

The Spiritualizing Influence of Mother Love.

Childhood without Mother Love is deprived of that which tends to refine and spiritualize its nature. Thousands of waifs are homeless, cast on the turbulent waves of life without that exalting influence, true Mother Love. There are thousands of Spiritualist homes where the adoption of one of these homeless, motherless waifs would prove a great blessing. Read this article carefully, thoroughly.

To the Editor:—Mrs. Andrew MacLish discourses most beautifully on "Mother Love" in the Chicago Tribune, setting forth that those who have read Prof. Drummond's beautiful lecture on "The Evolution of the Mother" will remember that he finds the beginnings of love with all that involves, tenderness, patience, sympathy in the human mother as the result of her care for her little helpless boy. It is a beautiful thought that motherly love has brought into the world all that makes life beautiful and full of joy. And what mother will gainsay the statement? Has she not felt her own nature deepen and sweeten with the advent of her baby? Has she not found a new self, a self-dedicated, self-sacrificing, self-giving growing in her own soul with its growth? To the mother who will take it, God sends with her children the richest training, the noblest development. She has no need to ask for a wider sphere than that her children offer her. The higher stimulus to mental, moral, and physical growth is hers.

"Heaven lies about us in our infancy," says Wordsworth, and it is not only the baby that lies in that blessed light. The mother, too, may stand there, and she consciously, because of her own attitude of willing self-dedication, the free giving of herself for the object of her love that opens the door to her. If this, then, is what mother love means to the mother, what is it to the child? To him it is the sunshine of life, the only condition of his existence, and with some unfolding of the little life. We are so made that to grow naturally and spontaneously we must be happy, and we cannot be happy without love. This is true of human life at all stages, but a thousand fold it is true of the tender little being in his earliest beginnings.

And nature has used all her energies to secure for the baby this essential love. She has bound it to its mother by the strongest bands of its helplessness and need. She has made the little body so bewitching in its beauty that it must always be lovely to those about it. She has made that mother's love, which is the matter of such absorbing interest to all who watch it how down and worship. Nature, in short, knows that that baby must be loved and so creates it that it cannot fail to secure, at least, some measure of its need.

If you would see what mother love is to the child, look at the mother who is deprived of it—the motherless children of our institutions. They have care and kindness and love in a general way, but what a hungry look their faces have and how little real childish joy we find among them. I am often reminded of what one of our highest authorities, Dr. Bell at his post a few years ago said in a lecture before a class of nurses. "If you have a little baby," he said, "who must be fed artificially, always hold it in the arms in the position of the nursing baby. I do not know the reason, but in a fact that mother's digestion is better. If the doctor had been a mother he would have known that it was the warm, cuddling sense of love that the baby needed."

Let us look more deeply into the matter. Why is it that love is so precious to the child? What does it do for him? First, it gives the mother the key by which she may unlock the mystery of his nature, his own individuality. Some one has beautifully said that it is melody that gives individuality to music. Underneath all music lie the great principles of harmony and rhythm, but rippling through and over these runs the melody that gives the distinctive character to each musical composition. So under each lie the eternal verities of all being, but running through and through them go the golden threads of individuality, and the mother who would fully understand her child must know those laws of being, the great principles that govern human life, and then will her love give eyes to her soul wherever she may see and know her own child in his special individuality and in his relation to the whole. Love, then, gives insight and from insight comes sympathy.

As the mother learns to understand her child she grows to feel with him. And how the human heart responds to that. What is there that is at the same time so restful and so stimulating as the sense of being understood and sympathized with? No wonder the little child opens in that atmosphere as a flower to the sunshine. And what a solid rock it is to build character upon. How seldom do we hear of a child going astray who is perfectly understood by a wise father, mother, or grandfather. We have been speaking of a love that is perfect, ideal. In such a love there can be no danger. But, alas, we do not attain unto it, and in just so far as we fall short is our love fraught with danger to those dearer to us than life, our children.

There is but one model for the love of a mother to her child. I say it with all reverence. It is the love of God to man. That is infinitely tender, but infinitely strong. It desires the present comfort of its objects, but it will secure at any cost their highest welfare. It is all-wise, all-merciful, ever patient, but inexorably holding to the highest standards of achievement. It will not coddle nor weakly sympathize. It is ever stimulating. It demands the best. It is terribly honest. It sees all the flaws, but it is full of tender encouragement and hope, and it sees the first efforts toward better things. It is the love that suffereth long and is kind; the love that beareth all things, believeth all things, hopeth all things, endureth all things, the love that never faileth. We are too apt to think of love as the sentiment of affection, which demands for its satisfaction nearness to its object, which would see that object always happy for the present moment, even at the cost of future good. That is the love that makes the mother unwilling to send her child away from her, even to secure the development which he cannot get at home. It is the love that deprives a mother of strength that makes it impossible for her to see her child suffer, even though a little present suffering may make his whole life fuller of happiness to himself and others. The mother who would train her child to the greatest power and usefulness must have heroic stuff in her.

The world with a character otherwise admirable, perhaps, but marred by one fatal flaw. In all tests for power, you know, the strength of the object tested is measured at its point of least resistance. Of what use to the world, for example, is a character otherwise amiable and lovely but lacking a sense of responsibility? The fault which might have been corrected by the mother in the little child grows to be an ineradicable weakness in the man, and the world does not regard him with the charitable eyes of his mother. We often see children of whom we must say, "How lovely she would be if only her faults had been corrected, and how much affection and esteem her mother had deprived her of by not seeing and correcting them."

Then there is the love that seems so beautifully self-sacrificing—that of the mother who effaces herself in an effort to secure happiness for her child. But, alas, the sacrifice of the mother's sentiment of devotion leads to selfishness in the child. The mother has forgotten that the thing which is good for her, the constant denial of self and self-interest, is good for her child also. She has given her own development at the expense of the child's. It is all that the child fails to appreciate the wealth of love that has been poured out upon him. How sad and yet how frequent are the cases where the mother has given up everything for her child, and the child accepts it all as his just due, and the mother, in turn, making but the most meager return.

There seems to be two reasons for this. In the first place, the mother, in making no demands for herself, has not preserved her proper dignity in the eyes of the child, and in failing to convert his love into a sense of duty, she has left him possibilities for usefulness to fail of their development. For love is truly your mother who Froebel says upon this point. He represents the child in three stages of development. In this matter of receiving service from others, the first stage is simply concepts. It is the period of unconscious innocence. He is too young to know that the acceptance of service from others puts him under obligation. But he cannot remain in that state. As soon as he is old enough to understand he must be taught to appreciate the kindness of others to him and to acknowledge it in thanks. But that is not enough. As he grows older the kindness of others to him should rouse in him a desire to make a return in kind. His training should lead him in this direction and he should be encouraged to express his impulses in action. The doing of a kind deed increases his appreciation of the kindness done him and strengthens his nature on the side of love and unselfishness. Without training in this direction we cannot hope that he will later develop the broad sense of brotherly love and obligation to his fellow men which is the crown of a noble manhood, and which makes him count as a helpful factor in the world.

The three points of weakness in our love for our children would seem to me, then, to be—lack of strength and courage, lack of honest honesty, and lack of the proper demand for a return in kind. They may all be summed up in the one great word—lack of wisdom. Who does not feel an appalling sense of need? But we are working in harmony with the creator, and all nature, all history, all revelation go to prove that to those who seek with all their heart, the treasures of wisdom shall be opened.

Ponder well, mothers and Spiritualists generally, the exalted sentiments in the above and commence spiritualizing your child while a baby in your arms.

CALIFORNIA.

Summerland Aspects and Lessons.

How the heart of our southern California people around here grew hopeful when a few days since at the little sprinkle of rain that began to fall as an earnest of a coming storm, which, however, failed to materialize.

How little our friends in the far East can understand how we of California wait for the winter rains. They fall like a benediction upon our parched earth and they bring us the sure promise of a rich harvest of plenty. How swiftly under its benign sway the brown and sun-dried earth parts on her generous bosom and the flowers burst into fresh blossoming when the rains fall. Then new life and beauty are everywhere seen, and fresh fullness of verdure on hill and vale are radiant with the glad voice of Nature's resurrection. The birds from their mountain retreats, return to their jubilant songs, and the rippling waters sing along the dry path of the river beds once more and break the long spell of silence winding through glen and valley. The air is full of the scent of orange blossoms and the richly poetical flowers of the crimson and yellow against the summer's light, and the day seems bathed in heaven's glory. The pepper trees are trailing their jeweled branches in the sunlight, and the red berries wear a most cheerful brightness in the morning's beams; the palms are swayed by a brighter breeze, and the grasses cover the wide landscape like an emerald robe. Earth seems to proclaim at our annual awakening, there is no death; and the question if a man die, shall he live again is answered from valley and hill and mountain top, "Yes, he shall live again."

Nature is a wonderful teacher and it we heed her lessons more as she opens her books of knowledge, and less the dogmas and teachings of the religious bigot, we shall find in her springing blades of grass, her opening flowers, in every leaf-clad tree, in the rippling stream, the whispering music of love, man's message and the assurance of man's immortality.

Now as Christmas is here with old Kris Kringle's reindeers of a stored sleigh of holiday presents to present to loved ones of Christian or heathen belief with the same love and fraternal sympathy in the heart of one as the other, may the broader feeling of religious brotherhood enliven the hearts of all and quicken the spirit of a high humanitarianism in the world.

The old adage that the beginning of wisdom is fully exemplified in the present agitation now going on in the columns of The Progressive Thinker, is it doing a grand work and bringing to the front the brightest intellects

THE LIFE RADIANT.

An Appreciative Review of Lillian Whiting's Book.

(The Life Radiant. By Lillian Whiting. Boston. Little Brown & Co., 1903. pp. 365. Cloth, \$1 net. Decorated cloth, \$1.25.)

Mary MacLish in her new book called "My Friend, Annette Lee," writing of "the Boston Atmosphere," says: "The air of Boston is a mingling of very ancient and modern things, and ways of thinking that are picturesque and at times lead to something. The ancient things date back to Confucius and others of that ilk—and the modern ones are tainted with Lillian Whiting, and newspapers, and the theater."

It is good to find in the Boston air a somewhat "tinted by Lillian Whiting" for that means an atmosphere of true spirituality of which there is great need in Boston and everywhere else in these "strenuous" days.

All Miss Whiting's books are richly "tinted with true spirituality," but none more so than her most recent work entitled "The Life Radiant," which has for its motto:

"Follow it, follow it,
Follow the gleam."

and takes its name from the lately discovered element radiance, of which the author remarks: "It is hardly possible to contemplate this remarkable element in the world of nature without recognizing its correspondence in the world of spirit. If an element radiates perpetual light, heat, and power with no loss of its own inherent energy, so the spirit can radiate love, sympathy, sweetness and inspiration with no diminution of its own quality."

This "Life Radiant" is a truly religious book in the best sense of that word. It is a book of spiritual law, of cant, of rites and ceremonies, of form, of implacable unyielding dogma, but the religion of the spiritual side of man, the pure, the free, uplifting of man's responsive soul to the divine spirit existing in the nature of things throughout the universe, the supreme goodness, the love which makes life significant and well worth living.

"The human soul," writes Lillian Whiting, "is so constituted that it cannot live unless it breathes its native air of inspiration and joy and divineness. It is stifled and choked by the religion of the school of the Great East. The young professor became famous and earned from an admiring populace the name, 'Prince of the Wise.'"

When Pope Leo IV. died the popular success was unanimously chosen to succeed him, and in due time occupied the papal chair. She ruled with such

she finds in all the newly discovered facts of today's science with which she keeps herself informed, and in touch, many indications of the inter-relationships between the seen and the unseen worlds, which go to make sure and clear the promise of immortality, and which help to give proof that the death of the material body is but the opening to the more real life of the spirit of which this life is but the beginning. She declares: "All these discoveries that annihilate time and space are simply the result of the evolution of life to higher stages; of the advance of man into the ethereal realm. For is not the underlying and fundamental truth this: that all is spirit? One may talk of the 'spiritual life,' but there is no other life! Withdraw the spiritual element and there is no life at all! The difference then between the physical and material worlds is only a difference of degree—as ice, water, steam, and fire are only different degrees and conditions of the same element. Progress is the transformation of the physical into the spiritual; of the lower and cruder and denser life into the finer, the more potent, the more ethereal. In its cruder and denser form there is only a low degree of potency, and only in its more ethereal form is there higher potency. . . . There is no death in the sense in which Professor Ayrton refers to it, as a state of unconsciousness which no message can reach, and from which no reply can come. On the contrary, that transformation which we call death is a condition of far more intense consciousness, of being far more alive and far more responsive to the call and the thought. . . . Spiritual vitality is in goodness alone. So far as one endeavors to follow after righteousness, to achieve and live to the praise of God, love, he is alive; so far as he falls in this he is dead, and this quite irrespective of the fact as to whether he is in or out of his physical body."

This new work is among the most helpful and inspiring of this favorite author's books. It is a book that in its pages many suggestions of use to all classes of readers, young and old, rich or poor, learned or unlearned, Spiritualist or materialist, teaching all how to live the Life Radiant which in her opening sentence she avers to be "the transformation of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and indications of the divine legend."

The publisher's part of the work is a setting well worthy of the writer's thought and message, a fitting companion to the ten volumes hitherto sent forth to the world by her.

SARA A. UNDERWOOD.

Quincy, Ill.

In defense of spiritual truth and the higher laws of mediumship as put forth in the book, entitled The Great Psychological Crime Against the Living, written by the author, I am compelled to present as presented by able writers, especially as put forth by Lyman C. Howe and Mrs. Florence Huntley. The Progressive Thinker has been the leading spiritual journal in all matters pertaining to progressive and scientific thought since its first publication, and the present agitation and thought in relation to the psychological crime of promiscuous circles, the undue influence of minds dominating the will and minds of others, has touched the keynote of a crying need in our spiritual and material world at large, and is bringing out a principle which must sooner or later redound to the good and benefit of Spiritualism as well as every other system that has not for its groundwork a substantial basis of reason for justice and right.

BISHOP A. BEALS.

Summerland, Cal.

Oil Cure for Cancer.

Dr. Byo has discovered a combination of oils that readily cure cancer, catarrhs, tumors and malignant skin diseases. He has cured thousands of persons within the last six years; over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of oils. Address: Dr. W. O. Byo, Drawer 1111, Kansas City, Mo.

"Koradine." By Alice B. Stockman and Lida Holt Talbot. In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, \$1.

John the Eighth, the Female Pope.

Now that the strenuous agitation about the life and death of Pope Leo XIII. has somewhat subsided, it might be well for us to take a look backward to about the year 800, when a former Pope, Leo was dead, and a beautiful, talented and wise woman occupied St. Peter's chair. Her pontificate is rarely mentioned in the Roman Catholic history, but undeniable evidence is adduced in proof of it by both Protestant and Catholic historians.

Hase and Kist, in their account of "Edicts Pontifical, both Public and Private," give as a special edict of Pope Benedict III.:

"LET NO ONE PRESUME TO SAY A WORD ABOUT THE FACT OF A FEMALE POPE."

This substantiates the fact that some "words" had been said about her, hence the edict.

In the MS of Athanasius prepared for Pope Adrian II. (825-867), mention is made of an "Anastasia" becoming Pope under false pretenses as to sex.

Marianus Scotus, a devout Roman Catholic and historian, writes in 1060: "To Leo IV. succeeded Joan, a woman who held the See two years, five months and four days."

He left a detailed account of Joan in the abbey of Fulda. His "Chronicle" shows him to be well acquainted with church matters, and a young girl whom he had befriended. He wrote the girl gave birth to a daughter who was named Joan. This child developed into a beautiful, talented woman.

She fell in love with a monk of the abbey of Fulda, and to be near him she changed her name to John, put on a monk's dress and entered the abbey. The lovers found too much restraint and went to England and later to Athens, Greece. Joan took up the sciences and became noted for her talent and wisdom. Her lover sickened and died, and she went to Rome where she taught in the school of the Great East. The young professor became famous and earned from an admiring populace the name, "Prince of the Wise."

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wonderful tact and wisdom as to astound the world.

But the scene changes, for the church of Rome as well as for this remarkable woman. At the celebration of Period of Rogations, while mounted on her horse and in papal attire, she became suddenly ill and fell from her horse. She gave birth to a child, which the enraged priests strangled, and with their anathemas ringing in her ears, she died. This scandalization of the Roman church was astounding. No wonder such efforts have been made to bury her history with her body, but truth is mighty and must prevail.

After this unholy accident the clergy constructed the "holy chair," and thereafter no woman has graced St. Peter's chair.

History says that in the cathedral of Siena (in the middle of the 15th century) busts of all preceding popes were placed, and between Leo IV. and Benedict III. was a portrait of Joan, with the inscription: "John the Eighth, the Female Pope."

Stephen, the Dominican, in his "Seven Gifts" mentions Joan as "John VIII. an English woman." Another gives Joan's life in full. He was Vincentius Bellavacensis, of 1260.

Autograph MSS of monks are preserved in the Dome, Florence, giving a minute detail of her pontificate as Pope Joan. De Cornetini, a devout Roman Catholic and historian, says, according to "Champions of the Church": "The majesty of the priesthood, the pontifical infallibility, the pretensions of the holy see to universal rule, all that scaffolding of superstition and idolatry on which is placed the chair of St. Peter falls to the ground before a woman pope."

Many more excerpts and proofs might be added, but enough have been given to prove the claim.

Let us ask, what is the lesson to be learned from this page of history? This, that the people of the twentieth century demand freedom from all ecclesiastical bondage of soul and body; that we must make a clear distinction between principles and personalities; for we know the latter are never infallible, hence it matters not whether a man or woman rules; that to build up a strong, healthy humanity, justice and progress must reign supreme, rather than the ecclesiastical authority of popes or preachers; lastly, that the fullest freedom of speech, press and mails are America's greatest safeguards against superstition of all kinds. Let us make of this a truly enlightened nation.

FLORA W. FOX.

Rochester, Minn.

A Wonderful Trance, Described by Dr. Bland.

In December, 1885, my wife and myself were members of a small circle invited to the home of Mr. Merritt, of Indianapolis, Ind., to witness what promised to be an extraordinary manifestation of the human mind. The young Miss Maggie Morgan, of Ohio, then on a visit to her friends, in the city. She was a trance medium, and while entranced the evening before, the controlling spirit had said:

"If you will follow my directions to the letter, you will see a demonstration of spirit control such as you have never witnessed. I will show you what a real trance is. You have never seen this medium, or anyone else in a profound trance. But do not tell my medium what I propose to do, or that anything is going on. The medium is to be placed at the table, and the members of the circle are to be seated around her. The first sign of returning consciousness observed, was tears streaming from between her closed eyelids, and rolling down her cheeks. Then from her lips came the whispered words, 'Glory, glory, glory,' repeated a number of times.

Maggie had eaten no dinner before going into trance, and by direction of her spirit guide, a bowl of soup had been prepared. When she awoke with relation to her physical body, she had come the whispered words, 'Glory, glory, glory,' repeated a number of times. Maggie had eaten no dinner before going into trance, and by direction of her spirit guide, a bowl of soup had been prepared. When she awoke with relation to her physical body, she had come the whispered words, 'Glory, glory, glory,' repeated a number of times.

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PERSONAL MAGNETISM

A College Chartered Under State Laws, With a Capital of \$100,000, for the Purpose of Teaching Personal Magnetism and Hypnotism by Correspondence.

EVERYBODY MAY NOW LEARN

Ten Thousand Copies of a Valuable Work on These Sciences to be Given Away to Advertise the College.

The American College of Sciences, of Rochester, N. Y., is a novel institution. It is chartered under state laws, with a capital of \$100,000, for the purpose of teaching Personal Magnetism, Hypnotism, Magnetic Healing, Self-mastery, Self-confidence, and the higher development of Will Power; by correspondence.

At an expense of over \$5,000 the college has issued a remarkable work on these sciences, ten thousand copies of which will be given away absolutely free. The book is elegantly illustrated with the most expensive engravings, and it is decidedly the finest and most comprehensive work of its kind ever published. It is the product of the combined talent of thirty distinguished hypnotic specialists and scientists. It thoroughly explains all the hidden secrets of these sciences. It is full of surprising experiences, and makes many startling disclosures in regard to the use and possibilities of this secret power.

The college absolutely guarantees that anyone can learn these sciences in a few days at home, and use the power without the knowledge of his most intimate friends.

From the names and addresses of several hundred students which were offered that they might be communicated with, eighty-four were selected. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Scheller, 1846 Ave. St. La Croix, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could have convinced me of the power of this science. I actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measure of their possibilities."

Mrs. E. M. Watson, Marinette, Ind., writes: "Hypnotism is the road to health, happiness, and prosperity. It should be studied by every one. I would not part with my knowledge of it for any amount. The instructions have developed within me a force of character, an ability to influence and control people that I did not dream I could acquire."

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of difficult surgical operations with perfect success. It is a simple, safe, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism in less than three days. The book is grand."

Rev. T. W. Butler, P. O. Idaho City, Idaho, writes: "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have not had a single relapse. I consider it a bridge of Personal Magnetism invaluable. The book has greatly increased my own powers."

Dr. W. P. Kennelcutt, 529 State St., Birmingham, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My book called all medical skills. I studied hypnotism from the American College of Sciences, and tried it upon myself with surprising results. In one week my stomach was better than it had been in thirty years. I could eat anything without the slightest distress. I can hypnotize myself in five minutes and sleep all night; have hypnotized a number of others."

The first ten thousand persons who write to the American College of Sciences will receive, absolutely free, the marvelous book that brought success to the above persons. It is intensely interesting from start to finish. It should be in every home. If you want a copy send a postal card, addressed to the American College of Sciences, Department 242, Rochester, N. Y., and you will receive the book by return mail, postage paid.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and convincing argument from the basis of science. For sale at this office. Price 6 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit From Matter Through Organic Progress to How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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OBSESSION AND POSSESSION.

We take pleasure in introducing to our readers Mr. J. C. F. Grumbine, of Boston, Mass. At one time he was a prominent Unitarian Minister, but finally drifted into Spiritualism. He claims that in cases of obsession, "The individual is living his life, for a spirit is an absentee in the body, where, for instance, another spirit forces the tenant to vacate his house or body for a season or time. Though he live as an automaton, he is amenable to destiny and will and does profit by his occult and mysterious experiences."

To the student who has perceived the import of freedom or sovereignty, the question of the susceptibility of spirit, in all spheres of its expression and consciousness, to Divinity, and of its ability to realize it, independently of free of external suggestion and influence, is not perplexing or unanswerable. To the neophyte who approaches the inner world of mysteries with eyes veiled and judgment warped by preconceived sophistries, the telepathic processes and the spheres of illumination are wrapped in impenetrable mystery. He perceives no visible rent in the veil, and all occult and metaphysical teaching, whether of the old or the new schools, seems powerless to remove the doubt or free the mind of an incubus. He declares that the silence is the house of fruitful evils; that in it the mind is misled by its own or suggested vagaries; that the souls of men are under obsessing influences; that telepathy is the instrument for the propaganda of evil by secret confederacies of spirits who ply their nefarious work to wreck lives and cast them into outer darkness; that the subjective mind is not trustworthy unless under the searching scrutiny of the normal reason; that because wisdom is imparted, not in vocal speech or forms intelligible to the senses or natural man, but mystically, the message, authority and essence of Divine Teaching and Revelation must ever be questioned and repudiated.

It must be admitted that these allegations seem plausible, and therefore should be met, even though they form what must be termed the formidable weapon of the new recruit to Universal religion. That such allegation should be made, not by the materialist but by one of the household, proves that the heresy is not to be lightly dealt with or easily governed. And yet it is true that those who sincerely believe that they are so deceived, are devout seekers after the light, and lovers of the truth. That they should be so obsessed, demonstrates that they have been, and in a measure still are, "under the shadow."

All systems of philosophy concerning divinity aim to remove the cloud that overhangs them and obscures the serene and open vision.

How far, it may be reasonably asked and with due reverence, are the objective and subjective states amenable to suggestion, or in other words to the will of other or outside intelligences? How far does the law of consciousness and thought transference govern and hold human life? Is there freedom and sovereignty, or must the affirmation of the Master of Israel, "I am in the Father and the Father in me," or "I and the Father are one," be taken to imply, not divine immanency and sovereignty, but causal Karma or fate where there is neither sovereignty nor freedom.

The nature and essence of the spirit will throw a light upon the mystery.

Each one is essentially divine. The finite and the infinite differ only as the object and subject differ from the Self, which is God. Differentiation is but an appearance. Finally has to do with forms, with time and space in which forms manifest, with separation and limitation. Infinity has to do with the spirit unmanifest in eternity, one and absolute. The spirit manifests but is not manifestation. Nor is being limited by existence. God breathed into dust (manifestation) the breath of life, but that life is from and of God. And so Paul taught: "In Him we live and move and have our being," an entrancing doctrine of neoplatonists and Christian mystics who held to the Divine Presence and Immanence.

We neither lose nor gain anything by manifestation, because both evolution and involution, birth and rebirth, imply innate Divinity. Therefore while at birth the soul vibrates on a material (objective) plane, which veils the spirit, at death (another form of birth) it vibrates on an ethereal (subjective) plane, its correspondent. Birth, esoterically, is the going out or out-breathing of the spirit; death is the going in or the in-breathing of the spirit. The change is purely an incident in the soul's existence, birth and death being coincident, as it were, to speak.

The law of similars and contrasts holds each soul to whatever he likes or dislikes and these likes and dislikes make up the sum of its attractions and repulsions. This law as kindred affinities and dissimilarities holds the soul to every atom of the tree of life. It ramifies and governs the roots and branches, it permeates and rules the trunk, vital forces and anima bruta. And as it is in the lower, so it is in the higher correspondencies.

Therefore, in order to realize the significance of a "sphere" of spirit one must actualize a spiritual state. A

state none can extemporize, and it is the fruition of spirituality.

Spiritual states or spheres flow into each other by the law of attraction, but while each one is separate and different from the other, even where they appear to be as one, the union is only an appearance, not a reality.

These states or spheres are of the spirit. They are manifest, expressed, realized, because of spirit. Herein lie the possibilities of suggestion, influence, control, guidance, telepathy and inspiration about which so much error is written and so many confusing doctrines taught.

Herein also springs the source of the inductive or objective, the deductive or subjective method of self realization which lies at the centre of the mysteries of hypnotism, mesmerism and Spiritualism. (See "Memoirs of a Physician," by Dumas.)

The truth is that by the mathematical formula of superlunar progression all spheres or states of the soul can be associated and co-ordinated. If we begin with one, whatever is allowed for environment and temperament certain unfailing states will follow and will be perceived and realized; not that human nature is the same the world over, nor that there is not sufficient variation to the working of the rule to admit of an occult and seeming mysterious and inexplicable force, but despite the unknown quantities it is true that spirit will produce like states by the unchanging law of being. And this it will be well to always remember. Planes and spheres, environments and states correspond as the echo to the voice, the reflection to the image.

Obsession becomes inevitable through all planes and spheres where freedom and sovereignty are not exercised and realized.

Each one is held to such spheres and planes, such states and environments which measure and define for him the degree of the realization of Divinity, and to that extent are his fate and destiny fixed. He is omnipotent, but he may realize and manifest but a small fraction of it. So it is with omniscience and omnipresence. All that God is, the man and woman is, but God is to be realized and expressed.

Freedom becomes both a capacity and a realization, the one, the potential power, the other, that power put into action or manifestation. Sovereignty, likewise, is the spirit's birthright but it is slowly evolved or expressed in the apothecosis.

Obsession is therefore an alternative of possession and expresses limitations which the soul places upon its power. It is not, as some have hinted, the result of imbecility, insanity, idiocy, hysteria and negativism, although these mental and physical maladies inevitably inspire and induce it.

Obsession comprehends generally all who are bound by that which is less perfect, and such as are so bound live in each other's feelings, thoughts, acts or spheres, and dwell in each other's planes and manes.

It can be further said that even where such obsession prevails the individual is living his life. For a spirit is an absentee in the body, where, for instance, another spirit forces the tenant to vacate his house or body for a season or time. Though he live as an automaton, he is amenable to destiny and will and does profit by his occult and mysterious experiences.

The closer the spirit's relation is to matter the more painful and relentless is the obsession and vice versa.

As the soul recedes from matter the finer the nature must be, and the less susceptible is he to any sort of obsession.

Physical obsessions are less likely and less numerous where the ego is under the dominion of intuition, as the oracle of divine inspiration is sufficient to lead it.

The Divine Presence and its oracle which obsesses no man, teaches the via vitae. And he who relies upon and follows intuition or conscience will never be obsessed. He will co-associate with kindred souls but he will not seek to dominate him, nor will he attempt to dominate them. Each will be sovereign but it will be a sovereignty which both share and enjoy.

Control is obsession, but suggestion and telepathy are not control. Suggestion is to bring under, (subjugate) as the words signify by derivation, and it is not forcible or dominating, while telepathy is the process by which thoughts and feelings are sent and received and refers to the sympathy. In other words, suggestion is the active and telepathy the passive agent. Telepathy has been exalted into the science of suggestion, but originally it implies the same meaning as thought transference and is the process by which through the sympathy a suggestion is received and perceived. Control may use suggestion as a means to an end but applied suggestion of the right sort is immeasurably more beneficial than control. Control is violating, where it is not debilitating, and leads to the horrors of demerism. Control and suggestion have to do with the will and both can be fatal to self-realization.

Therefore care must be taken lest the suggestion leads to a perversion of the ego, a pernicious bondage to another's will, or a state of obsession where intuition is destroyed.

Only such suggestions as reveal or imply illumination or adeptship through self-realization should be sought.

The oracle by which suggestions of a subordinate form may be determined, will be the intuition or the conscience, and they will be accepted or rejected as they are fine and uplifting or coarse and degrading, in short, if they be for or against Divinity.

And the mystery of the Silence through which as in the warp and woof of the spirit's loom suggestions work their shuttles, will not imply chaos nor shroud where fallen angels ply their nefarious work and hordes of elementals and elementaries work untold mischief and evil, but it will become an openness itself, lucid and radiant with the intelligence that is forever one in the sphere of Divinity.

J. C. F. GRUMBINE.

Self-Regulation in the Living Organism, as Illustrated by a Prominent Physician of Berlin, Germany.

The phenomena documenting the self-regulative tendencies of living organisms (as set forth in the Chicago Tribune) are among the most interesting and most wonderful problems of modern biology. The fact that such tendencies exist has been known in general way for centuries, but not until recently has science discovered the universal extent of these tendencies and their actual character.

Self-regulation means the tendency of living organism to counteract, by biological or structural changes, influences of a destructive or deleterious nature. Some of the regulative phenomena of the human organism are well known and recognized as such by science. It is generally known, for instance, that perspiration is a regulative phenomenon of the body of which it is to preserve the normal temperature of the body. Other instances are the powerful development of the muscles of the legs in professional dancers, bicyclists, and mountaineers, the development of abnormally strong bones in persons in the habit of carrying heavy loads, and the increased activity of the heart in cases of kidney disease.

Several German and French biologists recently have made a careful study of the subject and gathered a great deal of important material which throws an interesting light upon the problem of self-regulation.

The regenerative faculty which the human body possesses, as documented by the healing of wounds, the restoration of destroyed tissue, and the knitting of broken bones, is developed to a much higher degree in animals of a lower order.

The planaria, a worm quite common in every swamp, may be cut into several pieces, and each piece will develop into a smaller but otherwise perfectly formed individual. Stenotomata and other animals of a lower order are endowed with equally remarkable restorative faculties. Recent investigations have led to the discovery that plants also possess restorative faculties, though the latter are not so strongly developed as they are in animal organisms.

Dr. Hildebrand observed that, after the first leaf developing from a seed of cyclamen europaeum had been cut off, two new leaves grew in its place. In other cases a young plant developed three new leaves in place of the original first leaf, which was stopped in its growth by the seed capsule, from which it could not free itself.

Prof. Goebel has expressed the opinion that the restorative faculty of plants is so limited, because the presence of embryonic tissue in the nodes or centers of vegetation even of fully developed and mature plants makes superfluous the restoration of complete organs that have been injured or destroyed.

Prof. Goebel has expressed the opinion that the restorative faculty of plants is so limited, because the presence of embryonic tissue in the nodes or centers of vegetation even of fully developed and mature plants makes superfluous the restoration of complete organs that have been injured or destroyed.

dearer than the flag of any other country. Mrs. Twing then asked the bride and groom of fifty years to join right hands and pledge anew their lives to each other, feeling it might be to them a decision that would follow them to the country that had no pain.

President Bond's wife then brought forward a silver chocolate service lined with gold, and it was presented to them with the love of many friends, to which Mr. and Mrs. Palmer responded very feelingly.

Mrs. Buchanan has just arrived from Anderson, Ind.

The sad news reached us a few days ago that President Hilligose was very ill, but a telegram has been received that he is better and will soon be with us, accompanied by his good wife.

On Sunday, Dec. 27, Mrs. Joseph Hodge Busby read a most interesting original paper upon the subject, "Be Thyself," which was followed by complimentary remarks.

The Progressive Thinker is hailed with delight by the campers. We hope many will subscribe for it and other spiritual papers.

C. E. S. TWING.

HAPPINESS.

Self-interest the Motive of All Voluntary Acts.

Talk about happiness—it is the sum total of all desire. The deep sacred motive that inspires every act.

All other things are sought for simply and solely because it is believed, that directly or indirectly, somehow, somewhere, in some way they will contribute to happiness. Or what is the same thing, diminish suffering.

No voluntary act ever occurs without a motive. That motive, in its deeper inner precincts of the soul, is always happiness.

But what do we care for popularity? It is the truth, and nothing but the truth, that we are after.

There is no such thing as disinterested benevolence.

No such thing as an effect without a cause. The cause cannot move itself without self-interest. There must be a motive for every voluntary act. That motive in its ultimate design is always happiness. Though many times the result is just the opposite.

No person can successfully gain the position I have taken. But as to the best way to obtain happiness, it is the greatest and most important question ever propounded to mortal man.

The way is plain, but, oh, my! how far we stray from the direct course. One thing we may always depend upon: God's or Nature's laws never change. Never vary in the slightest degree.

When we once learn their effect upon a certain class of thoughts, acts or deeds, we may be sure it will always be the same.

While we are in the physical form, we comprehend more readily the results that follow infringements upon God's laws that pertain to material things.

It does not take us long to learn that we must keep out of the fire, or burn; keep our heads above water, or drown; resist the law of gravitation, or get smashed up. But we are very obtuse about comprehending the result of jealousy, hatred, malice, fraud and dishonesty.

Yet the administration of "Infantine Wisdom" covers every thought, act and deed. No person, no matter how high or how low, can possibly transgress any law and escape the suffering that is sure to come as a result of that transgression.

The power we learn the immutability of Nature's laws, the impossibility of getting from under their jurisdiction, either in time or eternity, and that obedience to, or harmony with them always brings peace and pleasure, while transgressing them brings suffering and misery—this is the secret, we will be on the direct road that leads to a beautiful, lovely condition we call heaven.

There is no possible way of being happy without being good; no escape from wretchedness and misery while we disregard Nature's behests.

Happiness cannot come by abusing the body with its vices, by smoking tobacco, or taxing it with extra strains and bruises, or by breathing impure air. Neither can it come from vice, corrupt and impure thoughts. Nor from jealousy, hatred, malice, dishonesty, hypocrisy, deception and fraud. The only nature of man is just as unvarying in its operations as those affecting material things.

We must learn that the only possible

means of reaching heaven or happiness, is through mental, moral, physical and spiritual rectitude. In other words, being good, doing what is right, which is being righteous.

Hell is the suffering, wretchedness and misery that come as a result of sin, or wrong doing.

The only possible escape is through ceasing to sin, doing right.

The highways to heaven and to hell are both plain and clear. No one need mistake the route.

We take our choice, and are sure to get the proper result of that choice.

It may seem strange to some but the motive for every act of the human family, without an exception, is happiness for self.

Says one, "I do many things without a thought of any benefit to myself."

Ah! my dear sir, how easy it is to be mistaken. What do you do those things for? You say, "just to help others. To make others happy." But what do you want to make others happy for? Why do you care a snap whether anybody else is happy or not?

You say, "Do you think me to be a savage? Am I destitute of human kindness and sympathy? I certainly could not be happy seeing others suffer and do nothing to help them."

Ah, yes! That is just it. Could not be happy. And you do it so that you may be happy. That is the motive. Just what I have been telling you. It is all right. It is kind and good in you to want to help others because you could not be happy without doing so.

I want you to see that there is a self-interest in every act. And that it is perfectly right that there should be. I want everybody to learn that it is to their self-interest to be good and kind and helpful to others.

Duluth, Minn. JOHN T. DOW.

Devils or Demons.

The hypothesis that diseases were caused by devils or demons getting into the body somehow and taking up their abode there, which was universally believed till far into the Christian era, was perhaps a good working hypothesis, but it is not credited nowadays except by a few devout people. But I have heard some microphones express their belief that all bacteria were devils, and perhaps they are, only very small ones. But their smallness need not militate against their claim to diabolical nature. I have heard of a man, a certain great theological authority, possibly some convalescent of Sorbonne doctors—had calculated or decided that 20,000 spiritual creatures, angelic or diabolic, I forget which, could dance comfortably on the point of a needle.

This would about put them on an equality, in point of size, with the microbes that take possession of our bodies in diabolic fashion. Conn tells us that a cubic inch of milk that has stood twenty-four hours contains 13,000,000 microbes, and a bacteriologist lately announced that every time we wash in a morning tub we lose from ten to twenty millions of microbes. The hypothesis of bacterial disease being diabolic possession need not therefore be abandoned on account of any supposed difference in the sizes of the respective agents of the presumed invasions. It will doubtless be grateful and comforting to the devoted persons allured to it to find their belief in diabolic possession as the cause of disease confirmed and corroborated, or, at least, rendered probable, by this latest development of pathological science.—Homeopathic Recorder.

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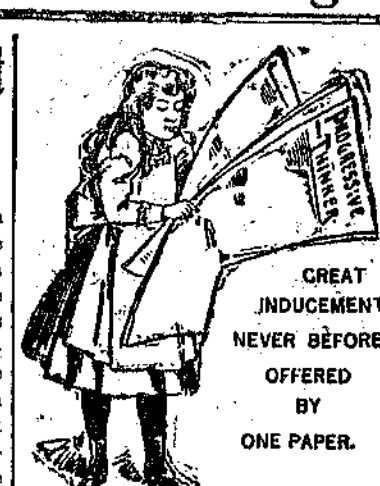
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Published every Saturday at 40 Leominster St.

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At the Head of the Banner of Light.
J. J. Morse, of England, a splendid medium and an author of note, has assumed charge of the editorial columns of the Banner of Light.

DR. J. M. PEEBLES.

We are glad to hear that the venerable pilgrim is gradually approaching that point in his career when he can again say, "I am in perfect health." The Doctor has passed through a severe ordeal in his last sickness, and his complete recovery may almost be regarded as a miracle. In accordance with the teachings of his pamphlet, "How to Live a Century," he doesn't propose to take his departure to spirit life before he reaches his one hundred years of earth life.

Certainly Fresh.

The Rev. C. T. Russell, in a sermon in the Columbia Theatre, Washington, D. C., put forward views that have at least the merit of being new. It has always been a troublesome business to reconcile the rule of a good and merciful God with the evil and injustice of the world. Rev. Russell cuts the knot with a single sword-thrust. He says there are three dispensations; from the beginning to the flood; from the flood to the dawn of the millennium, and the millennium. Does God reign? He did from the time of Adam to the flood; he will when the millennium dawns, but now that "God reigns" such a thought even is blasphemous. The facts as we know them, unite with the scriptures in teaching that God is not now exercising the kingship of the world.

In this dispensation "God does not reign." History shows us most conclusively that the present dispensation has been an evil one from its beginning until now. It has been marked by trouble, crime upon crime, calamity upon calamity—individual and national, a warfare along lines of selfishness and sin.

Who then does reign? The devil is the prompt answer.

It surely must have been discouraging to God, after his six days' work, which he pronounced good, to find at the end of the first dispensation that everything was so wretched that he had to drown mankind like a nest of rats, saving only one family, and starting the second dispensation to find it so hopelessly wicked that he had to retire from the struggle and give the world over to Satan!

If the contention of the minister is true, Satan has made a success of his government considering the material he had to start with during these 3,000 years, and if left alone will bring the human race up to the high grounds of political freedom and justice.

This is an all embracing explanation and it's a wonder it has not been before thought of. Nothing goes amiss with the devil, but everything flourishes like a green bay tree under the reign of the devil! These ministers drifting over the charlottes sea (A theology as amusing as a circus. As risk makers they are not a success, but for side shows, they are incomparable.

"WHO IS TO BLAME," will be the subject of Mrs. Cora L. V. Richmond's discourse next Sunday.

Facts Relative to the Fox Sisters.

The Editor-at-Large, Hudson Tuttle, is ever on the Alert to furnish interesting information for the public. While his farm life is quiet and unassuming, his grasp of things spiritual extends over the entire country. These interesting and important facts relative to the Fox Sisters, furnished by Mr. Titus Merritt, the veteran Spiritualist, of New York, will be read with deep interest.

The early history of Spiritualism is already becoming obscure, and the chief actors and witnesses have gone into the great beyond. Hence everything which throws light on the subject, whether the great movement is true or false, has an increasing value as the years go by.

Last year the death of a "Mrs. Smith," said to be one of the "Fox Sisters," was taken for an occasion to herald the "confession of these sisters, and the press far and wide published the same. The so-called "confession" had been made nine years before, and yet was given out as news! That made it the more remarkable and revealed the purpose of the slanderous report. Spiritualists should be well informed as to the beginning of the movement, and the lives and character of the "Sisters," the truth as to their so-called "confession."

The facts and their confirmation have been difficult to obtain, and hence it is most fortunate that at this critical time, an unimpeachable witness comes forward, with a clear knowledge of the events under discussion. That witness is Mr. Titus Merritt, of Yonkers, N. Y., who for many years was a friend of the Sisters and an observer of their manifestations numberless times and confirmed without a doubt, as to their spirit source. He was their friend and adviser to the last moment of their transition. A man of keen observation, united with remarkable sympathy for the unfortunate, when Kate and Margaret came from England in destitute circumstances, he at once went to their assistance feeling that they were more sinned against than sinning, and not responsible for their conduct.

In a letter accompanying the MS. he writes that he has almost reached the four score mark, (77) and seeing so many false reports, he feels it his duty before he departs this life to give his testimony on the side of truth.

Especially valuable at this time is the strong declaration of this veteran, when mediumship is ruthlessly assailed as the cause of mental and moral degeneracy, and the "Fox Sisters" are constantly brought forward as examples. Spiritualists will do well to hold these facts in memory to meet these charges when they are repeated, as they will be to the century's end as the lies about Paine and Ingersoll are, as though never questioned.

THE MANUSCRIPT.

Leah (Mrs. Underhill) was born when her parents were living together harmoniously and her father was an exemplary man. But a serious cause of contention arose. He went away and not until twenty years after her birth did he return. He lived the life of a profligate, drank heavily and boasted that he could drink more than any one else and not show it. During all this time he sent money home to his family, obtained it is supposed, by gambling, at which he had marvelous good fortune. It was under these conditions that Kate and Margaret were born. They had an inebriate father, and the prenatal impressions thus received were the cause of the wrecking of their lives. I could constantly see the exertions of the controlling spirit to hold the Sisters up and away, and they would succeed for awhile and then their power would fail and the innate habit assert itself.

At the time the rappings began, the behavior of the young girls was everything that could be required by the most fastidious. They were modest and unassuming and gentle in manners. Their conduct after they went to New York was highly commendable, and their seances constantly demonstrated that departed spirits and those exalted in the life beyond, communicated. Many of the wealthy invited the Sisters to their homes to give seances, and at the close of these they had refreshments passed, with wine or beer, and unconsciously the habit was formed. The hereditary inclination was inflamed and grew to dominate their wills.

There has been dispute about the ages of the Sisters. From reliable sources I find that on March 31, 1848, Kate was

fourteen years, Margaret, eleven and Leah thirty-four years old. Leah had a fair education and had taught school, and when they all went to New York she was capable of caring for her younger sisters. They were the guests of Horace Greeley, who was one of the first to call upon them. Joseph L. Turner, who forty years afterwards generously gave the privilege of interment of Kate and Margaret on his plot at Cypress Hill Cemetery, was the second caller. They were the frequent guests of Alice and Phoebe Cary, William C. Bryant, George Bancroft, Rev. Dr. Hawks, Nathaniel P. Willis, Dr. Marry, Dr. John W. Francis, J. Fenimore Cooper, Dr. C. D. Griswold, and a host of the best citizens. Their seances were attended by people from almost every part of the United States and the world. The evidences given through their instrumentality were overwhelming, and convinced thousands. How could they otherwise than be convinced when their friends long since dead, rapped out answers which no one else could know, and by absolute tests gave assurance of their presence? In fact in no instance were they detected in fraud, and the united opinion was that whatever the source of the happenings, the girls were innocent of deception.

When Leah married Mr. Underhill, she could not attend to her new duties and be the mentor she had been to her sisters. They had to go alone, and in their conspicuous position, there were great dangers for them. Designing persons who wished to bring disgrace on the cause, set snares for them, and when these failed they resorted to slanderous and abusive stories. There is no necessity of calling in the aid of evil spirits, or of referring to their mediumship as a cause of their deterioration of character. The wonder is that they lived through it all and retained their remarkable powers. It was not obsession, and it is untruthful as unjust to take them as examples of the evil effects of mediumship. In fact their mediumship was their constant sustaining power. Overcome it was at times by hereditary tendencies; at other times almost obliterated.

When controlled, that is under the guidance of the spirits, they were courtly in manners and peers in any society. That they attracted such men as Dr. Kane and Barrister Jenckens, proves that they were of more than ordinary endowments.

In 1886, when angry with Mrs. Underhill because she was worn out by their importunities and refused to assist them, Mrs. Kane made this peculiar statement to me: "Mr. Merritt, I have many times been offered big money if I would go on the stage and say we sisters did all the rappings with the joints of our feet, and to spite Leah I sometimes think I will consent to do so." To this Mrs. Jenckens replied: "I will never do that for money or spite."

I then said: "Now let me hear the best you can do with your joints." There was a slight grating sound totally unlike the spirit rap. Mrs. K. said: "Oh! I can tell you the secret. The spirits rap in conjunction with the movement of my toes." I replied: "You cannot upset what has been already accomplished through you; you will only injure yourself. Galileo might as well come back at this late date before the Cardinal at Baltimore, or the President, and make another oath that the sun, moon and stars seen through the great Lick telescope make a complete circle around this little earth every twenty-four hours."

The spiritual tide ebbed and flowed in not a very straight line, until September 1888, when really there was a true storm center, but like all other storms, it passed away and left things brighter. How it was brought about will be more fully told in the statement Margaret made to a reporter immediately after her "expose." How much her faith in Catholicism influenced her, and how far the promise of wealth, cannot be ascertained. Both together overcome her resisting sense of right and she yielded to the persuasion of one Mr. Frank Stechan, who had figured in a certain class of theatricals, to go upon the stage of the Academy of Music,

East 14th street, on the 21st of October, 1888, at eight o'clock, and give the New York World a grand opportunity to make a sensation. They advertised it largely, the city was billed throughout, and everything done to draw the crowd. It was expected that Spiritualism would, after the exposure of the trick of its chief exponent, collapse and be heard of no more.

Not so; the eventful evening came; the Academy of Music was well filled at good prices, but the chief actor was not there; the crowd was uneasy and stamping. Mrs. Kane and Jenckens lived up town, and Manager Stechan hastened to their residence. Mrs. Kane said she would not go, but promised that she would if given three hundred dollars in hand, and Mrs. Jenckens would go with her. Kate said, "Margaret, you need the money, and I will go and take a seat next to the platform, but will not go on with you."

I had an engagement at Adelphi Hall and did not attend. I well knew that Margaret depended on the spirits to make genuine manifestations, and had been pressed into the affair by her necessities for money and for other considerations, and I had little interest in the matter. But I had reliable persons there, sitting near the platform, and they reported that several times during the performance, the raps came far away from the sounding board, and the manager would say to Mrs. Kane: "Don't let them rap off the board! Make them rap on the sounding board!"

It was a disappointing fiasco from start to finish, and resulted in what theatrical people call "a rough house." Instead of checking the advance of Spiritualism in the city, it stimulated investigation, and many who attended the performance came to Mrs. Brigham's meetings and became interested in the philosophy.

Manager Stechan coined money out of the business and went to Boston where although he did not create a sensation, succeeded in having a good house and skipped with all the cash, leaving Mrs. Kane unpaid, and the good Mr. Luther Colby, then editor of the Banner of Light, had to furnish her money to return to New York.

In November 1889, Margaret made a full explanation at the residence of Henry J. Newton, 128 West Forty-third street, in the presence of John L. O'Sullivan, ex-minister to Portugal. An able reporter by the name of Welch—an intimate friend of mine—was engaged and his report was published in the New York Press, Nov. 5, 1889.

[To complete the narrative of Mr. Merritt, I present the following extracts from the paper in which it was published.]

In a voice trembling with the intensity of her emotions, she said: "Would to God I could undo the injustice I have done the cause of Spiritualism when I gave utterances that had no foundation in fact. Promises of wealth and happiness were held out to me in return for an attack on Spiritualism, whose hopeful assurances were so deceitful."

"The charges I made against Spiritualism were false in every particular. I have no hesitation in saying that my belief in Spiritualism has undergone no change. Its genuineness is an indisputable fact." The most enticing of these "promises" were held out by Cardinal Manning, who wrote to her advising her to abandon "this wicked work of the devil," and by exposing the work of his Satanic Majesty, make herself secure in the esteem of the Mother Church. In her statement to the reporter, she evidently withholds as much as possible information which would involve that church, but she says enough to show that she had strong influences brought to bear on her from that direction.]

Mr. Merritt continues:

Mr. Henry J. Newton made an appeal to the members of the First Spiritualist Society of New York, of which he was president, for assistance in caring for Margaret during her last sickness, and well presented how the Sisters had suffered as martyrs for others and the cause. I regard my acquaintance with them as most fortunate, for I received constantly what to me was absolute evidence of the genuineness of the manifestations. When Margaret was a helpless invalid during the last weeks of her mortal life, I frequently called to ascertain her wants and on every occasion the rappings greeted me and I received answers and messages. By a peculiar combination of circumstances I was alone with her when she left the mortal body. There were continuous rappings, giving intelligent answers, even after she had sunk into the unconscious state. But when death finally released her spirit the sounds ceased, and were heard no more.

Romanism and Our Public Schools.

That was a significant statement made by Archbishop Quigley in his recent address, that all non-Catholic teaching is anti-Catholic. The inference is that all instruction by Catholic teachers in the public schools is Catholic. Surely the church would not allow Catholic teachers to give anti-Catholic teaching!

It is said that about one-third of the children in the public schools are Roman Catholics, while two-thirds of the teachers are Romanists. It illustrates how the church is worming its adherents into all departments wherever it can do so.

If the Catholics are entitled to separate schools, built and maintained by the state, then the Presbyterians, the Methodists, the Episcopalians, and the Baptists are entitled to the same privilege. The idea is absurd.

It is plain we are going to have a fight with aggressive Catholicism on the question of the American system of public schools. Such leaders as Archbishop Quigley are becoming impudently aggressive in their anti-American crusade.

This Arch-Romanist wants the state to "provide schools for the minority." This is just what the state does—as everybody knows. But what he wants is that the government provide and support schools to teach Romish faith, Romish religion. He wants Romish schools supported at the expense of the people. He wants a union of church and state. He wants what is diametrically contrary to the American idea that the government provide and support religious and should have nothing to do with the support of any church or religion whatsoever.

Romanism can never become Americanized in its purposes and ideals.

The Great Moral Dally.

A company of gospel ministers with other pious persons of Buffalo, N. Y., organized for the purpose of publishing a "great religious daily," such a paper as Christ would have been on earth. Rev. Dr. Gifford was one of its officers. It was to be called the Sun, and be edited with heavenly wisdom, and free from scandal reports, police news, no Sunday edition, and Monday's paper was to be made up of reports of sermons. A paper altogether angelic in morals and pious to the liking of Cotton Mather.

Well, this lively scheme had to have money to back it, and its ministerial promoters hit at the endless chain plan. Anyone subscribing three dollars, and furnishing proof that they had written fifty letters and sent them to others, was to be paid fourteen dollars out of the company's funds. Letters and

And here I want to speak of a manifestation, which to me was a startling test of spirit presence.

For a more perfect understanding of this matter, let me premise, that after the fiasco at the Academy of Music (it was the next day) I met Mrs. Underhill at the residence of Mr. Newton. She was almost insane with chagrin over the conduct of her sister. When I defended Mrs. Kane, on the ground that she did not realize the effect of her actions and should not be held responsible, both Mr. and Mrs. Underhill were angry at me. From that time she was implacable and rejected every appeal for reconciliation.

A medium, Mrs. Victoria Hill, was a guest of Mrs. Newton, and it chanced that they were holding a seance only three hours after the death of Margaret. I absolutely know that no one on Manhattan Island knew of the event. It was impossible for the news to have reached the Newtons. Yet Mrs. Underhill came to the seance and gave the message which I present in full.

MESSAGE FOR TITUS MERRITT.

Message received March 8, 1893, at the residence of Henry J. Newton, 128 West Forty-third street, New York City, through the mediumship of Mrs. Victoria Hill, a guest of Mrs. Newton's, on the evening of March 7, before anyone on Manhattan Island knew of Margaret Fox Kane's demise at 4:30 a. m., March 8, at Mrs. Ruggles' in State street, Brooklyn. I reached Mr. Newton's at 8:30 a. m., to inform them; Mrs. Newton opened the door and informed me that there was a message for me from Leah Fox Underhill, through the mediumship of Mrs. Hill.

THE MESSAGE.

Friend Merritt:—What can we offer you for your faithful and tireless care and watchful anxiety for the welfare of one poor afflicted one, held so long a captive under the worst forms of captivity. "No spirit in prison" has been more rudely handled, and we have seen, since passing over, just the state, yet powerless to aid her.

Could we replace the material loss you have sustained so often in faithful ministrations, how gladly would we bring about the ways and means. The true reward for such acts of a truly generous and sympathetic soul like yours awaits a higher return and it will greet you here, where every wrong is righted, every wish so oft desired satisfied to the fullest extent.

Pa and Ma send their blessings rich with endless gratitude. Poor child, poor child; what heavy mists enshroud her. I would ask the friends of progress everywhere who know our sorrow to sometime give us their united aid whenever sitting for manifestations in silent concentrated thought, for the furtherance of the work of liberation.

She is in the wise care of experts at present and we know time will reveal to us their success in restoring the lost chords of a wrecked life, and therefore we rest content.

I shall greet her with all memories of the unhappy past entirely forgotten and forgiven. You know what I mean when I confess all bitterness of feeling personally removed and in its stead, only love as it was in the old days when in her childish confidence she looked to me for help and advice, God and all goodness by ministering ones bestowed, ever blessed and keep you free from dangers unforeseen or undevoted good the so-called evil of the world.

Yours gratefully and eternally,

LEAH FOX UNDERHILL.

Witnesses:—John D. and Margaret (parents); Katie (sister). Then followed my relatives that Mrs. Hill never saw or heard of—Daniel N. Merritt (my father); William and Isaac Merritt (my uncles); Charles H. Foster and Robert T. Hallock (friends). (Signed) TITUS MERRITT.

[The facts here presented, are most important and have greater weight because they are vouched for by an eye witness, one of unimpeachable character. The Spiritualist is justified in declaring that the "Fox Sisters" did not expose the manifestations through them or declare themselves frauds. It is also well proven, that their mediumship was not the cause of any deterioration of character. On the contrary, it was a source of strength, and when they allowed their spirit friends to influence them fully they were upright and strong.]

HUDSON TUTTLE,
Editor-at-Large N. S. A.

Lyceum Literature.

The following contains a good suggestion for the benefit of our lyceum conductors, that they may not fall into the ways of the Sunday-schools, as depicted. Spiritualists may congratulate themselves that the children of our lyceums are supplied with a really excellent quality of instruction, free from such trash as "David's Psalms in meter," and the like. Compare the Sunday-school literature mentioned with the high and noble class of instruction embodied in "Tuttle's Lyceum Guide, and you will feel proud of our superiority in style and quality.

As stated in the Chicago Chronicle, the literature and songs of the modern Sunday-school were condemned recently by Professor Robert Baird, head of the department of Greek at Northwestern university, in a lecture to a class in Greek literature. The professor contrasted the literature read by the children of this generation with that of forty years ago and there had been a backward step.

"Noble thoughts," said Professor Baird, "should always be couched in noble form. I wish this fact could be impressed on the minds of all who intend to teach children. If noble expressions were given to noble thoughts in after years the pupil would not detect the language in which he learned the ideas and possibly the thoughts themselves."

"Unfortunately these principles do not seem to be accepted to-day in the imparting of moral and religious truth. It is not necessary for me to specify what I mean. I refer to much of the Sunday-school literature and many of the Sunday-school songs of to-day. The fact should always be borne in mind that noble thoughts should not be imparted to the child in a form which he will abominate in later years. In this respect I think the children of forty years ago were better off than the children of to-day. I am almost inclined to say it would be better for the young people to receive little instruction than to be instructed in literary forms that they will detest in later life."

"When my brothers went to school in Scotland they were required to memorize every day a double verse of David's psalms in meter. This is an example of what they learned not in Sunday-school, but in day school."

The Lord is my shepherd;
I shall not want.
He maketh me down to lie
In pastures green. He leadeth me
The quiet waters by.

"The boy who learned that kind of literature was not ashamed of it when he became 80 years old."

"Thomas Carlyle on being asked to write something to be read before a society of free thinkers replied 'he had been taught when a boy that the chief end of man was to serve God and glorify him forever; I think that in some re-

spects the boy who was required to learn the catechism and some of the psalms was better off than the boy of to-day. One reason the 'Iliad' and 'Odyssey' of Homer have endured through the ages is that their noble thoughts are couched in noble language."

Small Chance for Adults.

There is little chance for the conversion of any man after he has passed the age of 23. The spiritual period of girls is 16 and of boys 17. This is the glowing and gum-chewing age of girls and the awkward age of boys.

These were the assertions of Dr. William E. Barton, pastor of the First Congregational church of Oak Park, in addressing the Fellowship Club of that suburb. The theme was "What We Owe the Child Physically, Mentally, Spiritually." Dr. Barton's division was "Spirituality."

"General education has little effect on the spiritual phenomenon known as conversion," he said. "It occurs in the spiritually perfect period of human life, and what is to be done with the child spiritually must be done between the ages of 12 and 17. Too much emphasis cannot be placed on the teaching of a child to distinguish the coarsening influence of such things as the low vaudeville and the penny arcade with its indecent pictures."

"Any thing that makes the child clean, healthy and happy is not to be despised. The spiritual nature must always be paramount. It is the spiritual character that justifies the spending of thousands of dollars on the training of Helen Keller and it was the spiritual nature that justified the calling of a surgeon accounted the best in Europe to America to treat a single child."

Mrs. George W. Plummer spoke of the child "Physically" and said: "The child has the right to be well born. He has the right to expect at least good parents and grandparents. The child has also the right to good health. The growing neglect of physical welfare and the criminal adulteration of foods make life seem to be the very cheapest thing in the world."—Chicago Chronicle.

Does this not indicate that persons who have grown to mature age and mature thought are not susceptible subjects for evangelistic Christian impressions and the hypnotic or semi-hypnotic suggestion paramount in revival methods?

It is the young, the callow, the immature in age and mentality, that are most readily affected by ordinary religious revival influences.

THE HOWE-HUNTLEY DISCUSSION.

It will be resumed next week. Circumstances beyond Mrs. Huntley's control prevented her from getting her reply to this office in time for the current issue.

Driven Away by the Hymns.

The Gospel ministers have racked their brains to find the cause of the absence of men from the churches, yet it remained for Rev. Ward Beecher Pickard to stumble on to the real motive.

"Our hymns are responsible for the scarcity of men in the church," he declares. "I do not blame men a bit for their reluctance to attend church where these meek, namby-pamby, expressionless and meaningless songs are sung."

Rev. Pickard, when he found himself well started, struck out in other directions. "When a crowd comes in from a football game, the lusty heavyweights do not want to hear, 'I want to be an angel and with the angels stand, with a crown upon my forehead and a harp within my hand.' They are like the boy whose mother told him if he was not good, he would not be an angel. 'I don't want to be an angel, and wear hen feathers.' Rev. Pickard thinks that the manner in which Christ is painted by the artists has much to do in making his religion one of 'women and children.' They painted Christ as a weak, effeminate, pretty man, full of sorrow, and thus gaining the sympathy of women. Rev. Pickard is for a manly, strong, godly man, outside the church and the manliness to acknowledge the unjust treatment of those outside by the church of women. He says: 'There has been an army of strong, good men all around us, men who were too broad and large to enter into the churches through the little, narrow, theological door which we ourselves constructed. We thought them different from us. In our ignorance we pitied them. God pity us!'

Now the light surely is breaking! Twenty-five years ago such talk would have been 'rank,' 'nervous.' Then the 'strong, godly man,' outside the church persecuted as an offender against God, and the attempt made to cut him down so he could enter the church door. Now the pigmies inside finding the outside giants can come in in no other way, proposed to enlarge the door, making it so large that man with all his strength can enter."

But does this iconoclast realize the consequences? When these men enter the church, not only the namby-pamby hymns will go, but the namby-pamby prayers and preaching. And after the new order, will the church knock itself?

THE IROQUOIS DISASTER.

Chicago has been visited by an appalling disaster in the burning of the Iroquois Theater. Six hundred men, women and children lost their lives, three ministers of the gospel being among the number. A careless Mayor, corrupt Aldermen and dishonest officials are responsible for this awful disaster.

"Spirit Echoes." My Mattie B. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with a leather cover. For sale at this office. Price 25 cents.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

**THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

trance speaker writes: "During months of December and January I serving the First Temple Spiritual Society of Newport, Ky. I find the city composed of a very earnest body of workers, who are doing much for cause in this vicinity. After the first of January the society has arranged to have me speak Sunday afternoons in Cincinnati, Ohio, and Sunday evenings at the Temple here in Newport, hoping

Charles J. Barnes, the well-known trumpet and physical medium, is now visiting his sister, Mrs. Hamilton Gill, at her residence, 522 West Monroe street. While in the city Mr. Barnes will assist Mrs. Gill in her usual Sunday and Thursday night meetings. These circles are especially interesting to skeptics and investigators, as a

"Discovery of a Lost Trall." By CHAS. B. Newcomb. Excellent in spirit and suggestiveness. Cloth, \$1.50. For sale at this office.

would have to come through the
fringe of women. In no other way,
said, could he see how the world is
reach the condition of spiritual
fare but by the efforts of women
through their ballots and through
influence which they can exert on
others. Dr. Ringgold is nearly 80 years
old, and is the rector of one of the
largest and most fashionable churches
in Knoxville.—Cincinnati Enquirer.

Here in El Paso this plan has been demonstrated beyond question. The plan is the result of close observation of a life-long Spiritualist, and a religious medium, one who has been years in work and has been denounced along with scores of other honest mediums by this dishonest army of investigators but since acting under the direction of this nobleman in spiritual work, no

This is a new "Catechism" in the full sense of the word. There has as yet appeared in the world of oral literature nothing like this most wonderful little book or reason. E. P. Powell, the well-known author and reviewer and critic, says: "The English Catechism about this 'Catechism' is that it tells us much more about the questions of God, Immortality, the Creed, the Church, Prayer, the Sacraments, Jesus and His Teaching, the Growth of the Church, the Scriptures, and many other philosophic, scientific, and ethical questions with the utmost caution, accuracy and clearness. 188 pages. Cloth 75c; paper 50c."

hungry for the love of the young. I most lov-
ly dedicate this book to the children of
world." This book is full of soul elevating
interesting thought. Price, cloth, \$1. For
at this office.

The Devil and the Adventists.
An Adventist attack upon Spiritualism
pulsed. By Moses Hull. Price, 10 cents.

ALL ABOUT DEVILS.
is enough to say this 80 page pamphlet
men by Moses Hull. Price 10 cents.

Jan. 9, 1904.

Prominent in Spiritualism.

We present here a list of prominent modern Spiritualists, nearly all of whom, and especially the scientific men, have arrived at their belief by careful and protracted experimental investigation. Can any reasonable and unprejudiced person, in the face of this testimony, deny that Spiritualism has a scientific basis?

Sir William Crookes, F. R. S. and Gold Medalist, discoverer of the Spectrum Analysis, inventor of the Radiometer, and member of various British Chemical Society, Gold Medalist French Academy of Sciences.

Professor Oliver J. Lodge, F. R. S., Dr. Sc., LL. B., Prof. Physics, University of London, author of "Modern Views of Electricity."

"I went in a state of skepticism as to the reality of Physical Phenomena produced without apparent contact, but this skepticism has been overcome by facts."

Professor W. F. Barrett, F. R. S. E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Science, Ireland.

"The impressive fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

William Gregory, F. R. S., M. D., Professor of Chemistry in Edinburgh University, author "Outlines of Chemistry," "Animal Magnetism," etc.

Dr. Robert Chambers, F. R. S., LL. D., author of "Vestiges of Creation," "Cyclopaedia of English Literature," etc.

Already Spiritualism conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them, by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material part of humanity, and that many marvellous things which they had hitherto scoffed at are true. "I have for many years known that these phenomena are real, as distinguished from imposture, and when fully accepted, revolutionized the whole frame of human opinion on many important matters."

Cromwell S. Varley, F. R. S., Consulting Electrician to Atlantic Telegraph Co., and to the Electric International Co.

Professor Herbert Mayo, F. R. S., M. D., Professor of Anatomy and Physiology, King's College, London.

"Twenty-five years ago, I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Dr. John Elliottson, F. R. S., M. D., Professor of Medicine in London University, President of the Royal Medical and Chirurgical Society of London, author of the "Lumley Lectures on Diseases of the Heart," editor of "The Zoist," etc.

Dr. Lockhart Robertson, F. R. S., sometime editor British Journal of Mental Science.

"The writer (Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of an apple to the ground, of which his senses informed him."

Barl of Crawford and Balcarres, F. R. S., Past President of the Royal Astronomical Society.

Alfred Russell Wallace, F. R. S., LL. D., C. L., the foremost living European naturalist.

"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are, proved in other sciences, and it is not denied or quibbling that they can disprove any of them, but only fresh facts and accurate deductions from those facts."

Professor James Challis, F. R. S., Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University.

"The testimony has been so abundant and consistent that either the facts must be admitted to be such as reported or the possibility of certifying facts by human testimony must be given up."

Professor A. De Morgan, late President of the Mathematical Society.

"The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress."

Professor Butler, Professor of Chemistry in University of St. Petersburg.

Professor William Denton, the eminent lecturer on Geology, author of "Our Planet, Its Past and Future," "Principles of Geology," etc.

"Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium.'"

Professor Joseph Rodd Buchanan, M. D., Professor of Physiology, Electric Medical Institute of Cincinnati, author of "Therapeutic Sarcosmism," "Manual of Psychometry," "Moral Education," etc., editor "Journal of Man."

Professor Elliott Cones, M. A., M. D., Ph. D., Professor of Zoology, University of Cambridge, author of "The Evolution of the Nervous System," "The Evolution of the Brain," etc.

"I will you have the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I have the strongest conviction that Spiritualism is true, substantially, as alleged."

Professor G. J. Fechner, Professor of Physics and Natural Philosophy, Leipzig, author of "The Soul of Plants," "The Zendavesta," "The Things of the Future," "Elements of Psycho-Physics," "The Problem of the Soul," and "About the Life Hereafter."

Professor Robert Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale

THE GOLDEN RULE.

It is Defended as Just and Right.

To the Editor:—It should be made clear to the readers of The Progressive Thinker, embracing as they do, an army of honest investigators, that the essay in No. 731 of The Progressive Thinker, over the name of E. W. Baldwin, on the Golden Rule, is only representative of the middle of materialistic thought concerning things spiritual, and in no sense in harmony with, or a part of, the divine philosophy of Spiritualism.

If only the spiritually illumined were readers of your Journal, then this article referred to would pass unnoted. But considering the almost chaotic state of public thought on things spiritual makes it needful to occasionally mark the line dividing the spiritual from the material so plainly that the novice may be sure of his way.

The Golden Rule, under consideration, declares that: "Where this principle, the Golden Rule, lived up to strictly, the world would soon become wreck and ruin." Asserts that: "After two thousand years of preaching no man has lived up to it." The Golden Rule was born of priestcraft. It is a lie by its very nature utterly and hopelessly impracticable. Science never stoops so low as to use the term Golden Rule. This teacher, possibly, means pseudo science.

"The Golden Rule is the backbone of the Christian theology. No other faith is more tempting." The evidence of the truth of this last assertion is scarce, almost, as hen's teeth, when sought for among people ruled by priestcraft.

"The Golden Rule stripped of its glitter is a power rule. It is an ignis fatuus and should, as soon as possible, be buried with dead things of the dead past. Then, logically, should be embodied with it the fame and names of all the world's great epoch makers since human history's early dawn."

In so far as the spiritually enlightened are concerned it is not needful to go into a rehearsal of obligations we are under to recognize and obey the precepts of the rule that in our language is called Golden. Like all other great principles it is great in its simplicity.

First, it demands the recognition of the soul and should, as soon as possible, be buried with dead things of the dead past. Then, logically, should be embodied with it the fame and names of all the world's great epoch makers since human history's early dawn."

Second, the Rule or Law is binding on all because our basic rights and needs are identical. The rights of one are the rights of all. The conditions that affect the welfare of the individual affect the welfare of the entire race.

The things I do to my brother I do to myself. The life we live daily, supposed to affect only adds to or detracts from the welfare of the entire human family, just as a pebble cast into the sea is said to displace the waters of an ocean.

As the universe, including man is a microcosm, so the Law under consideration is limitless.

To close, I will only add, all true friends of the divine gospel of Spiritualism should unite daily in a petition that this last best gift from the heavenly spheres be speedily delivered from its pseudo friends.

J. RIDGON, Salem, Oregon.

Paint Me as I Am.

"Paint me as I am," commanded sturdy Oliver Cromwell once upon a time, as the artist was about to omit the wart that protruded from his brow, and it so tickled the puffy brow wielder that he never ceased to wonder on the strange complexities that constituted such a nature.

Men of the Oliver Cromwell type are rare in this day. That is, especially as per qualities that make up shams and frauds; men, if you please, who have nothing more ennobling to parade than a superficial grace to the public behoof. With them the art of an empty blandishment means everything. But walk into the crowd of a thousand if you like, mingle with the throng as it comes and goes here in crowded Chisum, or in any other locality for that matter, and you will find the outward man dominant and highly propagated.

It is by no means an omen of evil to always look one's best. What counts with most people is the appearance the man puts up. Is the banker, the merchant or the broker looking for a kind to fill the place of a real man? The latter appears in many forms and representing many conditions of life. What does the banker, the merchant or the broker do? As the kind appears in the gilded office in turn, one by one, two critical eyes scan his outward self for the flaw that might mar the career of a man of affairs.

Dr. Garth Wilkinson, M. D., M. R. C. S. E., F. R. G. S., author of "Human Science," "The Greater Origins and Issues of Life and Death," "Life of Swedenborg," etc.

Dr. Paul Gilder, Director of the Past Institute, New York, Chevalier of the Legion of Honor, author "Spiritualism or Fakirism," "Psychism, Analysis of Things Existing," etc.

"We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Prof. Broferio, Milan; Professor Margheri, Naples.

Professor James H. Hyslop; Psychology, Ethics and Logic.

"We shall not remain by the spiritistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. There is no other explanation but Spiritualism."

"Dr. Hodgson's allegations cannot be disproved by a success nor can any critic escape the responsibility of proving the suspicion of fraud which he may wish to entertain. What strikes the reader with amazement, if fraud of any kind is excluded from the account, is the astonishing character of the theories required to escape the conviction that the immortality of the soul has received its scientific demonstration."

Professor R. von Eschbach, President Royal Academy of Sciences, Germany. Mrs. Catherine Crowe, author of "Night Side of Nature."

Mrs. J. Morgan, author "From Matter to Spirit."

L. Chagnat, author of "The Celestial Telegraph."

Professor Mapes, U. S. A.; Professor Falcomer, Alexandria.

Dr. Richard Hodgson, M. A., LL. D., a prominent member of the British Society for Psychical Research, and Secretary of the American one.

Dr. Ashburner (one of the Queen's physicians), author of "Animal Magnetism and Spiritualism."

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Dr. E. D. Babbitt, M. D., LL. D., author "Principles of Light and Color," "Human Culture and Cure," "Religion, as Revealed by the Material and Spiritual Universes," etc., Dean of the Electric College of Fine Forces, California.

Dr. George Sexton, M. A., LL. D., D. D., F. A. S., author of "Scientific Materialism," etc.

Dr. J. M. Gully, M. D., Royal College of Surgeons, London, and Royal Physical Society, Edinburgh, author of "Neuropathy and Nervousness."

"After two years' investigation of the fact and numerous seances, I have not the smallest doubt and have the strongest conviction that such materialization takes place, and that not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's seances."

(To be continued.)

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The Highest Power of All.

There is a power that dwells within. Responsive to my call; 'Tis fearless, deathless, free from sin. The highest power of all.

This mighty power can conquer fate. What'er may befall; It soon disperses fear and hate. The highest power of all.

It brings me happiness and peace; And blessings great and small; From pain and death it gives release. The highest power of all.

When bright hopes fade and friendships die And disappointments fall, Trust in the power of all. The highest power of all.

—Libbie Witham.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer.

Cloth, \$1.00.

"The Light of Egypt." Volumes 1 and 2. An account of life in Egypt, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

Here and Hereafter.

BY CHARLES DAWBARN.

Nature Plays Prestidigitator.

Now we go back a little in order to study more closely the real game Nature is playing, of which her ball play was merely a phase. She is the grand prestidigitator; apparently getting up her tricks either by practice or by her own sole amusement. Of course, the whole may be but one of her lessons for some other class on some other speck in Cosmos. She keeps her little essential carefully concealed, and seems to be trying how many changes she can make by moving the hand which that even Intelligence can't see the process.

At first it seems little but a thimble and a pea game, only the pea never comes out twice alike. So far as we know it is merely dexterity and speed, for her corporeals are themselves indelible and unchangeable. All she can do is to mix them up in ever-changing proportions.

The game looks very simple at first. Just a few units go into the thimble and come out a molecule. A very pretty trick, and very neatly done. She can make by moving the hand which that even Intelligence can't see the process.

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