory and fleeting as is man himself. Shall we say, only spirit survives?

Unpopular Litigation.

Father Lyons, parish priest of Nokomis, Ill., has commenced a slander suit against one of his parishioners for \$5,000. He alleges the defendant in numerous conversations charged the plaintiff with divulging the secrets of the confessional, and said the father was a poor excuse, and people are afraid to go and confess for fear he will tell their sins to others. Other than a Catholic jury will find for the defense, whatever the evidence. Confessions to a priest and contributions to the church, or penance, are a favorite subject with the lovers of freedom in America.

B. F. Underwood at Greensboro, Maine.

Mr. Underwood's address on "Evolution and the Idea of God," which is printed on the first page of THE PROGRESSIVE THINKER this week, was given before the Congress of Evolutionists at Greensboro, Me. It was the opening address at the last session of the conference this year, and it formed the basis of an able and animated discussion in which C. Staniland Wake, the ethnologist; Horace W. Dresser, of Cambridge, Mass.; Dr. Lewis G. Jones, of Brooklyn, N. Y., and Miss Sarah J. Farmer, of Elliot, Me., among others, took part.

On the occasion of the closing symposium of the conference the interest was very marked, and the papers reported, "were crowded to the doors and all available standing-room was occupied." It affords us pleasure to be able to present the leading address of this meeting to the readers of THE PROGRESSIVE THINKER.

Dr. Jones, the chairman, uttering the closing words of congratulation on the success of the conference said: "It must be clearly evident that if the higher aspects of evolution have been properly interpreted to us, and we have had the pleasure of listening to some of its ablest representatives in America, there need be no fear of pessimistic or materialistic implications in the teachings of modern science. Without any distinct purpose or effort on my part there has been a striking and notable consensus of testimony to this effect. However deeply the new teaching may touch the springs of man's spiritual nature, no flower of beauty on God's green acres, which has hitherto been nourished by their waters, shall perish under the new interpretation. The watchword of the future on the banners of science and evolution, shall be an all-pervading unity and the essential beneficence of life."

"Spiritualists were among the first in this country to defend and popularize evolution in opposition to the old theory of miraculous creation of worlds and species, and in the light of this great conception every subject, ethics and religion, as well as organic life, is studied today."

The Premium Encyclopedia.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist papers.

We still have a few hundred volumes on hand of this "Vol. I of the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber.

It is far better for the new subscriber to take the paper for six months, for during that time he will begin to see the necessity of continuing it.

President Barrett.

We call particular attention to the address by President Barrett in this week's issue of THE PROGRESSIVE THINKER. It covers three pages of the paper, and should be read carefully by every Spiritualist. His views on "Ordination," "Mediumship," and the "Rochester Jubilee," will command special attention. While President Barrett, like every true Spiritualist, is an earnest, unflinching friend of true mediumship, he is at the same time the enemy of fraud, deception or trickery, under whatever guise it may come. We are sure that his position in that respect will meet with cordial endorsement.

Prefers The Progressive Thinker.

TO THE EDITOR:—Enclosed find 25 cents, for which please extend my subscription to THE PROGRESSIVE THINKER. I hope to be able to send you a full year's subscription before this expires. I am like "Job's Turkey," but yet I cannot live without the paper. I have tried several different "Spiritual" papers, but none give me the relief like THE PROGRESSIVE THINKER, and I hope to be able to get it and pay for it as long as I can see to read, and that will not be long. I am 80 years old now. I have floated and fro upon every wind and tide of doctrine known to the oldest inhabitants, but, like Noah's dove, I never could find rest for the sole of my foot until the flood of orthodox creeds was freed up; but now I am enjoying my freedom after many years of captivity to "priestly" dogmas. W. H. COUCH, Cleveland, Ohio.

CONGRESS OF FREETHINKERS

To Be Held in Chicago November 13th, 14th and 15th.

NOTED LIBERALS OF THE WORLD WILL MEET IN THIS CITY.

An International Congress of Liberals and Freethinkers from all parts of the world will attend the Congress at the Music Hall, McVicker's Theater, and Washington Hall, 64 to 70 E. Adams street, have been secured for lectures and congress. Geo. W. Foote and Charles Watts, from England, and others arrived in New York last Saturday, and were tendered a reception in Chickering Hall. Col. Robt. C. Ingersoll will close the congress with a lecture in McVicker's Theater Sunday afternoon, at 2 o'clock; subject: "Individuality." The intention is to have a reunion and jollification of all freethinkers, and every country on earth has been invited to be represented. E. C. Reichwald, secretary, 141 South Water street, has charge of the arrangements.

SAMUEL P. PUTNAM, President A. S. U. and F. F.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

SPIRIT RETURN.

Spiritualism Is Based Upon Knowledge Derived from Evidence.

KNOWLEDGE TO BE GAINED BY FAITHFUL SEEKING.

TO THE EDITOR:—In a letter published in your issue of October 21, from Mr. C. F. Langford, the writer, although interested in such sympathy with the grand philosophy of Spiritualism, takes exception to the following language used in one of his replies to Rev. Dr. A. E. Mahin, which appeared in the controversy printed in your columns under date of September 12. The statement which Bro. Langford considers strong, exceptional and unsupportable, is as follows:

"Spiritualism is based upon the knowledge of a future state of existence, derived from evidence that has never been successfully controverted; evidence that is now to be secured every day throughout the world; evidence that is to be had by its mere seeking."

How much of the world's truth to-day is accepted by intelligent people? How many intelligent people believed that the world was round when this truth first dawned upon them? I have yet to learn of a great truth or a great reform that was at once accepted and welcomed by even intelligent people. Time was required for a universal acceptance.

Bro. Langford is talking about "belief," while in the meantime quoted "evidence" to "knowledge."

It is said that new converts to any faith are the most enthusiastic, and that after a time of sober thought and evolution, much of their enthusiasm is displaced by doubt as to the correctness of their faith. While I am a convert to Spiritualism, I am one to its "faith" or to its speculative philosophy, "theories," etc., so much as I am to the "truth" of its phenomena, which appeal to my natural senses for the proof of their reality. If I do not "know" that there are real and genuine Spiritualistic phenomena proving beyond a question the fact of spirit return, and therefore a future existence, then I do not "know" anything—not even that I am now writing. It may be that I have been peculiarly fortunate in witnessing genuine phenomena and in receiving incontrovertible evidence of the return of my spirit friends, perhaps more fortunate than Bro. Langford has been. But because I have been less fortunate than I have been in evidence is no proof that I have not received it or that I have been deluded.

A few years ago, to use the language of Bro. A. E. Mahin, "no one could have had a more thorough contempt for the superstitious folly of Spiritualism than I had." At that time, at least, my mind was not open to the possibility of my friends and acquaintances. I was raised in the Methodist church, finally became a materialist and an agnostic, but since, within a few years past, I received "the evidence of the truth of spirit return, I have anchored in the hitherto much abused and ridiculed Spiritualism. The stone which the builders rejected has become the head of the corner."

Now, Bro. Langford wants the "evidence." That was just what I wanted, and I got it to my entire and complete satisfaction so far as proving the possibility of spirit return, but oh! how that evidence has whetted my mental, moral and spiritual appetite! My very longing to know more, to catch more than a glimpse of the glimpse of the Spirit-world, has rendered me at times miserable, almost wishing that I had not had the "glimpse" if I am to be deprived of a full and glorious vision of the world of spirits. But we all believe that the veil which separates us from our spirit friends is getting thinner and thinner as time passes. So much for me.

In conclusion, I will say for Bro. Langford's benefit, that I have contemplated writing an article upon "Some of the 'Evidences' and Reasons for the 'Knowledge' that is Within Me," but have not as yet executed such intention. I hope to be able to do so in the not distant future. The trouble will be, however, that my evidence will not be evidence to the reader of the Spirit-world, as each investigator must get the evidence for him or herself, and to get such evidence he must seek until he finds it.

H. V. SWERINGEN.

National Spiritualists' Association.

Four charters have been granted since the convention, making total membership of the National Spiritualists' Association twenty societies are making arrangements to affiliate with the National body. A little co-operation will bring membership up to two hundred before anniversary, 1897. This we are determined to accomplish.

Mass meetings will be held in Baltimore in November, in New Orleans, La., and Atlanta, Ga., in December. One each month will be held during the year; more if possible.

All persons who contribute one dollar or more to the treasury of the N. S. A., are entitled to a certificate as a contributing member. We ought to have a thousand of such members this year.

The last convention voted wisely to believe that to increase the per capita dues, they therefore remain the same. I trust all societies will endeavor to have a representative at the next convention, 1897; and arrange for this early in the season. The N. S. A. is here to stay. Let all its integral parts be lively parts this year: let there be no droopes, but all work for one great object—humanity's good.

A few copies of President Barrett's report and history of the N. S. A., can be secured by any one, by forwarding two cent stamps to this office.

Do not condemn the N. S. A. until you study its work, and realize what it has accomplished.

FRANCIS E. WOODBURY, Sec'y.

A Self-Moving, Rocking Chair.

The unknown and the unknowable has reached Columbus, Ohio. At the residence of Charles Hammond, of No. 314 Leville street, there is a considerable business of the mysterious actions of a certain rocking chair which seems endowed with certain supernatural powers. With no one near, the chair begins to rock to and fro, and this has not only been noticed by Mrs. Hammond, but by her mother, who came here on a visit and knew nothing of any unusual manifestations. While reading in the chair Sunday, Mr. Hammond states that the chair began to rock and he was unable to determine the cause. It has been suggested that the floor may be unsteady, but this he denied, leaving the trouble very much in doubt.

"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theories and practice up to date. Price, paper, 25 cents. Sold at this office.

A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES.

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER III.—CONTINUED.

The mind-reader has also clairvoyant vision. Through the aid of the medium in the second sphere his mind is turned into the channel for divination of the truth, as regards the searching for articles concealed from his own natural sight. Catalepsy often being the result of the exhaustion of the nerve, or more properly speaking, of the natural electrical force, overstrained, acted upon by the mind of the medium, who, unconscious of the action of the law in regard to its use, has suffered the tension to continue too long, till nature asserts itself, relaxes the strain and subdues the whole being, till rest has been procured and consciousness restored to him.

In conscious trance, where the medium has electrical force sufficient to hold the mind under the impression of the spiritual, there is less danger from excess of use, the medium having power to observe the signs of exhaustion, more or less sure of being productive of danger. Still there is cause to be watchful, for a strong mind, subjugated to any will but that of the most spiritual desire for truth, overworked or exhausted, is liable to come under the influence of less highly developed spirits in a state of bodily weakness, and should be protected by the higher guiding or protecting spirit which, in the second sphere, is using itself for the development of the one on earth who has desired it. This protection is assisted by a prayerful spirit, on the part of the sitter, for the advancement of truth, prayer being used to draw the angelic force, which is attracted earthward in proportion to the desire expressed by word or thought. Conditions being established harmoniously in this way, there is no danger of excess on the part of the medium, strength being increased rather than weakened. The conscious trance medium has thus the advantage over the unconscious, and in more than one way. If his mind is active, and the electrical cord of life which holds it in a conscious condition is not detached from the upper magnetic cord, what instruction is intended to pass to the seeker for communication is possibly waylaid, as it were, by him, and if of sufficient interest is retained as well as passed on. This makes the enquirer in general more anxious that the medium should be unconscious, as his own secrets are preserved, and he feels more certain that the medium's mind has not adulterated the character of the communication by mixing its own work with it. The adulteration in this way causing often the mixture of the true and untrue, is not unfrequently ascribed to the intervention of evil spirits, whereas, though perfectly innocent in intention, the medium, in ignorance of the natural law which governs communication, becoming interested in the information which is passing through the channel of the mind of the medium, inadvertently intrudes his own mind's action and not unfrequently subverts the truth. After a time, mediums who have been unconscious become less so. In most cases, the electric power becoming stronger, so that after a time they are at least less recognizable as entranced. It being more agreeable to the medium, less strength is used by his powers to prevent it, though, as it is more likely to be agreeable to the sitter, some mediums recognize it as such and offer no resistance. Resistance can be offered in such a manner, however, by the medium as effectually to prevent entrancement if the medium so wills it, unless the body is very weak, and entrancement takes the form of catalepsy, when all the forces are subdued and life returns to the body slowly. The cataleptic entrancement has apparently an enjoyment of its own, it would seem, the subject commonly, when awakened, regretting his return to life, often expressing himself as having been in the most delightful dream possible, from which he found it so disagreeable to be awakened he would have preferred to be allowed to die. From this we infer that death itself had so far taken place as to have allowed the spirit to have passed into the higher life, but the umbilical life cord not having been severed, it was compelled to return till the spiritual had asserted itself as strong enough to retain it in the spirit sphere.

The illumination of the mind in trance speaking is caused, first, by the pliability of the medium's brain, acted upon by a spirit of the second sphere, whose intelligence is used, precipitated, as it were, by the mag-

netic power of the higher upon that of the lower. If it is strong enough to control the whole organism, the subject is scarcely aware it is being used, and is little or not at all fatigued, giving out ideas entirely new to himself and making no hold upon him, so that in being aroused no consciousness of what has been said remains with it, and life goes on with the medium just as he left it before becoming entranced. The conscious trance medium has a faint idea, but so faint it takes effort on his part to recall it, to make it clearly perceptible that any idea had been left from it. "Thus an effort was next made to use the brain, and through the brain, by connecting electrical life with the hand and arm, so to control it as to move the hand, as in mechanical writing, the use of the planchette and other articles, leaving the spirit power to do the work, and making it palpable to the minds of all around the medium that something was at work outside of the medium to reveal the mystery, or miracle, if you like, of the action of unseen powers, the quality of the work thus transcribed depending somewhat upon the power or gift of talent possessed by the medium. If in him or her is latent artistic talent, to be conjoined with that of the spirit-world, and the medium there, with those around, a picture would be found upon the paper, either of a flower, old Egyptian heads, or those of Brahmins, who seemed to have an attraction for that sort of work. There is a certain peculiarity about all these pictures, so that they are recognizable anywhere they may be found as spirit pictures. The flowers are not often recognizable as any earthly flower known, perhaps, to the medium, still are unmistakable flowers.

The photographer next called into use his camera for this new purpose, and on the plate with the sitter likeness appeared, bearing resemblance at least to some spirit known to have departed, not always recognizable, it is true, but rough work is better than none, if it be reproduced upon the brain of the earth medium, and thus transcribed upon the paper placed before it. The writing medium, half unconscious of what she is doing, gathers up the thought, if she can, as it passes, and makes it her own; if she can digest enough of it and remembers sufficiently well to do so, but more likely receives too little as her portion to make it of any use till she has read and reread it, in the first place to understand, and then to assimilate it with her own thought, to make it of use to her own understanding.

Transmission of thought, so often noticeable in these days of the revival of observation of occult forces, is brought about in the same way. An unusually plastic brain catching a thought on its way from one point to another, sometimes several, as it may do if corresponding electrical conditions in the earth are in rapport, as it were, when suddenly a new or apparently original thought is born all once, in different parts of the world, so that, like suicide for example, it will be said to have become epidemic. The illustration of some new force, in the way of invention, seems to have sprung up of a sudden, in different localities, if it only helps to the establishment of truth.

From one step to another the manifestations progressed in strength. The writing on the wall at Belsazar's Feast was already accepted as a miracle by the Christian community, not to be doubted in the past. Why it should in the present, any more than were the phenomena of old, is a question. Is it not more probable in these enlightened days of telegraphy, when modern miracles have the background of strength afforded by science and reason to sustain them?

Soon, then, writing made its appearance in very strange places, in books, cupboards and drawers, between slates, anywhere where a medium could be found possessing the quality of electricity and magnetism combined in sufficient strength, with surroundings adapted to the purpose, was this kind of telegraphy introduced to prove a higher kind yet of manifestation possible. Knowing not how it was done, but acknowledged by all who gave it any attention, it could not be denied it was done; the simple law of mental telegraphy, understood and applied, explains the rest. If a mind in the body is made negative, and the magnetic mind sufficiently positive, the two poles can be united in such a manner that the transcription of any message made by the spirit medium on the brain of the human can be transcribed by the electric force emanating from the medium in the body, directed by that from the spirit-world toward the pencil, placed for the purpose so it can reproduce the result.

Transmission of thought, then, is the action of one or more brains acting together through magnetism, each brain receiving at the same time what has been propelled by spirit force from some point, either in the body, or more likely out of the body, as thought seems creative only when a powerfully magnetic mind has received other forces to strengthen it, and can bring to bear sufficient strength electrical from itself to propel the forces together, to induce har-

monious relations, when thought is created and brought to bear upon things of this world, so that it is born into existence, as it were, to be used or not as conditions require. Every thought produced produces another, and so the work goes on, creating and re-creating, till the work shows itself in progress and man is an inventor, almost a creator, apparently from his own forces, producing an equivalent in kind of some sort, which gives him an idea of his own strength perhaps beyond that he really deserves, as behind him, or rather over him, is the mind which has sustained him, even if it has not altogether brought to bear from its own resources the thought impressed upon the human brain, over which he has obtained control. This, then, again is the law of cause and effect in spiritual forces. The higher spirit brain has brought to bear the thought conceived in his own mind, or perhaps has received from still higher, transcribed it upon the brain of the human medium, who has received it as his own, amalgamated it with its electrical forces, and sent it out again to be used as required, or without recognition, to be attracted to other forces of the same description, and then transmitted again for the active purpose of material life. This, too, is the origin of what is called civilization, and brings again into view the condition of the Indian, whose mind, through the character of his brain, is evidently not prepared, as a general thing, for the purpose of the spirit-world in advancement. Their natural clairvoyance is useful to them; they supply their own wants; beyond this admission among civilized races can alone prepare them for much spiritual advancement for progress in truth.

Transmission of thought, then, as well as mental telegraphy, which has often come under the observer of spirit manifestation sufficiently to admit of its possibility, are under the same law as other manifestations of the same character, all being demonstrated by the laws of magnetism and electric attraction properly arranged to produce results.

Combining the laws of photography with that of magnetic attraction, spirit photography is obtained. The prepared plate having attracted the sun's rays through the atmosphere, has also attracted the illuminated picture of the attendant spirit as well as the sitter, which has the power to make itself visible, through the combined magnetism of the medium acting in the spirit sphere, as well as such as have power to become mediums for use there, who stand beside, as great strength of spirit magnetism is required for this kind of manifestation, which is not often successful enough for the person requesting the likeness to be satisfied with the result, as other faces often appear which possibly cannot be recognized. This is the result of non-understood laws by the person operating. The non-understanding of these laws, and consequent failure, is often ascribed to fraud upon the part of the human medium, who, in his chagrin at the disappointment he is causing, is ready to believe in his own evil spirits, and soon, perhaps, to relinquish all effort, or if by nature himself dishonest, attract to himself such aids as to produce a fraud.

That sunlight or artificial light of any sort is an injury rather than a help to all kinds of manifestation, is ascribed to the fact that magnetic light, being of a finer and more delicate character than earth light, is almost quenched by it, and so far destroys the effect as to make it more difficult to obtain strength enough to overcome other obstacles to which the medium is subjected. Dark circles, which have been productive of so much criticism by those ignorant on the subject of the laws governing manifestation, have had to be abandoned as much as possible, for the reason specified, and a great deal has been lost in consequence. Nevertheless materialization has occurred in at least partially-lighted rooms; and cabinets, having been to some degree tolerated, have gone far to show the possibility of what might be done under more favorable circumstances. Thus there is still room for hope, as many fine minds have recently openly declared their belief in a great deal more than the community in general have been inclined to tolerate. And the time, we believe, will come when men will be more ashamed of their unbelief than they are now proud of ignorance, which is blindingfold them to the truth, of which none have a right to be ashamed. This, then, must close this chapter. In the next we will try and formulate the materialization problem in such a way as to demonstrate it, not only as a possibility but a probability that none may care to dispute.

[To be continued.]

"The Dead Man's Message," an occult romance, or Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

PRESIDENT H. D. BARRETT.

CONTINUED FROM PAGE 3.

others. Dr. Ewell labored zealously to make the meeting a success, and every member of the committee on arrangements did likewise. The workers whom I have named with one another to do for the cause, as did the members of the local societies, Dr. Ewell cheerfully laid aside all of his own work to attend to the work of the convention, and so did Mr. and Mrs. Kates, Mrs. Prior and Mrs. Bodell. The result was a grand success, and these local workers have no reason to be ashamed of their labors. A net sum of fifty-two dollars and a fraction was returned to the N. S. A. treasury as the result of these meetings. The amount would have been much larger had it not been for an unfortunate misunderstanding that arose between members of some of the local societies, and had the weather been favorable throughout the three days' session. It is not my purpose to cast reflections upon the members of any of the Denver societies. The N. S. A. has friends in them all, and some of the most conscientious opponents. Personal feeling ran very high, and in my final decision, recognizing, as I believed, the right standard, I offered not a few of my friends, and wounded many of them to the quick. I deeply regretted this and tried my best to deal fairly and impartially with all parties, and did not make local differences and was not even partially successful. The good will of many of the workers in both factions who are really laboring for the good of Spiritualism has been retained. Dr. W. F. Bogart, Mrs. A. R. Bicknell, Mr. B. B. Cason, Mr. R. K. Cason, and others who are not mentioned here, have done much in this direction.

Unfortunately these local differences got into the hands of the reporters, and the columns of the secular press teemed with distorted accounts of the unhappy state of affairs in Denver. But through it all no unkind word was published against the N. S. A. nor of myself, nor of Spiritualism. The local workers on both sides were earnestly misrepresented, and much fuel added to the flame of personal dislike and unkindness of speech. Despite all of the trouble, the results were favorable in the highest degree to Spiritualism. Later on Dr. Ewell and Mrs. Prior united their united forces in a good, strong, harmonious body, with which they both worked zealously during Mrs. Prior's stay in Denver. This society chartered with the N. S. A., and is today in a flourishing condition. Another society, in which much feeling existed at that time, surrendered its State charter, reformed, and became a member of an undivided element from its membership, and is today in a much better condition than before. The children's lyceum, founded by Mr. and Mrs. Kates, was ably conducted by them during their stay in Denver, and at their departure passed into the hands of loyal friends, who now report that the attendance is very large, and the work is being done. Mr. and Mrs. Kates understand lyceum work well and gave it a great impetus in Denver.

The N. S. A. was thoroughly advertised throughout the Rocky Mountain States by the Denver mass-meeting, a goodly sum of money being realized therefrom, and Spiritualism gained a wide hearing in that city. The workers feel that this mass-meeting was a grand success.

The mass-meeting in San Francisco was a success from the outset. Every medium, layman and speaker in the city united to make it the leading event in the history of California Spiritualism. I first met our various friends and workers, J. A. Whitney, who was the matter, and she at once conferred with Mrs. Elizabeth Sloper, a former trustee of this Association. They both set to work with a will. Mrs. Sloper happily was a staff reporter on the San Francisco Morning Call, hence secured excellent notices of the three days' meeting. All of the workers from other sections of California, many from other sections of California, were present. Large delegations from neighboring cities and towns attended the convention and helped to swell the audiences in the Golden Gate Hall throughout the meeting. Mrs. Julia Schlesinger, Wm. Emmette Coleman, Chas. Obermayer, J. Clegg Wright, and others came to the convention, and the workers and helped to honor the cause of Spiritualism in California. The floral contributions were numerous and helped to bring in an influx of spiritual power never before felt in San Francisco. Too much praise cannot be given to Mrs. Sloper and Mrs. Whitney for their herculean efforts in behalf of this convention. The future of Spiritualism in the way of hard work, while the latter was invaluable as an adviser and grand assistant in the good work.

The result of this meeting, which was attended by thousands every day, was the organization of a State Association, which was duly incorporated on July 24th and its machinery set in motion to bring the Spiritualists of California into one general working body. The press of San Francisco was especially considerate in its reports of the great convention, and gave Spiritualism added dignity and standing in the eyes of all fair-minded people. The outcome of the first mass convention was the regular State convention held in San Francisco, September 4, 5 and 6. At this meeting the State organization was completed, and an excellent board of directors placed at the helm. The second convention was also a great success in every helpful way, and the two together have served to acquaint the people of every denomination on the Pacific Coast with the fact that the Spiritualists of the United States now have a National Association with definite aims and objects, striving to do its part in the work of benefiting humanity. It has also served to reunite local workers in bonds of fellowship, and to fill them with zeal for the cause. It awakened an interest in the N. S. A. that still continues, and will unify our people as they never have before. These conventions took a practical interest in the N. S. A., as is indicated by three hundred dollars returned to its treasury as the direct or indirect influence of these mass meetings upon the people. The mass meetings have not been held, nor the State Association formed, not one-tenth of that sum would have come to our treasury. I must here state that what Mrs. Sloper and Mrs. Whitney were to the first convention, Mrs. Julia Schlesinger was to the second, and should receive due credit for the great work she accomplished.

The Oakland mass-meeting lasted only one day, but good work was done there, and the results were excellent in every direction, nearly thirty dollars being turned over to the N. S. A., and a fine local society chartered with us.

The great success attending the mass-meetings named warrants me in concluding that similar meetings in other large cities would have resulted the same way. Even in the case of the mass-meeting in San Francisco, the moral and social influence would have been more than compensated the N. S. A. for holding such meetings. Only a few members of our board felt any interest in these meetings for some reason, unknown to me, yet the results of the same are such as should cause an awakening in the minds of all. The three meetings attended have netted the N. S. A. three charters,

wide advertising and nearly four hundred dollars in cash, with the New York mass-convention yet to hear from. I feel justified, from the foregoing facts, in recommending that the incoming board of trustees be directed to hold two mass-meetings per month in various cities in the land, such as Boston, Buffalo, New York, Philadelphia, Chicago, Baltimore, Washington, Cincinnati and Detroit, during the six months next ensuing. I also recommend that some one or more of the trustees be directed to be present at each of these meetings, for the purpose of looking after the interests of the N. S. A., as its official representatives. Such meetings will arouse a great interest in Spiritualism, besides placing many dollars in its treasury. Had this plan been fully carried out this past year, greater results would have been shown in this report, as the direct issue therefrom, and now that the experiment has been successfully tried there can be no excuse for hesitancy in the year to come.

SEYBERT WILL.

Last year I called the attention of the convention to the violation on the part of the University of Pennsylvania of the provisions of the will of the late Henry Seybert. The board of trustees was directed to investigate the matter, and to take such action as was deemed best. It is clear to the general Spiritualistic public that the bequest of Mr. Seybert has been wantonly perverted from the original intention of the donor. I feel that the Spiritualists of the United States have a good cause against the University, and the investigations thus far made prove this to be a fact. We have not been able to secure a copy of the will up to date and nothing can be done in a legal way until the full details of the case are known, and the grounds for defense thoroughly understood. It is useless, also, to undertake a case of this kind without plenty of money, and money is very hard to come by. The N. S. A. is not yet heavily endowed for it to do this. Therefore I can simply report progress in this matter, and recommend that the incoming board be instructed to look into the matter with a view to taking definite action in the event that the conditions seem favorable to decision in our favor. I have many Spiritualists, men and women of means, during the past year who have avowed themselves ready and willing to contribute to a fund for the purpose of testing this will case. If positive directions are given for action to be taken in this matter, I recommend that these people be given an opportunity to have their money put to use by means of large contributions to a special fund for this purpose.

MISSIONARY BOXES.

Directions were given by the last convention for the provision by the secretary of a large number of contribution boxes to be placed in the halls of the various Spiritualist societies, and in the seance-rooms of such mediums as were willing to accept them, in which voluntary contributions could be placed by visitors. The secretary was directed to carry this order into effect, but found that the cost would be greater than the income derived therefrom could possibly be for the current year, and reported the fact to the board. By a unanimous vote the board directed him to take no further action in the matter, and to appeal to this convention to confirm his report. I recommend that the secretary and board of trustees act wisely, yet there is an argument on the other side of the question. This proposition was originally submitted by a medium who was deeply interested in the N. S. A., whose patrons, she avowed, would gladly contribute to its treasury, if such boxes were provided for the use of the medium. I recommend that instructions be given to the incoming board in regard to this matter.

MISSIONARIES AND STATE AGENTS.

The by-laws of this association require that State agents, to the number of three, be appointed as representatives of the N. S. A. in each State, and direct the president to appoint a certain number of persons to act as missionaries-at-large in the name of the Association. These appointments have been made with great care, and the work done by many of them has been of a highly beneficial order. These deputations can be made towers of strength to the N. S. A. as time goes on, and the selection of these officers made with such care as will insure ready and willing service on the part of those thus chosen. Of the State agents, Dr. O. G. W. Adams and Dr. G. C. Ewell have rendered valuable service, and the missionaries, Mrs. May P. Dryman, Mrs. Loe P. Prior, and E. W. Sprague have been especially active in their labors in behalf of this organization. I recommend that the incoming board be requested to take a greater interest in this department of our work, with the view of securing the greatest possible degree of proficiency in the service.

DELEGATES' EXPENSES.

I had occasion last year to refer to this important subject, and find that I must once more call the attention of the Spiritualists of California to our chartered State Association about two hundred auxiliaries connected with the N. S. A. These societies would be entitled to at least two hundred and twenty-five delegates, if all delegations were filled. Should they all attend our convention it would be an average expense of not more than fifty dollars to each delegate, making a grand total of \$12,500 for railroad fares, hotel bills, etc. In the present weak state of the finances of the average Spiritualist society, very few, if any of them, are able to defray the expenses of their delegates. This fact renders it impossible for the more distant societies to represent themselves by proxy. Proxies are legitimate things, but can become a dangerous factor in an organization of this kind. Something must be done to keep this Association in direct touch with its auxiliaries, and all of the people. Under the present system, proxies are an absolute necessity, otherwise more than half of our societies would be unrepresented. They will have to be used until one of two things is done. We must either establish State Associations, and have representation from them only, or we must labor for an endowment fund from which the expenses of all delegates can be met. It might be that delegates would gladly stand their hotel bills if railroad fares were paid. This would cut their expenses one-half to this Association if defrayed from our funds. It would take a funded investment of at least \$100,000 to secure an income sufficient to pay these expenses. If we had State Associations, the representation would be materially reduced, not more than four at most from any one State, and sometimes only one. If this plan were adopted there is but little doubt that each State would then defray the expenses of its delegates. But that time has not yet arrived, and until it does come it is our duty to provide ways and means by which all societies may be able to send their delegates. It remains for this convention to get to the bottom of the matter.

Various plans have suggested themselves to my mind, yet none of them can be carried into effect by one man's efforts alone. If the N. S. A. secretary were instructed to correspond with the leading Spiritualists in each State, perhaps a series of entertainments could be devised, the proceeds of which could be devoted to defraying the ex-

penses of the delegates. It may be that several special collections could be taken for the same purpose. If requests are to be sent out to our local societies in this way, each member of the board of trustees must endeavor to have his name to such documents when requested to do so by the secretary, otherwise he would be charged with packing the convention. It is useless for me to take up your time by dwelling longer upon this question. It is a condition, not a theory, by which we must live, and we must act. I urge you to make it possible for all societies to be duly represented in a way that will leave no heartburnings, and be most advantageous to Spiritualism. We now have rates upon all lines east of the Mississippi River, which benefits us very materially, yet it does not solve the problem. We require the attendance of our delegates and must make it possible for them to get here. If all expenses were guaranteed, appeals for funds, according to the custom of former years, would not be out of place; indeed, it would then only be a preventive, and not a cure, of the evil. As it is now, however, I do not feel that our people should be asked to sacrifice their time, money and strength without any return for the same save the consciousness of having done their duty to the cause.

TRUSTEES' EXPENSES.

What I have said of the expenses of our delegates, applies with fourfold force to our board of trustees. By our constitution, our board is compelled to hold four meetings each year in this city. To the more distant members this entails an expense of forty-five dollars per trip, or one hundred and eighty dollars per year. This means a total expense of at least eight hundred dollars for the five who live at a distance, besides the sacrifice of valuable time, physical comfort, and domestic peace from home labor. I consider this unjust, and I urge this convention to give this question careful consideration. It will come up again and again at our annual gatherings until it is disposed of one way or another. I favor payment of actual mileage directly from the N. S. A. treasury. This will always secure the presence of a full board, and no one can then complain of any injustice. If the full board is present the work done can be shared by all, and no undue influence can be exacted to secure special favors to any one party. An increase of revenue is necessary, if this plan is adopted, and ways and means must be devised to make it of use to the Association before the minds of the people? If the secretary is expected to do the work alone, who is going to explain matters to the dissatisfied public all over the continent? There are two ways by which we can obviate this difficulty, and I re-state them now: Either keep your present board, or elect a new one, and appoint a secretary to a living salary. I assure you, fellow delegates, that something must be done in this matter. You cannot always expect a man to do three thousand dollars' worth of work upon a salary of nine hundred dollars a year. The salary should be made at least \$1,200 twelve hundred dollars. I am not an employer, and I cannot say that I should be to attend to the literary and statistical departments, as well as attend to the routine office work when the secretary is ill or absent on leave. I recommend favorable legislation on this point, and ask you to give positive instructions in regard to the matter to the incoming board, or settle the matter at this point, as you deem best.

JUBILEE 1898.—J. E. 50.

March 31st, 1898, will mark the semi-centennial of Modern Spiritualism. I believe it to be the duty of this Association to take appropriate steps to observe this important anniversary in an appropriate manner. An International Congress will be held in London, in May of that year, to which all nations of the earth are requested to send delegates. This is well, and I hope our National Association will be fully represented there. But modern Spiritualism had its origin in America, and the jubilee celebration should take place in this country. In conversation with our honored vice-president, Mrs. Richmond, last spring, she suggested the thought I have just expressed, and stated that she felt impressed that Rochester, New York, should be the point at which this meeting should be held. It was also suggested that this gathering should be national and international in character, yet be held under the direct auspices of the N. S. A.

Since conversing with our vice-president, I have talked with other prominent Spiritualists in various sections of the land, and I have found a universal sentiment in favor of this project. Recently our esteemed friend, George W. Kates, has published an article along the same line, urging a one day's celebration at Hydesville, in honor of this auspicious event. So favorably does this thought appear to all of our people, I venture to say that our people in the United States and Canada will promptly respond to an appeal for funds to defray the expenses of such a meeting.

I feel that Rochester, N. Y., should be the place of meeting, and it should cover at least ten days' time. "The Rochester Knockings" was the name that echoed around the world, and while Hydesville should not be forgotten, the importance of the event renders it necessary, to my mind, that this gathering should take place in Rochester. I have endeavored to place myself in touch with our leading workers in regard to this matter, and the consensus of opinion is as I have stated above. After much careful thought, I have outlined a plan which I most respectfully submit to the Convention.

I feel that an energetic business man, a progressive Spiritualist, should at once be detailed to open an office in Rochester and set to work to secure the funds necessary for this great meeting to be held. So universal will be the interest that our representative will have no difficulty in inducing the business men of Rochester to provide an auditorium for the use of the mammoth Convention.

Thousands upon thousands of people will be in attendance, and the returns financially will more than repay the merchants for their outlay. They can be induced to do this if the right person is placed at the head of the movement. This officer should be a man of means at hand to enable him to engage such assistants as he would need, to pay for publication of all necessary literature, and such other accounts as might be presented. He should secure a desirable rent, centrally located, and establish himself in a manner becoming the dignity of Spiritualism. He should report weekly to the national office, and carry on all correspondence connected with the jubilee movement, thereby relieving the secretary of all labor connected with it.

In order to insure success in this movement, the work should be commenced at once. Standing advertisements should be placed in all of the Spiritualist papers, and circulars sent to all societies on both continents, inviting them to participate, letters of explanation sent to all workers, and the impression given out that it was to be a meeting for the masses of Spiritualists throughout the world. An interesting feature could be arranged by having all of the old Spiritualists, the survivors among the converts to Spiritualism in the years of '48, '49, '50 and '51 among the many attractions of the hour. This would be rendering honor to whom honor is due, by giving a just recognition to the noble workers of early days. An attractive program should be made out of the day, and all of the workers invited to take part. Papers upon the live topics of the day should be asked of some of our workers as cannot attend the meeting, and presented in due form to the people in attendance.

If such a meeting is planned, gigantic as the undertaking seems, it will be a success for the spiritual world, and will result in giving us rates, and I firmly believe that one fare for the young trip would be the rule. Such an undertaking as this would require a large amount

of money, but if the right person was selected as a leader, necessary funds could be secured, and the jubilee made the one great feature in the history of Spiritualism. The Spiritualists from all quarters of the globe will then visit America, become acquainted with us, and help to strengthen the bonds of fellowship amongst the nations of the earth.

To make this celebration what it should be, work must be begun now and therefore I ask the delegates to consider this matter with great care, and unite in such action as will result in giving our continent the grandest jubilee ever held in the history of the world. We have men in our ranks capable of carrying this work on to a successful issue, and they will rise to the occasion when called upon to act. I have talked with many of our wealthy Spiritualists, and they are all prepared to contribute, but do not wish to be burdened with the hard work incurred thereby. If a live business man is selected, they will sustain him in his efforts and the work will be done as all would wish it, with credit to the cause, and honor to the man especially fitted for this work, and at the proper time will place his name before the Convention.

WORK IN THE OFFICE.

I have already alluded to the increase of work at headquarters. Secretary Woodbury has been greatly overworked and each day has found his volume of labor larger than it was before. This is a sign of the healthy growth of the National Association, but they should be corresponding growth in the material required for the labor that ought to be done.

It is necessary for such an organization as this to keep in touch with the people. It requires a large correspondence to do this as it should be done. Every letter, however trivial, must be answered, and this is a complaint against the secretary. The columns of the secular and Spiritualist press are open to us and they must be supplied with valuable material that will interest the reading public. Such literature as is on hand for free distribution must be sent out, and a multitude of other things must be attended to. This condition of things will grow more burdensome as time passes on, and this association must prepare itself for the change. There is even now work enough at headquarters to keep the secretary, a stenographer, and either the president or an assistant secretary constantly at work. If the president is withdrawn from the field, much of the work must be done by the secretary. If the secretary is expected to do the work alone, who is going to explain matters to the dissatisfied public all over the continent? There are two ways by which we can obviate this difficulty, and I re-state them now: Either keep your present board, or elect a new one, and appoint a secretary to a living salary. I assure you, fellow delegates, that something must be done in this matter. You cannot always expect a man to do three thousand dollars' worth of work upon a salary of nine hundred dollars a year. The salary should be made at least \$1,200 twelve hundred dollars. I am not an employer, and I cannot say that I should be to attend to the literary and statistical departments, as well as attend to the routine office work when the secretary is ill or absent on leave. I recommend favorable legislation on this point, and ask you to give positive instructions in regard to the matter to the incoming board, or settle the matter at this point, as you deem best.

BOARD OF TRUSTEES.

The board of trustees has attended to its duties as conscientiously as ever, and has tried to render efficient service to the cause. It has been in the meetings of the board have been generally attended by all the members, not less than seven being present at any one meeting. Six of the members have not missed a single quarterly meeting, and the others were kept away solely by illness. Your present president has missed only one quarterly meeting, and recently our esteemed friend, George W. Kates, has published an article along the same line, urging a one day's celebration at Hydesville, in honor of this auspicious event. So favorably does this thought appear to all of our people, I venture to say that our people in the United States and Canada will promptly respond to an appeal for funds to defray the expenses of such a meeting.

PRESIDENT'S WORK.

I approach this topic with no little anxiety in my own mind as to what should be said in reference to it. I have tried to do my duty conscientiously, and have not met with the results I anticipated at first. I have already spoken of my labors in the office during the ten weeks following our last convention. If I meet with your approval, I am satisfied.

Since January 12th, I have been constantly in the field, and my work upon the platform must speak for itself. I have averaged more than four lectures per week since that date, and have attended to a vast correspondence, written one hundred newspaper articles, and have submitted to numerous interviews with reporters for the leading dailies of the land.

I have had to employ a stenographer on many occasions, and not infrequently my letters have numbered one hundred per week. I am not overstating the number when I say that I have written and submitted twelve hundred of them during the year. I have taken in during my thirty-three thousand miles of travel, \$134.55; my expenses during the nine months I was abroad as your missionary were \$1080.61, leaving a surplus of \$745.74 which I have turned over to the N. S. A. To this sum must be added my personal donation of fifty dollars, which makes the total amount raised by me \$795.74. This sum is not so large as I wish it was, but it represents as much labor as one individual can possibly do in so short a space of time. I have not infrequently spoken every night in the week, and twice on Sunday for weeks in succession, but I have also had to travel many thousands of miles to meet those engagements. I will not speak of the physical privations that have been mine during this period; it would take too much of your time, and would seem like a plea of martyrdom and a cry for sympathy, were I to indulge in this description. Suffice it to say that this work has been no mean feat, and that I have been able to do it wholly among the "bosses" without the thorns, nor have I missed the flesh that results from the piercing of the flesh by these cruel thorns. I have fared far better than many of my predecessors did in the early days of Spiritualism, hence I ought not to complain.

Wherever I have gone I have generally been most warmly welcomed, hospitably entertained, and considerably treated by all classes of people. The secular press in all of the larger cities and towns where I have been given me from half a column to four and a half columns in review of my lectures, and of my labors to relieve the public mind. The accounts of my meetings were telegraphed by the Associated Press to all quarters, and Spiritualism thereby given a fair showing before the world. It gives me pleasure to report that not one unkind or discourteous word or reference to me has been made by any one of the secular papers reporting my lectures.

I have had to answer some of the most scientific and difficult questions propounded to me by the editors of the secular journals, yet they have, without ex-

ception, been most considerate and courteous in their manner towards me. One interview lasted four hours, ending at 2 o'clock in the morning. At its conclusion, I finished my very able and scholarly editor who had been waiting for the material I had furnished him?

"My readers wish to know something about Spiritualism, and want their information first hand. You are the representative of an organized body, and we always respect organization. If you did not have your national organization, I would not feel called upon to notice you any more than I would a traveling showman."

This statement, coming as it did from the editor of one of the great dailies of the land, is the strongest argument in favor of our national organization that I have ever heard.

But I must not weary you by entering too minutely into the details of my work. Excellent and almost flattering reports of the same were published in all of our Spiritualist papers, and by not less than thirty of the secular papers of the country. I ask my friends to consult these reports for the information which they desire further than I have given herein. There is one single fact worthy of notice here: Our orthodox brethren, and our friends, the Jews, have shown me every consideration throughout my travels. The Methodists and Jews have even opened their synagogues to me, free of charge, and permitted me to speak up on the religion of Spiritualism to the large audiences that filled them to overflowing. The Unitarians and Universalists have been the only denominations to refuse me the use of their pulpits for my missionary lectures on Spiritualism.

Verily, the more liberal some people become, the more just and well informed are their neighbors' views and rights. So much travel and such constant work in the way of public speaking affected my health not a little in several instances. I have been quite ill on three different occasions, but rallied my forces as soon as possible, with the aid of true and tried friends, and went at my work again.

During my stay in Denver I attempted more than I ought to have done—ten addresses in a single day, and paid the penalty in full. I was confined to my bed one full week at the pleasant home of Dr. G. C. Ewell. I was fortunate to fall into such good hands. Dr. Ewell and his noble wife, as well as other members of his household, did everything in their power for me. Dr. W. F. Bogart was called in, and took full charge of the case. I am under obligations to all of the parties named and to Mrs. Loe P. Prior as well, for her skillful nursing and kindly care. Verily I did fall into the hands of my friends.

The good people of Denver, Mrs. Bodell, John Slater, Prof. Singer, Mr. and Mrs. Kates, and many others tried to make the days of my captivity pass as pleasantly as possible. To each and all of these kind friends, especially Dr. Ewell, Mrs. Prior, and Dr. Bogart, I return my sincerest thanks for their great kindness and unbounded generosity to me. I am under similar obligations to Dr. O. G. W. Adams for services rendered me at Clinton and Dubuque, Iowa, and to Dr. W. M. Forster and Mrs. M. F. Dryman, in San Francisco, in which places I also had need of such medical aid as they were able to give me. On such occasions words fail to express the real sentiments of the soul of the one who has received these many kindnesses at the hands of his friends. Gratitude may be felt, even if it is not expressed in words.

REVIEW OF THE FIELD.

In glancing over the field, the true Spiritualist cannot fail to be pleased at the outlook. Everywhere he finds the interest in Spiritualism increasing, and a tendency on the part of the public to treat the subject with impartiality. The call for missionary work has largely increased, thereby proving that Spiritualism is the topic of vital interest to-day. The eagerness with which information is sought upon the subject by clergymen, scholars, scientists, and laity, shows the necessity of the N. S. A. equipping itself so that it will be able to meet all such demands.

The call for literature should be supplied at cost, or nominal profit and every possible exertion made to bring all classes of Spiritualists into closer relation with this body. Last year it was voted to open correspondence with the American Congress of Liberal Religions with a view to a union with the same, if no sectarian bias was thereby encountered.

I am acquainted with the result of Secretary Woodbury's letter of inquiry, but feel that humanitarian, liberal religious bodies should have a common bond of fellowship, hence, I have no doubt but that a great good would accrue from a union with that body.

I feel, also, that this convention should send a fraternal delegate to the annual convention of the National Free Thought Association, which is to assemble in Chicago, on November 13, next, and whose able president, Samuel P. Putnam, is with us today as a fraternal delegate from that body to this convention of ours. There cannot be too much freedom of thought in religion, and true co-operation in the defense of the right can never be a menace to progress. "With malice toward none, with charity for all," let us do our work, and aid, as far as possible, our reformers in their endeavors to be of service to the world. In this connection there is another reform movement in which I believe we as Spiritualists should take an interest. It is the National Convention of the Mothers' Convention, to be held in this city, known as "the Mothers' Convention." To this convention I recommend that we send greetings and a fraternal delegate showing the interest we, as Spiritualists feel in such an important movement as this is.

All of the Spiritualist papers, The Scandinavian Spiritualist, The Medium, The Banner of Light, Philosophical Journal, Progressive Thinker, Light of Truth, and Dawning Light, have one and all rendered our National Association invaluable aid during the past year. They have been its firm friends and ardent supporters, and have done much to rally the Spiritualist of the land to its support. Our thanks are certainly due to the able editors of the several journals for their cordial support; and for the free use of their columns to present the claim of our association to the world. Our thanks should also be extended to the secular press that has done such signal service during the past year.

We have not accomplished all we had hoped for last year, but we have done what we could. A new year is before us, fraught with high hopes and joyous anticipations. With an active policy looking out for the welfare of all, with the overcoming of the inertia that has kept us from running in certain directions, the N. S. A. can and will do a grander work in the ensuing twelve months than it has ever done before. If we all rally to our standard of truth, and sustain our officials in their efforts, Spiritualism will soon rise triumphant over every foe, and become, in fact, what the angels designed it to be, the only true religion ever possessed by man.

I thank you, fellow delegates, for your kind attention to-day.

HARRISON D. BARRETT.

Pres't. N. S. A.

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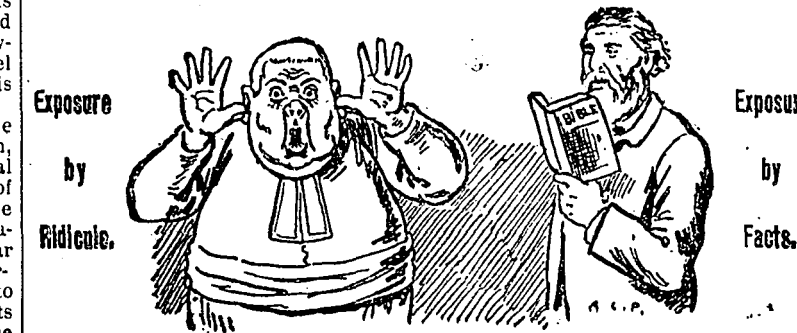
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