

AN OCTOGENARIAN

He Expresses His Views Very Forcibly.

It would seem that the dozen or more towns in Northern Texas, each containing from five to twenty-five thousand inhabitants, are doomed to be ignored by missionaries and lecturers. At the annual convention of the N. S. A. in October, 1901, two noted missionaries were appointed to the field work of Texas, which appointment inspired in us high hopes for the organizing of societies in the unorganized portion of the state. Through The Progressive Christian, an anxious following of movements in the East, thence to Cincinnati, O., and Little Rock, Ark., thence to Marshall, Texas, at one jump, passing over two tiers of Texas counties to get in the swim among the big fish, organized societies, fine halls and splendid temples, etc., working a few weeks among organized societies in the Central and Southern part of the state, we coast-like, in the company of the cities of the north and east. On their way out they stopped at one little town, gave a few lectures and organized a society, now flourishing, and at last accounts were harmoniously proceeding to build a spiritual temple—and

The question presents itself, how long must this population of more than one hundred and fifty thousand remain unorganized?

I am an old man, nearly 85 years of age, my poor old hands my only source of support. There are a few other Spiritualists in Demolition, but like myself they are poor. The masses are

hungry. They ask for bread, and the fakes grant them a stone and take their dollar. So it must remain until the people are in a condition to utilize the truth. E. LEWIS.
Dennison, Tex.

Sophia Adelaide's Book.
As appropriate to the columns of a Spiritual paper I now transcribe a

passage from Sophia-Adelaide's book Chapter XXXV., headed "Despair." The second Count De Lundy, on his death-bed at Dayton, had been married to Sophia, deeming it advisable for her protection. A day or two later he had faithful nurse and tutor, Anna Campbell, suddenly died.

"I was the last," says Sophia, "to leave Lady Anna's room. Yielding to the effects of the fatigue I had under-

kind and of the draught prescribed to me by the doctor, I fell into a feverish and uneasy sleep, full of agitating dreams. After getting up a while later, through a singular experience, I awoke with a start in the bed where I had lain down to spend the night; I heard myself distinctly called by name. I sat up and listened. The voices which sounded in my ears were those of the Count and Lady Anna. They seemed to rise from some mysterious depths and uttered only my name and the words, "Hear, O Samuel, O Samuel."

Adelaide.' I longed to respond to this appeal, but how was I to find my way to the beloved ones whose voices were thus summoning me? I felt that I had to die in order to rejoin my friends—but how was I to die?

"My health has never fully recovered from the attempt to poison myself, nor from the effects of the violent emotion which endangered my very existence during that dreadful time. For days I remained delirious with fever."

Sophia was then not quite sixteen years of age. Not until thirty-two

years later did her book appear, only to be suppressed by the royal family.

WM. HENRY BURR.

SAVE YOUR SOUL.

I am sick of the preacher's only strain
Save your soul, save your soul, save
your soul!

I am tired of hearing forever and aye
The same old song from the pulpit

roll.

It seems to me like a selfish cry,
This telling a man that the only thing
Of any importance here below
Is saving himself from a future sting

Far nobler, better, it seems to me,
To tell a man to save some other.
To send him up and down through the
world
Seeking and saving his fallen brother

To put him off from the beaten track
 Out into the hedges of sin and
 shame,
 To teach and tell to the captives bound
 The beauty and glory of virtue's
 name,
 To rescue the starving from sin and
 death,
 To rescue the sinning one from crime
 To preach the gospel of present help
 To the weary ones on the shores of

time.

To seek out those whom the world for
gets,
To plant a flower on a nameless
grave,
To hide the erring one in the heart,
And strengthen it with a purpos
brave.

If a man does this, I dare affirm
That he can afford to forego all car

The man that dares traduce becomes
he can with safety to himself is not
man.—Cowper.

If the power to do hard work is no
talent, it is the best possible substitute
for it.—Garfield.

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SATURDAY, SEPTEMBER 6, 1902.

Is He a Reincarnation?

The Chicago Chronicle relates a peculiar case which, in the estimation of some, will be considered a clear case of reincarnation. Wizen and shriveled in body, half-starved and wearing rags that barely covered him, John George, fifteen years old, an ignorant orphan, son of a Pennsylvania coal miner, visited President Harper at the University of Chicago to find out whether he could complete a full course at the university on 25 cents. Obedient to the injunction of his dying mother, the boy had taken the fortune of \$20 that she left him. With this money his mother told him to make a tour of the world and then spend the remainder in securing an education at the University of Chicago. Following instructions, the boy started on his trip around the world as soon as he had seen his mother buried. He set out westward, but found that he had only 30 cents when he arrived in Chicago. He thought that he had better go out to the university before he consumed his trip, and when he called on M. H. MacLean, of the information office of the university, and asked him if he was President Harper, Mr. MacLean thought he was questioned by a madman.

However, Mr. MacLean learned the boy was sane, but ignorant to an astounding degree, and sent him to a number of officials of the university, and finally to Assistant Dean Whitley, of the South Side Academy.

Though the boy arrived four weeks ago the matter had been kept secret until yesterday, when his marvelous progress became known.

John has proved himself an "intellectual freak." Though he knew nothing about reading or writing and could speak the English language only with difficulty, he has learned to read and write English and to speak French. The professors who have been helping the boy privately say that he is an "educational miracle."

Dean Whitley, of the academy, had the boy relate the history of his life in full. He told the dean that his father, a coal miner, was killed five years ago in a mine disaster. John then picked up bits of coal on the railway switches and blacked boots to help his invalid mother, who took in family washing. According to the boy's simple story he and his mother lived in a hovel.

For five years his mother cherished the hope that her boy should never go into the terrible coal mines and die there as his father had, but should see the world and gather wisdom. With this in view she had hoarded every penny she could, and when she died, over a month ago she called her son to her and said:

"I don't place for you here, John. I want you to go away from this awful place and be with other kinds of people. Don't die in the mines, like your father. Take this money. It is all we have. Go around the world and see things and then go to the University of Chicago and spend the rest of your life there."

John was the only mourner at the funeral. As the coffin was laid from sight tears of bitterness coursed his cheeks and a firm determination seized him to carry out the wishes of his mother. He started that night. His railroad ticket and his other expenses took all his money except three dimes by the time that he arrived in Chicago. Then he decided to go out and see the university before continuing his tour.

The starved condition of the boy aroused pity among the university officials and, while they knew he could not enter the freshman class, they wanted to help him. Assistant Dean Whitley, of the academy, took him, put him in a bathtub and gave him a new suit of clothes and a new hat. He said he could not sleep because he was thinking about his college education. He had not slept for nearly three days and was hungry two days.

It was not until he was installed as waiter at the French Club of the university that he began showing signs of precocity. Mme. Beauvais, the head of the French Club, noticed his brightness and his eagerness to learn.

In four weeks he has learned to read and write as well as any ordinary pupil in the fourth grade and has surprised Mme. Beauvais by speaking French with ease and fluency.

Professor H. C. Keane, of the academy, and Mr. Whitley say that the little coal miner is a "wonder," and that he will yet carry out his mother's wishes as to the college education, whether he goes around the world or not. Mme. Beauvais has been so much impressed with John George that she has given him a permanent home.

Here we have the product of two intensely ignorant parents. Poorly dressed, half-starved and uncouth in appearance, he stood before the professors of the university an enigma that they could not at first solve. They kindly took him in, sheltered him, fed him and clothed him, and to-day he stands forth an intellectual marvel. Like all other geniuses he originates from the very humble walks of life, an illustration of the mysterious working of omnipresent forces on the material and spiritual side of life.

Your Attention, Please.

The camp-meeting season will soon be over and we hope the Spiritualists who enjoy such an outing reached the acme of their anticipations of pleasant new acquaintances and old-fashioned visits with loving friends, with the recreation and rejuvenation of the body and the feast of soul. We hope everyone who went to camp received some benefit therefrom, spiritually, mentally and physically; received a baptism of knowledge that will lead them into the higher pursuits of happiness and usefulness, and while full of overflowing with the holy spirit, with the spirit of enthusiasm and progress, they will give us their attention. We have something to tell them from week to week that will touch a responsive chord and keep the enthusiasm ever fresh and pure.

If your soul has been enriched with the sweetness of song and eloquence, let us keep you in that mode throughout the year.

While the rostrum teachers have been sounding the praise of the cause and giving you the vocalized philosophy, The Progressive Thinker hasn't been on a vacation, but has been full of its usual interesting philosophical, scientific and historical articles, and is always full of enthusiasm.

We have both good and bad reports from the camps. That is, we have reports of the awakening effect of the camp-meetings generally, upon Spiritualists who had found the fact and long since retired into the sunlight of the knowledge, thinking they had found all that was worth knowing; reports of the greatly increased attendance by the general public; the good financial outlook and the good time all around; and of the brotherly feeling engendered and perpetuated by these meetings.

Again, we have reports that, owing to the class of people who are attracted from the vicinities surrounding the camps, and the charlatans who rush there to make money, they are very demoralizing, especially to the young.

No doubt, to a certain extent both reports are true. One thing is apparent, and that is, that Spiritualism at the camps as well as in the field at large, is represented and controlled by honest, earnest men and earnest women, and the lack of discrimination between the good and bad effects of the average camp-meeting is human and human only.

Spiritualism does not even try to find out the kind and character of men and women, or the kind and character of its presentations to man's perception, at the camp-meetings, but she goes in there in all her grandeur and purity, in all her truth and stability, in all her simplicity and naturalness, in all her broadness and appeals to men and women according to their inclinations and receptivity. She leaves an impression wherever she goes, and that impression is for the good.

What you saw at camp, and more, we present to our readers through the year, for two weeks out of every year of us as long as we get the expressed appreciation that is shown at present and that has been shown from the start; but our cause is growing, through these various instrumentalities, and the circulation of the Spiritual papers should be the index to that increase, to that growth that we know the cause is having.

If we had the power that we have feeling for the cause we would make every camp a perfect paradise for the coming and going of the mortal and immortal; and we would have beautiful flowers and sweet singing birds; we would have the best orchestras and quartets, the best speakers, the genuine mediums and attract by making perfect conditions, none from either side of life but the pure and irreproachable; but we have not such power and therefore must continue to receive a few bad reports of these generally harmonious and very social camp-meetings.

But when you get back home to your cold, humdrum worldly affairs and begin to feel lost without the volumes of eloquence, feel the lack of soul food you so appreciated at the camp, just pick up The Progressive Thinker, if you have one handy, or send for a sample copy, and begin living all those beautiful thoughts over and over each week. Come into our paradise of thought on your education."

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Two Notables.
 Hon. Alonzo Thompson and Col. R. T. Van Horn passed through Chicago on their way home from Lily Dale Camp. Both pronounce the camp a success.

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OFFERS TO PROVE THAT MAN LIVES AFTER DEATH

What is known as supernatural (as set forth in the Chicago Herald) may be described as an effect caused through the operation of laws unknown to science.

As science is continually delving deeper and becoming familiar with laws in nature heretofore unknown, yesterday, or perhaps a miracle, is looked upon to-day with no feeling of superstition or fear, because the law by which it is produced is known and understood.

Science means methodical knowledge, and the field of knowledge is so vast that no one human mind is capable of grasping but a small proportion.

A man may become an advanced scientist in some one department and at the same time be comparatively an ignorant in some other.

A notable instance may be found in the case of Dr. Hudson, who having made some progress in one department, being wise in his own conceit, led him to the belief that he could pose as authority in almost any work entitled "Psychic Phenomena," which has put more kinks in men's minds than anything published for many years.

The amusing feature about it is that without realizing the ridiculous position the doctor has placed himself in by trying to pose as authority and explain a thing he has never seen, as he acknowledges in his work that the only phenomenon he ever witnessed was an indifferent case of automatic slate-writing.

BELEEF IN FUTURE LIFE.
 All religions, either of the past or present, are based upon the belief that man lives after death.

The peculiarity of the human family is, that when material things are considered man retains his reason and will seek to reason from cause to effect, but the moment his mind seeks to grasp the occult or spiritual he immediately runs off on a tangent of irrational superstitions and beliefs.

As an illustration, when a mother murders her child she is at once prosecuted. Why? Because her nature teaches that the mother in her same moments would sacrifice her own life before that of the child.

Now, if there be life after death, all nature teaches that if a mother is separated from her children by death she would naturally in spirit still hover about her loved ones.

In view of the teachings of nature on all sides it would be rational and reasonable to believe that man lives after death.

The Bible Too Immoral to Be Printed in a Newspaper.

Carlton F. Hodge, editor of the Assumption (Ill.) Independent, is threatened with prosecution for publishing improper literature because he has undertaken to print the Bible in his newspaper. When he had reached the 54th chapter of Genesis in the publication of the Bible on the weekly installment plan Mr. Hodge received a letter from a prominent official of the St. Joseph County Savings Bank at South Bend, Ind., informing him that the appearance of such "matter" in a newspaper was illegal and he threatened to start for a lawsuit.

Editor Hodge, who came to Chicago lately, said he proposed to continue printing a chapter of the Bible each week in his paper despite this threat. At this rate it will take more than fifty years to complete the work. Mr. Hodge will be 91 years old if he lives to see the completion of the task undertaken five weeks ago. Providing, also, the South Bend man does not secure an injunction.

"It is to the chapters on Genesis and Deuteronomy that the bank officials object," said Mr. Hodge. "He wrote me a letter saying there were spots and places in the Bible that were not fit to be put before the public for perusal. For my part I consider anything that is fit to be the basis of Christianity and to be taught to the children in the Sunday schools is good enough to be submitted to newspaper readers along with news items."

"Is the Assumption Independent partial to sensational news-crimes?" was asked.

"Yes; the paper has always 'played' that class of news," he produced the latest copy of the Independent. The front page headlines read as follows: "A Carnal Collision with Box Car," "Those Merry Wedding Bells," "Sunday's Storm Did Damage," "The Holy Bible."

The last article occupies the twilight-hand columns, being "The King James version, the first book of Moses, called Genesis."

"What will the next chapter be?" Editor Hodge was asked.

"Now you've got me—I haven't read proof on next Friday's edition. What is the next chapter, anyway? I'm not an expert in biblical research," continued the editor. "The way I happened to start this Bible printing was that one night several young fellows of the town were in the Independent office with my brother, J. Sim Hodge, who helps me publish the paper, and we got into an argument over some question in the Bible. I decided that the Bible was all news to the vast masses of the people and decided to print it—distribute Christianity on the installment plan, as it were—for I am convinced that the copies of my paper reach people who would never see a copy of the holy script from one year's end to another."

Editor Hodge said that he and his brother were reading proof one Thursday night for the next day's edition. Several townsmen came in to have some notices "wrote up" and this is what they heard uttered in a dull monotone:

"And all the days of Methuselah were nine hundred and sixty-nine years, and he died."
 "And Lamech lived an hundred eighty and two years, and begat a son."
 "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

"Just then," said Mr. Hodge, "my brother, who was doing all this, laid down his cigar and looked around. All three of our visitors were standing with their hats off—a thing almost unprecedented in the Independent office."

"Holdin' prayer meetin'?" says one of them.

"Well, now, we thought you was doin' some sort of responsive readin'," said Mr. Hodge, saying he will keep on printing the Bible—ill as he is.

The above from the Chicago Daily News illustrates an important point which anyone can see without explanation.

reasonable to believe that she does, providing one believes in a future life.

It is after (perhaps a quarter of a century's scientific investigation through every department of science bearing upon the subject, I am prepared not only to affirm that man lives after death, but to scientifically demonstrate beyond the possibility of a doubt that the vibrations emanating from him in at least eight different ways, and that each form of communication is produced through the operation of unvarying occult laws.

I furthermore affirm that the so-called dead are far more alive than when in the flesh, because when released from the flesh they are on a higher plane of vibration, and like the light that comes from a star 400 trillions of miles away, their sensibilities annihilate space.

You cannot demonstrate a sum in algebra to a person who has never made a study of that branch of mathematics, and neither can you demonstrate an occult problem to a person who does not know the difference between a light and a sound vibration.

The peculiarity of the average man is that he will spend three years in learning a trade or profession demanding it necessary, but when it comes to the occult, if he cannot master it in a half hour's investigation he turns back to his potatoes and cabbage.

PHENOMENA EXPLAINED.

Man is a spirit, incarnated in matter. He is like a violin covered with pitch, the pitch denoting the vibration of the sounding-board, mutes the so-called music.

The flesh in which man is incarnated like the pitch on the violin, deadens his vibration, and therefore his sensibilities, while spirit, being free from flesh dwells upon a higher plane.

What is known as phenomena is either spirit functioning upon the material, or man while incarnated in matter functioning upon the spiritual plane.

Being upon different planes, one can function only through the aid of the other, that is to say, that spirit being upon a high plane of vibration, like X-rays, cannot see matter, because he sees right through it, hence cannot see a man as he sees it through the eyes of a medium, while on the other hand, man being upon a low plane, cannot see spiritual things except through the mediumship of a spirit.

The process by which this is accomplished is the same in principle as that employed in wireless telegraphing, in mind telegraphy, in the harmony and affinity of vibration.

CARDINAL WOLSEY

Forced by a Natural Law to Return and Preach the Truth.

Truth crushed to earth will rise again, and those who crush it are forced by a natural law to return from the sphere beyond the grave and undo the wrong they did whilst in the physical body.

It was at a private class held by Mr. J. Clegg Wright last winter at Lake Helen, Fla., that Cardinal Wolsey died in 1830, was given the privilege to manipulate the switchboard of the nervous system of the medium and to read the future.

"The soul of man is the infinite dignity and power which in its radiant essentiality of itself 'knows' because it is infinite, and therefore in close relation to the infinite vibrations of the unknown, universal, infinite soul, the All in All. It is a personal, creative, active, though power, intelligence, or divinity of the sphere of the divine soul, perhaps better understood by you by the name of deity or God. Deity is the sphere of divinity acting in and through all the universe."

"That the soul of man is a part of this Deity is proven by the numberless historical cases effected on or through the holy shrines."

"I, personally, when on earth have seen hundreds of sick people kneeling down and praying for healing, and the healing effected from the holy shrine at Canterbury, being healed."

"How were they healed? By a miracle? No! They were cured by faith in a most natural way. By the action of Great Spiritual minds gathering over the holy shrine for the purpose of relieving mankind from their ills and thus proving unto them the reality of the divinity of spirit with the assembled healing spirits."

"It is a natural electric magnetic process; it is the power of the spirit over the nervous system of man. The nerves in the physical body regulate the circulation of the blood and lymphatics, and in turn they are subject to influences outside of the human system, influences even in your enlightened age are not yet understood. I mean the soul's creative power or the power to control electric molecules, the substance of which nerve tissues and nerve power is made."

"It is a fact that departed spirits can act on the mental state of man, that dominating impressions are given by them to the consciousness of man and thus man's life is molded to a great extent by the denizens of the unseen world. A good deal of the phenomena and of the evolution of life must be attributed to spirit power."

"This universal spirit power can heal the sick if the spirit of the patient can come into close 'relativity' with the healing spirits. The earnest prayers of those kneeling at the holy shrine of Canterbury established that relativity and they could arise cured."

"So it was that the power of the Catholic church cured them, but their own faith acting the same as Christian Science does to-day. It is not a supernatural power but a simple natural process not understood by man."

"The Catholic church created saints for purposes which were pure and holy. In the beginning of the Christian era the mental development of the people was very low. So the saints were created by the church to inspire dignity and holiness in the hearts of the masses, to assist the holy spirit within man to dominate over the human senses and thus raise the masses out of the mire of materialism to a higher plane of vibration. The saints were men as other men, yet they awakened with their exemplary life the spirit in mankind; the holiness of the spirit in mankind; for the spirit in man is the holy spirit; it is man's guardian, it is the healing spirit in the physical body."

"So the saints were not created as an abomination to the people, as they are themselves as understood by the masses to-day, but simply to exemplify the higher, the better life to the ignorant masses and lift them out of their low mental and moral condition."

In wireless telegraphing, both instruments must be adjusted to the same number of vibrations per second, say 20,000,000, as like vibration produces like vibration.

CLAIRVOYANCE EASY.

Almost any person can have the clairvoyant power, providing some spirit forces among whose spiritual light power is in harmonious vibration with his own, or which becomes so after long association, which among Spiritualists is known as developing.

The success of the phenomenon depends, like wireless telegraphing, upon the complete harmony of vibration between the medium and spirit.

This explains why the so-called mediumistic power comes and goes. It is because the spirit comes and goes, and is not always present, for like mortals they often have many engagements to keep.

In clairvoyance the same principle is involved and requires no further explanation except that sound is upon a lower plane of vibration than light. What is known as trance mediumship is merely hypnotism, the hypnotizing and using the organism of the medium to communicate with those upon the material plane.

Those desiring to understand the occult should first familiarize themselves with the following scale, viz.:

Nerve sensation travels at the slow pace of only 111 feet per second.

Sound—Man is oblivious to any atmospheric or sound vibration under sixteen per second or over 32,000 per second. The "A" scale of the piano has 433 vibrations per second.

Electrical vibrations range from 5,000,000 to about 5,000,000,000. When above that, say at 30 trillions electrical vibrations, it takes the form of heat.

Light vibrations range from 30 to 1,800 trillions per second, while the eye cannot catch those above 750 trillions.

X-Rays are in the sextillions. Spiritual sound is supposed to be in the regions between electricity and heat, and spiritual sight to be between those of light and X-rays.

As we delve deeper into nature's laws our superstitions and beliefs in the miraculous disappear, and we produce the so-called phenomena ourselves without fear of man or the devil.

As we go deeper, however, we lose respect for those who use prefixes and affixes to their names, as we realize they are very ignorant on the very subject they seek to pose as authority and teachers.

E. D. TITUS.

Minneapolis, Minn.

"Another gross misappropriation that manifests itself to-day in the Catholic church is the confession."

"Confession means the help of the priest to turn with the poor in mind who cannot grasp the deity within themselves so as to establish in their minds the relationship of the indwelling soul with God."

"I, a former Cardinal and Archbishop of Canterbury, am forced by a natural law to give these truths to you to undo the karma which I have made when on earth."

"A wrong done to others is a greater wrong to yourself; for every wrong is a barrier to your future progression. You cannot move on until you have removed that barrier. Therefore I come back and lecture to you through this medium, to undo the wrong of my past. I cannot move on until I have removed that barrier created by myself in earthly life."

"Man dies, but his thoughts, words and actions live after his physical death. It is the karma of his earthly life and is subject to the natural laws in the spiritual world, which laws force him to repeat voluntary actions to counter and demolish everything in his karma which is contrary to truth. So I must scatter all ideas of vicarious atonement. There is no such thing, it is a wrong thought and a cruel teaching. But since thought is eternal we must give forth the truth, we must help truth to overcome untruth, for in the eternal presence truth must ever be victorious."

"How can you thus improve? By meditation in spiritual solitude."

"Hope is the scaffolding of the soul. It will lead you to the father, and when you have found the father you will be saved."

"I and the father are one, for the soul in man is the father of the human mind."

"As a mind I say my trade or my duty is to express the father which is in me and to bear witness that I am in him."

"When we have found our father, we will be changed as the field of Ararat was changed. Our lives will not be barren fields of stone, but full of loving deeds and kind thoughts, without any barrier to eternal progression."

G. HAGEN, D. O. M. S.

Buffalo, N. Y.

The Conflict in France.

In the Chicago Record Herald of Aug. 29, the Rev. Henry O. M. Chapuis, S. S. A. M. Procureur Divinity College, Catholic University of America, gives a lengthy exposition of the Catholic view of the present trouble in France over the school question.

It is needless to present here the Catholic view, in extenso. Suffice it to say that, according to the Rev. Chapuis' own showing, the whole matter hinges upon the Catholic wish and determination to maintain the education of the people and make the same distinctly religious according to the Romish idea. The schools must be under the care and keeping of the church; and must be thoroughly Romanized. The education must be a Romish education, the principal purpose to make Catholics.

The French Republic, in order to remain a republic, and be such in fact, cannot not assent to these ideas of education, and hence must make the schools secular.

Hence comes the clash between the government of the republic and the Romish element—and the latter has been compelled to give way. Of course Romish clerics feel very sore over the matter, because they are thereby shorn of much of their power, and a great source of their strength.

What Rome loses, Freedom gains.

"Love—Sex—Immortality." By Dr. W. P. Phelps. For sale at this office. Price 25 cents.

"Mindless Dislike." Very useful. Price 10 cents.

UNDYING.

We cannot doubt that those who leave this earth For other life beyond our world and ken Still have an influence for good or ill Upon the lives and the affairs of men; And, as we are, so will this influence be For love and justice, Mercy, truth, and right, Or falsehood, strife, oppression, hate, and wrong, And whether good or ill, strong in its might.

Evil will come, but not unwelcomed stay; Good cannot linger when repulsed, unsought: The choice is free to harbor spirits dark, Or those whose coming is with blessing fraught. Dear Hearts, our loved whom falsely we call 'dead,' Keep hand in hand with us the earthly way: Heaven is not far—a little sleep, and then We cannot lose thee in the sweet for aye. —Callie Bonney Marble, in Mecca.

The Horse—Equus or Equinus.

What place has the horse in history? Whether that question can be answered or not, we have an early reference to the horse in the time of Alexander the Great. Bucephalus, a horse belonging to that potentate, who it is said, would not be tamed by any man but Alexander. Bucephalus means bull-headed. Perhaps a Latin word or name. The head of this famous animal was shaped like that of the bull, hence its adoption. This fact indicates that Bucephalus was poorly bred, being of inferior or scrub stock.

Arabia has been long celebrated for its finely-bred stock of horses. The Arab's taste went to saddle horses, perhaps also those for the carriage. But I believe Normandy eclipses all others in fine carriage horses.

The horse has gained a strong hold on the affections and economy of the human race, above that of all other animals, but can be found in history. Of all animals none show the strong trait of fidelity equal to that of the dog. Can't say whether the horse or the elephant should be named next.

The newspapers report a trustworthy incident in that of a horse.

A man in a state of intoxication in the winter time fell from his horse and froze to death. His faithful equine walked about in the snow, as if waiting for the man to get up. At length a person came along and mounted the horse, but the conscientious brute refused to bridge a foot until he saw his master lifted to be carried away. It is a pity that this pathetic incident was not supplied with names, place and date.

As animals cannot speak, it shows they have knowledge of the fact of death. That this knowledge or fact should indicate or teach them an after life, is extremely doubtful.

A farmer in Pasadena, Cal., Mr. McKenzie, had a perilous adventure. One morning he went among his live stock and met a young bull. He stopped and began picking burrs from the foretop of the bull's head. Without

RESTORES EYESIGHT.

[illegible]

THE CHURCH AND THE PEOPLE.

THE CHURCH AND THE PEOPLE

LABOR AND THE CHURCH.

LABOR AND THE CHURCH.

Take the labor movement—the movement of the masses against the classes—the movement of the toilers to rescue from the clutches of work and wealth, shorter hours and a share in the profits. This movement the world over is the latest and greatest of miracles. From Russia to the United States labor is marshalling its forces to-day for the purpose of controlling to-morrow. Everywhere we see the tyranny of capital driving the toilers toward the great ocean of want. In every great city richly jewelled with magnificent temples dedicated to deity, we see thousands of homeless people crying for bread and work. We see under the very shadow of the temples a poverty as appalling, as hopeless, as degrading as exists in any civilized country on earth. It has come to pass that those who produce food are hungry; those who build palaces are homeless; those who make clothing are naked. In this ceaseless struggle for existence, capital is more merciless than human rights; life less sacred than property. To despair these wretched men are crossing the Rubicon. Already there are occasional riots and bloodshed—frequent invitations to bloody revolution. The church takes no interest in these matters. It stands alienated from the wage-earner. It is unacquainted with his struggles, trials and degradation. It takes no interest in these things; it knows nothing of the injustice and bitterness of the toilers' lot. But, says one, the church has no concern with social and industrial questions; its concern is spiritual! That, then, in the name of common sense, is the church to do? What conceivable mission has it in the world, if it could not advocate the suppression of national wrongs which stand directly athwart its path to success in the work of evangelization? Christ's mission was "to seek out and save those who were lost, to preach the Gospel to the poor, to heal the broken hearted, to preach liberty to the captives, and opening the prison to them that are bound, and to comfort all that mourn." The church of the present day is not popular in sympathies, tendencies and methods. It gravitates away from the masses toward wealth, culture and clothes. The Gospel of Jesus Christ, the Declaration of Independence, is antiquated and obsolete. Divine love is at a discount when it comes to the friends, the forsaken, the despondent, the lost. The preachers are too busy bombarding the Pharisees of our day to train their guns on the Pharisees of the twentieth century. They ascribe all the woes of mankind to the

THE CHURCH AND REFORMS.

SPIRIT LIFE NOW

A Letter From Spirit Frances E.
Willard.

[illegible]

It has come to my knowledge that several mediums claim to have my exclusive control. To such I will say: Dear mediums, you are mistaken. My active nature delights in seeking mediums through whom I can express myself to humanity and assure it that I am alive and at work. A very ordinary individual in earth life with the aid of rapid transit, etc., can address several audiences in one and the same evening. And enlarging upon that idea, it is quite possible for an active spirit who can go from place to place with lightning rapidity, to make their presence known in several places almost simulta-

and give our message, so sadly waiting
the waiting ones of love from those
who before. Come forward, my little
ones, and overcome your timidity and
let us deliver our message as Good In-
spires us. Then again there are
speakers and lecturers that I faint
would inspire, and pass on the inspira-
tion my inspirers give me. So say no
more about restricting the efforts of the
spirit. I for one am free, will be free,
and am in Spiritualism to work.

Yours lovingly,
FRANCES E. WILLARD.
Elsie Hornbeck, Medford.

THE SERPENT'S TRAIL.

Some Evils That Afflict Humanity.

Again, there comes before me the sin of avarice,—this desire and greed for gold, to obtain it, no matter how gotten. Could a person whose whole life is devoted to simply amassing gold, but see the sad plight those people are in when they bid farewell to their millions on earth, ere the sun of another day was hidden from view, they would begin to invest in deeds of charity in the land beyond the stars.

I am minded to-day, of the sin of in-
temperance, that great evil that is tur-
lur-ing so many to darkness. I do not mean
to darkness just for earth life, but it is
a darkness that will envelop them for
many long years after their spirits have
been born into the spiritual world.
I wish one could make the result of
this sin, a loss of all of life and its op-
portunities so plain that all could see,
and seeing, understand!

All things that tend to destroy the
soul are degrading, both to the
earthly and spiritual man. To be suc-
cessful in occult studies one must be
clean in heart and mind. "I like to attract
clean," is a true saying, and a person ad-
mitted to sit in any form will draw like
people or spirits to him, giving him no
choice, and oftentimes destroying his de-
sire to launch out into the wide ocean
of knowledge that is only a step beyond
this life.

This life-life appeals to me, very
forcibly, for how short earth life is, and
how long eternity!

Gold is likened to sand in the spiritual world. A miser will have his gold, in sacks they pile it about him. "What use is it?" He cannot give it away. No, therefore cannot spiritual gold. So imagine a rich man's plight. Gold is so good to work with. That is all.

We see, too, the trail of the serpent in this desire to defraud, and pretend to be what we are not. And it seems to me in our religion—and to me Spiritualism is a religion—there is more chance to deceive, and pretend, than in any other. This is not building for truth, and righteousness, as our people should do. How easy it is to say, "I do good with my hands and work with a will. Upon one accord a few true people can do much."

The light that guided the children of Israel in their long sojourn in the wilderness has not dimmed in the least, but oftentimes we hold a shield between our eyes, fearful that we may be seen, and seeking, hark to spread abroad the good news. When I think of the many things there are, to lure and deceive, I feel we cannot work hard, nor fast enough for the little time we are traveling to our home beyond.

And about the only remedy I see is

the education of our boys and girls. Let us have the children until they are twelve years of age, and we may safely say "they are ours." We cannot sit idly by and say: "I can do so little. I will do nothing." In this life of constant warfare between good and evil, no one can be neutral. Our influence goes abroad, no matter where we may be, for one or the other.

I beg of you, oh, students of the high-schools, let us strive to graduate in the

er me, Jesus strive to eradicate from
some degree, this fearful trail of the
spirit of sin! Let us not go into the
world without and find we have lived
only a butterfly life. We are given our
lives and our talents, few though they
may be, for a purpose, and the failure
to use them for good will surely keep
our thoughts earthward, when we are
bidden to go hence. Once more, let me
say, let us all strive, as one, to help
humanity and blot out the path that surely
leads to darkness.


MADAME ROBERTS.

He wears his faith but as the fashion
of his hat; it ever changes with the
next block.—Shakspeare.

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I have made \$500.00 in 30 days selling Dish Washers. I did my housework at the same time. I don't canvass. I handle the Mountain Dish Washers. It washes and dries the dishes perfectly in two minutes. Every lady who sees it is lovely to sell. I have sold 4,000 of this Dish Washer. I will devote all my spare time to the business and will be able to clean as well as I want one. Any intelligent person can do as well as I to the business. Write for particulars to the Mountain Dish Washer Co., St. Louis, Mo.

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