



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

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A NEW SYSTEM TO CURE THE ILLS OF THE FLESH.

THE FINER FORCES.

Bio-Chemistry and Mental Science.

And Their Relation to the Brotherhood of Man.

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The battle of the ages is being fought out on the earth today. The world is growing in the pangs of a new birth. There is an upheaval in beliefs among medical lines as well as in other scientific branches, and the social, financial and industrial questions of the day. Humanity must develop all sides in order to be prepared to make manifest the perfect temple "not made with hands" but with mind.

When the mind of man once recognizes the error, the injustice of competition, and the reign of the false god—gold, it is enabled to see the error of drug medication and realize that disease is not a sickness but a condition produced by a lack of something.

The bio-chemic treatment of disease opens up a new phase of medical science. Biochemistry is now recognized by thousands of people, both doctors and laymen, as the natural law of cure on the physical plane.

Homeopathy was the John the Baptist of biochemistry, and biochemistry is the herald of mental science, or spiritual healing.

BIOCHEMISTRY ANALYZED.

The word is derived from "bios" (the Greek for life), and chemistry. It means that branch of science which treats of the composition of the bodies of animals and vegetables, the processes by which the various fluids and tissues are formed, the nature and causes of the abnormal conditions called disease and the restoration of health by supplying to the body the deficient cell-salts.

The chemical composition of nearly every fluid and tissue in the human body has long been known, but until biochemistry was introduced, no practical use had been made of this knowledge in the treatment of the sick. The so-called science of medicine has no claim to the name science. No doctor knows with any degree of certainty the action of any drug he gives. He prescribes simply as he is taught. All he knows about his medicine is that they are poisonous, and when administered under certain conditions they usually produce certain symptoms.

Biochemistry is science, not experimentation. There is no more of mystery and miracle about it, than about all natural laws. The food and drink taken into the stomach, and the air breathed into the lungs furnish all the materials of which the body is composed. By the juices of the stomach, pancreas and liver, the food is dissolved, and the useful particles are taken up by the absorbents. These are carried to the lungs, where, by the addition of oxygen for the air, they are changed to blood.

The blood supplies the materials necessary for forming every tissue and fluid in the body, and for carrying on every process. An analysis of the blood shows it to contain organic and inorganic matter. The inorganic constituents are water, and certain minerals commonly called cell-salts. Of a living human being, water constitutes over seven-tenths, the cell-salts about one-tenth, organic matter the remainder.

THE INORGANIC CELL-SALTS.

Not until recently were the inorganic cell-salts understood and appreciated. Being little in quantity they were thought to be little in importance, but now it is known that the cell-salts are the vital portions of the body—the workers, the builders; that the water and organic substances are simply material used by these salts in building the cells of the body. Should a deficiency occur in one or more of these workers, of which there are twelve, some abnormal condition arises. The abnormal conditions are known by the general term disease, and according as they manifest themselves in different ways, and in different parts of the body, they have been designated by various names. But these names totally fail to express the real trouble. Every disease which afflicts the human race is from a lack of one or more of these inorganic workers. Every pain or unpleasant sensation indicates a lack of some inorganic constituent of the blood. Health and strength can be maintained only so long as the system is properly supplied with these cell-salts.

It is well known to every one that the physicians of all schools send their patients to some mineral spring as a last resort. Whether these doctors are aware or not that any spring, to have curative properties must contain the inorganic salts of human blood, I am not prepared to say. But an analysis of the water of these springs proves that one or more of the twelve cell-salts of the blood—the bio-chemic tissues remedies or builders—are present. Otherwise they would have no curative properties

whatever. The organic matter found in the water of these springs cuts no figure whatever in the cure of disease. It corresponds to the organic matter found in vegetables or grains. Could's new medical dictionary gives a complete analysis of nearly all the noted mineral springs of the world, and it is remarkable how nearly alike they prove to be. No spring contains to exceed five or twelve salts; some contain two or three only. This fact explains the reason why some get cured at a certain famous spring, while others receive little or no benefit. Those lacking in the salts contained in the spring, supply the deficiency in the blood by drinking water from that particular spring, while another lacking a different salt, of course, is not benefited.

Biochemistry prepares A SPECIAL MINERAL SPRING for each patient. We ascertain the symptoms, and are thus enabled to understand of biochemistry—the chemistry of life (which is now being recognized as the true law of cure, all around the globe) which one or more of the principles are lacking, and furnish them to the patient. Thus may you be saved the time and expense of visiting the springs.

Biochemistry furnishes the key to all cures ever made by any system—the old, or allopathic, the eclectic, homeopathic, or healing through the mind.

Acidosis, belladonna, quinine and every remedy used by the old schools produced from the vegetable world, contain no curative powers whatever in the organic substances, or combination of certain gases with organic matter which makes the chemical formula, and thus individualizes or differentiates a certain plant.

The cures are always made, when effected at all, by the inorganic mineral salt, taken up by the particular vegetable growth, and used in the physiology of the plant to carry on the processes, growth, and life precisely as these same workers and builders carry on the process of life in the human organism after they have been transferred to the blood, either from our food, or by the mode of biochemic therapeutics.

But many of these vegetable extracts or tinctures are poisonous, but it is a certain combination of oil, sugar, fibrine, albumen and oxygen, hydrogen and nitrogen that makes the poison and not any one or more of the twelve salts of human blood.

These do not combine to produce a poison, but are the workers who know how to take hold of the organic material of which the body is composed and carry it to where it is needed.

SHADOW AND REALITY. A shadow would seem real to a person who had never seen one, but educated man understands a shadow to be simply an appearance caused by the absence of light, or absence of a certain degree of light.

Disease is not an entity, any more than a shadow is an entity. A shadow can not be removed with drugs or chemicals, neither can disease be removed by those agents. Nothing is to be removed in either case, but there is a lack to be supplied, and as healthy human blood does not contain the agents that go to constitute the material of the drug system, it can not be supplied by them, but must call upon latent energy to expel the intruder. A shadow may be removed by supplying light to the space it occupied. As a deficiency of light causes a shadow, an appearance that seems real, so does a deficiency in the vital principles of the blood the inorganic mineral salts—the workers in organic matter—produce a condition called disease. When the deficiency occurs, the patient being not at ease imagines that something must be the cause of the so-called pain, fever or unrest, and in this he is encouraged by the doctor who coins a Latin or Greek word to give standing and personality to the myth. The condition, if not at ease, arises because the blood, not being real, perfectly organized blood, does not properly feed and nourish the nerves, muscles, and other tissues of the body, and then a call or dispatch is sent to the throne of understanding, asking that the lacking principle may be supplied. These words asking for the worker to build new tissues into the human organism, have, through the grossest ignorance, been given names in Latin and Greek, clothed with the tinsel of

SO-CALLED SCIENTIFIC AUTHORITY, and the people have been called upon to recognize and bow down in fear before the devils thus let loose. An irreverent writer not long ago said that the romances of the present day were written by scientists, and that Rider Haggard with "She," and "King Solomon's Mines," was but a dabster in comparison. A short time ago the "Homeopathic Envy" said, the march of science was preceded by an ever-increasing horde of Greek or Latin which stupefy the brain of the unscientific who seek to comprehend them.

PHAGOCYTE. Among the latest of these words to carry dismay to the learned and unlearned, is "phagocyte." Occasionally the editor of a daily paper is seen struggling with this foreigner, as though he knew all about him, and in late medical journals he may be seen stalking across

the pages of some of the heavyweights. Of course, no one would display his ignorance by asking what sort of a thing a "phagocyte" is, so we will look up his pedigree in the lexicons. The word "phagocyte" is derived from the Greek phagēin, to eat, and cytos, a hole or cavity, and really means an eater with capacity—a ravenous eater, but according to the scientific gentlemen, a phagocyte is an eater of bacilli. Now, no doubt, the grand idea becomes apparent: turn the phagocytes loose in the system and let them run out the bacilli as ferrets do rats out of a barn. One learned editor of a great daily in the early days of lymph, suggested that it was a phagocyte, and discouraged most learnedly on the vast fields this new discovery of science opened up, and speculated as to whether each breed of bacilli had its own phagocyte, or whether the one breed of phagocyte could sail in and wipe up the floor with the most ferocious bacilli.

One question, however, has not yet been considered, and we respectfully suggest that science turn its light in that direction; after the pugnaous phagocyte has cleaned out the bacilli, what creature shall we turn loose in our insides to fight the phagocytes?

THE VARIOUS ANIMALCULÆ. For the benefit of those who wish to know what the phagocyte may be called upon to contend with, I will mention some of the latest discoveries in the realm of the microbe. Man's liver may be infested with the terrible distomum hepaticum, while that of mutton suffers from distomum lanceolatum. The rabbit whisks about with coelidium oviform in its innards, while man and cow both furnish habitation for the gentle echinococcus polymorphus. Man alone seems to have the distinction of entertaining the aristocratic botriothrix phallosus, and that freethroter of the highway, ankylotomum duodenale. The sporting couple, doctus tringonoccephalus and stenoccephalus seek the society of hunting dogs only; first cousins to these, but rather more aristocratic, are the botriothrix sclerostomum hypostomum and tetraanthum, who ride in horses; while that respectable family on whom all well-regulated microbes look down, that is the strongyloid, filiculus, strigatus, and retortiformis, dwell amid ships in boats and such like plebeians. But the most noted of all is the musical doctus stenoccephalus, the intimate of the cat, who, as further research will no doubt reveal, must be the microbe of all attempts to reach high C.

But Virchow's researches completely overthrow the germ or microbe theory, and clearly prove that disease is caused by a lack of some constituent of the blood at the part affected, and not by germs or bacilli. The word doctor is derived from the Latin docere, meaning "to teach," but the average doctor does not attempt to teach his patients anything, and in many instances, denounces as a fool or quack any one who dares to question his authority. The names given to these imaginary monsters called disease, differ according as the point is located in the body from whence the call or dispatch for food is sent.

THE LAST AND HIGHEST STEP. The call is disagreeable or painful in order that we may heed it, for if it were pleasant sensation we would be pleased with it and not seek to prevent its repetition. Good news is always welcome. So, then, my contention is, that the last and highest step in medical science on the physical plane, or the plane where matter is recognized as a substance separate from the spirit, is biochemistry. Under the teachings of this wonderful system, the inorganic mineral salts of human blood are prepared to correspond with these same agents in our food and administered to supply the deficiency arising from a failure of the digestive and assimilative processes to furnish a proper balance.

When the inorganic cell-salts, any one or more (there are twelve), become deficient in the blood or blood serum, the organic matter (sugar, oil, albumen or fibrine), dependent on the certain salt or salts, becomes inert, or useless, and of course a disturbing element, and is at once thrown out of the vital circulation. If it reaches the nasal passages, kidneys, lungs or skin, it causes lesions, coughs, swellings, eruptions, or irritating discharges. The circulation is then increased in nature's effort, first, to throw out this organic matter which has become vitiated, fermented and non-functional; second, to try and feed the various tissues of the body with the limited amount of material or builders on hand; this accelerated motion, according to the law of conservation of energy, produces heat, which has been called fever, from the Latin febre or fervere, that is, to be hot, or boil out.

THE FOOLISHNESS OF NAMES for disease will become apparent to all who study biochemistry. The cause and cure for the condition called disease is what the world is suffering for—not names. It will be observed that there is nothing miraculous about biochemic treatment. It is simply natural law, and in no other way can a normal condition be restored. We do not claim for our remedies magical curative properties. We give the reason and explanation of the law of cure on which the treatment is based. Let the sick bear in mind that there is only one way to be restored to health, and that in the natural way, by supplying deficiencies through the blood. It will require just as much time to cure as nature requires working in the natural way. Blisters, purges, or emetics, cannot supply deficiencies. The food called for must be supplied, either by direct biochemic, or indirectly through the processes of

digestion and assimilation. The human system can use its constituent parts only; the cells are not fed, they feed themselves. They reject what they do not need. It cannot be forced upon them, except to the detriment or death of the body. Our vital forces are at once set to work to rid the system of anything and everything that does not belong to our organism, and will not assimilate with blood, bone, muscle, or other tissues. Calomel, quinine, aconite, belladonna, salicylic acid, opium, and the "regular" medical practice, are not constituent parts of the blood—are not found in the human organism, and when taken into the system set up their own action for the abnormal condition called disease and are worse than the disease itself. Calomel does not cure; it simply sets up a diarrhea in place of constipation. Opium does not cure it; it simply sets up paralysis of the nerve centers, in place of neuralgia. Those who take poisons and yet recover, do so in spite of both the disease and the drugs. The normal condition is restored through the natural processes. The so-called medicines have no part in the restoration. No improvement can be made on the human organism in this respect.

The constituent parts of our bodies, when perfectly balanced, keep all in harmony. When an abnormal condition arises, harmony can be restored by restoring this balance, but not by introducing a poison into the system. The disease may be changed to one that manifests itself in a different manner, but the patient is not cured. The word poison has but one definition; that is, an agent which, when taken into the stomach or blood, produces either disease or death, therefore, by no possibility can poison cure.

HEALING IN ITS BEAMS. From the "days when Hypocrites brewed his potions and poisons, to the time that Koch and Pasteur experimented with the festive bacilli and all-pervading microbes, the cause and cure of disease was never understood. This long-sought-for truth was found when the sun of biochemistry arose with healing in its beams. It came as a great light to a world in darkness and error. Before its refulgent rays, poisons flew away; disease is changed to a phantom of the night. The aged and infirm rejoice and hope once again comes to dwell among men. Children leave their glorious but simple method, and wonder why everybody did not always understand it. A Huxley lifts his voice for it in an international medical congress. A Virchow proclaims its truths. A Schuessler learned in pathology and every branch of science, familiar with the depths and intricacies of the wonderful human organism—student of physiology and biology, who traced through its evolution the wonderful

from protoplasmic cell to physical structure—he, too, faced the many-headed mob and proclaimed the truths of biochemistry to be the natural law of cure. The advent of this science, based on the chemistry of life, has cleared away the rubbish of ages, overthrowing the theory that poisons are needed in the treatment of diseases, established the fact that deficiencies must be supplied in order to truly restore normal conditions, and laid a broad and solid foundation on which to rear the New Jerusalem of mind in spiritual healing.

THE TWO SCIENCES. I feel it is necessary and proper to state the difference between mental science and Christian science. Those who have not given any thought to these subjects, class the two together; but there is a wide difference between them. Christian science is expounded by Mrs. Eddy, teacher that God, being good, and filling all space, is of course all there is, and as matter, the human form, and matter in its various manifestations, is, if it exists at all, evil; therefore, it does not exist, but is an illusion or belief of mortal mind. Of course there can be no such thing as mortal mind, according to the basis of the science, therefore a belief in something that does not exist is a statement that cannot be comprehended or in any manner understood.

The science of the mind or spiritual philosophy, known as mental science, teaches that mind (or spirit) and matter are one and the same in different degrees of fineness. Matter (so-called) is mind or spirit made visible; therefore is as real as the eternal higher potency called God, Good, Spirit or Mind, so long as it remains in that form; when it changes its form it is not destroyed but dissolved (as ice dissolves into a higher potency, i. e., water is a high potency of ice) we explain so-called evil in this way. Mind, Spirit, the Eternal Intelligence, Life or Being desired, wished to make a personal material visible image and started on an evolutionary cycle to carry out the thought, and there was no other process, no other law by which the work could be accomplished, except that thought which and in which we find ourselves today. The reason the human organism is not yet perfect, is because time enough has not elapsed in the evolutionary period.

If a certain plant requires six months growth before it produces seed, or fruit, or arrives at its greatest perfection, no one expects perfection within three or four months. While mind has not yet perfected itself outwardly or visibly in man, it is doing so as rapidly as the law will allow. We hold that Mind, God, Good, or Spirit, fills all space and is all there is, and that its visible manifestations are vegetable, mineral, and animal, and that man is the highest expression of God—in individual form, and

is just as much of God as he can realize. We are all Christs, even as was Jesus of Nazareth, and can do all he did, when we recognize that we are one with the Father, that is, Universal Spirit.

EVIL AND CONTRAST. The idea of evil arose from the failure to understand the law of contrast. If every living thing were cruel, savage, and bloodthirsty, the idea of evil never would exist. If every individual higher than another—nearer the truth—a contrast is made that has been called evil. Evil means ignorance—simply a lack of truth. Mental science heals the sick by holding before their minds the picture of health and denying the power of so-called disease over spirit, and by striving to induce the patient to divest himself of all hate, envy and malice and selfishness, and realize that the race is one; that all sprang into manifestation from the very same source, i. e., Eternal God, Good or Spirit, and that we are therefore all made from the very same material, and that this universal life is diseaseless.

Spiritual philosophy or mind science is no respecter of persons. It treats rich and poor, the pauper and the prince, alike. No one can enter its portals and drink of its elixir of life, except by the straight and narrow way of love to all the race, and a sincere desire for the truth.

NO SYSTEM OF MEDICINE. When the truth is fully recognized by the race that all is spirit; when men and women realize that they are gods and goddesses now, there will be no system of medicine. All will then be enabled to supply their blood and keep it perfectly balanced direct from the food, water and air, and thus maintain perfect health.

The science of biochemistry only claims to restore health by furnishing directly the principles that should be furnished by the proper digestion and assimilation of food. But the day comes when man will eat the proper kind and amount of food only necessary to sustain life, and keep up a proper expression in the material form. But under a false belief in the material, in matter, man eats, chiefly because he derives a pleasurable sensation from the nerve centers of taste. He concocts dishes without end; he uses all the spices of the Orient, and every stimulant brewed or distilled by the ingenuity of genius, to tickle the palate. He murders animals, birds and fishes, and

DEVOURS THEIR CORPSES. He sits up nights thinking out a bill of fare for the morrow, in a vain attempt to obtain that happiness which is only realized by spiritual development, or by unfolding or evolving the kingdom of heaven within. The food required for a proper outward expression of the spirit is found in vegetables, grains, nuts and fruits. Man has no excuse for taking life for the purpose of supplying himself with food. The gallows and chair of electrocution will be abolished along with the butcher shop; then will man's spiritual nature so enlarge that he will kindly feelings towards every living thing, knowing them to be outward expressions of one divine life.

BORN COWARDS. Of all negative conditions the race is subject to, fear is the greatest. We are born cowards. Our mothers feared for us, and their own lives, before we were born. We came into the world with a wail of fear. All who had anything to do with us, feared something would happen to us. They were afraid we would catch cold, or the measles, or whooping cough, or die with summer complaint. Somebody feared all the time that we would get burned, or fall out of the cradle or into the well. We were afraid of our parents or teachers; that lovers would forsake us, or we would not catch cold or that it would rain, so we could not go to the picnic. Still later we were afraid of failure in business, or that our house or store would catch fire; that our son or daughter, of fire and water, lightning, and all kind of things visible and invisible, and yet we wonder why we are sick, and why humanity seems to be a failure.

But men and women are rising out from these conditions, and have begun to think, so look out for them: they will make a new earth. Ignorance and fear are the causes of the spread of contagion on the shadows called disease.

THE SYMPTOMS OF DISEASE. Some noted person in Russia, says, takes on a negative condition is dressed with poisons and dies. The so-called scientists give it a name—influenza or la grippe. The doctors, the people and the press, describe the symptoms, and forthwith others "take it," then it is telegraphed to Berlin, Paris, London, New York and San Francisco (genuinely Russian) is raging across the Atlantic and is very fatal; then a general, or senator, or governor on this side of the ocean dies, and a minute description of the symptoms and the treatment is given. Doctors polish up their microscopes and try to find, as Nye says, "some hitherto unidentified microbes," they search for germs and microbes in the sputa of the patient and, of course, find them. All decaying organic matter, oil, albumen, etc., swarms with

MICRO-ORGANISMS. The organized matter has disintegrated and created these minute individual entities, their coming into being was a step in the process of the metamorphosis necessary to resolve organic matter back to the higher potency of spirit from whence it sprang; these microbes are found in and expunged from any

office of the body. If you have only "caught" an ordinary cold, these scientists never think of looking for the germ that caused you to "catch it," but if you have it caused you to name it in French, the germ becomes at once illustrious, and sees its name in the papers; so the people agree that the disease is caused by something so small that it requires a microscope to see it, but still can cross oceans and continents against the gale, and go straight down the throats of the helpless, terror-stricken people. The people are warned to "look out for the la grippe," but just how you are to look for it, is not apparent. Women tell their husbands or children to "wrap up warm," so they won't "catch la grippe," as though a microbe cared a snap how you are dressed. But this expectancy is kept up until the mind expresses itself outwardly and the shadow appears, and sometimes kills. Disease simply means

NOT-AT-EASE. Be at ease in mind and your body must be at ease. Turn the light of eternal mind on the canvas of life, before you, where the shadows appear, and they will flee away like a wraith of the night. "The light has always shone in the darkness, but the darkness comprehended it not," but now we begin to see the outlines of "The Tree of Life" that stands in our midst (within), whose leaves are for the "healing of the nations."

The power to heal resides IN EACH LIVING CELL. of tissue, because these cells are certain manifestations of life or spirit. They indicate a certain step in the evolutionary process. This power of the cell is conferred upon the whole organism; when an injury occurs to the flesh the nerves convey a sensation to the brain that immediately produces a flow from the nutrient arteries, and these carry the blood, freighted with life material, and deposit it in the wound, and thus rebuild.

How absurd, then, to think a plaster or salve or liniment can heal. It is natural to get well and unnatural to remain sick or injured, or die. These facts are admitted and taught by the leading physiologists and medical men of the present day, but they are now coming into increasing prominence. "The healing power of nature," or

VIS MEDICATRIX NATURE, is an old phrase in medical science. It is prof. W. J. Youmans, of "The Popular Science Monthly," says: "All who have watched the progress of the healing art in recent times will note that among the most enlightened practitioners there has been a steadily diminishing confidence in medication and an increasing reliance upon the salutary influence of nature."

Prof. B. W. Richardson, M. D., one of the most eminent of British physiologists, in an address before the Sanitary Institute, in 1878, used this strong language:

"THE SCIENCE OF PREVENTION must take all the world with it. It becomes a political and a social, as well as a medical study; appealing to all minds. It models itself into household truths, and counsels with the moral and religious elements of life. I need not say that the pathos must go. The pathos of all kinds are as dead as door-nails, and all kinds are to be interred decently in a common grave. In time the world cure will go altogether. With the progress of sanitary science, disease caused by indulgence or overwork will be removed by the effect of moral and spiritual influences and a knowledge of causes."

But I hold that no one can keep clean enough to keep well if they think error. Yet I grant diet and other sanitary measures their full importance.

MIND IS SUBSTANCE. visible or invisible to the sense of sight according to the degree in which it manifests. Water is manifested in ice, mist or clouds, but it is also in the air where it is not visible; thoughts are things. The blood flowing through the brain receives thoughts, carries them through the body tissue. If these carry true and good thoughts of life and health and love to all, they produce the condition of health in the body, which is the outward or visible mind. If the thoughts are of sickness or death or envy, malice or hatred, they produce a state corresponding to such thoughts.

The whole face of nature will be changed when the power of thought is understood. Ella Wheeler Wilcox gave expression to this grand truth in the following lines: "I hold it true, thoughts are things, Endowed with bodies, breath and wings, And that we send them forth to fill The world with good results, or ill; That which we call our secret thought Speeds to the earth's remotest spot, And leaves its blessings, or its woes, Like track, behind it, as it goes. It is God's law. Remember it In your still chamber as you sit With thoughts you would not dare make known."

And yet makes comrades when alone. Then let your secret thoughts be fair; They have a vital part and share In shaping worlds and moulding fate, God's system is so intricate. Every manifestation OF LIFE IS POSITIVE; it is only a difference in the degree of the positive—the law of contrast—that gives rise to the idea of negative; the greater the degree of intelligence or recognition, the more positive the magnet. Man being the highest individualized intelligence in nature, the most positive, is, therefore, the strongest

magnet and capable of attracting to himself all he desires or needs, when he realizes that he is organized intelligence. Man is a central point in the law of attraction, or is attraction individualized or personified. To beg, or to ask for anything is absurd. Realize that you are

A MIGHTY MAGNET; that all things you need must come to you; that you, yourself, are the only power or thing that can prevent it—then health, friends and all things necessary will be yours. Do not doubt it. It is seeking the kingdom of heaven, after which all things will be added.

In the past we have not been able to control our bodies, the digestion of food, and the processes of life, in a manner to produce perfect health, because we were not aware we possessed the power to do so. Electricity was of no practical use to man in the operation of labor-saving machinery or telegraphy, until he recognized he could so use it; so with steam and all other discoveries. Man controls steam and electricity because he is these and every other manifestation of universal force. Man will accomplish all he undertakes, and he will undertake to do just as fast as he realizes his power to do.

THE NEW HEAVEN. The new heaven—a knowledge, or recognition of truth, or heaven, mind, or spirit within, will be created, or rather, brought forth into manifestation by man; this will be accomplished when he "overcomes the world;" that is, lifts himself out of the one-sided belief in matter, and sees that all is spirit; it is the rolling away of the stone from the door of the sepulchre, and bidding the Christ to come forth. As man desires knowledge, and realizes that all mankind constitute a temple of the living God, he will look within the temple not made with hands, but with mind for truth, he will be enabled to do good, and have no desire to do evil.

CREAT USE FOR ELECTRICITY. A proper use of the forces at our command directed by the spirit of altruism and incarnated in the Labor Exchange System, will make a new earth.

Edison says it will soon be possible to use electricity that snow and frost may be prevented from touching the earth, so that flowers may bloom, and vegetables, grains and fruits mature at all seasons of the year. When we fully comprehend that all persons are manifestations of the same eternal God, that all have the same heaven within, and that all, collectively, constitute one temple for the indwelling of our God (or Eternal Spirit), competition and dishonesty will cease, for no one will wish to compete with, or cheat himself; then co-operation will prevail throughout the world. All enterprises will be conducted by the people; all the people will have a common interest in all the earth contains; the land and all the resources of the earth will be the common heritage of the race.

Persons become great, just in the degree they realize they are inseparably connected with God—with the universe of Truth—Omnipotence, Universal God or Mind. The masses plod on in a helpless sort of way, not dreaming that the purpling mountain tops already foretell the dawning of a better day; the people are not helpless under their burdens of fear, sickness, wrong, oppression and poverty; they only think they are, and "as a man thinketh so is he."

The power of giants, yea, a thousand Niagara, lies dormant in their slumbering spirits, and when they come into full knowledge of it, the world will be changed in "the twinkling of an eye." Tens of thousands of useful inventions now imprisoned in the brain of man, which under our false financial system, requires a key of gold to unlock, will spring forth to bless the world.

No one need be oppressed—no one who develops the all-powerful spiritual force will ever be a slave—no one is a slave who is fit for freedom. The evils we complain of, we have brought upon ourselves. We stand and allow the chains to be riveted to our limbs while we complain of our lot; it is ignorance alone that causes any one to suffer in a land of plenty, especially when the plenty is produced by the ones who suffer the most; but as yet only a few see the light. It is so bright and dazzling that but few can look and live. They have so long dwelt in the darkness that their eyes are blinded by the ineffable light of Truth. Those who ascend the mount, and take face to face with God that is, recognize the fact that they are all spirit here and now, and are so charged, and their language sounds so strange to those still in the shadows of a material belief, that they say "he hath a devil" or "he is visionary." All truths first float in the imagination. John according to the Apocalypse saw the vision of the new earth, soon to be finished, with mankind united in one common brotherhood, and woman standing with man in perfect equality, the oneness that must come before the race can be redeemed.

Edward Bellamy simply reworded the book of Revelations, using ordinary business language, instead of symbols and illustrations of the Orient. All these things will be realized when the people have suffered enough under present conditions "That are they who have come up through great tribulation."

The brightest foregleams that ever dazzled the anointed vision of ancient seer, or prophet, are but faint shadows of the possible reality of the golden age, through whose wide-open gates humanity will soon sweep. The virtue lies in the struggle, not in the prize.—Miles.

BY CARLYLE PETERSILEA

THE ENTOMBMENT

Now, to the Hindoo maiden, this was enough. She never doubted the truth of what had been told her; or the source from which it emanated. Her soul now recoiled from her lover. Contempt and

beneath the ground.

CHAPTER IV.

A REVENGEFUL APPARITION.

Many persons already know that the spirit of man never becomes unconscious

and down soul," he said with a smile. "Gr

your own happiness. You can make those whom you consider your enemies happy or miserable, just as you please; but, in either case, it will rebound upon yourself."

"I will hear none of your preaching," suddenly replied the young man. "I am out of my grave, and that is enough for me. I care not who has helped me."

170 Pains, aches, and twinges, and all these troubles without cost
sends with a large bottle of his absolute cure, free to
any sufferer who may send their P.O. and Express ad-
dress. We advise anyone wishing a cure to address,
Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

number of mediums who were apprehended in this city week before last and gathered in as fortune-tellers with keepers of disorderly houses, etc.

These individuals cannot help being what are called "mediums" in these modern times any more than certain individual in ancient times known as "oracles" and "sibyls" being such. They

Are such proceedings as this following the course marked out by Washington, Jefferson, Paine, and their colleagues in the interests of personal liberty, as embodied in our National Constitution—or, are we drifting away from the

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THE SPIRITUAL BIRTH, OR DEATH AND ITS TO-MORROW.

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reading this beautiful work by the good, old-time
writer, Hudson Tuttle? Price, 50 cents. Contains a
fine portrait of the author. For sale at this office.

"DR." WM. B. POTTER.**His Scurrilous Circulars Analyzed.****And He Found to Be a Very Bad Pattern of a Man.****OPEN LETTER TO "DR." WM. B. POTTER.**

Your circular received a few days ago. I have read it carefully, and must say that your egotism exceeds anything I have ever come in contact with. Pray, why should mediums make special efforts to give tests to YOU? Who are you? What have you ever done to make yourself an authority, and therefore constitute yourself a judge and jury for the people? Upon what merit hath this of yours? (Potter) fact hath become so great? What standing have you in the world of learning, that makes your opinion worth any more than any other individual we might happen to meet in our daily walks of life?

You accuse mediums and spirits of falsifying. You attack everything you have heard of that is ever so remotely connected with Spiritualism, and many things of which you know nothing, as your printed matter thoroughly proves. In fact, your circulars are all that is needed to prove that your real knowledge of the subject is extremely limited. You accuse Spiritualism of fostering all kinds of lies. Do statistics bear you out in this? Statistics tell. Look over the reports of the insane hospitals and penitentiaries and see if you will not find yourself mistaken.

You say: "Cambridge professors reported it destroys the virtue and modesty of women." Is that true? All the evidence in the world goes to disprove it. Sexual crimes among all kinds of criminals aggregate about three per cent. The crimes of orthodox preachers, of a sexual nature, are over fifty per cent. of the crimes committed by them, and statistics show that crimes are very frequent among them. If evidence is wanted, it will only be necessary to look up the daily papers for a few weeks. This will show that the learned professors were wrong in their estimate of the matter. Women are a necessity to a sexual crime, and the thing which furnishes the greatest number of crimes of that nature, is the thing which does the most harm in a moral way. Certainly modesty and virtue are not improved by them.

But if "Dr." Potter is really desirous of doing us good, why does he not give us something new? Why go back to the Bible, which we have all read, and which, if he will read the new version, he will find has been changed materially, and some of his pet quotations will be greatly changed.

For instance, "In Lev. 17, 7: 'Why does he not give us something up-to-date, and not go back to Horace Greeley, who is dead, and we have no means of learning whether he ever made the statement quoted or not. As the "Dr." calls all the mediums "dupes" and "deceived individuals," and intimates that all are fraudulent, I cannot see how he expects us to believe him, when he admits that he is a medium, and "the spirit saved him from disease." "Oh! consistency," etc.

He says: "Spirits of Swedenborg's hells, same as spirits in prison." "Swedenborg saw, in twenty-seven years, 100,000 spirits, and was most egregiously fooled by his familiars." Now, pray tell me how you know this? What evidence have you to present that will demonstrate it to me or any other reasoning individual? How do you know there ever were any spirits in prison? How do you know there ever were any spirits it would be possible to put into prison? How do you know there ever were, ever will be, or ever can be, any spirits? How do you know that Swedenborg ever saw them, if there were? If so, what evidence have you that they fooled Swedenborg?

Do spirits come to you? If so, how do you know you are not the one who is being fooled, and not those whom you are trying to injure? Yes, those whom you are slandering. If they do not, what do you know about it?

You talk of what Spiritualism has done in the forty-seven years of its existence. Kindly give us a tabulated statement of the churches built, the charitable institutions established, educational institutions established by the entire Christian church during the first three centuries of its existence. Is it not a fact that during the first existence of the church they did nothing? Is it not a fact that at 98 A. D. there were but seven churches in Christendom?

Is it not a fact, even at the present day, the church which you laud so highly is the enemy of education, and it was not for the fact that by controlling the educational institutions of the country it can keep out anything it does not wish the people to learn, it would not do as much as it does in that way? Do church members support the charitable institutions run by them? Do not Spiritualists, freethinkers, scoffers, and principally business men, who donate for the advertising they get out of it, keep up those institutions?

If you want evidence that the church is opposing education and learning at the present day, all that is necessary is to look over the record of heresy trials, the continual drawing out of the church of the leading thinkers of the age; the fact that all of the world's greatest scientists, with but few exceptions, have been opposed to the doctrines taught by them, and are not members, and more than all, the great difficulty they are having at Andover all the time. This is sufficient. Spiritualism will do more for the enlightenment of humanity in the next half-century than Christianity has done in its entire life. As a clergyman told me after witnessing the production of a spirit photograph in his own gallery, where he furnished the materials and did the work:

"There is more proof of immortality than the orthodox church has brought forward in eighteen hundred years."

Good God pity them. They must be very dishonest, to attract such lying spirits to them. "Purify yourself, Doctor. Go through some of the penance the pets you are quoting so freely advocate, then see if you cannot get rid of the 'lying, seducing devils,' which are around you, and come out of the darkness into the light with the rest of us."

You make statements concerning the National Association. What do you know of the N. S. A. and its aims and objects? Are you connected with it, either directly or indirectly? Did you attend the conventions? Are you a delegate to the coming one?

You say the "National Association really has a creed, and a very indefinite, Jesuitical and tyrannical rule or system of fellowship or favoritism, not God nor standard of morality," etc., and "worship man as the highest organized intelligence in the universe. These atheists and pantheists, by fraudulently ordaining their favorite speakers and mediums as ministers of the gospel, hope to travel on half-fare and marry people, and have great advantages over, and serve out low, shut-eyed mediums," etc.

Your reference is doubtless to the declaration of principles of the N. S. A., and if you have any honor at all, you will have to admit that you have either willingly or otherwise perverted the reading to make out a case for yourself. On page 129 of the report of the convention of 1894 appears the following:

"Whereas, there is an infinite and eternal energy and wisdom manifest in nature, wherein man is the highest organized intelligence,"

If this does not admit and affirm a supreme power, I cannot understand the English language, and if man is not the highest organized intelligence under this power, what is? We affirm a belief in the continuity of all life. Does not science do the same? A continuity of all life under continually changing forms. Section 2 of the declaration of principles states plainly that the "board of trustees of the N. S. A. are simply called upon to attend to the business of the association," and that "the employment of mediums, ordination of speakers and mediums are solely in charge of the officers of local societies." This proves the falsity of the statements concerning the N. S. A. Besides, I will give ten dollars to any charitable association Dr. Potter may select, and if he can find one single case where the National Spiritualist Association has ordained a medium or a "favorite" speaker, or anyone.

You charge fraud in ordaining speakers. Why are Spiritualists fraudulent any more than your boasted Christian denominations? It is a legal ceremony and is especially specified in the articles of incorporation that the society "shall have power to ordain as ministers of the gospel of Spiritualism those whom the proper officers of the society consider are qualified for that purpose." Does any orthodox denomination do more?

You talk glibly of half fares, etc. Pray, has not a Spiritualist equal rights in this with other denominations? I am a Spiritualist. If I am unfortunate enough to require the services of some one to perform a funeral service, ought I not to be allowed the privilege of having a Spiritualist minister to do for me? If I wish to marry, am I not entitled to the same privilege? A Spiritualist can be as legally authorized to perform a legal ceremony as any one, or our boasted freedom is a delusion.

If I wish to engage a Spiritualist speaker to come to this city to give a series of Spiritualist lectures, ought I to be compelled to pay twice as much fare on the railroad as my Methodist brother has? I think the entire half-rate system is wrong; but as long as the railroads give it to the Methodists, Baptists and others, I would have it as a Spiritualist, if it was entitled to it, there would be a row in the railroad camp. I fought one legal battle of that kind and won, and could fight another if necessary.

You say that many have implied by their silence that you are right. Permit me to disagree with you. Permit me to say that I have met many to whom you sent circulars, who destroyed or paid no attention to them, who consider you mentally deranged, and it is my candid opinion that ninety-nine out of every hundred of the people you send your circulars and books on this subject think the same.

You say this time you sent too much. You show why you are doing this. You want to make money out of it. Your circulars about your lectures go to show that. Even in your lecture circulars you cannot help slandering some one. You have got to utter a slur on the Fowlers, who are known everywhere, while you were never heard of by the great majority of people, until you sought notoriety in this questionable way.

But you are bound to lose. You will not be able to carry false representations against the demonstrated evidence brought forward by the scientific minds of the day. Your word will not go against that of the well-known scientists and men of learning to whom you give patient and careful investigation to the phenomena known as modern Spiritualism. Go on—you will injure no one but "Dr." Wm. B. Potter. W. H. BACH.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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FROM AN ACTIVE WORKER.**The Cause in White Pigeon, Hayesville and Webster, Iowa.****A THOUGHT ON THE RECENT EXPOSURE IN ROGUE MEDIUMSHIP—ITEMS IN GENERAL.**

TO THE EDITOR:—I have neither time nor strength to respond personally to the letters that have accumulated during the last few days, so I resort to the "machine" and send a communication to your columns, knowing that without an exception my correspondents read every number of your wide-awake paper.

Many of the messages contain expressions of tenderness and sympathy relative to the transition of our dear mother to Spirit-life, all of which I appreciate more than I can here express; some of the letters contain simply inquiries concerning the movements of Mr. Hull and myself, and others bring me appreciative words in relation to my work. The past season, of course, all such messages as the latter are pleasant to a worker, whose life and all it contains is pledged to the cause.

After my return from Cleveland, whether I went to attend the funeral of my mother, I immediately arranged to have the house "set in order," as we had previously rented it with its furnishings, until next June. Our tenants were promised the house by October 1st, and I had little time enough to get it ready.

My engagements in Iowa had been standing for some time, and I was so weary and overburdened when I returned from the field of camp-work, and for some time I confess, had I followed my feelings in the matter, instead of what I realized to be my duty, I should have turned my face toward the "land of the rising sun," instead of coming here. I presume one reason why I felt thus was, that all my heart, and all I best loved, were in the East.

I knew it would be a great disappointment to the people who were awaiting my coming, were I to cancel my engagement; I felt though I had a reasonable excuse in postponing indefinitely my engagement, the condition in this section of the country might not be so favorable for work in a long time as at present, and knowing my experience that ever since I entered the field, every day I furnished me the strength for the present duty, I left Chicago for my field of labor on the night of the 27th ult., and commenced my work on the 28th.

My first point was White Pigeon. It had been a long time since thorough, energetic work had been carried on in that community. In those days when Col. D. M. Fox and his wife, Mrs. Nettie Pease Fox, were active in this State as publishers and lecturers, they were frequently in that section, and I understand Mrs. Fox did a great work.

Subsequently, Mr. Hull held a discussion with a representative of the Christian church from Des Moines, so the subject of Spiritualism was not altogether a new one in that community, but it has few defenders, though there are a number of liberal thinkers in that section. I found when I entered the hall on the night of the first meeting, that an interest on the subject, or curiosity, had somehow enthused the people, for there was a large audience. I gave six lectures in White Pigeon, and the interest apparently increased until the close of the work. On Sunday night, even the standing-room seemed to be fully occupied; the platform was filled, and I never held the attention of an audience more than on that occasion. The following Wednesday night I concluded my work. The audience was the largest of any week-day night. The arrangements for meetings in White Pigeon, and also the other points in this State, were made by Mr. John Gregory, of White Pigeon. The lectures in his town were supported mostly by himself and his two sons. They are earnest, intelligent Spiritualists; of course, they are patrons of THE PROGRESSIVE THINKER, and they are close readers of the most advanced literature on Spiritualism.

From White Pigeon I went to Hayesville, and commenced my labors on the night following my arrival. There I met the Richardson Brothers, who have been identified with the cause for many years. Mr. Hull and myself were in their community eleven years ago, and I find they have lost none of their enthusiasm in the work. These brothers, Isaac Joel and George, with their respective families, constitute "a tribe" of Spiritualists, capable of running meetings themselves, furnishing quite an audience, choir and all.

On my arrival, these good people apologized for "the poor place" where they were compelled to hold meetings—said they had done the best they could in fixing up a place temporarily. When I reached the hall and saw it so well filled I thought that the citizens were not of the kind that were inclined to "despise the day of small things," for often, in our city halls, I had met more diminutive audiences than that assembled in that place. On reaching the door, a hall opposite the door had been improvised and carpeted, a table decorated with flowers stood upon it, and very near the platform I observed a fine organ, and there was in attendance a waiting choir; the songs rendered were some of C. P. Longley's best. How such thoughtfulness and consideration on the part of friends inspires and enthralls a speaker. I wondered then, and wonder now, why the friends felt an apology was needed as regarded the place of meeting. After my work was concluded, there seemed to be a universal regret that arrangements had not been made for more meetings.

I concluded my work in Hayesville on the night of the 4th inst.; went the next morning to Webster, and commenced my work in that town that night. Webster is a larger town than either Hayesville or White Pigeon, but contains a much more conservative element than either of the other towns mentioned in this communication.

I am informed that one man, Mr. G. S. Morgan, assumed the entire responsibility of the meetings in Webster. I was entertained at his home and learned while there that one cause of the conservatism and prejudice against Spiritualism, was in consequence of a peculiar tradition that was wrought over the community in the way of "sanctifying religion." According to the reports I heard, the little town of Webster has more professed "saints" than any other place I ever visited. All the evidence that the world has that these people are so "sanctified" that they cannot sin, is their say so; but it is said that they eat and drink, and live just like "the

world's people," who are without this "holiness." I have heard it hinted, that some of these saints even, do now and then manifest carnal dispositions.

I have been requested to state on behalf of the friends who were interested in the meetings heretofore reported, that they are anxious to establish something like a circuit for work, in their respective localities. It certainly is a good field—I know of none better, unless in towns where have been effected organizations for methodical work. I was also requested to say that if a good lecturer or genuine medium could arrange to travel through that part of the country on such circuit as could be easily marked out, they would not only do the cause a great good, but would be financially well remunerated. Such a worker would be cheerfully entertained among the Spiritualists in localities along the line; the conveyance from place to place involves but little expense and good conditions could be furnished to a faithful worker. These people have learned from experience that poor talent never pays in any sense. They are willing to pay for fine lectures and no other; and bogus mediumship would find poor support among the Spiritualists in that section.

I am glad that I resolved to fill the engagements reported in this communication. I found the harvest was ripe; good conditions were furnished in all those places I visited; even in Webster, where one man, nearly single-handed, worked for the meetings, there was a large attendance, and at the close, several took away Mr. Hull's writings to read up on the subject, and find out, if possible, if there was as much in Spiritualism as had been represented.

I promised the friends that I would return another season and go over the same field if I could not win reasonable distance, so the traveling expenses would not be too heavy.

I had packed my trunk in readiness to return to Chicago on the night of the 7th inst., but a second call came from Unionville, Mo., and I finally decided I would respond; my dates for that town are the 11th, 12th and 13th. By this arrangement I shall be detained only a few days, and my work in that place may result in awakening sufficient interest so others may be called in the course of the winter to break "the bread of Spiritualism."

The parties who were instrumental in getting me there were campers at the Hannibal, Mo., meeting.

Letters and letters have come to hand since the exposure that were reported to have taken place at Lily Dale. The writers ask me how the fact is met or accepted by the Spiritualists whom I meet. In answer, I would say, as far as I have heard any expression (and I have heard many), without a single exception, the Spiritualists declare that they are glad the terrible frauds have been detected, and though such things are hard to meet, and a great amount of persistent effort must be brought to bear, on the part of the earnest, honest and faithful workers to counteract these influences, and the discouragement that seems to settle over the minds of some who have been the most ardent phenomena-seekers; they simply say the reason should be entirely "obliterated" of that spirit which prompts to such infamous work. In the estimation of all true Spiritualists, the individual who trifles with the sacred laws and sorrows of the soul, and wrings dollars from those who are guilty of nothing but misplaced confidence, is more to be condemned than the highway robber. What can be more criminal morally than to play mediumship, and in return line the pockets with lucre, given so freely by poor, heart-stricken mourners who think they are in touch with their beautiful, white-souled friends? I cannot find words to express the sorrow I feel for the one, and the pity for the other. I most heartily concur with the sentiments set forth by L. P. Wheelock, of Moline, Ill., and wish, not only for the sake of Spiritualism, but for the sake of our faithful, earnest mediums, whom we know to be loyal to the cause, that our ranks might be cleansed from all impostors. Genuine mediumship will rest under the ban of public censure as long as pretended mediumship is supported.

I wonder if Spiritualists are not largely to blame for this state of affairs. The demands have been largely of such a nature that nothing short of something weird, strange and marvelous, have satisfied, and undoubtedly, the temptation has been great; still it is to be regretted that the pure, white banner of Spiritualism should ever be upheld by such unworthy hands.

It is my intention to reach Chicago early next week, (I am writing under the date of the 7th), spend one day, then shall journey Eastward, and one day in Cleveland, then on to Waterville, N. Y., where I shall probably remain until Mr. Hull concludes his engagement; then my destination will be New England.

Several of our good friends in Chicago have expressed their regrets to me that we are to take up our quarters so long in the East. I tell them they ought to rejoice that we have been able to make arrangements whereby we can "settle down" for a time and live together. I think we really ought to be congratulated. I am not sure but that it will seem as though we were commencing life over, and we may, in consequence, take up a new lease.

I can make a very few engagements for November, but shall rest the greater part of the month. I shall not feel less interested in THE PROGRESSIVE THINKER after I have taken up my residence at "The Hub," my old home city. Before these lines shall fall under the eyes of your readers, I shall be eastward bound.

Trusting that success may crown your every effort, and that the "great corps of your patrons may become 'progressive thinkers,'" I am, yours, for the cause, MATTIE E. HULL.

"The Occult Forces of Sex." By Lois Walsbrook. Three pamphlets are embodied in this volume; in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism, together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

Chicago's New Spiritual Temple.

The project to erect a Spiritual Temple in Chicago is not a new one; for years the subject has been discussed, plans formulated, organizations effected, and then, after many fruitless efforts, it has been allowed to drop out of the minds of the Spiritualists altogether, and left to die a natural death; but it has remained for one of the oldest, most substantial and the leading society of Spiritualists of this city to take the initiative steps to carry this great undertaking, through to a successful termination. The First Spiritualist Society of the South Side, at Unity Hall, No. 77 31st street, are the movers in this undertaking.

The Spiritualists of Chicago must have a temple which will not be an edifice a little grander in its exterior and interior, with a steeple a little higher than those of our orthodox brethren, but one instead which will not only reflect credit and honor upon its promoters, but will add new lustre to the great cause it is to represent. The unpleasant environments and objectionable conditions which surround all of the halls and meeting-places of the different Spiritual societies of the city have proved very detrimental to the successful and the best expression of the phenomena and philosophy of Spiritualism.

An organization has been effected to carry this project to a successful conclusion. We have already collected for the purpose \$300, and more subscribed for. We ask the co-operation of all Spiritual societies in the city or elsewhere, and of all persons who may desire to contribute, and have a share and an interest in this glorious work—for this is not to be a temple for the needs of this society only, but to be a tribute of the love, the veneration of the Spiritualists everywhere, to the glorious cause of Spiritualism.

The officers of this organization have been especially selected for the work in hand, and are to carry out the wishes of the designers of this temple upon strictly business methods. The treasurer has given bonds for the faithful performance of her duty, and any contributions in cash or its equivalent will be used for the purpose intended by the donors; and in case the project should not be carried out, and it should be abandoned, the money in every case is to be refunded to the original subscribers.

Any and all contributions in cash or otherwise may be sent to Mrs. D. L. Drullner, treasurer, No. 83 Bowen Ave., Chicago, Ill.

MICHIGAN NOTES.**Items of Interest From the Pen of Mrs. A. E. Sheets.**

I may be addressed during the month of October at Sturgis, Mich., care of Mrs. B. C. Buck. Will fill a few week-evening engagements in places within reasonable distance, or answer calls for funerals or weddings at any time after my return from the National Convention at Washington, to which place I go as a delegate.

January is taken by the First Spiritual Society of Indianapolis. I have just finished a very pleasant month's work among the genial, warm-hearted Spiritualists of Owosso, Mich., the home of one of our rising speakers, Mrs. Hopkins, to whom I would call the attention of societies. Her ability has only to be known to be appreciated.

In the harmonious home of Mrs. Matlock and her three charming daughters, I obtained the rest so needed after service in five camps. Of the officers of the Owosso society and their co-workers, whose names space forbids me to mention, know how to make conditions through which to obtain the very best results from speakers and test mediums.

It pleases me to hear the excellent report of the work at Grand Rapids, Mich., of our good brother, G. H. Brooks. He deserves all the praise that society is giving him, and he should be kept on the more. Such mediums never prostitute their sacred gifts for money or popularity.

Returning to Owosso interests: Miss Laura Matlock, I believe, is destined to be one of our clairvoyant test mediums in the near future.

It is with sincerest regret that I learn of the illness of Mrs. and Maud Howe, wife and daughter of Lyman C. Howe. It seems our brother has more than his share of life's severe discipline. May our sympathies go out to him and his in these dark hours. While at Grand Ledge Camp, he endeavored himself to hosts of friends aside from the members of the board, who hope to have him again next year.

Nothing but words of commendation are heard for your paper, of which the lectures alone are worth more than the price of subscription.

With fraternal greetings to old friends, and good wishes to the unknown, I pick up the society work here for the Free Church, feeling that although the thunder-clap of an apparent dangerous phenomenal storm was heard, yet the sun never shone on brighter prospects for the advancement of true Spiritualism than at present.

MRS. A. E. SHEETS.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

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BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of 584 pages is amazing. The title, as above given, falls to convey an idea of the fulness and completeness with which the subjects are treated. The Matriculate, or Mother's Tale, is the title of the first chapter, in which much more, quaint, queer and curious is related to view in the history of the subject. This is followed by chapters on Celibacy, Canon Law, Marriage, Witchcraft, Wives, Polygamy, Woman and Work, The Church of To-day, Past, Present, Future, and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not surpassed by any of the volume. It is packed with knowledge well arranged, and intensely interesting from beginning to end. No one can possibly regret buying it. It is a valuable addition to the library of any free and truth-loving mind.

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SATURDAY, OCT. 10, 1895.

Brutality of Bigots.
Motley's "Rise of the Dutch Republic," tells of the excesses of the Protestant reformers. Among its tales of horrors, showing that persecution and tortures were not limited to Catholicism, occurs the following:

"One Kopp, an old man, was tortured to death. His vigorous son, Nanning Kopperoon, after bearing with fortitude a series of incredible tortures, with his body singed from head to heel and his feet flayed, was left for six weeks to crawl about his dungeon on his knees. He was then brought back to the torture-room and again stretched upon the rack, while a large eared vessel, made for the purpose, was placed inverted upon his naked body. A number of rats were introduced under the cover, and hot coals were heaped upon the vessel, till the rats, rendered furious by the heat, gnawed into the very bowels of the victim, in their agony to escape. The holes thus torn in his bleeding flesh were filled with red-hot coals. He was afterwards subjected to other tortures too foul to relate. At length he was induced to make a false confession by a promise of pardon. But notwithstanding this promise he was condemned to have his heart torn from his living bosom and thrown in his face, after which his head was to be taken off and exposed on the church steeple of his native village. When led to execution the victim recanted indignantly the false confession, and a Protestant clergyman endeavored by loud praying to drown his voice."

This is but one of the multitude of crimes historians tell Christians perpetrated on their fellow-Christians to advance the Redeemer's kingdom. Protestant presses teem with horrible recitals of tortures and violence by Catholicism to build up and perpetuate its power, but so far as they had power their crimes and excesses were equally appalling.

Compelled to Read Tracts.

The Chicago Tract Society held its sixth annual session a few days ago. The secretary claimed the year had been a very depressing one, only \$1,246.57 collected during the year, to carry forward the glorious work of evangelizing the city by booklets. Rev. Hurlburt, of Oak Park, "made a strong plea," the press reports, "for a return to the old-fashioned methods of training children. Children to-day should be brought up as they were twenty-five years ago. When a boy was compelled to read tracts, and study the shorter catechism."

The reverend gentleman knows by practical experience how bigots are made. He passed through the process in childhood, and would have the same methods applied to present and future generations. But all children are not capable of being molded, as was Rev. Hurlburt, into products of which he seems a living example. The great mass of liberal boys born in the church were educated in Sunday-schools and were compelled to read tracts, and study the catechism. Their knowledge of the Bible and dislike of its expounders are the natural outgrowth of this forcing process of making saints. Whole tracts, memorized in youth, now furnish texts for the world's best thinkers in denouncing creeds. Col. Ingersoll is a living example of this hot-house process of youthful stimulation. His great success in "kicking hell" is the outcome of compelling the child to read and believe the infernal doctrine invented and taught by devils.

A Clerical Ranter.

Rev. Dr. Carlos Martyn, of this city, the president of the National Christian Citizenship League, gave an address on the Wickedness of Chicago, at the People's Temple, in Boston, on the 2d inst., during which he is reported to have delivered himself as follows:

"From a prairie swamp has grown a metropolis as wicked as any. We have twenty-three story buildings, and many having offices in the upper stories are as near heaven as they ever will be. We have the commonest kind of common council. It is so dirty that all the water in Lake Michigan couldn't clean it. The streets are so dirty that the moon, when gliding over during a heavy wind, would find its nose in disgust. We have no Sunday."

Possibly it is too much Sunday plety and too much week-day hypocrisy which produces the dirty effects the preacher

tells about. Does not idleness produce want? and does not want produce crime? Then is not crime the natural outgrowth of enforced idleness?

A Scurrilous Transaction.

Is it not a fact that a free press has been the most powerful instrumentalities of modern times in liberalizing the mind, in broadening thought, and in advancing civilization? As an educator it stands in advance of the pulpit, the rostrum, or even our schools of learning. The latter teaches the use of letters, and how to combine them into words and sentences to express ideas; but the press appeals alike to the scholar and the statesman, as to those in humble life. It is an educator for all. It molds popular opinion, shapes governments, and keeps the reader abreast of the times with new discoveries in the arts and the sciences. Old, absurd and vicious opinions fall before its criticisms, and the follies and crimes of a past age are condemned and anathematized. Favorite creeds of centuries gone are shown to be false, even pernicious, and better ones are devised for human guidance. Should the press become immoral, or personally vindictive, there are abundant methods to restrain its action; but the occasions are indeed rare when these are called into service.

Perhaps the most obnoxious act of the government during the war of the Rebellion, was its denial of mail facilities to the Chicago Times, even suppressing its publication, because of its adverse criticisms of war methods. Certain it is, the restraint was only for a very limited time, the war power feeling it could better endure censure than bear the odium of violating those fundamental principles which called the then dominant party into power. "Free speech, a free press, and free men," were the talismanic watchwords which ushered the Republican party into being and won to him or to that party which attempted to abridge the meaning of those words.

One of the most novel incidents of recent times, approximating, to Russian tyranny, is that of the Postmaster General of Canada, in prohibiting the transmission of the TRUTH SEEKER, of New York City, through the mails, because, it was alleged, it is of a "scurrilous or blasphemous character."

The Postmaster General of Canada is a Roman Catholic. He is determined his creed shall not be assailed, nor its follies exposed. Without inquisitorial powers to imprison, torture and burn heretics and unbelievers, he does the next best thing—silences opposers by denying them access to the people. Canada has heretofore been classed with free governments. Now it must take rank with those of the Middle Ages, which were the tools of the Popes, and were used to advance his power.

The last half century has been prolific in lessons adverse to attempts to restrict the expressions of honest thought in the interest of error. Forty years ago the pro-slavery party, by unparalleled acts of violence, gained control of the territorial Legislature of Kansas. It thought to silence opposition to its favorite institution by legislation, so it passed an act, section 12 of which we copy from its statutes:

"If any free person, by speaking or by writing, shall assert or maintain that persons have not the right to hold slaves in this territory, or shall introduce into Kansas, print, publish, write, circulate, or cause to be introduced into this Territory, written, printed, published or circulated in this Territory, any book, paper, magazine, pamphlet, or circular, containing any denial of the right of persons to hold slaves in this Territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term not less than two years."

That act, with several others of like character, with equally severe penalties, did not silence the press, nor prevent the denial that slavery had a legal existence in Kansas; on the contrary, it furnished texts for more bitter assaults than before upon the damnable institution of slavery and its mistaken defenders. No prosecutions were made under the law, so violent was popular opinion against it, though a proslavery mob collected in an adjoining State, in defiance of law, destroyed the Free State printing offices, one of which, the Herald of Freedom, was soon revived, and its circulation was more than quadrupled in consequence. Four years later, all the foul laws were repealed, and the party so anxious to cripple the freedom of the press was retired to perpetual obscurity.

If Mr. Caron, the present Catholic head of the postoffice department in Canada, shall persist in his action, it can only be for a limited period. He will pass away, and a better man, imbued with nobler and more liberal principles, will succeed him. Instead of curtailing the circulation or influence of the Truth Seeker, it will double and quadruple them, and we have no question it will survive, increasing in power, until a wiser generation shall come upon the stage, and ridicule the follies of the petty tyrant who foolishly thought to do the Holy See a favor.

We mentioned in these columns some weeks ago that the Dominion authorities, through the custom house, refused to pass Paine's "Age of Reason" to those to whom it was consigned by the publishers. Since then, we are glad to learn, the authorities backed down, and the books were forwarded to their destination.

If good common sense should guide the postoffice department of Canada, it, too, would recede from its false position; but, judging from its action in this case, it has but too much of this essential to liberal action.

HADES IN PHILADELPHIA.

It Has Been Made for Genuine Mediums.

Who Are Sadly Out of Place There.

MRS. M. E. CADWALLADER MAKES AN EARNEST APPEAL FOR THEM AND ASKS FOR HELP.

Our mediums have again been arrested and put under bail for trial. Some of them who had not the time to get bail were put into the filthy cells of Moyamensing prison until it could be secured. In many cases the one who made the charges against the medium had never seen them, much less had a sitting, yet on their testimony they were treated as above.

Indignation meetings were held in all the halls where Spiritualistic meetings were held, October 6, as well as others before that date, and we have come to the conclusion that some action must be taken to prevent recurrence of this outrage.

Among the mediums arrested were Mrs. Bunz, Mrs. Faust, Mrs. Zoller, Mrs. Ludlam, Mrs. Snyder and Theodore J. Price. These mediums have been before the public for years, and are mostly members of the local societies.

At a meeting of the First Association of Spiritualists, Sunday morning, October 6, representatives of all the societies in the city being present, Mr. Barry made a motion that a committee be appointed by the society, to act in concert with other committees of three, to be appointed by other societies to take prompt action on the matter, and secure the best legal talent to defend the mediums. In accordance with his motion a committee was appointed, consisting of Messrs. T. J. Price, reported that Mr. Locke, of the Spiritual Conference Association, would also appoint a committee. The representatives of the other societies also agreed to do the same.

Our people are thoroughly aroused to the necessity for immediate action. The Spiritualists of Philadelphia realize that a test case must be made. The N. S. A. has been appealed to to stand back of us in the legal fight for our rights.

Subscriptions have been received at every society in the city for funds for this purpose. We appeal to every liberal-minded person in the United States to help us in this matter. Any donation for the purpose may be sent to the undersigned, who will promptly receipt therefor.

Next week we will publish the affidavits of the mediums with full particulars of their arrest, and a copy of the law under which the arrests were made.

Spiritualists of America, now is the time to support the N. S. A. and us. The matter to be decided is one which affects the interests of every Spiritualist in the country. Think of our mediums being compelled, like common criminals, to hide through the streets in an open patrol wagon, when they had committed no offense save practicing their mediumship.

Unless you come to the rescue it will not be long before other attacks will be made. Now is the time to show your colors, and show to the law-makers that the Spiritualists are alive to the fact that they have the right under the Constitution to hold their meetings.

Our fathers and brothers paid the price of freedom with their blood. Therefore, in the name of Liberty, let us unite in this struggle, and protect our mediums. The time to act is now.

Hoping that this appeal will reach the hearts of those who will help us, and that there will be a generous response, I remain, Yours fraternally,

M. E. CADWALLADER.
P. O. Box 446, Philadelphia, Pa.

Praying for Rain.

The various churches in Cumberland, Md., recently devoted an afternoon and evening in praying the Lord for rain. In the light of present knowledge it does seem ridiculous to see men of brains asking for a reversal of the laws of nature to gratify their needs. The whole machinery of the universe is governed by fixed and changeless law. The rains are obedient to that law, and cannot be increased or diminished by any art of puny man. It was easy to write that the sun was arrested in its course by Joshua's prayer, but he is a very ignorant man who will believe the statement.

Murdered His Wife.

Rev. Wm. E. Henshaw, a Methodist clergyman, was convicted at Danville, Indiana, on the 2d inst., of murdering his wife, and was sentenced to imprisonment in the penitentiary for life. Brother Talmage will find in this murder occasion for another of his vindictive assaults upon Spiritualists and infidels, charging them with being the principal law-breakers, because of their repudiation of the dogmas of Christianity.

A Book on Automatic Writing.

Mrs. Sara A. Underwood has prepared a work of 400 pages giving a full account of her spiritual experiences, with a large number of the remarkable messages which have been written through her hand. The price of the book will be \$1.50. It will be published in about two months. All who desire a copy are requested to address Mrs. Underwood at 262 Flournoy St., Chicago. It will be most excellent.

Words of Praise.

TO THE EDITOR:—I have just finished reading Hudson Tuttle's charming story "Heresy, or Led to the Light," and I cannot refrain from expressing to the readers of THE PROGRESSIVE THINKER my admiration for it. It is one of the most interesting stories I have ever read. The plot is ingenious, the characters most graphically described, the composition well worded and beautiful. The reader who commences to peruse the book, will be loath to lay it down until it is finished. I do most sincerely recommend it to the attentions of all lovers of fiction, as an exceedingly well-told tale with a moral attachment.

This beautiful story cannot but greatly add to the already deserved reputation of Mr. Tuttle as an author, whose writings are doing so much for the benefit of mankind. Respectfully yours,
Meadville, Pa. A. B. RICHMOND.

Laughter is a redeeming quality, for he who laughs will not despair.—John R. Francis.

MESSIAHS BOBBING UP.

WOULD IT NOT BE WELL TO INVENT A NEW NAME?

NOTED DENVER MESSIAH.

As Treated by a Distinguished Lawyer.

AN ARTICLE SCINTILLATING WITH FACTS.

TO THE EDITOR:—I enclose an article from the pen of a Denver lawyer who has formed a bad habit of doing his own thinking upon religious topics. Jim Bedford has a way of putting things which is all his own, as will be observed in the reading of the following. This article reads as smoothly as one of Bob Ingersoll's flights of fancy, and yet it is as full of stings and nettles as a Canadian thistle. But the fact that a busy lawyer like Bedford can find time to investigate and write about Schlatter, shows very conclusively that there is something in the air, which has set the people thinking. If Jim Bedford and Myron Reed were as good clairvoyants as they are talkers and writers, Francis Schlatter would not be so great a mystery to them.

And there was much murmuring among the people concerning him: for some said, "He is a good man!" Others say, "Nay, but he deceiveth the people!"—John vii, 12.



In seasons of great national and social depression and sorrow the heart of humanity instinctively reaches out toward the God it feels is above and about it. Sorrow is the seed from which springs the tree of religion, under whose branches shelter and protection are sought. When a nation is sobered of its follies by the presence of a danger which it fears it is unable to meet, it resorts to prayer and fasting. The pews are filled, the pulpit assumes an unaccustomed solemnity, the miser unties his purse-strings, the frivolous suppress their gatties, and the entire community bows its head in willing submission to Him who moulds and fashions the destiny of the race. It is noteworthy that in periods of this character, Messiahs appear. It is also worthy of the most serious attention that great religious upheavals have started in the midst and from the heart of the poorest, and not infrequently from the most illiterate class of the people. Religion is the product of the heart and not of the brain. Faith and belief are gifts, and these gifts are bestowed on the ignorant and the poor as well as the rich and the great. Jesus says: "No man can come unto me except it were given him of the Father." The universities of Europe in Luther's day condemned in sweeping terms the reformation. The learned doctors of Spain condemned the proposed voyage of Columbus. The serious old men which the Jews made to Jesus was that they knew his father and mother, and brothers and sisters—they knew, also, that he had been a carpenter—and John makes them say: "How be it we know this man whence he is; but when Christ cometh no man knoweth whence he is?" The world has always attached mystery to greatness. Heroes in every field gather about their memories a legendary atmosphere. Plutarch acquaints us with the dreams that the mothers of Caesar, Alexander and Scipio had before the birth of those great men. We are generally looking in the wrong direction for the coming genius, and after we have found him we know that he was coming that way. We want our prize once to have broad horns, expanded stomachs and smooth hair. One of the peculiarities of Providence is found in the fact that the needed gen-

uses generally emerge from scattered and unimportant hamlets and valleys, from gulches and glens—from isolated cabins and obscure plains. Our late was furnished numerous instances of the truth of this statement. The deliverer relied on in the first instance was not the deliverer that heaven had appointed. In religious movements it is a singular fact that the greatest leaders prior to entering their life-work have been what the world called "off-color," mentally. Mohammed fasted and prayed, had nervous fits and saw strange visions.

Hume says that in early life Cromwell was addicted to gambling and drunkenness, that he wasted his patrimony, that he was suddenly affected by strong religious feelings, betook himself to a small farm, where, with his ploughman, he devoted so much time to morning and noon prayers that no time was left to cultivate the fields; that he saw strange visions and heard strange sounds. This was his preparation for the leadership of the religious fanatics who beleaguered the king, overthrew the established church and introduced the reign of the saints. That which is purest when corrupted produces the most impure things. The lowliest, intoxicated with the fumes of enthusiasm, frequently become world-wide revolutionists. Humanity is an organized paradox. It always believes most firmly in that for which it can assign no reason. George Fox, the founder of the sect called Quakers was the son of a weaver and was himself bound an apprentice to a shoemaker. Preferring spiritual contemplation to working as a mechanic he left his master and went about the country clothed in a leathern doublet. That he might wean himself from worldly objects he cast aside all connections with his friends and family, and wandered about from place to place as a tramp. He passed days in the woods, slept in hollow trees, and finally reached the conclusion that he had in his own breast the same inspiration that was formerly claimed by the prophets and apostles. Men and women gathered to his banner and animated by a pride peculiar to themselves, proceeded at once to condemn the pride of everybody else. This is one of the test proofs of all sectarian religions.

One of the disciples of Fox was James Nayler. He was somewhat noted during the protectorate of Cromwell, but he did not blossom out into fullness until 1690, when he fancied he was transformed into Christ and was become the real Savior of the world. Hume says that in consequence of this frenzy he endeavored to imitate many actions of his Savior related in the evangelists. As he bore a resemblance to the common pictures of Christ, he allowed his beard to grow in like form. He pretended to raise a person from the dead. He entered the city of Bristol on a horse, no ass being conveniently found. His disciples spread their garments before him and cried "Hosanna to the highest; holly, holly is the Lord God of Sabbath!" When carried before the magistrates, where such people generally and unhesitatingly would give no other answers to all questions than "Thou hast said it." What is remarkable, the British parliament thought that the matter deserved attention. That august body spent ten days in discussing the case and finally condemned him to be pilloried, whipped, burned in the face and to have his tongue burned through with a red-hot iron. All these severities, the historian says, he bore with patience. He was then sent to Bridewell, confined to hard labor, fed on bread and water, debarrd from all his disciples, male and female. His illusions dissipated (those wouldn't) and after some time he was contented to come out as an ordinary man and return to his usual occupations.

After this performance our pious and godly English ancestors went on persecuting the Jews, because, more than 1,600 years before, their ancestors had mistreated one Jesus of Nazareth, who claimed to be the Messiah. Stock in trade makes some people wondrously jealous of certain manufactures, whether found in the religious or political world. Because the churches have had more capital invested in hell than politicians have had invested in blazes of furnaces, there has been less change in the creed than there has been in the tariff. The world is rapidly outgrowing the impudent pretense that all Divine inspiration exhausted itself with the first century of the Christian era. There is a constant outflow of light and knowledge and power from the universal source. There are men in every generation and age as fully commissioned to advance the Kingdom of God and demonstrate the love of the Father for His children as were Peter or Paul. These agents may do their work in various ways. One may give us a higher ideal realm of painting, which is one of the homes of beauty; one may pitch a higher note in the scale of music than the world has yet heard; one may drop a gem from the lap of poetry that will banish darkness from thousands of minds and give an enlightenment to souls never felt before. One may present a form of beauty so ideally exquisite that the soul that sees it can no longer doubt that a divine pattern exists somewhere and that that pattern is worthy of worship. These are all agents working for the uplifting of the people. Jesus never hazarded a complete description of the characteristics of the Father. He says the Father is love, and that He is Spirit, but this definition needs further defining. The fact that from time to time we are admonished of providential interpositions, sufficiently answers the ignorant pretense that the beginning of the Christian era was the abdication of God. There are no abdications of the forces of nature. Acts misnamed miracles are the products of law, and he who knows the law can work the so-called miracle in one place just as well as in another, and at one time just as well as another. The Brahmin creed teaches that God becomes incarnate once in each thousand years, but what character He assumes no one knows nor can foretell. It may be as a poet, a philosopher, a warrior, a teacher or a healer.

If history teaches anything, it is that the results of a great religious movement cannot be determined by even a contemporaneous with its starting. The intelligent men of Rome knew that the old Pagan religion was doomed, and yet not one of them had the slightest conception of the prodigious power that was lodged in the utterances of the then youthful Nazarene, who was fighting his way to the cross, and to the ultimate triumph of the world. Let us read a few of the incidents that attended the ministry of Jesus from the opening of his campaign at Capernaum until his closing at Jerusalem. Primarily His object was to teach the people, His healing was to be of a spiritual nature, and yet, judging from the Gospel of Mark, the most of his time was spent in healing the sick.

When he ceased his sermon in the synagogue at Capernaum, a person with an unclean spirit cried out: "Let us alone. What have we to do with thee, thou Jesus of Nazareth?" Jesus rebuked this man and expelled the unclean spirit. Thereupon every one present was amazed and astounded, and the event was noised abroad. When he reached the house of Simon he found sickness there, and dispelled it. And then Mark tells us: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, and all the city were gathered together at the door, and he healed many that were sick of divers diseases."

The next morning, before it was day, he left the city, evidently with a view to escape a work which all the people sought to impose on him. Man's physical infirmities are usually made to take precedence over his spiritual wants. The body is perishable, and having a larger space to develop and regenerate in, the curing of its aches and pains is generally deferred; besides, they are not so apparent to the natural eye as the ailments of the soul. These cures, his friends declared that "he was beside himself," also that he was the son of Beelzebub. The Jews of that day seemed to think, and so declared, that all the marvelous works performed by Jesus were the proceeds of a silent partnership with the Devil. I always regarded Satan as being endowed with extraordinary intelligence, and am not sorry to read of these alleged instances of his philanthropy. A creed, however, that ascribes the performance of acts of extraordinary goodness to the Devil should be sent to the laundry.

years were overturned, old civilizations gave way to new ones. A new set of social influences were installed, never before recognized. The results show the tremendous potentialities enclosed in the germ.

A thoughtful observer recognizes the fact that the events with which men and nations are surrounded to-day are without a parallel in history. That a change of some kind is coming in human affairs men of every grade feel and acknowledge. For thirty years past this nation, at least has abandoned the gospel of Christ and followed the thieves' gospel, which teaches every man for himself and the devil for the hindmost. We have got to face about for it is true now as it was in olden times that the nation that forgets God shall perish. To teach that there is an omnipotent divinity, and that that divinity is playing the role of a simple look-on in these days is not doing justice to the character of the Almighty.

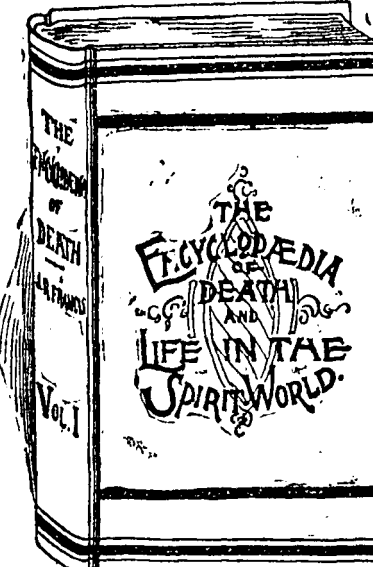
There is as much need for his direct interference in human affairs now as there was centuries ago. Indeed there is more. The doctrines of the churches have become hardened and crystallized. If they have anything new to offer they are afraid to present it. Religion is not a stationary thing—it keeps step with the evolution of the race. In one age it directs the form of architecture, in another gives the tone to music, in another symbolizes and expresses itself in poetry. In this age it is silently compelling science to review its theories with respect to the influences which control and dominate all social development.

Spinoza says that the striking difference between the priest and the prophet is, that the former is always looking at the past, while the latter has the future for his field of exploration.

If the radical change that overtook the old world was preceded by a healing of the sick, curing of the paralytic and the palsied, why may not the change which is now looming over the horizon be also preceded or attended by like manifestations? Why cannot the Almighty impart his power to an individual to-day as he did years ago? Did he exhaust his power in creating one son? Is his family limited to a single member? What is it to be anointed with the power of God except to be enabled to interpret his mind? The Bible assures us that many were thus anointed in the past, why should not others be thus anointed now, or in the future? The trouble is that when we encounter the fact of to-day we are so warped by prepossessed notions, prejudices and theories that we cannot justly or rightly estimate its importance.

Mr. Schlatter may be a pretender, an impostor if you please, but wisdom and past experience should teach us to suspend judgment at least until we are in possession of certain results or know results that will enable us to judge justly. This world is in sore need of present help from some quarter. The mill will not grind with the water that is past. The ancient world had its Moses and Elijah, and David and Jesus. They have waited humanity along. We have waited a long time and are impatient and hungry to see, and touch, and feel some substantive manifestation of God's presence among us. Call men not fools nor blasphemers who in this present desert call for fresh manna. The bread that nourished the Israelites has become hard and stale. The world wants a fresh baking, toothsome and nutritious. We believe it will be furnished—now or shortly.

JAMES B. BELFORD.



THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost prices.

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GENERAL SURVEY.
The Spiritualistic Field—Its
Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

The new society of Spiritualists of St. Louis, Mo., has leased Mahler's Hall, 3204 Lucas avenue, for lectures morning and evening, Sundays, at 10:30 a. m. and 7:30 p. m. The society has adopted a "Declaration of Principles," thoroughly and soundly Spiritualistic in tone and doctrine. We hope the society will be grandly successful and become a great power for good.

Mrs. Thomas M. Locke writes: "The Spiritual Conference Association, of Philadelphia, has had very successful meetings during the month of September. Mrs. Wheeler Brown has occupied the rostrum, and been well received giving a great number of psychometric readings and answering many questions to the entire satisfaction of the audience. Mrs. Brown is an extremely interesting person, having quite a variety of mediumistic gifts, and has a very pleasant way of imparting her knowledge to others. Mrs. Minnie Brown also gave us some fine tests during the month. Mrs. Helen Stuart Richings will occupy our rostrum during October and November. The officers of our society are: Hon. Thomas M. Locke, president; Mr. G. B. Corona, and Mr. Charles Hammar, vice presidents; Mr. Charles G. Frorer, secretary; Mrs. Thomas M. Locke, treasurer; Miss Mary R. Galloway, historian; Mr. R. D. Field, M. J. Hinds, Mr. Bell J. Merrill, Mrs. Marie Wheeler and Mr. O. Haslop, trustee."

G. Lobb, secretary, writes: "The Spiritual Union meeting in Nathan's Hall, corner of Milwaukee and Western avenues, this city, commenced winter work Sunday night with a lecture and tests by Mrs. S. C. Scovell, the well-known inspirational speaker and test medium, who has been engaged for the season. Mrs. S. M. Bumsted added to the interest of the occasion as the president of the society, in a few well-chosen words of welcome to the speaker and friends, this supplemented by the sweet singing of the choir, with piano and violin accompaniment, made it a service to be remembered. Service will be held at this hall every Sunday night. Mrs. Scovell will also hold a developing class every Sunday afternoon at 2:30 o'clock, at No. 41 Upton street. All are welcome."

R. W. K. writes from Glenock, Kan.: "The first Spiritualist lectures ever given in Glenock were given on Sunday and Monday evenings, September 29 and 30, by Rev. M. Theresa Allen. We have a number of liberal and independent thinkers here that are willing to investigate the claims of Spiritualism. Mrs. Allen was well received, and gave a fine discourse on each evening, taking subjects from the audience; also, some fine readings and tests. We hope to have her with us again soon."

Mrs. A. A. Averill, secretary, of Lynn, Mass., writes: "The Lynn Spiritualists' Association opened meetings for the season, on Sunday, Oct. 6, at Cadet hall, with Mrs. Nellie F. Burbeck, of Plymouth, as speaker. She gave good satisfaction, particularly by the large number of accurate tests and messages she gave, which were listened to with great interest. This society opens its meetings under the most favorable auspices, having a very high class of speakers engaged for the coming winter. President Helly, by his earnest labors and beautiful singing (assisted by Mrs. Helly) has much to the interest of these meetings. The Ladies' Aid—Mrs. M. C. Chase, president—which meets every Wednesday evening, is a valuable auxiliary to this society."

H. H. Fross writes: "Will you publish, through your valuable paper, the number of Spiritualists in the United States; also the number of temples, halls, mediums, etc.? Have had a dispute on the question." In the present chaotic state of statistics concerning this matter it would be something akin to omniscience to be able to give an exact answer to these questions. The number of Spiritualists is estimated at from ten millions to a far greater number; and the number of halls, etc., is in a similar state of uncertainty. The dispute will have to remain unsettled.

W. W. Shipp, of Cordale, Ga., writes: "I have only one here, outside myself, who advocates Spiritualism. I certainly have created a furor since I became a convert. I have had quite a remarkable experience, being forced to accept a philosophy I had rejected for twenty years. I had a vision; then came automatic writing, foretelling events that I was, and part already fulfilled; I would be impressed with certain events, and I would make known to outsiders, and then to ridicule if they failed to

come true. I was called crazy by the church, and they excommunicated me. I would follow me, to hear me discourse, and for three days I must have been hypnotized, or something, as I could quote history, both profane and sacred, during those three days. I have found out that I was too ardent, and now I go more slowly. I surely have appreciated your paper, as I was all alone, it seemed. Quite a number, now, ask me to give a series of lectures on actual experience and theory of spirit force."

Minnie Crosby writes: "I have just returned from a short visit with A. P. Rosenberg's family at Reed City, Mich., and during my stay there had the pleasure of attending four materializing seances, Mrs. Parkhurst being the medium."

W. L. Watson and John Ransom write: "The citizens of Wilmington, Ill., were surprised last week, during the visit of Mrs. M. Summers of Chicago, under whose mediumship a half-dozen circles were held here, with trumpet and other communications. Showers of blessings characterized the occasion, and we hope soon to have her with us again."

"Subscriber" writes from Manistee, Mich.: "The Spiritualists of this place are holding meetings in Cameron hall, 367 River street, every Sunday, at 8 p. m. Mrs. Emma M. Nutt is their speaker. The lady is stopping with Mr. and Mrs. Boswell, 110 Elm street, where she also gives sittings, and has seances. To those outside of Manistee we cordially extend a welcome to visit and help in the work so auspiciously begun."

Mrs. Maude Gillette has been very sick with typhoid fever, which had become firmly seated before a physician was called. Dr. Mansfield, the well-known state physician, was sent for, and under his skillful care the fever was broken; but because of imprudence on her part, she had a relapse, from which, by the doctor's skill, she is surely recovering, and expects, after a few weeks' quietude, to resume her mediumistic work.

Frank T. Ripley, the platform test medium, is speaking and giving tests for the First Society of Bay City, Mich., to large audiences. He goes to Allegheny City, Pa., for the First Society there, in November. He can be engaged for December, January and February. Address, during October, at 1820 Columbus avenue, Bay City, Mich.; during November at Allegheny City, Pa.

Mrs. M. T. Allen writes from Atlanta, Ga.: "Having ended my summer vacation and 'school-girl' days at the pleasant home of Brother and Sister J. H. Pratt, of Spring Hill, Kansas, I am again in the field of active work for our cause—this time, however, in the sunny South, and in the enterprising city of Atlanta, Ga. I am under engagement with the society here for the months of October and November, and hope to do a good and lasting work in co-operation with the local workers for the upbuilding of their organization. This organization is chartered as 'The Spiritual Church of Atlanta, I have been here but a few days, and am therefore not fully acquainted with my new charge yet, but hope we may soon be able to marshal all our forces into consolidated lines of harmonious action, and thus accomplish more speedily that which so much needs to be done in this portion of the great field of liberal thought and philanthropic action. I lectured here last Sunday night to a very much larger audience than I had reason to expect from the short and incomplete notice that we were able to give the general public, and, if I may be permitted to judge from the last Sunday's demonstration, interest in the subject of Spiritualism, I am sure I have every reason to feel encouraged. I should be pleased to make engagements with friends of our cause for weekday evening lectures within reasonable distances of this city during my stay, also to make engagements with societies for the months of December and January. Address me at 128 Davis St., Atlanta, Ga."

Oscar A. Edgerly's engagements for the remainder of the season of 1895-96 are as follows: October 6 and 13, Lowell, Mass.; October 20 and 27, Meriden, Conn.; the entire month of November, Fitchburg, Mass.; December, Philadelphia, Pa.; January, Lynn, Mass.; April, Buffalo, N. Y. He will be pleased to hear from societies and individuals desiring to engage the services of a trance speaker and test medium for the months of February and March.

Reporter writes: "During the month of September Oscar A. Edgerly filled a very successful engagement in Newburyport, Mass. On Sunday, October 6, he occupied the rostrum of the First Spiritualists' Society of Lowell, Mass. As Mr. Edgerly is a favorite with Lowell audiences, the work of his guides, as usual, was highly appreciated. We are glad to know that Mr. Edgerly's time is nearly all engaged for some months to come, and after his extended stay in the West, we are pleased to welcome him back to New England."

Dr. Willis Edwards, pastor of "The Church of the Spirit," Chicago, lectured and gave tests at Genoa, Ill., on Thursday, October 3, to a packed house. Societies desiring the services of this versatile medium for weekday evenings, located within a hundred miles of Chicago, can address him at 18 Maple St., Chicago, Ill.

Rev. J. C. F. Grumble opened up a month's engagement last Sunday, October 6, in the new K. P. Hall, Boston, Ill., to a large audience, considering the rainy weather. He goes on the 8th, to Oak Grove, where he lectures October 9, 10 and 11, making his fourth engagement there. He goes to Muscatine, Iowa, the 15th to 17th, and is assisted by Mrs. Gill, the test medium of Chicago. He expects to be in Dubuque the last week nights of October. While in St. Paul he will form classes in development in clairvoyance and psychometry.

J. G. Burrow, of Fishkill, N. Y., writes: "Mrs. Tillie U. Reynolds, of Troy, N. Y., that most wonderful inspirational lecturer and test medium, has been with us again the past week, doing a grand missionary work in her several interesting phases, helping us to establish a firm foundation upon which to build a society. The little seed of immortal truth that has been slumbering beneath the soil of materialism and bigotry for so many years is bursting forth with redolent splendor into the sunlight of reason and progression, with a rapidity that is not only gratifying but astonishing to us who have stood alone facing the ostracism of the community for the past twenty years. Many intellectual and progressive people, thirsting for light, are rallying around the standard of light, liberty and truth that echoes back the answer to that all-important ques-

tion: 'If a man die, shall he live again?' We hope within the next twelve months to be able to report a regular live, organized society of Spiritualists laboring in the vineyard slopes of the Fishkill mountains and the shores of that most beautiful and historic Hudson river. We hope to have Mrs. Reynolds with us again next month."

Dr. D. Winegarden, of Grand Rapids, Mich., writes that he has made an engagement with the Barlow Lake Society, Bowen's Mills, Mich., to speak every two weeks for three months. He is traveling through the country, making monthly trips, lecturing in school-houses almost every night, and finds he is able, by the aid of the Spirit-world, to set some of the orthodox to thinking.

Mrs. C. Norris writes from Toronto, Canada: "We have no lectures here just now, but are having developing circles. My daughter is developing for painting, and several others for different phases. We have quite a number of Spiritualists in Toronto, but no organized society. Any lecturers traveling through here would do well to stop and lecture. My address is 130 Augusta avenue."

Mrs. H. S. Lake, pastor of the People's Spiritual Alliance, of Cleveland, O., began the season's work at Memorial hall, Sunday evening, September 29. Ill health prevented her earlier appearance upon the platform, but now that she is somewhat recovered, she proposes, during the winter, in addition to the lecture work, to conduct classes in psychic science at her residence, 118 Perry street.

Mrs. Jennie Hagan-Jackson opened her winter lectures at Elks Hall, Ionia street, Grand Rapids, Mich., Sunday, October 6. Every Sunday until February she will lecture at 10:30 a. m. and 7:30 p. m. Strangers in town are cordially invited. The 6 p. m. circles are held in the same hall each Sunday.

Prof. Lockwood is open to engagements for November, December and January. His lectures should be heard by every Spiritualist. They are deeply scientific, yet he makes them clear and intensely interesting to his hearers. He has valuable apparatus to illustrate his lectures. Address him for engagements in care of THE PROGRESSIVE THINKER.

Allen Franklin Brown is pleasantly situated at Flint, Mich., for the month of October. He is capable of doing a most effective work. He can be addressed at 1525 South Saginaw street, for engagements.

C. E. Irwin writes: "It is our pleasant duty to report the growing success of the Union Spiritual meetings, which were started about a month ago in the Masonic Temple, 146 Twenty-second street, with Mrs. Celia Hughes as pastor. These meetings were started to fill a want, and that was a place between Thirty-first street and the center of the city, where mediums who were being developed for platform work could have an opportunity to be heard. Many have taken advantage of this opening, and it has been decided to open the meetings afternoons and evenings at 2:45 and 7:45 o'clock, commencing Sunday, October 20. The afternoon meetings will be for all mediums who may desire to be heard; in the evening Mrs. Hughes' guides will lecture and give readings. Mrs. Hughes has decided to make a change in her circles, as follows: Monday and Friday evenings, trumpet; on Wednesday will give materialization at No. 2517 Michigan avenue."

Bishop A. Beals has been quite ill at Buffalo, N. Y., but is now recovering and will fill his engagement at Erie, Pa.

The following comes from Kansas City, Mo., but the writer forgot to sign his name: "Interest in the cause of Spiritualism is increasing, and as we anticipate active work in our city during the winter, I will gladly contribute the events as they occur, if you regard them of interest to your readers. Mrs. R. S. Cowing, of Washington, D. C., during her short stay in Kansas City, has proved her powers as a platform test medium. She is kind in manner and attracts confidence from her audience. She has identified herself with the First Society of Psychic Phenomena and Spiritual Research, of this city, and occupies the platform jointly with Rev. Jas. DeBuchananne, Ph. D., who entertains and instructs the audiences with his noted lectures. Public meetings are held each Sunday evening, in Masonic Hall, and the crowds increase each night. These meetings have aroused great interest with the public, and we do not doubt, do much good. Rev. James DeBuchananne is temporarily absent, doing good work in Texas. Rev. O. L. Concannon and wife, the noted materializing mediums, gave a number of seances since their recent return from the East, and their departure last week, to remain at an indefinite time. With the awakening interest developing in the cause they are wanted here. Kansas City is indeed a grand field for genuine mediums, but impostors will do well to shun us, as the resident Spiritualists have organized to protect our city and build up the cause. Free thinkers are numerous in Kansas City, and are among the intelligent class who attend our meetings."

"Secretary" writes: "The Spiritual League, of Covington, Ky., have engaged Marguerite St. Omer, the celebrated lecturer, psychometrist and test medium, and opened October 6, with large audiences. She was the first to lecture in this city nearly two years ago, on the subject of Spiritualism, and the good seed then sown has resulted in a good harvest of thinking men and women, who have thrown off old dogmas, faith and belief, and accepted knowledge of a life beyond. She gave two grand discourses on 'Spiritualism as an Uplifter of Humanity,' and in the evening on 'Immortality,' which carried us from the mortal to the spiritual realms of thought, life and action. We bespeak for her grand success here, as she was greeted by large and appreciative audiences of old and new friends. She can be addressed for further engagements at 801 Madison avenue, Covington, Ky."

W. E. Bonney writes: "I wish to say to the readers of THE PROGRESSIVE THINKER that myself and wife will hold spiritual meetings, consisting of lectures, music and singing, within easy distance of Kansas City. Address 1202 Summit street, Kansas City, Mo. Terms very reasonable."

F. H. Burnett writes from Allegheny City, Pa.: "A Spiritual Psychical Research Society has been organized in this city, and has elected the following officers: Dr. Williams, president; Mrs. A. E. Dale, vice-president; Mrs. Wiley, secretary; Frank H. Burnett, corresponding secretary; Mrs. Kate Williams, financial secretary; Mrs. Ray C. Rodkey, treasurer; Mrs. Paff, Frank

H. Burnett, Mrs. Butler and Mr. M. Rodkey, trustees. We have about forty members, and are receiving new members every meeting. Our meetings are well attended, and give general satisfaction. Our platform is broad and liberal. We allow no person to indulge in personalities, or to ridicule any creed or nationality. Mr. Thomas Rankine and Frank H. Burnett are good, intelligent and instructive speakers and test mediums. Mr. Rankine giving tests in prose and poetry, and Brother Burnett giving psychometric readings, names and descriptions of spirit friends. They are assisted by some of the best mediums in the city—Mrs. McFarland, Mr. and Mrs. Rutley, Mr. Glass, Mrs. Tocherman and others. They are all well received, and with their tests and speaking prove beyond a question of doubt to the Spiritualist and investigator that we live after so-called death. We are convincing many people, mostly strangers, of the truths of Spiritualism. We have the very best of people attending our meetings. We have harmony and decorum at all our meetings. There is also a Ladies' Aid in connection with the society, and we will soon have a children's lyceum, and under the guidance of Dr. Williams, an old, life-long Spiritualist and medium, we will succeed. We are very thankful to the many mediums who have assisted us in giving their services to this society. Your excellent paper is in demand, and we will have to increase our order."

On Thursday evening of last week, a dramatic and musical entertainment was given by the Rountree Historic Club, of the Chicago School of Oratory and Rountree Conservatory of Elouion, under the auspices of the Church of the Spirit, 615-617 North Clark Street, Masonic Temple. All present enjoyed a delightful evening. Dr. Edwards is pastor of this church, and presided in his usual fascinating manner. He also gave a couple of songs that were warmly applauded. The music was under the direction of Madame Bourgeois.

Will C. Hodge is meeting with excellent success at Ashland, Wis. He lectures Sunday, Wednesday and Friday evenings. He can be addressed there for engagements.

John Withell, of Montreal, Can., a very critical and comprehensive thinker, is now in the city.

See the third page for reference to a new Spiritualist temple in Chicago. It should be built. The parties engaged in the cause are responsible Spiritualists, worthy of the confidence of the people. Give them a helping hand.

Wallula Camp, Kansas.

For a number of years the glorious cause of Spiritualism was kept alive at this place by the untiring efforts of those noble pioneers, T. C. Deuel and wife, aided by their estimable family, who established an annual meeting lasting usually about three days. Later on an organization was effected, under the name of the Leavenworth County Association of Spiritualists, who have carried on the work as usual till this year, when they concluded to take a decided step towards making the meetings more extended in its sphere of usefulness by arranging for a nine days meeting, commencing September 27 and ending October 6.

The meeting was, we believe, from every point of view a success. Harmony prevailed among the workers and great interest was shown by those who came to listen to the speakers and test mediums and see the manifestations of those having physical phases of mediumship.

The hall was tastefully decorated with mottoes and evergreens, prominent over the speakers' platform being the word "Welcome," and the motto, "The Truth Shall Make You Free."

Three meetings were held each day, besides classes in hypnotism by Prof. Connett, of Blue Springs, Neb., who showed considerable skill as a hypnotist and a medium.

Lectures of a progressive and interesting character followed each other in rapid succession during the week. They were given by Mrs. A. L. Lull, of Lawrence, Mrs. Emma Hammon, of Topeka, Mrs. M. J. Bonney, of Kansas City, Mo., D. W. Hull (brother of Moses), H. H. Hutcheson, of Kansas City, Mo., D. R. Ross and the writer hereof.

Many of the lectures were followed by psychometric reading and tests given by Mrs. Lull, Mrs. Hammon and Mrs. M. R. Hutcheson, of Kansas City.

Seances were held nearly every evening by Geo. D. Search, the old-time slate-writer and medium; George Goodman, of Liberal, Mo., the younger medium, but one who is giving very satisfactory work as a slate-writer and physical medium, assisted by Mr. Rose, another very good medium.

Mrs. Powell, a well-known trumpet medium from Lawrence, was also present the last two or three days and gave some very satisfactory seances.

Towards the close of the meeting a move was set on foot to establish a camp to be known as the Missouri Valley Camp, to be located at Wallula or else where as it may be hereafter decided. A committee was appointed to look up the interests of this matter, consisting of the following persons: Chairman, J. H. Lancaster; Brenner, Kas.; J. E. Hutcheson, Kansas City, Mo.; J. E. Farley, Melvern, Kans.; O. G. Richards, Eudora, Kans.; A. G. Newton, Olathe, Kas.; H. W. Henderson, Lawrence, Kas.; and A. E. Carpenter, Wellsville, Kas. and the others. These gentlemen will be glad to confer with persons who may be interested.

Mrs. Bonney conducted the music and singing throughout the meeting.

W. E. BONNEY.

Can it be true, as it is so constantly affirmed, that there is no sex in souls? I doubt it exceedingly!—Goleridge.

He that takes truth for his guide and God for his end, may safely trust to God's providence to lead him aright.—Pascal.

We love music for the buried hopes, the garnered memories, the tender feelings it can summon at a touch.—L. E. London.

The custom and fashion of to-day will be the awkwardness and outrage of tomorrow. So arbitrarily are these transient laws—Dumas.

In a cottage there may be found more real happiness than kings or their families enjoy in palaces.—Horace.

Education begets the gentleman, but reading, good company and reflection must finish him.—Locke.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to haveague fits.—Erasmus.

The longest river is the Nile, 4,100 miles.

State Spiritualists' Association of Nebraska.

The State Spiritualists' Association of Nebraska met in annual convention in this city October 8th and 9th for the purpose of electing officers, as prescribed by the constitution and by-laws of the association, and the transaction of other business. Various topics were discussed, chief among them being the placing of missionaries in the field to organize subordinate organizations and to spread the truth of Spiritualism throughout the State. The matter was finally placed in the hands of a committee of three to act. The attendance was not as large as anticipated. Much enthusiasm existed among those present, and the most harmonious relations prevailed.

On the 9th the election of officers was as follows: President, O. C. Campbell, Omaha; vice-president, H. E. George, Lincoln; secretary, I. S. George, Lincoln; treasurer, M. A. V. Haernan, Lincoln; trustee, H. C. Madding, Murock, Cass Co. By a unanimous vote it was decided to meet again in this city in annual convention on October 8, 1896. A vote of thanks was tendered the officers of the association for the faithful performance of their duties during the past year; also to the ladies for decorating the hall and entertaining guests on the occasion. There were several mediums from abroad who came to assist in the work, in which this association extends to them its lasting gratitude. Among some of the mediums I will mention Mrs. Darrill, of Boise City, Idaho, a test medium of much merit; Mrs. Annie Wagner, now of Omaha, the well known psychometric reader and test medium. John Slater, the marvelous, dropped in on us unexpectedly, and to say that our public meeting filled our spacious hall last night is placing it mildly. Many a sturdy old fellow, tried orthodox was conspicuous in the audience, who had drifted ashore by dry teachings of his or her church and the failure of their minister to demonstrate that the soul is immortal. Many of the so-called trusted orthodox of this city are as awaking from a dream, and are creeping away and freeing themselves from the coils of the slimy serpent, namely, the creeds and the clergy, and find it is no longer considered disrespectful to be seen at a Spiritualist meeting.

I wish to say a word to the Spiritualists of the State: The success of our association for the next year will depend largely upon donations; the more money we have the more work we can do. I am continually in communication with mediums with different phases. I will be glad to furnish each community with mediums in case I have any funds to draw upon. Hoping to hear from many, I remain, fraternally,

DR. P. S. GEORGE,
Rec. Fin. and Cor. Secretary.
1901 S St., Lincoln, Neb.

Passed to Spirit-Life.

Passed to Spirit-Life, from Lincoln, Vt., Sept. 8, 1895, John B. Dale, aged 84 years.

Of a religious turn of mind, Mr. Dale united with the Christian Church, and for many years was one of its earnest members. Eleven years ago he was led to the investigation of Spiritualism, and soon became, and to the close of his earthly life remained, a conscientious believer of the same. He was an obliging neighbor, a kindly-disposed, law-abiding citizen, and an affectionate father. His last illness was brief, and without fear he welcomed the approaching change, looking forward to a loving reunion with those gone before. Four devoted daughters mourn his loss.

His largely-attended funeral attested the esteem in which he was held by the community where he so long resided.

MRS. EMMA L. PAUL.

On Friday, September 27, Mrs. Mary Ream, wife of John Ream, living two miles west of Owosso, Mich., passed into the higher life, at the advanced age of 80 years.

For more than a year she had been a great sufferer and hailed the new birth as a blessed release from pain.

She was the mother of nine children, seven of whom survive her.

The funeral was held at the family residence on Sunday, at 3 p. m., Mrs. A. E. Sheets, of Grand Lodge, Mich., officiating. The aged husband and children found much to comfort them in the beautiful words of inspiration as they fell from her lips. The service at the cemetery was very impressive and deeply into the minds of many who had never before witnessed a Spiritualist burial service.

E. P. HOPKINS.

Mrs. Caroline Rogers passed to Spirit-life, at her home in Warren, Ohio, October 8, after a long and exceedingly painful illness. She was in early life a member of the Disciple church, but for 17 years has been a Spiritualist. With her daughter, Mrs. Russell, owner of the Russell cottage at Lily Dale, she has passed several seasons at that beautiful resort. The funeral was held on the 10th, and the appreciation in which she was held was shown by the large assembly of her friends, and their beautiful floral offerings.

Hudson Tuttle officiated. ***

Dora Fish passed to Spirit-life from the home of her father, Samuel Fish, Milan, Ohio, Oct. 7. She was born in Marcellus, N. Y., September 17, 1854, and came to Ohio with her parents in 1864. She was married to Van H. Darrow in 1877, who died in 1889. Since then she and her daughter have lived with her father. She was in childhood and youth, an active member of the progressive lyceum, and to the last an earnest receiver of Spiritualism. Just before she breathed her last she became clairvoyant and saw the welcoming spirits of departed friends. Her funeral on the 9th was largely attended. Hudson Tuttle gave the discourse, and Emma Rood Tuttle read a poem she had written for the occasion. They were conductor and guardian of the lyceum Dora attended, and it was at her request they officiated.

When men are friends there is no need of justice; but when they are just, they still need friendship.—Aristotle.

Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it.—Bacon.

A word unspoken is like the sword in the scabbard, thin; if vented, thy sword is in another's hand.—Quarles.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

W. G. Flint, San Jose, Q. Mr. Hudson, in his Laws of Psychic Phenomena, claims that all the phenomena of Spiritualism are done by the power of telepathy, and that mediums are using that power and are not aware of it. Will you please tell me if this is true?

2. What is mind-reading? What are we to understand by it? Can it be done, and to what extent?

A. The book by Hudson is a fine illustration of how an author can treat a subject he knows nothing about. If someone would write a treatise on astronomy or geology, professedly never having given an hour's study to those sciences, they would provoke a smile, and their book be more comic than valuable. So it is with Mr. Hudson; he has written of what he knows nothing, and his book to those who understand is exceedingly comical in the rashness of his assertions and in the conclusions. Telepathy or mind-reading is no longer a hypothesis, but proven; but mediumship is quite another thing.

The reading of the thoughts of another by a sensitive, is related to clairvoyance as one manifestation of that faculty. It is not a common gift, but might become, by proper attention, much more general.

Henry Meiselman, Chicago, Q. Why is it that modern electricity as a physical medium, and modern Spiritualism as a spiritual medium, are contemporaneous in their advent, one for the material enjoyment of humanity and its advancement on a physical plane, adding to the comfort, pleasure and luxury of life; the other affording the only avenue for the philosophical, scientific and religious advancement of the spiritual nature of mankind to its highest and best estate?

It seems to me that this is not mere coincidence, but by direction, upon the basis that the world was ready to receive both the mightiest forces of nature yet discovered and given to man.

A. This correspondent is correct in his inference that the advent of Spiritualism and the wonderful development of the application of electricity are not a mere coincidence. The mediumship of a few minds, enabling the great inventors to verify and apply their researches, notably in case of Edison, has wrought the astonishing results witnessed in the application of electric force—and as yet it may be truthfully said, that even the nature of electricity is unknown; its primary laws are unknown, except to the higher intelligences, who have imparted a little of their practical knowledge to inventors. The present is only the commencement of the electrical age.

— Duluth, Q. A subscriber wishes to know if it is harmful to have young and old in the circle; and what age is most suitable for mediumship; should people not mediumistic sit in circles; and what is the effect of fear of spirits on development?

A. It is right and proper and conducive to the best results to have the circle composed of young and old. Mediumship is not confined to any age, but should be at its high tide in middle life. Fear, from whatever source, is preeminently opposed to the calm and harmonious state essential for the best inspiration. When it does not destroy the conditions of communication entirely, it opens the gate for the entrance of undesirable intelligences.

Edward Hulbert, Q. While at Brady Camp I sat for spirit pictures, and there came on the plate about fourteen spirit pictures besides my own portrait, and not one of the fourteen could I recognize. Will you please explain this and confer a great favor?

A. The opportunity for deception is so great in spirit-photography, and the genuine so rare, that it would not be well to draw conclusions, or theorize, until the facts were assured that these fourteen faces were really of spiritual origin. In that case, with many spirits in waiting, that unrecognized faces appeared would not be difficult to account for. When we consider the instantaneousness with which reflections fix themselves on the sensitive plate, giving not the slightest indication to the eye of their presence, the necessity of absolutely test conditions, if the results are to have scientific value, becomes apparent.

J. C. Conner, Rose Hill, Q. During July and August I sat beside myself sat twice a week with the psychograph. Names of places and their location, which none of us knew, were given us with great exactness, and afterwards were verified by us. We were disappointed, however, in a spirit giving the name Phillip Dalmy, of Joppa, O., and another Emmet Bedlow, of Metz, France, now Germany; but on writing we could find no trace of them. The names, etc., were given with perfect ease and readiness. Where lies the trouble?

A. That the postmasters to whom this correspondent addressed letters of inquiry failed to know of the persons whose names were given is not final proof by any means. The perfectness and correctness of all other messages would lead to the conclusion that these must also be correct. There may be some blunder in the spelling, which I have found by experience when once made is difficult to correct, the expectancy—I know of no better word to express my meaning—barring a new version.

J. Steadman, Fort Angeles, Wash., Q. Is there any stipulation in the Constitution justifying Congressmen in fixing their own salaries?

(2) Should not the salaries of all officers be determined by the popular vote, as the people are the employers?

A. Sec. VI., of the Constitution of the United States, says: "The Senators and Representatives of Congress shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States." Of the President's salary it is said in

Art. II, 7: "The President shall, at stated times, receive for his services a compensation, which shall neither be increased nor diminished during the period for which he shall be elected."

It would be impractical to fix the official salaries. This was left to be fixed by "law," and as Congress is the only law-making body for the United States, the right to fix the compensation of its officers must belong to it. The guarantee against corrupt legislation, is in the frequency of elections, which is an imperfect method of referring judgment of official acts to the people. As to the Constitutional right, the highest courts have so decided—it is the plain interpretation of that instrument. If the people are discontented with the conduct of their officers, or their salaries, they can express themselves by electing officers who will execute their wishes.

HARMONY.

"Tis not all sound in tune and time That makes this universe sublime, Although the sound must always be, When in accord—a Harmony."

Go watch the pebbles restlessly Roll on the beach washed by the sea; Go watch the leaves unfold, and nod Obedience to their mother sod, And kiss the summer sun, and see If there you find no harmony.

Go watch the morning sun arise Amid the clouds that paint the skies; Go feel the noontide sunlight warm; Or twilight's silent, soothing charm—Hear Nature's loving evening pray'r And note harmonic action there.

Go watch the twinkling stars, That peep through heaven's bars; Or watch the storm that sweeps across the sea;

Then watch the billows leap— And plunge, and roll the deep; Then watch the calm, and feel the harmony.

Watch the pure, white flakes of snow, The crystal frost and sleet, The freeze and thaw, the water flow

In eddying retreat; Embrace the pure and bracing air—The Spirit of the Free—Behold the Soul of Nature there In perfect Harmony.

Go sense the potent voice of light—Nature's mate for patient night; Hear the whirl, in endless space, Of life—each atom in its place; Each form its time, its work to do; Each soul its form and motive true; Each spirit, clad in clay or free—There find a World of Harmony!

DR. T. WILKINS.

Married.

Henry K. White, of Ann Arbor, and Eliza J. Freeman, of Jackson, were united in marriage at the residence of E. E. White in the city of Jackson, Mich., by Julia M. Walton, minister of the First Religious Spiritualist Society. A number of guests assembled to witness the ceremony, and bring their good wishes and wedding gifts, to brighten the auspicious event. At the close of the ceremony, the groom requested the inspired minister to give an improvised poem on "A Golden Wedding." The response was speedy and effective, and as the invisible poet breathed through the vocal organs of the visible minister, many chords of finer, deeper feeling were stirred, and as the spiritual wedding service proceeded other marriages—not of the earth—were solemnized, as the souls of the guests were wedded in holy marriage to the delineated splendors, joys and hopes of that lofty estate where the ties are of pure gold and without the base alloy of sensualism and selfish aims.

After the spiritual had been fed satisfactorily, the good host and hostess proceeded to cater to the temporal wants of man, and the guests did ample justice to the feast of good things and with as keen an appreciation as though the spirit had not been fed from the fruitage of a higher life. Jackson, Mich.

A Spiritual Treat.

TO THE EDITOR:—I wish to say through the columns of your paper, that I have had a rare spiritual treat in a visit to the camp-meeting held at the beautiful farm of Brother Duak, near East Fairmount, Kansas. I arrived there Sunday, Sept. 29th, and it was the first meeting of the kind I ever attended I was more than gratified at the pleasure afforded. I found there about 200 ardent Spiritualists, among whom were the gifted mediums, Mrs. Lull and Mrs. Hammond, of Topeka; also Mr. Search, of Kansas City, and Mr. Goodwin, of Liberal, Mo.; Professor A. W. Connett, of Blue Springs, Neb.; all of whom were the guests of Brother and Sister Duak. I was obliged to return home before the close of this spiritual feast, but you may rest assured I did it reluctantly, as I experienced many very gratifying tests from the mediums present, and right here wish to say that, only two months ago I was an investigator, but now feel like proclaiming to the world that I am a staunch believer in the beautiful philosophy of Spiritualism, and hope that our beautiful gift of spirit return will spread until it will yet convince all the world, when will be the true millennium. T. M. ROONEY. Marceline, Mo.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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HARVEST-MOON FESTIVITIES.

Wigwam Co-workers, of Onset, Massachusetts.

The Wigwam Co-workers held their annual Harvest-Moon festivities Oct. 4, 5 and 6. Services opened at the wigwam on the morning of the 4th, with a full attendance. The meeting opened with a solo by Mr. Chas. W. Sullivan, followed by an invocation by the vice-president, Mrs. Amanda A. Cates, of Haverhill, Mass. Song by the congregation—"America."

Address by the president, Mrs. May C. Weston, who welcomed all in behalf of the Redmen, reviewing the work of the season, the success of the Wigwam as a medium for harmony and healing, and the many who have testified to the helpfulness gained by their presence in the healing meetings held each morning here.

Mrs. Weston went on to say: "Let each keep their own light burning, and by and by we will form an illumination that will be like a light set upon a hill that will not be put out. Be true to yourselves; remove the mote from your own eyes and you will not see the beam in others. No conquest is worthy the name of conquest that is not accomplished by severe trials; the great suffering time has come, prejudices and petty jealousies must be done away with. We must see to it that the temples within are pure and clean, for they are God's temples. The light shining in darkness, whether it be a tallow candle or an electric light, will be seen, for everyone can do some good. Let us hold to our highest ideal of truth, for God's illuminable light. We have now over two hundred members. I hope this society will always be a working society. With our donations, with substantial aid from many, and the good thoughts that are sent out to us, we will prosper. Gratefully we acknowledge the loving care of the angels, and we will press on to a greater and better service for the coming year."

Remarks were made by Mrs. Cates, Mrs. S. Newcomb, of Pawtucket, the Indian (Mr. Goodspeed), Dr. Fuller, Mrs. Thompson, Mr. Lyon, Dr. Blagden and others. Dr. J. P. Greenleaf manifested through Mr. Chas. W. Sullivan, and spoke most feelingly and encouragingly to the workers and the mediums who voice the sentiments of their controls, and especially of the Red Men. Mr. Edwin Poole presided at the organ. At noon Mr. Marr, of 189 Tremont street, Boston, obtained a photograph of the interior of the wigwam and congregations.

The afternoon meeting opened with a solo by Mr. Sullivan, followed by an invocation by President Weston—"How Cheering the Thought" was sung by the congregation, led by Mr. Sullivan; tests by Mr. Goodspeed. Song, "Shall we meet beyond the river?" A greeting, Red Cloud, by Mrs. Cates; an impromptu poem by Mrs. Miller, of California; "Missionary Hymn." An original poem by Mrs. Weston. Father Lyons described a vision given him at this time, and demonstrated it by forming a hollow square with two in the center, the whole surrounded by a circle chosen from the audience. King Phillip said a few words significant of the figure, and then all took their seats again. Dr. Brigham's favorite control, Winona, gave an explanation of the figure just formed, and spoke encouragingly to the Wigwam Co-workers. Goodspeed, through his medium, Mr. Proctor, of Providence, gave a few words of greeting to the medium gave a song from "Samson," his favorite colored control. A benediction from Indian Mary in Indian language. An Indian dance by Indian Mary and Mrs. Hughes in costume.

Remarks by Mr. Sullivan, followed by "Eagle, the Red Man," his favorite control. Mrs. Dick gave a brief address in poem. Mr. Young gave way to his control "Dutch Hans," who opened the gate, he said, for Powatah, a Sioux medicine man, who gave a cheery word and a blessing from his tribe. A poem from "White Swan" to her medium, Mrs. Weston, voiced by Mrs. Dick. A brief address from the vice-president, Mrs. Cates, Haverhill, Mass., whose sympathy and wise heart and hand are in the work of the Wigwam. Dr. Fuller's controls were very interesting. "My Mother's Most Beautiful Hands," was sung with great feeling and pathos by Mr. Sullivan and Mr. Poole, both gentlemen having been called upon to part with their dear mothers during the past year. A benediction by Mrs. Weston closed the exercises of the day.

The use of the temple having been kindly offered the Wigwam Society by Mr. Whitmore, in the name of the Onset Bay Grove Association, a supper and dance were held there Saturday evening, the 5th. Many of the temple decorations that were used by Onset Bay Grove Association at their Harvest-Moon celebration a week previous, were left as used by them, but the platform decorations were mostly new, and some of the decorations which were very beautiful, artistically arranged. The committee on decorations were Col. A. J. Dexter, Dr. C. E. Fuller and Dr. Alex. Proctor, under the supervision of Mrs. M. A. Weston. The supper committee consisted of Mrs. Amanda A. Cates, chairman; Mrs. Wyman, of Onset; Mrs. Lizzie Blodgett, of Haverhill; Mrs. S. A. Farnsworth, of Providence; Mrs. A. Wilcox, of Worcester, aids. The supper tables, which extended the length of the hall on one side, were very handsomely arranged, and a tempting feast was prepared; one hundred and fifty people did justice to the viands. Perfect order was maintained, and all were well served and made happy. The fancy tables at the other side of the hall were presided over by Mrs. Tripp, McCoy and Cates. Mrs. Minnie Proctor, of Providence, presided at the ticket office, and Mr. Edward H. Stanton, of Onset, was chosen doorkeeper. Smith's orchestra furnished music for the entertainment which took place from 8 to 9 o'clock, also for the dancing which continued till 12 m. with Mr. Frank Whitwell prompter.

Sunday was a special October day; the air cool and invigorating, the green leaves of the oak looking, if possible, greener and more glossy in contrast with the rich red and golden shades of the maple and other foliage in its autumn tints, with the clear blue sky for a canopy, made a perfect autumn day.

A free literary and musical entertainment was held in the temple at 2 p. m. A great many assembled to enjoy the treat. The entertainment opened by an overture by Smith's orchestra of five pieces, followed by an invocation from Mrs. A. A. Cates, vice-president of the Wigwam Society of Co-workers.

Violoncello solo by Wm. Baylies, Jr., accompanied by Mr. Judge Grover; recitation by Miss Edna Worthington; a trio of the reading, a reading by Mrs. Weston; violin solo by Mr. Joyland; Song of Peace, by Mr. C. W. Sullivan; flute and piano trio; selection by the full band; piano solo, by Miss Gertrude Wentworth; recitation, "America," by the congregation, etc.

Thus ended the second annual festivities of the Wigwam Society of Co-workers, which were heartily endorsed by all who attended, as being a good, harmonious time.

Mr. Tatlow, of England, who has been doing a good work here the past season, is now located at Falmouth, Mass., for the winter.

Madam Haven, of 528 Tremont street, Boston, a well-known and first-class test medium, has been very successful here this season as a healer, doing good work in her line, and giving good satisfaction.

AUGUSTA FRANCES TRIPP, Onset, Mass.

MISSION OF SPIRITUALISM.

And Some Reflections Thereon.

TO THE EDITOR:—A few days ago I received a letter from a Christian Spiritualist taking me to task for my article which appeared in THE PROGRESSIVE THINKER of August 17th. As it is somewhat in line with the ideas of Mr. S. Well, I would like, if I may, to air my opinions again.

In regard to the statement that it is the mission of Spiritualism to restore Christianity, I cannot see it that way. I believe the mission of Spiritualism is to aid man in his search for truth, teaching him to look for it in the great record which Nature has been writing throughout all time, the pages of which are lying all around us constantly inviting us to read and learn; to develop and unfold our spiritual nature; to teach us the truth in regard to this life and the future; that thereby we may become better men and women. It teaches that there is no possibility of an escape from the consequences of evil thoughts and deeds. Our every act bears its own penalty or reward. True wealth consists not of gold and lands the possession of which we have secured from our fellow-men, but of good thoughts and deeds. If we neglect our opportunities of doing good it is much as if we had done evil. Spiritualism brings joy and comfort to those who mourn for departed friends, proving to them that the death of the body is not the death of the spirit.

When we watch the flame of life burn low and finally vanish from the broken lamp, it is not annihilated, but on the other shore, has become a star, sending its rays backward along our path, ever guiding us onward and upward. Why should Spiritualism attempt to restore Christianity more than any other system of religion? It has no higher standard of morality than has the religion of Buddha, Zoroaster or Confucius, or even of the barbarous Aztecs. Its dogma of transubstantiation is paralleled in its religion, having a bread which the members eat at their religious ceremonies, calling it the flesh of Deity. They also practice the rite of baptism. The Aztecs had never heard of Christ until their land was invaded by the bloodthirsty and avaricious Christians under Cortez. Will some Christian explain the coincidence? Why should Spiritualists make common cause with the enemies of Christianity? Because they recognize in it a common enemy, one whose greatest desire is to throttle Spiritualism and agnosticism. While it is true that in some of the churches in the large cities there is a liberal element, it does not control the church. The more liberal and tolerant church members are a very small minority, and have very little effect on the church as a whole.

In the country and small towns you will find bigotry and intolerance as rampant as it was three or four decades ago. Who is it that now and in the past have persecuted Spiritualists? Do Christians or Agnostics haunt our legislators trying to secure the enactment of laws militating against Spiritualists—laws that restrict religious liberty and are intended as a preparatory step toward the union of Church and State? Ask our mediums who have suffered imprisonment for exercising their gifts, whether it is Christians or Agnostics that have caused their arrest. Who is it that writes anonymous letters to mediums threatening them with personal violence if they do not cease their work? It is some Christian, every time, whose soul is so warped and dwarfed by creed and dogma that it is almost nil. By what right do Christians demand such tender consideration from us in face of this?

Spiritualists, do not flatter yourselves that you have won the battle yet. You have had only a few skirmishes. The great struggle is yet to come. Do you think that the great swarm of priests in this country are going to make no effort to retain their "soft snappers"? If you do you are mistaken. There has been a movement all along the line of their forces in the last year, a closing-in movement as the numerous arrests of mediums of late show. We must be constantly on the alert to meet them at every point if we would win. If we are not we may be the vanquished instead of the victors. Because you have broken the fetters which bound you, do not think the battle is won. As long as one of the human family is in bondage from which we have escaped we must keep up the fight.

Spiritualists as well as Agnostics admire Ingersoll because he has had the courage and manhood to expose and condemn the fallacies of theology. He has made a valiant fight for freedom of thought, even at the cost to himself of a career, which from a worldly point of view, would have been far more brilliant than that which he has had. His wit and satire have been a two-edged sword which has sadly slashed the fabric of myth and fable on which Christianity is founded. It is the fight which such men as Voltaire, Thomas Paine and Ingersoll have waged which made the advent of modern Spiritualism possible. They have been the pioneers of mental liberty, who have cleared the ground of the rank growth of ignorance and superstition which priestcraft had so long fostered and now upon the cleared ground Spiritualism may build the temple of truth.

The idea of condemning Ingersoll because he does not teach Spiritualism is simply preposterous. No man who is not convinced of spirit return could teach it unless he were an unmitigated

hypocrite, and why should not those who consider Jesus a myth teach it? Could they do otherwise if they are honest? You who desire it to be taught, produce proof that he did, if you have it. When you do this we will no longer consider him a mythical personage. It is facts, not fiction that we want. If you have them bring them forward. It might be politic to teach that he lived, but when I make a convert to Spiritualism I will do it by proving it to him—not by disguising truth so that he can scarce distinguish it from error in order that it may be more readily accepted. I would not have it said that "being crafty I caught you with guile," or, in other words, being a hypocrite, I caught you with false pretenses.

Truth needs no compromise with error. If Spiritualism is a fact it does not need to be propagated by hypocrisy or false pretenses, but can conquer the world on its own merits.

A. CRAMER.

WAYSIDE JEWELS AND JINGLES
The soul hath thousands of little arms,
Like the tender vine
Reaching out for love and sympathy.
To deny them is to shut out the sun's
warm shine,
Might as well cut off the vine.

Thousands of souls are obliged to wait
Until they knock at heaven's gate
Before they reach the food for which
they sigh,
Confiding love and sympathy.

Sometimes we reach out into the soul's
darkness,
And our hands are filled with diamonds
bright,
Reflecting heaven's beautiful light.
Then we see across the plains
To where the heavenly land begins.

Progress hath to-day in her well-tended garden thousands of infant buds,
which in the near-by century will have
expanded into grand and beautiful
flowers. These are ideas cursed to-day,
which will be blessed within two decades.

"Society" is often very kind,
And often it is very blind.
When a man is up
It will fill his cup
With adoration;
But when he is down,
Then comes a frown,
And a different ration,
Doubtless owing to his station;
But "society" isn't safe, even in its armor
of steel,
For sometimes it, too, gets "under the
wheel."
And then the "poor devil"
And "society" are on a level.

'Twas an American general who said,
When bullets were whizzing by—
"Trust in God, boys, and keep your powder
dry."
Work-prayers will fill up more gaps
Than word-prayers, or prayer-slaps.
For commanding, arrogant prayers
Go no higher than "upstairs,"
Or to the limit of the wave sound,
Beyond which "a blank" is found.
When we go with our prayers
Then the God of Nature hears.

One after another, our ideals doth appear
Up in the soul's crystal sky so clear.
One after another we lay them all away
To be re-clothed some future day.

Heaven's sun rays to a poor man's heart
Are as if God's loving words
Came over a bridge of silken cords
To shine in every part,
Quick as an out-shooting dart,
Leaving no aching wound.
Heaven's warm sun-rays
Doth forever-clad all our days.

Is it not beautiful, grand,
To suddenly cross the border of some
flowery mead
In soul-land,
And as far as the eye can reach out,
On, and on, and round about,
To note the weeds of the Father's hand,
And on soul-perfume feed?

One by one, into life's great crucible
Our crude experiences fall,
And whether they be great or small
They're melted into a fiery ball,
Until the gold is plainly describable.
Out of crude experience is collected
Golden gems, the dross rejected.

"SOCIETY."
"Society" has its little day
Wherein it acts its little play,
And then the play goes off the stage,
To be repeated age after age
In some other form
Through life's sunshine and its storm.

"Society" has its little day
Wherein it acts its little play
Of vengeance, jealousy and love,
The lion, serpent, lamb and dove,
Each and all takes a part
To love and bless, or curse the heart,
Until the curtain doth fall
At the Master Workman's call.

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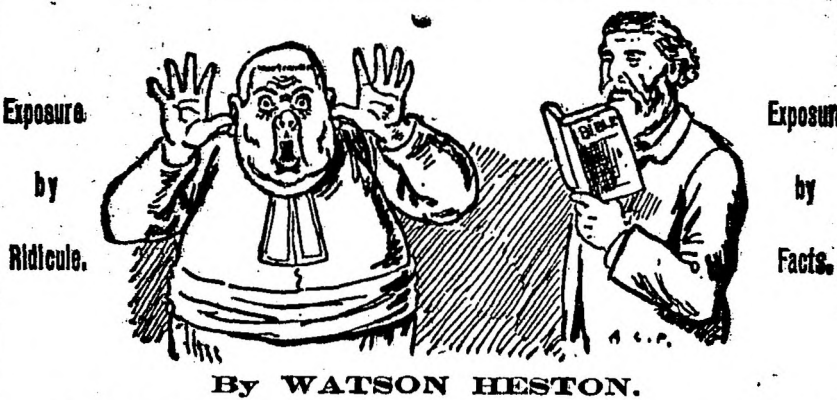
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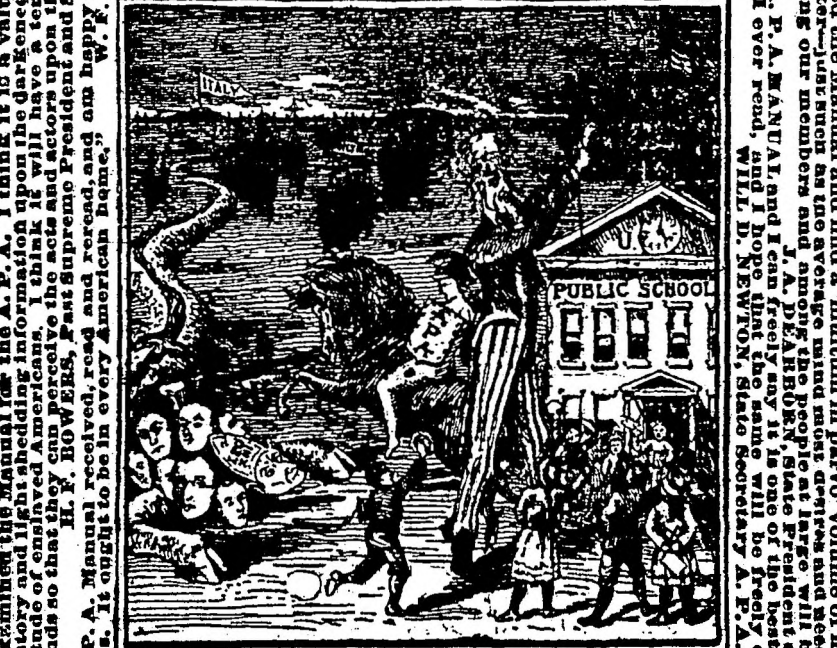
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SOMETHING NEW.

For Spiritualists to Consider.

SEEKING HEALTH THROUGH THE EYE IN MULTITUDINOUS WAYS TOO NUMEROUS TO MENTION.

TO THE EDITOR:—We have Allopaths, Homeopaths, Eclectics, Botanists, Magnetic Healers, Electrotherapists, Metaphysicians and a great number of other cults, all endeavoring to cure the ills of flesh; and now comes a method to eradicate disease through the instrumentality of the eye, as set forth by the Chicago Tribune, which goes on to say that the prevalent practice of wearing spectacles is likely to receive an impetus from a treatise just published by Chalmers Prentice, M. D., entitled, "The Eye in Its Relation to Health." (A. C. McClurg & Co.) The book, which advocates new and radical ideas in medicine, is published simultaneously in London and Chicago. As it is evidently intended to be read by laymen as well as physicians, and as it contains only fifteen chapters, a synoptical glance may be taken at its contents.

The author unfolds his theory somewhat after this fashion: Every function of the bodily organs is controlled by the nerves, and when an organ—be it the liver, kidneys, heart, or any other—does any work different from that assigned to it one may infer that it has received some abnormal nervous impulse. Next, Dr. Prentice directs the attention of his readers to these pertinent considerations: (1) The visual nerves are more sensitive than those that govern the action of most other parts of the body. (2) In more than ninety-nine persons in a hundred the visual nerves suffer a constant strain because of defects in the ocular muscles—defects that are usually unsuspected by the patient. (3) This eye strain, acting from the hour of birth, often produces disease in organs remote from the eye. The author then goes on to show that by repressing this strain he has effected some remarkable cures of consumption, deafness, diabetes, ovaritis, prostaticitis, etc. Numerous clinics are set forth at length; but these will be interesting to the professional rather than to the layman, and are here passed over. But some of the ideas are of great value, and are advanced in the course of the work as well as to arrest any speculative mind.

In Chapter IV., Dr. Prentice argues that disease consists in a lack or excess of motive force; lesion is really not disease, but the result of disease; however, it may produce reflex disturbances. The microbe theory is not disturbed by this theory. The symptoms of various diseases—diabetes, catarrh, alcoholism—give evidence of localized nervous derangement. He then goes on to say that diplopia is often temporarily cured by hypodermic injections to dilate the pupils of the eyes. As the treatment of diplopia has created much discussion of late throughout the country, it is interesting to get the present author's view of the subject.

This dilated condition (of the eyes) is usually continued for about the space of one month. Whatever the remedy is, it acts as a mydriatic. It acts by relaxing spasm in the ciliary muscles. It also dilates the vision more or less, so that the stimulus to fix both eyes in a parallel plane with each other is lessened; and if there be a short upper, under, inner or outer muscle there is but little stimulus to exert its strain; also the vision is fogged, and all this relaxation lessens the labor of the visual centers. My opinion is that so-called cures for diplopia perform whatever good they effect by temporarily relieving eye-strain. This is also verified by the fact that the same nervous conditions are equally benefited by dropping mydriatics such as hyoscyamine, hyoscine, or atropine into the eye, thus dilating the pupil and relaxing ciliary strain, and at the same time lessening the acuity of vision, so that the stimulus for parallelism is also lessened. During the time the eyes are kept in this dim, relaxed condition there is a cessation from eye-strain, and the brain irritation dependent on it, and the craving for drink ceases, but after the remedy has ceased to be administered and the effect has passed from the system there will usually be a return of the same old strains, inducing a return of the irritation of the nerve-centers bringing back the old appetite or at least a condition in which the appetite is readily awakened by sight, taste, or smell."

One of the assertions made by the author in the earlier part of the book, though one cannot put a finger on it at the present moment, is that the character or disposition of an individual is often apparently radically changed through treatment through the eyes. Thus an irritable individual becomes suddenly amiable, and other traits that are disagreeable give way to their exact opposites, to the delight of the patient himself, and no doubt to that of his immediate friends and relatives. If this be true, and it is certainly plausibly argued, this is a prime idea for a romance, or, better still, a comedy. Mr. W. C. Gilbert has some such notion in his "Creatures of Impulse"; but with him it is a fancy, and the idea would be greatly strengthened if it had a sort of scientific sanction.

The author holds himself down to dry facts throughout his work, and these are in so succinct a form that further condensation mutilates them. The following paragraph at the end of Chapter IV. contains a germ of the author's philosophy which is, to say the least, startling: "All medicines or remedies are administered with the expectation or hope that they will correct whatever disturbed functions the disease may consist of. The end sought is to re-establish normal action to the nerve-centers and thus restore perfect function. Whether the nerve-center is influenced by impulse from without or by remedy taken into the circulation, and carried directly to the part, the action is the same. Just what change takes place in the nerve-centers is somewhat a matter of speculation. We think we have strong reasons for believing it to consist of changes in polarity."

He adds: "The homeopathic principle of administering remedies for disease is 'similia similibus curantur' (or like cures like), and is based on the fact that a certain remedy administered in health causes changes in the function of some particular organ or part. Now, when this part becomes diseased, the conclusion is that the remedy having a predilection to act on these parts will tend to restore them to normal action. Whatever changes are wrought originate in the nerve-centers. How can it be possible to disturb a healthy function without first disturbing the presiding center? Even in the case of injury to a part, inflammatory action does not ensue until the nerve-centers have received the irritant impulse from the shock or injury; and then they return their characteristic impulses to the inflamed part, establishing the inflammatory action which, under favorable circumstances, tends to repair the injury."

Chapter VII. is devoted to the seven muscles of the eye, which are illustrated. It is claimed that these muscles and the crystalline lens must all be without fault, else there is a tendency to deviation. This is in most cases overcome by nerve impulse. The defects are visible in the eyes of new-born infants, the blind, the dead; but when latent they may produce change of character as well as disease. Tests by prisms will bring out latent defects. The abnormal nerve impulse must be repressed. Chapter VIII. and those that follow make the latter portion of the book become more technical in phrasing, and these are caviare to the layman. Chapter XIV. explains that the present work is entirely confined to latent eye defects and the repression of abnormal nerve impulse, and in no way is it intended as a text book on refraction or ocular surgery. Only one operation is set forth, because it is new, and that will be of interest chiefly to oculists. In the last chapter the author denies that the results in the clinics described are due to "suggestion"; and here his train of thought leads him to write of "suggestion," and he makes in the following paragraph a contribution to the discussion now going on among medical men on the interesting subject of hypnotism as follows: "When the imagination is sufficiently excited by suggestion there is so excessive a call upon the nerve centers for vital force to sustain the external idea that all other functions for the time being are robbed of the limited vital impulse with which they were previously supplied. The nerve impulses that give rise to the functions of feeling, motion and reason are perverted; and where pain exists the abnormal impulse that has been turned aside and utilized in the strong imagination that has been awakened. The subject is utilizing all his force to maintain an excited mental condition that has been aroused by suggestion, which may be by the word of mouth, motion, general surroundings, or exciting events. Where pain is relieved by hypnotism, it is because the impulse that gave rise to it has been perverted into this new channel. Where the function of feeling is suspended it is because the vital forces have been so drawn upon that there is not sufficient left to give rise to the function of feeling. Where the reasoning faculties are so perverted that one can be made to believe and apparently see things as they are not, it is because the excitation has utilized the vital forces that there is not sufficient left to assert reason, and whatever is suggested is accepted as truth. Hypnotism or 'suggestion' is the diversion into other channels of those nerve impulses that give rise to feeling, motion, or reason, the turning of them aside from the performance of normal functions to execute another kind of work."

This method of treating the ills of flesh is unique to say the least, and possibly may be all that is claimed. Now, if some one will invent an equally as potent method to reach spiritual and moral diseases, then the world will be blessed indeed. X. Chicago, Ill.

BRAHMA.

I am the mote in the sunbeam, and I am the burning sun;
"Rest here!" I whisper the atom, I call to the orb, "Roll on!"

I am the blush of the morning, and I am the evening breeze;
I am the leaf's low murmur, the swell of the terrible seas.

I am the net, the fowler, the bird and its frightened cry;
The mirror, the form reflected; the sound and its echo I.

The lover's passionate pleading, the maiden's whispered fear,
The warrior, the blade that smites him, his mother's heart-wrung tear.

I am intoxication, grapes, wine-press, and must and wine,
The guest, the host, the traveler, the goblet of crystal fine.

I am the breath of the dute, I am the mind of man;
Gold's glitter, the light of the diamond, the sea-pearl's lustre wan.

The rose, her poet nightingale, the songs from her throat that rise;
The flint, the sparks, the taper, the moth that about it flies.

I am both good and evil, the deed and the deed's intent;
Temptation, victim, sinner, crime, pardon and punishment.

I am what was, is, will be—creation's ascent and fall;
The link, the chain of existence; beginning and end of all.

UNFETTERED.

Down life's river gently floating,
Floating to the sea;
On a silvery bosom dreaming
Dreams of ecstasy.

Balm breezes fill the canvas,
From the sea;
Joyous melodies we're singing,
Songs of glee.

Hearts and voices, all exultant,
Now we're freed;
Shackles have no power to hold us
To the creed.

Links of bondage have been severed—
Long ago;
Minds and limbs no more are fettered
With its woe.

Free for thought and free for action—
Heavenly bliss
Nature smiles—her gold orb greets us
With a kiss.

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HOW WE MAY PROGRESS.

The Old Passes Away, and the New Takes Its Place.

It is said that in the ancient days a young man came to a wise teacher, and desired to learn of his wisdom, but replied, first, that he might go and bury his father. The reply of the teacher, full of hidden meaning, was: "Let the dead bury the dead, follow thou me."

Is it not a fact that our principal desire at the present day is to bury our dead, and is it not our principal occupation, thus bringing ourselves into constant touch with that which, having no life, is constantly on the physical plane, as opposed to Spiritual life and development? The change we are pleased to call death seems to be the constant result of all action everywhere about us. The animal and the vegetable kingdoms die; and the mineral kingdom is already in the transition state between death and life that awaits all animated life. Is not dying our most prominent business? To the earth-dweller, death conveys such a sense of desolation and annihilation; but to those who have passed on, and come into the understanding of the hidden, it is but the passage through the gateway into the higher unfoldment of the better life.

We put seed into the ground; the seed disappears, the plant develops, bringing forth first the blade, then the stalk, the blossom, and at last the fruit. This fruit in its turn disappears, develops to its status in undergoing death; out of that springs the new life, and so on forever, following the law of sequence.

Men have so long been blind, have carefully noticed every step of this wonderful round, but they are very unwilling to concede that the spirit in its growth and progress can also have a round which shall mean a higher purpose. Once really dead, always dead, is their statement of supposed fact. This is the reasoning of those who are the most advanced, even in the hidden lines of scientific attainment, and yet cannot see anything farther than has already transpired. They content themselves with the action that comes from somewhere, as full-fledged spirits, to begin life here on one of the smallest of the planets, and that which has a beginning must have an ending. Even if the motion be on the circumference of a circle, the circuit must be made, and motion stop, and this must end all.

But let us see what death is to the earth-dweller who has progressed. He himself is a constant death. The particles have died in the act of giving nourishment, or transferring life. The old passes away, and the new takes its place. Thus we are constantly dying, and as constantly being renewed. When we have attained all the good there is for us, from any course of action or study, then these have become dead to us. We have no further use for them; they have gone into the past, and should be buried. So with any experience or happening, when we are no further using for it, then it is dead to us. We may have had a friend with whom in days gone by we have held sweet communion, and between whom and us there has been mutual interchange of strength and happiness; but there may come a time when there is no further pleasure to either to be derived from the companionship. When that point is reached where there can be no longer pleasure from the association, then our friend is really dead to us.

So as we advance into the spiritual realm, we may desire more light and strength; so long as a belief of doctrine can give these to us, we are satisfied. But so soon as we reach a higher point, we have no further use for them, and they have become dead to us, and should be left to bury themselves. All that we have ever known of the physical; all that we have received, from whatever source, can retain only its own transient existence. The spirit, the remainder having done its work, dies. That which does not die is the light illuminating earnest seekers, who will not be satisfied with repeating to-day what they learned yesterday.

This is true of all progressive souls. Let us always strive to attain the highest and best. Thus we can be helped in the earth-life, and when we shall have passed beyond, more knowledge will be ours. It is not necessary that we refuse to receive knowledge of the light, while we are on earth, nor that we resignedly wait for our unfolding until we too have become dead.

The spirit power unfolded to us, gives no promise to those who are willing only to lay hold of the past, with all its might-have-beens and empty delusions. Death comes quickly to such. Things that offend us, let them exist for us no more. Knowledge that can no further enlighten us also becomes dead, in all that looks toward advancement. Many since we seem to fail in the accomplishment of our work, it is the best oftentimes not to attempt reparation. When the things happen that cannot be helped, let them also be dead to us. Loss of strength is born of regret, for then the soul is laid open to physical fear. Demand without fear, out of the invisible, full power and strength to cope with that which must come, but on no account resurrect the past. It can never help us, by any good that it can do, for that which it was set to do has all been done; all that was necessary has been wrought out of it. But above all things, do not deny our Spiritualism, and thus make ourselves liars and cowards in the sight of all men. There has never been a more glorious doctrine than the immortality of spirit, and the power of communion therewith. Its truth has been absolutely demonstrated. Let us constantly maintain it.

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